

If not Christian, then what? If not Christians, then who?

In the Interest of our faith, and our nation, It is important that Christians not only actively preach, teach, and defend the Gospel, but in view of expanding anti-christian political and social forces, it is imperative that we keep our society free and open so that the Gospel can be preached and taught; for where there is no freedom of communication and open expression there is no freedom of religion. no free enterprise, and no freedom.

According to the national census the vast majority of Australians Identify with the Christian religion. Yet our nation is all too often governed by individuals representing the 8% of Australians who claim to be atheists, or strong advocates of secular religious causes. This Is a paradox, for Christians are not only called to carry out the great commission of spreading the Gospel, but we are also called to care for humanity's temporal needs, as is illustrated in the parable of the good Samaritan. Christ called us to be a light to the world and the salt of the earth, such that His will is "done on earth as It is in heaven." This often means Involvement in leadership roles that at first glance appear to be somewhat removed from typical Church activities. In the overall scheme of things such action proves to be strategic to the well-being of the Gospel, as illustrated in the Book of Esther, whose strategic placement prevented the genocide of her people.

As humanists and Communists advance in their stated quest to restrict and eliminate the influence of religion and Christianity, if we fail to act untold thousands will be further denied the opportunity to hear the Gospel, and to benefit from the freedoms and protections derived from our Christian heritage.

God's people, and which should encourage Christians to pursue leadership in our nation:

"The trees once went forth to anoint a king over them; and they said to the olive tree, 'Reign over us'. But the olive tree said to them, 'Shall I leave my fatness, by which gods and men are honored, and go to sway over the trees? And the trees said to the fig tree, 'Come you, and reign over us.' But the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to sway over the trees? And the trees said to the vine, 'Come you and reign over us.' But the vine said to them, 'Shall I leave my wine which cheers gods and men, and go to sway over the trees?' Then all the trees said to the bramble, 'Come you, and reign over us.' And the bramble said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade; but if not, let fire come out of the bramble and devour the cedars of Lebanon."

This parable carries an important message for Christians that has much to do with leadership, and which has strong political overtones. As observed by Baptist pastor Andrew Lansdown: in spite of the corruption and deception that often taints politicians and political affairs, the view of government as "dirty work" Is not supported by scripture. See Romans 13:1-7; 1 Peter 2:13-14).

Each generation has the responsibility to guard the freedom of worship, and the free practice of our faith. We must ensure that the channels of communication remain open and free so that the Gospel can be freely preached and taught, without restrictions or restraint.

More than that, we have the responsibility to ensure that God's love is reflected in human behaviour, and that His justice, righteousness, mercy and grace become the standard for life and community leadership. We need to be reminded that everyday events have eternal ramifications. Christ's interest and involvement in everyday activities resulted in changed lives and a changed world. We too must make our presence count.

A Political Parable

In this regard, there is a parable in the book of Judges (9:7-15) which has a political significance for, states Lansdown, "It is significant that the trees first approached the three good and noble trees to 'sway over' them. It is only after the olive and the fig and the vine refused the kingship that the trees petitioned the bramble. In other words the worthless bush became king by default." Parliamentary dictatorships and totalitarian regimes only take control because of the disinterest and apathy of good people, who are too busy doing other things. As stated, "Take refuge in my shade," said the bramble bush to the trees; "but if not, let fire come out of the bramble and devour the cedars of Lebanon."

The threatening and destructive nature of such kingship is all too evident in today's world. Under such rule, says Lansdown, -we may be sure that the trees could no more take refuge in the bramble's shade than they could stop the fire coming from the bramble to consume them. And we may be sure, too, that when the fire comes, the olive, the fig, and the vine were not spared." Says Lansdown, "Should the fire of bad government consume the nation would Christians escape the flames? And even if we had some fire proof Ark, would we be justified in fleeing to it in the early days, when with our help, the fire could be quenched or confined? If we want enduring good government, we must be prepared to be involved in the political process."

This is a timely warning, and the captive nations of the world are there to warn us of the consequences of neglect and apathy. While the eternal destiny of human beings must remain the principle emphasis for Christians, we must understand that things eternal are inseparably bound up with things temporal. A failure to understand this has resulted in the emergence of political and social forces that are not only intent on burning the surrounding culture, but also the Church. If Christian moral values and Ideals do not become the prevailing standard of the culture, then we can be sure that the amoral perspectives of secular humanism and communism will be imposed, as is now the case all too often. Governments legislate morality. Either Christian morality or Humanist amorality will prevail. Christians must be in positions of leadership to decide which it will be. Said one Christian politician, "I didn't believe Christians should impose our traditional moral values and ideals on those that opposed them, so I did nothing, and they in time imposed their immorality-on me.... If we do not support the legislation of Christian morality, we allow the legislation of humanist immorality."

IF NOT CHRISTIANITY THEN WHAT? – THE HUMANIST-SOCIALIST AGENDA IN A WORD

"Communism abolishes eternal truths, it abolishes all religion. and all morality"- Friedrich Engels

"The battle for mankind's future must be waged and won In the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort. utilizing the classroom instead of the pulpit to convey humanist values In whatever subject they teach. regardless ' of the educational level preschool, day care., or large state university the classroom must and will become an area of conflict between the old and the new the rotting corpse of Christianity... and the new faith of humanism" [emphasis made] – The Humanist magazine, Jan/Feb.. 1983.

"Some opponents of humanism have accused us of wishing to overthrow the traditional Christian Family They are right. That Is exactly what we intend to do." British Humanist Association publication.

Australian society is 'finally and thankfully being released from the confining hold of Christian belief to the point where the Humanist Society. Set up to challenge Christian superstition ... may

in future years have little reason to remain in existence.’ – Interview Australian Humanist leader, (Good ‘Weekend Dec. 19, 1987. p27).

“Humanism is nothing but Marxism” – Karl Marx, Politique of Philosophy. Vol 1.

“The true revolution is occurring and can continue in countless nonviolent adjustments” – Humanist Manifesto I

“The Intelligent evaluation. transformation. control. and direction of such [western] associations and institutions ... is the purpose and programme of Humanism” – Humanist Manifesto I

‘The commission has been engaged in a futures education project. which has been developing materials -for use In the classroom These materials have been in use this year in a number of “lighthouse* schools in South Australia. Victoria, and the Northern Territory. I think you will see from the propositions developed in these materials that the emphasis is strongly along the lines advocated by the Australian Humanists.’ – Australian Commission For The Future [letter to Australian Humanists from Acting Director of Commission).

“There are no absolutes” – Australian Humanist Leader.

“The golden rule is that there is no golden rule.” Fabian Socialist, George Burnard Shaw.

Special Note: The National Alliance for Christian Leadership does not support any one political party but does support christian politicians and Christian Involvement in all political parties be they major, minor, or independent. Rather than support political parties as such. the Alliance supports good government, which in effect means the election of capable individuals committed to Godly values and ideals. In practical terms this means that the Alliance gives greater support to Individuals, parties and independent bodies which have the highest commitment to the values and ideals of our Judeo-Christian heritage.