

SOCIETY FOR PROMOTION OF COMMUNITY STANDARDS INC.
 P.O. Box 13-683 JOHNSONVILLE, 6440, NZ
 E-mail: spcs.org@gmail.com
 Website: www.spcs.org.nz

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raised from donations and used to supply copies of **The Pilgrim's Progress**, by John Bunyan, to prisoners in all New Zealand prisons. We remain committed to helping get a copy to as many of the 8,800 prisoners who request a copy, as funding, via donations, allows us.

The Society's objectives include:

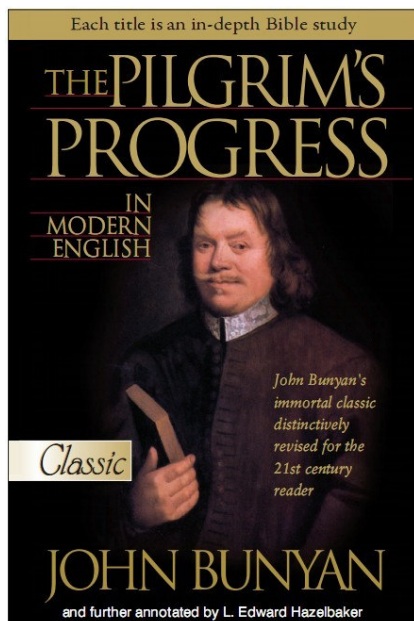
“To encourage self-respect and the dignity of the human person made in the image of God” and promote “wholesome personal values as the foundation for stable communities”.

(see www.spcs.org.nz Section 2 (a) & 2 (c).

PROGRESS REPORT

ON SOCIETY'S PROMOTION TO GET COPIES OF THE PILGRIM'S PROGRESS TO PRISONERS IN ALL NEW ZEALAND PRISONS

To join the Society and/or make a donation (tax deductible) to its work see application details p. 16



In order to fulfil in part our Society's charitable aims of promoting moral and spiritual welfare in needy sectors of society over \$10,000 has been

ANNOUNCEMENT

Alterations to the Society's Objectives approved by postal vote at the Society's AGM held on 31 January 2011 (changes highlighted in italics below). See full Constitution online at www.societies.govt.nz

Section 2. (e) To foster public awareness of the benefits to social, economic and moral welfare of *the maintenance and promotion of good community standards, including supporting enforcement agencies to uphold such standards as set out in law* and encourage constructive debate and discussion in this area.

(g) *To raise money that will be used, under the control of the executive, to promote the moral and spiritual welfare of sectors of society that need special help and to advance the charitable objects of the Society (a) to (f).*

The objects for which the Society for Promotion of Community Standards Inc. (SPCS) is established are:

- (a) To encourage self-respect and the dignity of the human person made in the image of God.



**“So God created man in his own image”
Genesis. 1:27**

- (b) To promote recognition of the sanctity of human life and its preservation in all stages.



“I will praise Thee O God for I am fearfully and wonderfully made” Psalm 139:14

- (c) To promote the benefits of lasting marriage, strong family life and wholesome personal values as the foundation for stable communities.



**Let marriage be held in honour” (Hebrews 13:4)
“Children are a gift from the Lord” (Psalm 127:3)**

- (d) To **focus attention** on the harmful nature and consequences of sexual promiscuity, obscenity, pornography and violence.



“... make no provision for the lusts of the flesh” (Romans 13:14 cf. 1 John 2:10). “Flee youthful lusts and follow righteousness...” 1 Timothy 2:22

- (e) To foster public awareness of the benefits to social, economic and moral welfare of the maintenance and promotion of good community standards, including supporting enforcement agencies to uphold such standards as set out in law and encourage constructive debate and discussion in this area.



“Do you want to have no fear of authority? Do what is good and you will have praise from the same” (Romans 13:3)

- (f) To support responsible freedom of expression which does not injure the public good by degrading, dehumanising or demeaning individuals or classes of people [as pornography degrades women]



- (g) To raise money that will be used, under the control of the executive, to promote the moral and spiritual welfare of sectors of society that need special help and to advance the charitable objects of the Society (a) to (f).

PROMOTING MORAL WELFARE

Reflections – Ten Years On - The sorrow that leads to true repentance

Part I

1. Introduction

With the constant revelations highlighted in the secular media of scandals (sexual infidelities, corruption, financial frauds, etc.) involving professing “Christian” bishops, priests, ministers, pastors and church workers, we must ask ourselves:

How can those genuinely seeking to promote the “moral welfare” of society based on a Judaean-Christian spiritual framework, continue to do so with integrity, when so many non-Christians accuse them too of sheer hypocrisy and deceit based on the wrongdoing of others?

Surely it is important and fair-minded to first ask the necessary question: Are the “Christian” individuals and groups actually exposed for proven immorality and corruption, really Christian at all? And second: Are those non-Christians who so boldly point the accusing finger, free from hypocrisy themselves and are they entitled to ‘throw the first stone’?

Witness the case of Rev. Jonathan Kirkpatrick, 53, a former Auckland University of Technology (AUT) staff member, who recently admitted defrauding the AUT of more than half a million dollars. He recently resigned as chief executive of the university’s Business Innovation Centre after an internal investigation found “accounting discrepancies” involving \$665,000 taken from AUT between 2002 and May 2011. He pleaded guilty to seven fraud related charges when he appeared in the Auckland District Court on 17 August 2011 and will be sentenced on 6 October.

In 1996 he was made the 10th Dean of St Paul’s Cathedral in Dunedin, working with

the country’s first female bishop, Penny Jamieson. He is ex-partner of former Labour MP, Tim Barnett and has a high profile as a “gay-rights” advocate within the church. His high-profile homosexual relationship with Mr Barnett, the former Christchurch Central MP, lasted 18 years.



Jonathan Kirkpatrick (NZ Herald)

The Diocese of Auckland has recently suspended Mr. Kirkpatrick from his post of Priest in Charge at St Alban’s Anglican Church in Balmoral in central Auckland.

Is the Christian community expected to just sit idly by as their so-called moral and spiritual leaders who they support financially, and claim to uphold regularly in prayer, are often justifiably pilloried by the secular media for their crimes and immorality? Are the criminal lifestyles and immorality of some of these leaders in some way an indictment of their supporters? To what extent does such wrongdoing demean the God-ordained "offices" they hold?

Christ said: "You will know them [My true disciples] by their fruits. Every good tree bears good fruit, but the rotten tree bears bad fruit" (Matthew 7:16-17).

The qualifications required of those who aspire to the office of overseer, elders and deacons in the Christian church are clearly laid out in Scripture (e.g. 1 Timothy. 3:1-13; Titus 1:6-9), and it is the God-ordained duty of the Church's leadership to ensure that all its leaders live up to these high callings.



Reverend Jesse Jackson Sr.

Witness the media revelations ten years ago involving the 59-year old Baptist Minister Rev. Jesse Jackson Sr, the famous black civil rights leader, one-time aide to Martin Luther King Jr., married man with five children (to his lawful wife of 38 years), politician, and a high-profile promoter of Christian moral values, especially to black youth. Regularly referred to as the "conscience of the nation" for challenging America to establish just and humane priorities, Rev. Jackson is Founder and President of Rainbow/Push Coalition Inc.

It was only when he was informed that the National Inquirer intended publishing an article on his secret adulterous affair with a former top aide, that he issued a one page press release (17 January, 2001) admitting for the first time to the affair. Jackson was quoted in the New York Post as saying:

"I am father to a daughter who was born outside of my marriage. This is no time for evasions, denials or alibis. I fully accept responsibility and I am truly sorry for my actions." (NYP 18 Jan. 2001)

A cynic might say that he was certainly "sorry" that he had been found out and that only when confronted with the undeniable evidence, did he chose to conveniently confess his sins publicly and to his church leaders. Normally, keen to share his views on all manner of subjects on camera with the

doting media, he ducked for cover and said nothing further to them on the affair beyond this brief press release. In it he admitted to having had an adulterous affair with a Rainbow/Push Coalition employee, Ms Karin Stanford, 39, with whom he fathered a child. Ms Stanford apparently met Rev. Jackson in the mid-1990s when she was teaching at the University of Georgia and he became the subject of her doctoral dissertation and a book by her, based on it.

Up until the time he issued his press release, Rev. Jackson had been financially supporting the 20-month-old baby girl (born May 1999) - his "love child", *and* her mother, Ms Stanford, since the girl's birth. Disclosures by Ms Stanford to The Enquirer of the huge payouts he had secretly made to her and was still making in 2001, raised the hackles of those who were working for the Rainbow/Push Coalition, a non-profit organisation.

Rev. Jackson gave Ms Stanford, the former director of the coalition's Washington office, US \$40,000 in "moving expenses" just before she left the office for Los Angeles on maternity leave. Soon after she was living in a US \$365,000 home and was receiving US \$10,000 (NZ \$22,600) a month from Jackson in child support. The New York Post reported that he had reached an agreement (hush money) with her that she would not reveal that he had fathered her child. In 2001 she was still working as a consultant for Rainbow Coalition, the civil rights group he was heading at the time the scandal broke. The public disclosure of the affair was apparently devastating to Mr Jackson's 38-year marriage to Jackie, but she chose to stand by her husband publicly.

Among the "scandalous revelations", the public read that the disgraced Rev. Jackson took Ms Stanford, into the White House to meet President Clinton at the time he was counselling him and his family "spiritually" over the Monica Lewinsky scandal and at a time when Ms Stanford was pregnant with

Jackson's "love child". He did this to secure a photo opportunity with Clinton for his mistress. Perhaps to score political points, Rev. Jackson made much of the fact that he was the "spiritual" counsellor to Hillary, Bill and Chelsea Clinton throughout the media disclosures over the Lewinsky scandal and his ensuing impeachment trial in 1998.



Monica Lewinsky greets the President

In an article published in Newsweek on 31 August 1998 Rev. Jackson wrote:

"I arrived at the White House shortly after 10:30 Sunday night. Hillary and I had spoken by phone and she said that Chelsea wanted to see me. Hillary, Chelsea and I sat down in the living room and began to talk. Bill dropped by to say hello. After a few minutes, Hillary told him to go upstairs and finish preparing for his testimony. "When we're done talking, then we'll come up and see you." After he left, I told Hillary and Chelsea that I was reminded of another First Family in crisis, in the very first Rose Garden. When Adam and Eve transgressed from God's will and sinned, they immediately covered up in shame and embarrassment. Sin and shame and lies tend to go hand in hand. We talked about King David, who, like Bill, was talented and gifted and tempted by the forbidden fruit. So were some of the greatest American leaders in history."

Following revelations of Clinton's affair, Rev. Jackson spoke publicly on national television of the urgent need for him (Bill

Clinton) to *truly* repent and be reconciled with his wife, *at a time when his own adulterous affair remained well hidden*. Throughout the impeachment proceedings brought against Clinton and events leading to the publication of the "Star Report", Rev. Jackson never once confessed to the public or church leaders his own immoral behaviour. Nor did he step down from any church leadership position. Meanwhile, he appeared more than smugly content to bask in the media headlines referring to himself as Clinton's "spiritual counsellor" and accept the accolades bestowed on him (Jackson) as "the moral conscience of America".



Former US-President Bill Clinton

Jackson's 'struggle for justice' on the streets of Florida during the Bush/Gore vote count debacle and the ensuing litigations provided him with many opportunities to attack the integrity of George W. Bush and his party and steal more self-aggrandisement opportunities before the cameras. He did so with vigour and charm. Always punctuating his Christian sermons with calls to moral integrity, tragically, he appeared blind to his own hypocrisy, proving true the wisdom of the Biblical words:

"The heart [of man] is more deceitful than all else and desperately wicked, who can fathom it?" (Jeremiah 17:9).

Following the media revelations of his extramarital affair, there is some real point to the words of Holy Scripture: "Let judgement *begin* in the House of the Lord."

2. Are the secular press agents for the Lord's rebuke?

Serious questions need to be asked: **Is God using the secular press today to force into the light of day so-called Christian ministers and pastors who are lovers of darkness, such as the self-deluded ones who think they can escape God's judgment, while engaging in the works of darkness?** The latter appear to have no conscience about deceiving "the elect" (God's saints) by pilfering and squandering the Lord's money and/or their employee's money etc. Are church leaders witnessing such corruption failing to deal biblically with those who commit such evils in their ranks? It would seem so in some cases.

The Sunday Telegraph published a report on a "Christian church" that "has made tens of millions of pounds by offering to rid demons from devotees from across the world". These "deliverance" ceremonies are "just one of a number of services provided by the Universal Church of the Kingdom of God (UCKG) to adherents who are expected to hand over 10 per cent of their income". On its website, it claimed that Jacques Cousteau, the French scientist and underwater explorer, had discovered the location of hell and it offered visitors the opportunity to hear the "screams of hell" on a cassette tape which is available for NZ \$6.55.

The Telegraph report, republished in the Dominion (22 Jan. 2001) tells of Anna Climbie, just eight years old, who was tortured to death by her caregivers. They took her to a service at a British UCKG church to be exorcised, at a time when church leaders were oblivious of the fact that she was dying as a result of the abuse. The "deliverance" failed and a later police

investigation found that she had been "brutalised, beaten, burned, abused and starved" by her great-aunt and her boyfriend. The panacea offered by the church where the troubled girl and her aunt had visited on at least three occasions, days before she died, was exorcism. She was referred to a hospital by a church assistant only *after* the failed exorcism, and died there shortly afterwards.

The UCKG, a so-called Protestant "evangelical church" which claims to have 4500 regular members in Britain, has attracted worldwide controversy and its founder has been investigated for alleged tax fraud and links with the cocaine industry. According to reports, the movement, which was founded in Brazil in 1977, has 200,000 members, more than 2000 churches and a daily income of \$3 million.

Here in New Zealand the Sunday Star Times (6 Jan. 2001) exposed the shocking case of a Korean Assembly of God (Pentecostal) minister, Rev. Yong Lee (also known as Rev. Luke Lee) of Auckland, who led an exorcism that resulted in the death of the Korean woman who was prayed for. The woman's decomposing body, which remained where the failed exorcism took place on 9 December 2000, was prayed over by Lee's supporters for days in the belief, based on so-called "prophecies" by Church members, that the death was "ordained of God to reveal His Glory". This would happen, it was claimed, when the woman was bodily resurrected on January 9, 2001. With no such resurrection witnessed by this date, the AOG leadership was reported as expressing confidence in Lee's continued suitability as a pastor, provided he at least admitted that his behaviour was unacceptable. Following two coroner's reports into the case, the Police laid charges of manslaughter against Lee. He entered no plea when he appeared before the Auckland District Court on the charge on February 2, 2001.



In the clamour of calls from televangelists to their flocks to discover "the secret to getting out of debt" (Sow a 'seed of faith' i.e. give a donation - and reap a financial harvest!!) and onto "the pathway to financial blessing", is it any wonder that the simple call to true biblical repentance and holy biblical righteous living is not being heard. So-called "prosperity gospel" preachers - rarely, if ever, expound the Scriptures related to the Gospel call to do an honest day's work and fulfil one's God-given vocational callings with Christian integrity and diligence.

So what will Church leaders do about the Rev. Jesse Jacksons of this world? In 2001 the secular media was raising the question: Will anyone treat as credible anything he now has to say on Christian morality, values etc.? We can add: Will anyone treat as credible anything so-called Church leaders have to say? Jackson's acknowledged immoral behaviour has harmed the Church worldwide especially in the black church communities of North America. One might also ask: If Church leaders such as Jackson remain self-deceived and dishonest for so long on matters relating to marital fidelity etc., how can they be trusted when they teach on any matter related to the Bible?

3. The sins of deceit and apathy

Jackson's biographer, Marshall Frady,¹ says that Rev. Jackson's rumoured affairs have been "pandemic" with a "galaxy of ladies." Frady politely observed that Jackson "is a passionate being and has never been skilled in applying calculated economies to his emotions."

¹ Marshall Frady, Jesse: [The Life and Pilgrimage of Jesse Jackson](#) (New York: Random House, 1996).

As noted earlier, former US President, Bill Clinton, a professing Christian and regular churchgoer, received ongoing counselling following his public confessions over the Monica Lewinsky affair, from a fellow adulterer (Jesse Jackson), who was still ensnared at the time in the same sinful deceit. Is the failure of Church leadership generally to deal effectively with such immorality because they are inept, apathetic, foolish, and deceived and guilty by association in terms of every wrongdoing they refuse to deal with? By its very inaction and apathy, do church leaders appear to be condoning the sin committed?

One wonders whether some church leaders even comprehend the concept of biblical "sin" as it applies to their own behaviour. !

While the Church - Christ's body - lies suffering, bleeding, and humiliated at the side of the road - because of the widespread nature and effects of the onslaught of evil, the official leadership appears content to walk by on the other side ignoring the tragedy. Meanwhile, the secular press, to their credit, in a strange twist of irony, at least attempt to confront the problem and address the issues head-on.



Rev Jimmy Swaggart confesses

In February 1988 many Christian leaders heard the highly emotion-charged public 'confessions of repentance' made by televangelist Rev. Jimmy Swaggart, following public revelations of his long-term sexual liaisons with numerous prostitutes.

His confessions of infidelity and immorality were broadcast here in New Zealand on Christian radio and applauded at the time by the then programme hosts for their "evident sincerity". Few dared to raise the question: Was Rev. Swaggart perhaps (as well as maybe Rev. Jackson) just sorry for having been found out rather than truly repentant? Some months later, as reported widely in the media, Swaggart was found to be up to his old 'tricks', - caught 'red-handed' by a State highway patrolman in the backseat of a car with a well known local town prostitute.

The Church has underestimated the deceitfulness of sin that corrupts the human heart. It has failed to stress the need for Christians to engage in holy and righteous living, diligence in work, faithfulness and fidelity to one's spouse, commitment to family and self-sacrifice in works of compassion. These are some of the real practical hallmarks of a man or woman who is "God-fearing" and "Christ-like". (The Apostle Paul lists the fruits of the Spirit in Galatians 5:22-23 as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. KJV.).

4. The cost of redemption: no cheap grace!



The Good Samaritan

The well-known New Testament parable Jesus told of The Good Samaritan is a picture of the Christ of Compassion who bore the full burden of a spiritually lost and

dying world. He paid in FULL the sin-debt owing in order to secure our well being (salvation) and secured our eternal well being. He dealt with the predicament caused by sin, the actions of evil men, which lead to death, by bandaging up our wounds and providing His healing balm - "By His stripes we are healed" wrote the prophet Isaiah. Christ is our "Good Neighbour" – and "One who sticketh closer than a brother." He partook of flesh and blood, as the writer of Hebrews wrote, so that He might understand and empathise with our every weakness and deal with it in the flesh: - "He who knew no sin was made sin on our behalf (2 Corinthians. 5:21). He bore in His own body on the Cross, our sin" (1 Peter. 2:24).



The 'gospel' of cheap grace tickles the ears of many today. It is NOT the true Gospel. The sorrow for sin that leads to true repentance is that which first and foremost acknowledges that one has sinned against a Holy God (as exemplified in the famous parable Jesus told of the prodigal son who returned to his father after indulging in life of sin). It recognises that high treason has been committed against the LORD – the King of Kings. His heart is broken when the redeeming blood of His Son Jesus Christ is trampled underfoot by unrepentant sinners. The Scripture declares:

"For the sorrow that is according to the will of God produces a repentance *without regret, leading to salvation*; but the sorrow of the world produces death." (2 Corinthians. 7:10).

Church leaders who commit morally shameful acts betraying their spouses and breaking their covenantal marriage vows, must step down from leadership voluntarily, or failing that, be removed by Church leadership. Church discipline must serve as a warning to others and provide the framework for a path to true repentance and restoration of the sinner.

Part II

5. The deceit of Jesse Jackson - Clinton's "man of God"

Independent Counsel, Kenneth Star, the author of The Star Report, which documented a White House moral scandal, was accused by Clinton's "spin-doctors" of being *obsessed with sex*.

[Those peddling degrading hard-core porn in New Zealand use the same ridiculous and puerile argument to try and subdue and demean those who would seek to promote "good community standards", uphold the law and warn against the harmful consequences of sexual promiscuity. Lambasting those who would dare to speak out against the harmful and toxic impact of the proliferation of porn and for exposing the works of darkness (moral corruption); pornographers, ironically, are themselves obsessed with *degraded commercial sex*, as a consequence of it being the sordid source of their income].

When the viciously deceitful campaign of character assassination and buck-passing collapsed with Lewinsky's confessions to the Starr Grand Jury, the Clinton White House immediately changed its tactics [in its bid to defend the President]. They called off James Carville and his original "spin" and character assassination teams, and sent in the "Reverend" Jesse Jackson. In a sense, Jackson became Clinton's "man of God."

Rev. Jackson, whose reputation as a con man, unscrupulous political manipulator, and shady businessman is thoroughly documented in Barbara A. Reynold's book

Jesse Jackson: The Man, the Movement, the Myth. She documents how he "prayed with the Clintons" in their hour of need. In the light of full public disclosures about Jackson's affair, she wonders whether that "prayer" even made its way above the ceiling of the room in which it was uttered! (Only God knows the true state of a man's heart).

Jackson then went on national TV in an attempt to divert the public's attention from Clinton's multitudinous problems. However, what Jackson failed to say was much more important than what he did say. Without citing chapter and verse, Jackson tried to draw an analogy between King David of ancient Israel and President Clinton (see II Samuel 11:1 to 12:1-14).



King David – King of Israel

God, he said, had forgiven David for his adulterous relationship with Bathsheba. Committing a classic non sequitur, he then strongly implied that it would be the godly thing if the American public were to "forgive" Clinton for his adulterous relationship with Lewinsky -- not to mention his hundreds of other illicit relationships over the years.

God **does** forgive, but **only the truly repentant** sinner such as King David (see below). And yes Jesus did teach us in the Lord's Prayer to faithfully forgive those **who sin against us**. Jackson appeared to deviate from the plain teaching of Scripture, in an apparent effort, according to his critics, to

mislead the public still further. (God only knows his *true* motives).

To understand the REAL truth of the matter, we need to know the rest of the story -- the part of the David-Bathsheba story that the "Reverend" conveniently left out. David did commit adultery with Bathsheba. In a desperate effort to cover up the truth (Bathsheba was pregnant with David's child) and prevent it from reaching a nationwide audience, he deliberately had Bathsheba's husband, Uriah, killed. The child, he thought, could now be passed off as belonging to Uriah -- and no one would be any the wiser (with Uriah silenced). As with Clinton in modern times, truth, honesty, and integrity were never the issue. The goal appears to have always been to deceive, to mislead, to cover-up. But the Sovereign God of heaven works in wondrous ways. He sent a true man of God, the prophet Nathan, to confront David with his sin. Nathan laid everything on the line. He told David that although he had done this wickedness "secretly," God would deal with him "before all Israel and under the sun" (II Samuel 12:12). And God did it !

But here is the bottom line -- and the all-important part that Clinton's "man of God" very conveniently and very deceitfully left out. How did King David react when his sin was exposed? Did he send out an army of "spin doctors" and "damage control experts" to manipulate "public opinion"? Did he send out character assassins to smear Nathan and his friends by spreading lies that Nathan was obviously "obsessed with sex" and "had a mere personal vendetta against the king"?

No! David said: "I have sinned against the Lord." Later, as the author of Psalm 51, he made no excuses.

He came completely clean. Read his words:

"Have mercy upon me, O God, according to your loving kindness: according unto the multitude of thy loving kindness, blot out my transgression. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I

acknowledge my transgression and my sin is ever before me. Against thee, thee only, have I sinned...."(v.1-4) "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow.... " (v. 7)

"The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise...." (v.17)



Why did the "Reverend" Jackson not mention these facts? Surely he knew there was no true or real similarity between the final attitude of King David and that of President Clinton whilst the latter was publicly denying wrongdoing. Jackson's sole purpose appeared to his critics to be to create a false perception in the minds of the gullible public. (Again only God knows his true motives).

When exposed, King David acknowledged his "sin" ... his "transgression" ... his "iniquity." He had "a broken and contrite heart." He deeply repented. He pleaded for God's mercy and forgiveness -- and that was graciously and mercifully granted to him. Without acknowledgement of sin and without repentance there would have been no forgiveness. That's the bottom line -- the one fact that "Reverend" Jackson conveniently overlooked when asking the American people to "forgive" their president.

Sorrow that is *only* felt for being caught out is not the sorrow that leads to repentance. It is ludicrous to talk of "forgiveness" until there is a complete change of attitude marked in the first instance by a public

acknowledgement of moral depravity. As in the case of King David, acknowledgement of sin and *true repentance* always *precedes forgiveness*.

6. Moral Outrage

Should true Christians be outraged at the pandemic of immorality being revealed in the lives of Church leaders? The answer is clearly yes. Unfortunately, Church leaders instead, often try and ignore the problem. Such is the case in the "paedophile scandal" that hit the headlines, involving a church deacon as reported ten years ago in The Dominion (30 Jan. 2001). Following sentencing, community members quite rightly expressed outrage at the extent to which church elders had unlawfully shielded the paedophile.

Fortunately such shielding never occurred in the case of a New Zealand politician who was convicted and sentenced for sexual offences committed against young girls. It was his evangelical Anglican Church Minister and his wife who promptly referred the matter to police when accusations first surfaced from the young victims.

Many non-Christians claim that when Christians display emotions of moral outrage, it smacks of judgmentalism. They claim that the meek and mild lowly Jesus was never outraged over sin, and they ask: "what right do Christians or anyone to judge others"? However, the Church is called and commissioned to communicate the Gospel message that God will ultimately judge sin and it must sound forth the call to true repentance and forgiveness of sin.

On Sunday morning 21 January 2001 the Rev Jesse Jackson appeared in public for the first time with his wife since his immorality had been made public. He attended the Salem Baptist Church on Chicago's south side with his wife and two grown children. Invited by Pastor James Meeks to address the congregation, a "subdued" Mr Jackson,

speaking under a banner that read "The Just Shall Live by Faith", said "We have the faith and you have the power to see us through every situation. I want to thank God for his grace and loving kindness". But is it possible that living a lie can be so easily covered over and massaged by "double-speak" to mean living by faith?

It is surely ironic that Jackson, shortly after he had issued a press release (2 January) calling for a "week of MORAL OUTRAGE" from Jan. 15-20 (2001) to protest the election of George W. Bush as president; was exposed as a hypocrite and morally bankrupt. He had also helped lead the charge against the confirmation of John Ashcroft as George W. Bush's choice of the next Attorney General, a man who has taken a strong stand on moral issues. Perhaps a week of MORAL OUTRAGE should be called by Christians to protest at the deceptions, gross violations of trust and flagrant immorality indulged in by Church leaders like Rev. Jackson; and the perversion of the true Gospel message committed by an army of self-serving hucksters of the 'gospel' of cheap grace and get-rich spiritual prosperity schemes?

The sorrow that leads to true repentance and salvation has been more than adequately illustrated by Christ in His Sermon on the Mount and his many parables such as The Prodigal Son (see below).

Acknowledgements

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Section 5 is based on the article: "[It's a matter of Character, Mr President](http://www.midnight-emissary.com/Clinton98.htm)" by Des Griffin

LESSONS FROM THE PILGRIM'S PROGRESS

The Necessity and Inseparability of Repentance and Faith



The Living Lord Jesus Christ confers or grants forgiveness of sins and eternal life (John 3:16) to all who truly believe in Him for salvation and obey His Word. All records from the Apostolic teaching and preaching confirm two things. First, **the absolute necessity of both repentance and faith - unto salvation.** Faith is a “firm persuasion,” a conviction based upon hearing and understanding the Word of God. It produces a full acknowledgement of God’s Revelation or Truth – the Gospel message (e.g. 2 Thess. 2:11-12), a personal surrender to God (John 1:12) and a conduct inspired by such a surrender (2 Cor. 5:7: “For we walk by faith, not by sight”) – and empowered by the regenerative work of the Spirit of God.

All true faith is permeated with repentance. All true repentance is permeated with faith. Repentance is a true gift from God (Acts 5:31), as is faith (Eph. 2:8). Repentance literally means “a change of mind”.

The second feature of all apostolic teaching is the **absolute inseparability of repentance**

and faith. They go hand-in-hand. The Shorter Catechism of the Westminster Confession defines repentance as follows: “Repentance unto life is a saving grace”. It is not something we work up by trying to get emotional when coming forward for example at an altar call. It can never be contrived. It is a saving grace of God involving a change of mind – brought about by the inward work of the Holy Spirit. It is God who calls men and women to repentance. It is He alone who is able to change and turn men’s hearts. As the Catechism states:

“Repentance unto life is a saving grace whereby a sinner out of a true sense of his sin and in appreciation of the mercy of God in Christ, does with grief and hatred of his sin, turn from it unto God with full purpose of and endeavour after new obedience” [to the teachings and commandments of Christ].

Since repentance is a “saving grace” it is not something we can take pride in. It is God’s work alone in us as He calls us into His family. He brings about the change – that inward change of heart which means that we renounce our sin, flee from it and we turn to God – as did Pilgrim in John Bunyan’s allegorical story - The Pilgrim’s Progress.

Stated more simply, repentance is the involvement of the whole man or woman in relationship to *the whole* of his/her sin. It involves a complete change of mind. It must begin by the way we think about sin (see Rom. 12:2). One must begin to think about one’s sin as God the Holy One thinks about it. One must give up all evasion, excuses and avoidance of responsibility for one’s wrongdoings and transgressions. One must give up all pretence and all attempts to fudge or water down our moral failures.

In Psalm 51 King David expresses the true spirit of the genuine penitent involving sincere repentance. King David convinced of his sin and aware of how much he had grieved God, concludes by calling upon God

to create in him a new heart, one that will pursue righteousness and holy living.

Only the Sovereign God can bring about such a new creation. As the Apostle Paul put it in 2 Corinthians 5:17:

“Therefore if any man is in Christ, he is a new creation, old things have passed away, behold all things are new.”

This is a Sovereign work of God the Spirit who takes a fallen man and changes his inward nature and recreates it after the likeness of His own dear Son – the Lord Jesus Christ. This is called the work of regeneration in the New Testament or the “new birth” that brings a new believer into God’s Kingdom (see John 3: 1-21)



Repentance involves a radical change not only in our mind but also in our affections and will. A truly converted man will display “grief and hatred” towards sin, just as Pilgrim did in John Bunyan’s book.

“For the sorrow that is according to the will of God produces a repentance without regret, **leading to salvation**, but the sorrow of the world produces death” (2 Corinthians. 7:10).

God saves such as are of a “broken spirit and a broken and contrite heart” (Ps. 51:17). When God sounds the chord of grace in the human heart, the base note is that of humiliation (see 1 Peter 5:6). It is noteworthy that the very first of Christ’s beatitudes is: “Blessed are the **poor in spirit** for theirs is the kingdom of heaven” (Matthew 5:3).

Again, repentance does NOT mean to just *feel sorry* for one’s sins or moral transgressions. The actual meaning of

“repentance” is simply “**to change one’s mind**”. And that is all biblical repentance is. Sorrow may accompany repentance, but *the word itself does not mean sorrow*.

The accusers of the woman caught in “the very act of adultery” (John 8: 3-11) who was brought before Jesus in the Temple by the Jewish religious leaders to test Him as to how He would execute judgement on her, were themselves shown up to be total frauds and hypocrites. Jesus forgave the woman but He told her to go and sin no more. Those who come to know the true blessing of forgiveness of sins and grasp by faith the great sacrifice Christ made to secure such a gift, by His act of atonement on the Cross-, will find a change of mind towards sin, as one of the fruits of obeying the Gospel. They will also experience REAL peace and joy.

Membership of SPCS

How can I join or make a donation?

You can join the Society as a full member by way of making a donation to SPCS. Cheques should be made out to “SPCS” or “Society for Promotion of Community Standards Inc.” and sent to The treasurer, SPCS. PO BOX 13-683 Johnsonville 6440. PLEASE INDICATE IF YOU WANT A RECEIPT SENT TO YOU for tax rebate purposes. *Please provide a stamp-addressed envelope.* (SPCS is a registered Charity CC20268).

Prospective members must read, agree with and fully support the Society’s Objectives found on page 2 of this newsletter - also available on our website: together with our Constitution - see www.spcs.org.nz They must also provide us with their name and accurate **full contact details** so we can send you our newsletters, email updates (if requested) etc. An individual membership donation is recommended at a minimum of \$45 per year. The Society’s financial year runs from 1 January to 31 December. See www.charities.govt.nz for our audited yearly financial statements (Search under charity number CC 20268). Or go to www.societies.govt.nz (No. 217833).

Challenging the Chief Censor Dr Andrew Jack and his deputy re LA Zombie

In May 2011 the Society (SPCS) sought for a review of the classification of the controversial “pornographic gay zombie movie” LA Zombie that was rated R18 by the Office of Film and Literature Classification (signed by the Deputy Chief Censor, Ms Nicola McCully) with a warning note “contains violence, sex and content that may disturb”. The “gay horror porn film” gained notoriety when it was banned from the Melbourne International Film Festival after having been refused classification by the Australian Film Classification Board last year - on the grounds of obscenity. It was scheduled to be screened in NZ at Out Takes: A Reel Queer Film Festival (2011) — run by Reel Queer Inc., a registered charity with the Charities Commission (Reg. No. CC41933).

The Film and Literature Board of Review called a meeting to review the classification on 3 June 2011. Five Board members, including the President, Dr Don Mathieson and the Deputy President, Andrew Calsley, viewed the film. In its report the Board noted: “... it accepts that the application for review filed by the SPCS was filed in good faith and for genuine and proper reasons.” In its submission to the Board Reel Queer Inc. had accused the SPCS of being motivated by malice and being vexatious and frivolous in its application. However, the Board rejected these accusations, adding: “The film is controversial. Indeed the very fact that the Board was unable to reach a unanimous decision on the application underscores the degree to which this film raises challenging questions about the proper interpretation and application of the tests set out in the Films, Videos, Publications Classification Act 1993 (the Act).”

In a minority decision the President called for the film **LA Zombie** to be “classified as objectionable”, thereby supporting the Society’s call in its application for review, that it be banned. He wrote that it “... ‘tends to ...support’ sexual conduct with or upon the body of a dead person [necrophilia] and is therefore deemed objectionable for the purposes of the Act ...s. 3(2)(c).” If it was not to be banned on this basis, then “alternatively” it should be banned based on the fact that “it depicts both sex and violence matters in such a manner that the availability of

the publication is likely to be injurious to the public good... s 3(1) of the Act.”

As examples of “sexual or physical conduct of a degrading or dehumanising or demeaning nature” that deserved “a particularly weighty consideration” by the Board, Dr Mathieson highlighted the five scenes involving necrophilia, noting that they were “explicit” and that “they occupy a considerable proportion of the showing time of the DVD. The 5 scenes are a principal focus of the film, and are not incidental to an unobjectionable storyline.”

In the view of the Society, the President’s robust four-page “dissenting decision” completely buried the spurious and flawed decision issued by the remaining four board members. In approving for public viewing such material that tends to arguably support necrophilia, the majority of the Board demonstrated a disturbing mindset – one apparently incapable of grasping the “injurious” nature of such toxic material to the “public good”. (The Society chose not to make a submission to the Board on the film, the contents of which it regards as utterly depraved and morally offensive).

Reel Queer’s film festival caters for such films that are of great interest to the homosexual community. Following SPCS’s application for review there were outpourings of vitriol against the SPCS from some in the GayNZ.com community. The film festival organisers and contributors to GayNZ.com appear to accept that lengthy depictions of necrophilia form a valid contribution to the enrichment of the tapestry of diversity in sexual orientation and entertainment appetites found among some in the homosexual community. A submission to the Board on the film’s classification from the Chief Censor, Dr Andrew Jack, supported the public screening of this depraved film content.

The majority of the Board, with the exception of its president, Dr Mathieson, were happy to describe the content of the film as for the most part, nothing more nor less than “transient sex”. However, Mathieson disagreed strongly, arguing that this description “inadequately describes the horror of repeated acts of necrophilia, including the insertion of the man/monster’s penis into the bloodied wounds of dead persons, and nothing is left to the imagination”.

AMAZING GRACE

Sin and the moral welfare of society

William Wilberforce (1759-1933) was a radically God-centred evangelical Christian and a British politician who successfully championed the abolition of the slave trade in Africa and later the abolition of slavery in all of British colonies.



He was no ordinary pragmatist or political utilitarian, even though he was one of the most practical men of his day. He was a doer. One of his biographers said, "He lacked time for half the good works in his mind." What drove and motivated him was a profound Biblical allegiance to what he called the "peculiar doctrines" of Christianity. From these originated, in turn, true affections – what today might be termed "passion" or "emotions" – for spiritual things, which, in turn, break the power of pride and greed and fear, and then lead to transformed morals which, in turn, lead to the political welfare of the nation.

He said, "If . . . a principle of true Religion [i.e., true Christianity] should . . . gain ground, there is no estimating the effects on public morals, and the consequent influence on our political welfare." Considering the nature of sin, Wilberforce said, the vast bulk of Christians in England estimated the guilt of an action "not by the proportion in which, according to scripture, [actions] are offensive to God, but by that in which they are injurious to society." Now, on the face of it that sounds

noble, loving, and practical. Sin hurts people, so don't sin.

Surely that definition of sin would be good for society? However, Wilberforce says, "Their slight notions of the guilt and evil of sin [reveal] an utter [lack] of all suitable reverence for the Divine Majesty. This principle [reverence for the Divine Majesty] is justly termed in Scripture, 'The fear of the Lord is the beginning of wisdom' [Psalm 111:10]." And without this wisdom, there will be no deep and lasting good done for man, spiritually or politically. Therefore, the supremacy of God's glory in all things is what Wilberforce calls "the grand governing maxim" in all of life. The good of society may never be put ahead of this. If it is, he contended that it dishonours God and defeats the good of society. For the good of society, the good of society must not be the primary good.



The Prodigal son returns to his father

The parable Jesus told of the prodigal son illustrates how true moral and spiritual change Wilberforce believed must be effected in the human heart by God's Spirit to heal a broken society – in moral disarray and in slavery to sin. Once the human heart is infused with reverence for the Divine Majesty – our Father in Heaven – true Wisdom grants a child the first faltering steps of repentance – obedience to His will. The Father's love triumphed.

PUBLICATIONS AVAILABLE

Society Resources Available (free and by donation) to Society members and others on request. Please contact us by email or snail mail if you wish any of the following and we will send them to your postal address. Contact spcs.org@gmail.com OR at SPCS P.O. Box 13-683 Johnsonville, 6440.

1. **FREE Educational Resource DVD**



AMAZING GRACE: THE MOVIE

(The Story of William Wilberforce and the Abolition of Slavery. Includes Exclusive Clips, Trailer and Faith Guide)

2. **The Bible & Public Policy: Biblical axioms on public issues** (Booklet \$8.00)

By Dr Simon Smelt PhD (London School of Economics, BPhil, BSc (SocSci)(Hons) MNZAE, MLEANZ. Dr Smelt is an economic and policy consultant living in Wellington, New Zealand.

Receive your copy by making a donation to “SPCS” (\$8.00 includes postage cost).

This outstanding 20 page booklet contains well-researched thought-provoking insights by a committed NZ Christian scholar on:

The role of government, character of rulers, citizenship and many topics under the broad headings: Justice Issues, The Economy and Government Programmes.

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Prospective members must read, agree with and fully support the Society’s seven objectives found on page 2 of this newsletter and is also available on our website: together with our Constitution.

See <http://www.spcs.org.nz>

You must also provide us with your name and accurate full contact details so we can send you our newsletters, email updates (if requested) etc. An individual membership donation is recommended at a minimum of \$45 p.a. The Society’s financial year runs from 1 Jan. to 31 Dec. See www.charities.govt.nz for all our audited yearly financial statements (Search CC20268). Also see www.societies.govt.nz (Search Soc. No. 217833).