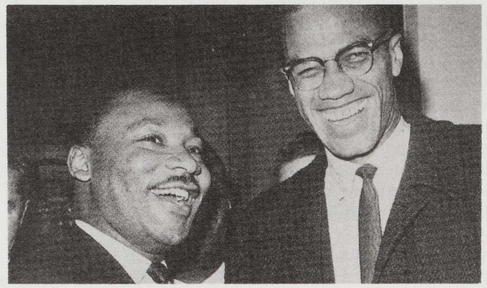
Malcolm

(continued from page 29)

who are otherwise rational and orthodox in their attitudes toward force are transmuted into radical pacifists. They recoil to a Gandhian — "criminal," as Malcolm called it — philosophy.

Certainly the weapons of the Christian are fundamentally spiritual (Eph. 6:2, 2 Cor. 10:4, etc.), but this does not mean that he never lifts his hand. All Scripture is inspired and given to us for instruction — including the Old Testament. There are plenty of righteous, sword-wielding models in the likes of David, Ehud, Phineas, Elijah, Gideon, and Joshua. And the New Testament does not repudiate them and inaugurate an Age of Pacifism.



Martin Luther King with Malcolm X at the U.S. Capitol in March 1964.

The contention that "Jesus didn't block clinic doors or blow up buildings" doesn't wash. Did Jesus construct church buildings, establish hospitals and schools, or form temperance societies? The Spirit of God places different callings on individuals for different times. The Kingdom of God is in progress. All is eventually to be put under His feet (1 Cor. 15:25).

As far as we know, Jesus never encountered an abortuary or even a woman planning to commit an abortion. How do we know what he would have done? Have we any grounds to assume He would have been indifferent? We do know what he did when the house of God was being defiled.

In the providence of God, the stories given us are as they are. What if the Good Samaritan had encountered the man on the road *while* he was being accosted by the thugs? I say the Good Samaritan would have thumped the wicked fellows and delivered the pitiful Israelite. But the primary example Jesus wanted to leave with the disciples and for us is the one found in the Scriptures.

The fundamental way of the Gospel-driven life is the way of persuasion. We are to proclaim the Good News. This is our primary and normal mode of operation.

King David, the prototype of our King Jesus, was unfit to preside over the building of the Temple, not because of mere participation in violent deeds, but because his life reflected bloodshed emphatically. It was not that David ought not to have warred, for he says God himself "teaches my hands to war" (2 Sam. 22:35). Rather, war was too prominent a feature of his life.

Physical force is not to characterize the Christian life. But this does not exclude the occasional — the necessary — lifting of the hand for righteousness' sake.

Racism inspired brutal physical expressions including burning, lynching, and bombings. Few acknowledge its present expression in the genocide of black people through abortion. In the name of "helping the poor," abortion is "made available" in abundance to black people. One third of abortions in the U.S. are committed against black people.

Abortion is treated by big media and academia as a women's issue exclusively. It is not. It is an issue of eugenics (elimination of defective fetuses), of parental rights (whether the father has a right to prevent the abortion of his child), of economics (future Social Security payers eliminated; future laborers, consumers, etc. eliminated), of sibling rights, of grandparent rights. It is also a race issue. It is about genocide.

The angry young black man who sees Spike Lee's Malcolm X movie doesn't face many of the same expressions of racism which the movie's hero encountered. There *has* been legislative progress as well as the inculcation of a social taboo against open racism. But there is a deceit about sin. It doesn't wear a sign on it so that it is easily identified. The sign says something like, "Reproductive Health Center."

Let the young black man who hates racism see it in its present form. And when he visits the doctor at the site in his neighborhood, he may well meet a "white devil."■

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Michael Bray is an ordained minister of the Lutheran Church.

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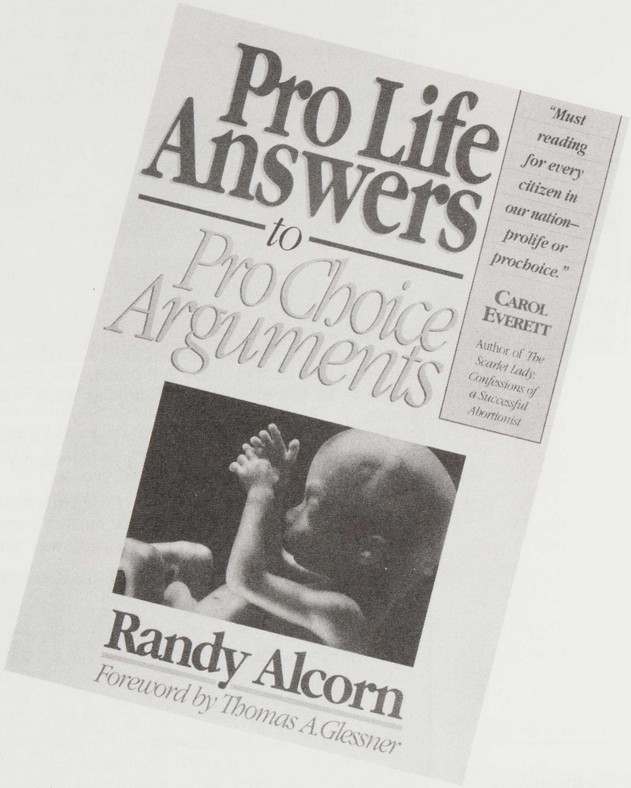

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