



F.A.C.S. REPORT

"A Monthly Newsletter on the Relevance of the Christian Faith"

PO Box 547, Ferny Hills QLD 4055 Australia

Vol. 16, No. 10

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October, 1997

What has been happening slowly but surely in the past century is a revival of the church and implicitly the revival of Christendom as we begin to see the break-up and the downfall of the age of humanistic statism. Look at the crises around you that are building up, the economic crisis right now all over the world. And it's going to shatter this present world order. If you think they are not sweating out a monetary crisis in the chancelleries of Europe right now where the monetary crisis was created by their attempt to force the European Community on everyone you're very, very much mistaken. It is a crisis that is building up that threatens their existence.

Or consider the crisis in the weather. Interesting every time a civilization has come to an end by the providence of God there have been dramatic weather disturbances. Natural disturbances. Volcanoes, earthquakes, and much more. *And we are seeing those now.* Such times are also times of epidemics and plagues, such as the Black Death which destroyed, among other things the medieval era. And we are now faced with epidemics and plagues that threaten a sizeable portion of mankind. Some experts say that within another fifty to sixty years half the human race will be gone. Half the world population. I heard a number of people say that in much of black Africa 80% are infected with AIDS alone. Members of an American missionary board who made a tour of Central Africa, visiting missions, came back and two of them shocked me by saying that anyone who was 45 years to 50 was an old person. They saw no one older than that. None! And they were dealing with the healthiest element, the Christians, the people in the churches.

Look in any realm of life today, and you will see judgment. God's

THE NEW REFORMATION CHURCH

by R.J. Rushdoony

judgment operative. Then look at the Scriptures, and what do you see. Again and again. Judgment, salvation. They're coincidence. The judgment on the world before the Flood, the salvation of Noah and his family. The judgment upon Egypt. The salvation of Israel. And so on, until you come to the greatest judgment of all history, the Cross. At one and the same time the supreme judgment upon sin and our redemption. We're moving into a time of judgment which will also be the time of redemption. It will be the shattering of the old world order, of the age of humanistic statism. It will be the revival of Christendom in a new and stronger form. So that, even as we see the disasters all around us, we need to take part. God is at work.

Years ago, I was a youth missionary in San Francisco's Chinatown. And at the time I learned an interesting thing about the Chinese symbol for the word 'crisis.' It was made up of two idiographs. Danger, opportunity. So crisis according to the Chinese word means a dangerous opportunity. We are in a time of crisis and it is a time of dangerous opportunity.

I have spoken about earlier periods of history, on the loss of catholicity in the church, the universality of the faith, the faith governing every area of life and thought being a world and life view. The state has tried to provide a world and life view. A syn-

thetic one. One that comes not out of the nature of being as God made it, but out of man's nature. So that beginning with Hume, and then Immanuel Kant, and culminating in Hegel, who's great follower Karl Marx was, we have the formulation by Hegel of the great premise of the modern world: The rational is the real. Reality is what my mind, if I am an intellectual, conceives it to be. And therefore you impose reality upon the world, which has no character. But that pseudo-catholicity is collapsing, and out of it will come a new, Biblical catholicity, an application of the Word of God across the board to every area of life and thought: The revival of Christendom. So we need to take part. We need to say with the Psalmist, "therefore will not we be moved. Though the mountains shake with the swelling thereof. The Lord of Hosts is with us. The God of Jacob is our refuge."

There were two great men who saw the fall of Rome. Augustine and Salvian. And both their books are worth reading. Salvian's of late has tended to be neglected. In some ways I prefer Salvian's *The Governance of God* to Augustine's *City of God* though both are very great. But while Augustine in some respects was greater, he was a man who was easily swayed with emotion and with grief, and he was very much a Roman, and even though he insisted that Rome was falling because of its

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FOUNDATION for the ADVANCEMENT of CHRISTIAN STUDIES
P.O. Box 547
Ferny Hills, QLD 4055

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sins, it was with grief that he saw what was happening, but Salvian said, "Because there is a God, Rome must fall." And so we too must say of the world around us. Because God is, our world will fall. And therefore we have a responsibility. A responsibility to work. To do what we feel God is calling us to do. And I believe that's what's happening.

To cite examples of that. There is in Washington D.C. a black lawyer. He went there in 1972. On his first day to his office this young black lawyer, a staunch Calvinist, and very much a free-market man, saw a goodwill industries building with the roof caved in, and the building shut up. So he investigated. He found out that they were near bankruptcy, planning to file, owed \$600,000 and had no assets except a building whose roof had caved in. He asked if he could take over the operation and they handed it to him. In a few years, before the decade was over, he had six million in the bank, two hundred people working, the building in excellent condition, a warehouse full of food and clothing, a file by his desk of jobs available, and his only problem was there weren't enough applicants for the jobs. One man in Washington in politics told me J. Parker is doing more for the poor of Washington D.C. than the federal government.

Subsequently I read an account by someone (not a Christian) who said more is being done for the poor

of New York City by the Salvation Army than the federal government. Or to cite another example, Cindy Rocker, a young woman, about half my age, perhaps a little more than that, from my hometown, had grown up in the church and never taken it seriously. She became converted as a young mother, went to her pastor and said, "What must I do now that I'm a Christian?" She was told, Well, read your Bible, come to church Sunday morning and evening, and come to prayer meeting. And she said, "Well, I'm doing that. But what more should I do?" And the pastor was baffled. He wasn't used to a person like that.

So Cindy started to read her Bible to get some marching orders from the Lord, and one thing struck her: God talks a great deal about the poor. So she felt, I'm going to have a ministry to the poor. Within a few years, she had a ministry that was paying its way to the poor in three cities, one fair size city and two of about 4-6,000. She had enough money to get a young Mexican Christian who was going to a Bible School and tell him "Stop working as a fruit picker. I want you to start picking fruit in the form of human lives." Now that pastor is out at lunchtime every day of the week, at a different farm, talking as the pickers have their lunch. He has a church going. One woman did this.

What is happening? A reformation. And it isn't from the top down. It's from the grassroots up. This is what's happening. If you want to know what can be done, have your church send a committee or one person to your local Salvation Army to find what they are doing, how you can help, how you can supplement their work. Those who are doing it are finding opportunities galore, because in most places, the Salvation Army can't cope with all the work that comes their way.

What's happening? Well, people are going into the highways and the byways with the Word of God, applying it, redeeming men, women, and children for Christ. The number of missions to children are legion. We have in Southern California a black former pro-football player who is now working the streets to save the black young people and doing a remarkable work.

QUOTES

"The tyranny of the legislature is really the danger most to be feared, and will continue to be so for many years to come. The tyranny of the executive power will come in its turn, but at a more distant period." (Letter from Jefferson to Madison, March 15, 1789.)

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"AIDS is not just another disease. It is the most intensely reported-on, most metaphorical, most exploited disease in history. It is the ultimate triumph of politics over science. Indeed, it is the triumph of politics over reality, with what is 'right' or 'correct' determined not by what is scientifically right or correct, but by whatever happens to fit a specific agenda and whatever is socially acceptable. It shows the ability of the state, the media, and various special interests to shift an entire nation's perception — indeed of several nations — of the spread of a disease." (Michael Fumento, *The Myth of Heterosexual AIDS.*)

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"[W]ith the revolt of Luther, Christianity's medieval matrix split into two, then into many, then seemingly commenced destroying itself as the new divisions battled each other throughout Europe with unbridled fury. The resulting chaos in the intellectual and cultural life of Europe was profound. Wars of religion reflected violent disputes between ever-multiplying religious sects over whose conception of absolute truth would prevail. The need for a clarifying and unifying vision capable of transcending the irresolvable religious conflicts was urgent and broadly felt. It was amidst this state of acute metaphysical turmoil that the Scientific Revolution began, developed, and finally triumphed in the Western mind." (Richard Tarnas, *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*, p. 247).

Humour

David received a parrot for his birthday. This parrot was fully grown with a bad attitude and worse vocabulary. Every other word was an expletive. Those that weren't expletives were, to say the least impolite.

David tried hard to change the bird's attitude and was constantly saying polite words, playing soft music, anything he could think of to try and set a good example.

Nothing worked. He yelled at the bird and the bird got worse. He

What is happening? A reformation. Because people are no longer saying, 'It's the work of the minister.' They're saying, 'God requires it of me.'

In the United States we have seen an explosion of Christian schools and homeschools. 10 or 12 years ago for example in the State of Texas, the first homeschool convention had 28 parents attending. A few years later, they had to have an auditorium and now they have regional homeschool conventions, because there are so many. What is happening? Well, as these parents are learning how to teach their children, they are learning also how to teach other adults, and they are doing it. And some of them where there is no church available, that holds to the Reformed faith, are starting a home study group and some have grown to be churches. A reformation is under way.

It is not one that is organised. We have become too prone to a trust in organisation. We can do nothing until we appoint a committee to study the situation. Charles Haddon Spurgeon by the way, said, "When someone says committee to me, I smell the devil." Instead of waiting on a study or committee, people are seeing a need and they are ministering to it. We had a fire that burned between 17,000 and 18,000 acres of forest in our county [i.e. in 1972, — ed.]. It was close enough to Otto Scot's home to be threatening. About 40 homes were destroyed. A young woman took it upon herself to aid one of them whom she knew. And so we took up a collection, and the day before I left to come here, I took a very sizeable cheque in to a young man who had lost his home and had not yet been able to insure it. Who did that? No one under commission from a church, but someone under commission from Jesus Christ.

You see, what God is doing is to say, "I don't need your organisations. They can be of help, and they can be a roadblock. What I do is use people who are ready to say, 'Here I am Lord, send me.'" And this is what we need to preach and to teach for. To create that type of faith in people. One of the areas of remarkable vitality in the United States is in churches, mostly Reformed, where because a layman finds there is nothing

in his area that's teaching the faith, he takes it upon himself to study and to do so. Supporting himself for some years by continuing in his work, whether as a surgeon or as an insurance agent or whatever the case may be. And what happens, as I believe I said the other night, he tells the people, 'I can't afford to hold your hands when you're troubled. You're going to have to depend on the Lord. I can't afford to call on you when you're sick. You're going to have call on one another. You're going to have to be members one of another.' And the results have been remarkable.

Well over thirty years ago I started a church and I had a marvellous old Scot, marvellous old country accent, and he was like having a couple of assistant pastors. Every week, he would call me up and get the list of all the names of people that he should call on. Whether the sick, someone who had visited the church, someone we had heard about who was in need, and he would call on. Consider what it would mean to those people, and what it meant. They knew I was a minister and I was paid, and their attitude was when someone who's an ordained pastor come calling, he's getting paid to do this. But when someone who is not as this old retired Scot comes calling, they're doing it because they feel a compulsion. They feel an urge to help in the name of Christ. And this has a tremendous impact. And this is what you as members need to do, because your pastor can't do it all. And the effect of this is tremendous. It will further a reformation in your midst.

And we need to call not in terms of the church, but in terms of Christ. You see, too much of what we do in the churches is in terms of 'We have a church, we want to build it up, we want to be a greater force for Christ in the community', all of which is good, but little by little we make it church-centred instead of Christ-centred.

One of the most dramatic calls I ever made was to a man whom I knew casually. He was a Catholic who was never likely to leave the Catholic church, and I went to the hospital to see him. He recognised me at once because we had chatted a few times. And he broke down and wept. And he said, "You don't know how much this means to me, because I know you

shook the bird and the bird got more angry and more rude.

Finally, in a moment of desperation, David put the parrot in the freezer. For a few moments he heard the bird squawking, kicking, and screaming — then suddenly all was quiet.

David was frightened that he might have hurt the bird and quickly opened the freezer door. The parrot calmly stepped out onto David's extended arm and said: "I'm sorry that I might have offended you with my language and action and I ask your forgiveness. I will endeavor to correct my behavior."

David was astonished at the bird's change in attitude and was about to ask what had made such a dramatic change when the parrot continued: "May I ask what the chicken did?"

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Classical Christianity

For those of you who like a newsletter with a difference, *Classical Christianity* just might offer what you've been looking for. Written and published by Dr Monte E. Wilson, the newsletter offers insights and challenges.

For example, the October 1997 issue is titled: "Green Berets for Jesus." At first you might think this is a call to military service for Jesus. But that would be a mistake.

Instead, it is a call to respect the ordinary things in life. Most of us are not called to be super Christians like Calvin, Luther or a host of others. There are attempts, however, to "guilt-trip" people into trying to be more "spiritual" in terms of their daily devotions, their church attendance, or whatever.

Dr Wilson questions some of these common attitudes about super spirituality. The Green Berets, in this essay, are not the good guys, but the bad guys. The Green Berets are the ones who "evaluate themselves and their churches by the standard of a renewal movement or revival. If they are not experiencing the conscious presence of God something is wrong with them or the church: I am in sin, they are in sin, *someone* is in sin! If there are not times of intense focus upon religious things, they are, "being distracted by the world." If they are not learning new music every Sunday, "God has departed." If souls are not being converted at a good pace, "We have no heart for the lost. . . ." (Emphasis in original).

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know that for a number of reasons, I'll never break with the Catholic church even though I don't go." And he said, "I know you're here because you're a Christian." And so he said, "Tell me whatever you want to tell me, and I'll listen and I'll take it to heart." Well, it wasn't long after that he did die. He didn't recover. But I've never forgotten that call, or that man. He was by the way, a retired Mafia man, one of the least likeliest people to call on. But it was a dramatic event. He had had, by the way, twenty-six police officers in his pay. That tells you how important he had been in Chicago.

You see, when we serve Christ, we use the church as our base, but we move in terms of Christ rather than the church. We do not operate as organisation men, but as Christ's people, as Christ's man or Christ's woman. It is then that we have power. If we move primarily in the church, there's not much power the church can give us. But if we move in terms of marching orders from Jesus Christ the king, the Redeemer, then we move in His power. And it is remarkable. Very remarkable. What he can do. Even when we don't think anything can be done.

God has a way of surprising us, even when we go through the motions of serving him, to demonstrate his saving power. Well I could go on for the rest of the afternoon and evening and tell you 101 little incidents of what's happening because people no different from yourselves have done something. And this is creating a reformation. It isn't one that people can see. But it's one that God can see. And it's laying the foundations for the future, because it's no longer an institution operating, but it's the power of God in and through people.

God is working. And I believe that we have a remarkable future in Christ. I don't know whether I'll live to see it, I'm 76 [i.e. In 1972, — ed.]. But I know it's coming. I know we are in a crisis, a dangerous opportunity, but we are going to experience dramatic and fearful events in the days ahead. I know how difficult the problems are.

I listened with intense interest to Pastor Burcher describing the work among Moslems, the most difficult mission field in all the world. An enemy that is determined to destroy the Christian world, an enemy that means business. But I don't think it can stand up to Christ the King. I

don't think it has a chance. I don't know how He's going to do it, but I know He is. And basic to that process, is what you and I do. How He uses us. Because our faith is not one that works through great institutions, but through ordinary people, who allow the grace of God to work through them.

I have seen Him work, through a mentally retarded girl whom I shall never forget, because her testimony was so eloquent. She was about 18 or 20 and her brother was a college student and a fraternity member, and there were always college students in and out of the house, and great numbers. She would go to them and ask them to listen to her. And she'd say, "I know I'm not all right up here. But I know that Jesus Christ is my Saviour. And some day I'm going to have a good mind, and a good body. And I'm going to live with Him forever because He has saved me. And if He's concerned with someone like me who's not all there, think of what He can do with you." Those students found it difficult to keep a dry eye when she talked to them, and her impact was enormous. She was ready to be used, and wise.

Are you going to let God work through you?