

7TH ANNUAL LECTURESHIP SERIES

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“**RIGHTEOUSNESS EXALTS A NATION**”

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'Training Dedicated Men To Preach The Old Jerusalem Gospel'

“Righteousness Exalts A Nation”

May 22-28, 2005

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RIGHTEOUSNESS EXALTS A NATION

Proverbs 14:34

Melvin Sapp

I. WHAT MADE AMERICA GREAT?

A. The Spirit Of The Pilgrims:

1. During the 'Dark Ages' learning and individual freedom were suppressed and persecuted.
2. The Renaissance rekindled an interest in reading and investigation.
3. People began to examine and to expose the corruption in the Catholic Church.
4. Many faced inquisition and excommunication for demanding Bible Authority.
5. Many who protested fled from Europe to the 'new world' in pursuit of religious freedom.

B. A Government By The People And For The People:

1. Christians must be submit to civil government despite their flaws (I Pet. 2:13-20).
2. A government set up by the people will be more sensitive than will dictatorships.
3. Our 'Bill of Rights' prevents the government from abusing the people.
4. If laws are written that conflict with the laws of God, we must obey God rather than men.
5. We should us the privilege to vote and to participate in our government wisely.

C. Our Value Of Freedom And Equal Opportunity:

1. The Pilgrims sought religious freedom in the 'new world.'
2. The colonies revolted against the control of England and formed the United States.
3. We fought for self determination and independence

II. THE PRESENT CONDITION OF OUR NATION

A. Despite the Ills Of Our Society, America Is Still A Great Nation:

1. The U. S. economy is perhaps the world's richest economies ever.
2. We are the melting pot of the world, consisting of immigrants from all over the world
3. The United States has the world's strongest and best fortified military.

B. Even With The Presence Of Error, America Has A General Respect For The Bible

1. A majority believes the Bible is the Word of God (II Tim. 3:16-17; II Pet. 1:20-21).
2. Most believe that there is a heaven and a hell (Jno. 14:1-3; 5:28-29; Rev. 20:12-15).

C. A Growing Segment Of Our Society Is Trying To Remove God From His Universe.

1. We are seeing a vast change from conservative values to liberal indulgence.
2. Tolerance and acceptance is extended to sinful and repulsive acts.
3. Societal and legal pressures are being brought to bear against the Bible and its teaching.

III. SIN IS A REPROACH ON ANY PEOPLE

A. Atheism (Psa. 19:1; 14:1; Rom. 1:20).

1. Secular Atheism denies that God exists and claims that we owe our existence to chance
2. If God does not exist there will be no sin, judgment nor eternity (II Cor. 5:10).
3. Atheistic pressures are strong in public education, entertainment, the media, politics and many social organizations.

B. Evolution (Heb.3:4)

1. The belief that life came from non-living sources and that by chance.
2. Evolution is a godless theory that advocates that man evolved for lower life forms

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3. Law of Biogenesis proves that life must come from a living source (Acts 17:24-26).
4. Evolution is widely taught in our school and universities all over America.

C. Humanism (Rom. 1:23-25).

1. Philosophy that man is his own god and must depend only on himself in life.
2. Situation Ethics removes absolutes in morals and encourages choices based on situations.
3. Sin is a violation of God's law, to which all men are amenable (I Jno. 3:4).

D. Break-down of the Home (Heb. 13:4).

1. About 70% of our children are brought up in broken homes (Eph. 6:1-2).
2. The divorce rate is over 50% for first marriages and about 70% for second marriages.
3. False doctrines that allow divorce and remarriages of grounds other than fornication are rampant, even in the church (Mat. 19:9).

E. Homosexuality (Rom. 1:26-27).

1. Pressure from society to call homosexuality an alternate lifestyle must not be accepted.
2. We ought to love the sinner enough to teach him and try to convert him (Lk. 13:3).

F. Racism (Acts 17:26; Gal. 3:28).

1. All races came from the same parents in Adam and Eve.
2. There is only one gospel for all nations (Mk. 16:15-16; Rom. 1:14-16).
3. There is only one church that contains all the saved (I Cor. 12:12-13; Acts 2:47).

G. Abortion (Gen. 9:6).

1. 1.5 millions abortions are performed in America each year.
2. Abortion is used by many as birth control by promiscuous and immoral women.

H. Substance Abuse (I Cor. 9:27).

1. Crack, cocaine, Marijuana, alcohol, Meth (speed, crystal, ice) and tobacco.
2. The drug culture is dirty, daring, deceitful and deadly.

I. Religious Division (Jno. 17:20-21; I Cor. 1:10).

1. Only the truth can make one free, not error (Jno. 8:31-32).
2. The Bible must be the standard in determining unity (Eph. 4:3-6).

IV. RIGHTEOUSNESS EXALTS A NATION

A. America Needs To Return To Keeping The Commandments of God (Psa. 119:172).

B. Only The Gospel Can Make One Righteousness, Not Materialism (Rom. 1:16-17).

C. America Needs To Be Instructed By The Scriptures, Not Humanism (II Tim. 3:16-17).

D. Only A Change Of Heart Can Help Turn Around Our Nation (Rom. 6:17-18).

E. The Righteous Must Remain Faithful To Save Souls From Judgment (Rev. 19:1-6).

To What Extent Should The Christian Engage in Politics?

Ron Wilson

Proverb 14:34

Introduction:

A. Define terms:

1. To What Extent, degree, limit.
2. Should: past tense of shall. Used in auxiliary function to express condition, or obligation, propriety, or expediency.
3. The Christian: baptized believer, member church of Christ (Acts 11:26).
4. Engage: to take part: PARTICIPATE
5. In Politics: from politic which means "shrewd or prudent in practical matters, tactful; diplomatic. Having to do in some fashion with government. The practice or profession of conducting political affairs. Political methods, maneuvers, opinions, or principles.

B. The theme of the Lectureship is Righteousness Exalts A Nation, (from Prov. 14:34).

1. Righteousness: Righteousness deals with those activities that are in harmony with God's will (Rom 1:16-17).
2. Exalts (exalteth: KJV): To rise in rank, character or power.
3. Nation: The context obviously deals with a people united under a particular governmental or political process.
4. But: draws a contrast. As Mk 16:16 but. salvation & damnation. Contrast between righteousness and sin.
5. Keeping the law of God exalts a nation, raises it up, gives it a better character.

C. In this lesson we will consider Politics from the perspective of the system of government by which people are guided, ruled, controlled.

1. City government, county government, state government, federal or national government.
2. To What Extent Should The Christian Engage in Politics, How deeply involved should a Christian be in governmental affairs, whether on local or national level?

D. Points: First, is the principle of civil government scriptural?

Second: Are we subject to civil government?

Third: Can a Christian participate at all in civil government?

Fourth: If number three is an affirmative, then To What Extent Should The Christian Engage in Politics?

I. First Point: Is the Principle of Civil Government Scriptural?

Does civil government have scriptural or biblical authority to exist?

A. Actually the principle of civil government is ordained, appointed, and designated by God (Rom. 13:1-2).

1. We need to understand that when Bible teaches about God ordaining civil government, it does not mean that God ordained any particular system as a monarchy, dictatorship, or democracy.
2. God ordained the principle of government, that is that man should be governed, that man should have a system to benefit the common populace through leadership.

B. Why did God ordain government? Rom 3:3-4.

1. God ordained government to promote good among mankind It is to be used as an agency of God to deter evil.

2 Without supported government we would live in anarchy (Judges 17:6).

II. Are We are to Submit to Civil Government?

A. Romans 13:2-4 notes penalties for disobedience.

1. V.2. the judgment of God.
2. V.4 the judgment of the government.
3. Evil in this context denotes the evil connected with civil laws.

B. It is abundantly clear that we must submit to governmental authority (Rom. 13:5-7; 1 Peter 2:13-17).

C. Principle of First John 5:3.

1. God did not give His commandments to man as a burden but as a benefit.
2. When we obey the commands of God, it is for our benefit.
3. This also includes God's command to be subject to the governing authorities. It is for our benefit to so do.
4. Bottom line: Government is not of the devil but of God!

D. Principle: God never required man to respect the laws of man above the laws of God.

1. Examples in the Book of Daniel.
2. The principle found in Acts 5:29.
3. Man cannot make a law greater than any law of God.

III. Can a Christian participate in Civil Government?

A. Old Testament has abundance of history of God's people involved in government.

1. Abraham, Melchizedek, Joseph, Kings of Israel, Book of Daniel, Esther.
2. "There were no Christians in the Old Testament." -?-

B. New Testament.

1. Pharisees, Sadducees, Herodians, and Zealots.
2. Simon was a Zealot and Matthew was a tax-collector.
3. Acts 8:27, Ethiopian eunuch.
4. Acts 10, Cornelius the centurion.
 - a. A soldier with 100 other soldiers under him.
 - b. Political ramifications: Matthew 8:9.
6. Acts 16, Philippian jailor.
7. Romans 16:23, Erastus.
8. Why recorded with reference to their political positions?

IV. To What Extent Should The Christian Engage in Politics?

A. Should the Christian talk about politics?

1. Ever heard someone say, "I never discuss religion or politics."?
2. Can we talk about politics?
 - a. I Pet 2:21. Did Jesus ever discuss politics? Matthew chp. 17 (Peter), chp, 22 (Pharisees and Herodians).
 - b. Romans 13 inherently involves the subject of politics.
3. Should Christians discuss politics?
 - a. Not obligatory (we must do it) for salvation.
 - b. Should it be discussed with Christians and non-Christians?
 - c. When politics are related to morals? Our influence for what is right? Or more right?
4. Party or individual with the highest moral standards? Abortion? I Peter 4:11 ?

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B. Voting?

1. Christians have an obligation to promote God's law and principles.
2. I Peter 2:17 is in a political context: w. 13-16.
3. Our influence in moral choices in voting for a candidate.
4. Not make it a matter of obligation (relevant to salvation), but expedient to vote to exalt moral values.

C. Events of past times.

1. What if the ruling segment of the Jews in the first century had become Christians?
2. Caesars and the Flavians of the Roman Empire?
3. Throughout history: the major leaders of governments.
4. Lenin and Stalin and Hitler? IdiAmin?
5. Our nation: what if had Christian presidents? impact on moral values? abortion? alcohol? Divorce? drugs? and homosexuality?
6. What if a Christian had been in the Scopes trial in TN?
7. Legislators, senators, congressmen, lawyers, judges, Supreme Court Judges?

D. To What Extent Should The Christian Engage in Politics?

1. Is there a Moral Law ?
2. Is man born with inherent sense of what is good or evil?
3. Civil government is inherently founded on moral principles and has an obligation to promote sound moral principles.
4. This has not been done as it should. Why?

E. To what extent should the Christian engage in politics?

1. Inform, educate and influence rest of the world in regard to the principles of God.
2. If you can't stand the heat, stay out of the kitchen."
3. Acts 5:29.

Satan's Attacks on The American Teenager!

I Peter 5: 8

Anthony Williams

INTRODUCTION

- A. **Today's American** Teenager is under attack from Satan, the Devil.
- B. Most of our youth have no idea who is behind all the so-called hip-hop.
- C. It is a tragedy what faces the young minds of tomorrow's future.
- D. Evil is dressed up, Satan is leading the way, the young are being buried!
- E. Satan has many tricks but he uses (3) major ones in particular.
- F. We hope to discuss several points about Satan, the devil to inform our American youths the danger, pitfalls and destruction that lurks around every corner and is waiting for you with open arms.
- G. Points of discussion:
 - 1. Who is Satan the Devil?
 - 2. Why does Satan attack the American Teenager?
 - 3. What are Satan's Devices?
 - 4. How does Satan Attack the American Teenager?
 - 5. Where can the American Teenager find help to defeat Satan's attacks?

Aim: To expose Satan's attacks on the American Teenager! In other words, ready or not, here comes Satan the Devil!

Theme: Satan's attacks on the American Teenager!

DISCUSSION

I. Who is Satan the Devil?

- A. The many faces of Satan the Devil. (I Pet 5: 8)
 - 1. Adversary – opponent, (boxing, karate)
 - 2. Roaring Lion – as a ferocious animal
 - 3. Seeking – this ferocious animal is hunting for a kill
 - (a) The American Teenager do not have to look for Satan.
 - (b) He will eventually find you because he is hunting for a kill.
 - 4. Devour – gulp down, swallow up, devour
- B. The many characteristics of Satan the Devil. (John 8: 44)
 - 1. Murderer – manslayer (to kill)
 - 2. Liar – a falsifier, to utter an untruth or attempt to deceive by falsehood
 - 3. Deceiver – to cause to roam from safety, truth, or virtue, go astray, err, wander, out of the way.

II. Why does Satan tempt the American Teenager?

- A. Satan's purposes to tempt the American Youth.
 - 1. To deceive the whole world. (Rev. 12: 9)
 - 2. To obey Satan means to be cursed, cast into everlasting fire. (Matt 25: 41)
- B. Satan's desire is to separate us from God through sin. (Isa 59: 1-2).

III. What are Satan's devices?

- A. Three major devices of Satan the Devil. (I John 2: 15-16)
 - 1. Lust is defined as an inordinate desire; irresistible craving.
 - 2. Lust of the eyes (Satan wants you to see it)
 - 3. Lust of the flesh. (Satan wants you to satisfy your flesh with it)

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4. Pride of Life. (Satan wants you brag about your good life of sin)
5. Satan does not use all three, not in any order, one trick will do!
- B. Example of Adam and Eve. (Gen 3: 1-6)
 1. Satan's subtle (sneaky, cunning) (1a)
 2. Satan deceives Eve. (1b-5)
 3. Three major devices of Satan the Devil motivated Eve to sin.
 - (a) "And...saw...food," (6a) The lust of the flesh.
 - (b) "and...pleasant...eyes." (6b) The lust of the eyes.
 - (c) "she took of the fruit thereof, and did eat and gave also unto her husband with her; and he did eat. (6c) The pride of life.
 - (d) "and the eyes of them both were opened and they knew they were naked." (7a) (Sin will open your eyes to evil)
- C. Adam and Eve were punished by God and driven out of the Garden of Eden. (8-24)
- D. These are the three major tricks that Satan attacks the American Teenager:
 1. The temptation of the lust of the eyes i.e. satisfying the eyes.
 2. The temptation of the lust of the flesh i.e. satisfying the flesh.
 3. The Pride of life i.e. bragging about how good life is in sin.
- E. What are the three major ways that Satan attacks the American Teenager?
 1. Lust of the eyes.
 2. Lust of the flesh.
 3. Pride of life.
- F. Results of Satan attacks on the American Teenager is seen through the evidence such as:
 1. Disobedience: God's word, parents, civil authorities, teachers.
 2. Gang violence in public schools and neighborhoods.
 3. Over populated prisons and juvenile homes.
 4. Moral degradation (weaken or worsen; to deteriorate)
- G. There is, however, one major evidence of Satan's attack on the American Teenager which is through pre-marital sex. (Heb 13: 4)
- H. The most horrific and frightening statistics about the American Teenager seems to be concentrated in the destructive power of engaging in pre-marital sex i.e. engaging in the lawful activities that is designed for married adults only!

IV. How does Satan attack the American Teenager?

- A. Satan's attacks on the American Teenager to tempt sexually comes through five (5) ways: Hormones, Sex in Media, Alcohol, Drugs, Peers and Relationships.
- B. Five ways on Satan's attacks on the American Teenager to have sex:
 - (1) Hormones:
 - (a) Teenage males have natural urges to have sexual relations by having 4 to 7 erections per day.
 - (b) Teenage girls have natural urges to have sexual relations due to hormones and changes in body development.
 - (2) Sex in the Media:
 - (a) Five areas of the media that expose, exhibit, promote sex:
 - (1) Television
 - (2) Radio
 - (3) Internet
 - (4) Magazines
 - (5) CD's
 - (b) Influences of the media:
 - (1) In the US, teens spend an average of six to seven hours each day with some form of media. This include TV, radio, internet, magazines and CD's.¹

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- (2) Children who watched a lot of TV with sexual content were about twice as likely to start having intercourse during the subsequent year as those with little exposure to televised sex, researchers found.²
 - (3) Researchers found that adolescents with high exposure to rap music (i.e. 14 hrs or more per week) were:
 - (a) Three (3) times more likely to hit a teacher
 - (b) (2.5) times to have been arrested
 - (c) Compared to their peers who has less exposure rap music.³
 - (4) Adolescents who frequently watched rap videos were:
 - (a) Twice as likely to have multiple sexual partners
 - (b) More than 1.5 times as likely during a twelve month study to:
 - (1) Acquire some form of STD
 - (2) Use drugs
 - (3) Use alcohol³
 - (3) Alcohol and Sex:⁴
 - (a) 75% of first sexual encounters involve alcohol
 - (b) In 2/3 of unplanned pregnancies, the woman was intoxicated during sex.
 - (c) 90% of all sexual assaults occur under the influence of alcohol.
 - (d) Older teens that drink are 7 times more likely to have sex than non-drinkers.
 - (e) Older teens that drink are twice as likely to have sex with 4 or more partners.
 - (4) Drugs and Sex:⁵
 - (a) Teens 15 and older that use drugs are 5 times more likely have sex than teens that don't use drugs.
 - (b) 72% of teens who use drugs and 81% of those who use them heavily have sex, compared to 36% who never use them.
 - (c) Teens who have used marijuana are 4 times more likely:
 - (1) To have been pregnant.
 - (2) To have gotten someone pregnant.
 - (d) Non-marijuana users are 4 times likely not to:
 - (1) Get pregnant.
 - (2) Get someone pregnant.
 - (5) Peers and Relationships:
 - (a) What factors contribute to early initiation of sex?
 - (1) Having sexually active peers.
 - (2) Close romantic relationships.
 - (3) Having boyfriend/girlfriend that's 2 or more yrs. older.
 - (4) Physical maturation & early age of menstruation
 - (b) Teen Girls dating older guys:
 - (1) 2 yrs older are 6 times likely to get drunk.⁶
 - (2) Boyfriends 2 yrs older are 6 times to have tried Marijuana & more than 4 times as likely to smoke cigarettes.
 - (c) Only 18% of girls who were younger than 14 engaged in sex had a partner within one year of their age.⁷
 - (d) Studies have indicated that the majority of babies born to teenage girls were fathered by adult men.⁸
- C. Sex & the Consequences: Emotional, Teenage Pregnancy, STDs
1. Emotional:
 - (a) Worry – Low self-esteem
 - (b) Guilt, Shame & Depression
 - (c) Loss of Trust
 - (d) A sense of betrayal & abandonment

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- (e) Girls: 6 times more likely to commit & attempt suicide.
- 2. Teenage Pregnancy:⁹
 - (a) 900,000 girls get pregnant each year.
 - (b) 2,500 teens each day.
 - (c) 1 in 5 pregnant by 18.
 - (d) Only 30% graduate.
 - (e) 80% end up on welfare.
 - (f) Children of Teenage mothers:
 - (1) Increase risk of pre-mature & low birth weight.¹²
 - (2) 50% more likely to repeat a grade.⁹
 - (3) Less likely to complete high school & lower performance on standardized tests.⁹
 - (4) Sons are more likely to end up in prison.¹³
 - (5) Daughters are more likely to become teen mothers themselves.¹³
- 3. Sexually Transmitted Disease i.e. STDs:
 - (a) Approx. 4 million teens become infected with STD every year. (1 every 8-10 seconds)
 - (b) By age 18, 25% of sexually active teens will have contracted a sexually transmitted disease – & most won't even know it.¹⁰
 - (c) Adolescents and young adults (15-24) are the age groups at the greatest risk for acquiring an STD.
 - (d) Approx. 2/3 of all people who acquire STDs are under the age of 25.¹¹
- D. Background of Sexually Transmitted Diseases
 - (1) 1960 – Gonorrhea and Syphilis
 - (2) 2002 – 25 + STDs (Some STDs incurable)
- E. One (1) Bacterial and Three (3) Viral STDs:
 - (1) Chlamydia
 - (a) Most common bacterial STD in U.S.
 - (b) 3-5 million new cases every year.
 - (c) Adolescents very vulnerable.
 - (d) Often produces few, if any symptoms, especially in women.
 - (e) Untreated, this can lead to PID (pelvic inflammatory disease) which causes women to become infertile (unable to have children).
 - (f) The risk of PID is as much as 10 times greater for 15 year old females than for 24-year old females. (This is because their cells are reproducing faster at an early age due to physical growth).¹⁴
 - (g) If you catch this you can't get pregnant.
 - (2) Genital Herpes:
 - (a) 30 Million Americans have the Herpes virus.
 - (b) Spread by:
 - (1) Direct skin-to-skin contact
 - (2) Body fluid
 - (c) Oral herpes can be passed to genitals.
 - (d) Genital herpes can be passed to the mouth i.e. kissing.
 - (e) Infected persons without symptoms can pass the virus.
 - (f) Infected women can pass to the baby at birth causing:
 - (1) Blindness
 - (2) Brain damage
 - (3) Death
 - (3) Human Papilloma Virus i.e. HPV
 - (a) The most common viral STD in the U.S.

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- (b) Causing 5.5 million new infections per year.
 - (c) Can spread through skin-to-skin contact with the genital area of infected person or body fluid.
 - (d) People can be infected with HPV and have no symptoms (yet they are still contagious)
 - (e) May manifest itself through:
 - (1) Genital warts
 - (2) Cervical Cancer
 - (f) Women who reported having had their first intercourse before age 18 years old:
 - (1) Had five-fold increase risk for invasive cancer (cervical)
 - (2) Had increased risk of cancer than women who waited until after age 22.¹⁵
 - (3) Had increased cell reproduction at a faster rate.
 - (4) Girl 14 had hysterectomy & taking chemo-therapy.
- (4) HIV/AIDS
- (a) Background
 - (1) 1980 – 31 cases
 - (2) 2000 – 40 Million cases
 - (b) One half of all new HIV infections are estimated to be among young people under the age of 25.
 - (c) 25% of infected youth are under the age 22.¹⁶
 - (d) Having an STD increases a person's risk of acquiring HIV.¹⁵

V. Where can the American Teenager find help to defeat Satan's attacks?

- A. What motivates teens to be abstinent?
- 1. Religious or moral values.
 - (a) Obeying the DOC for salvation:
 - (1) Hear the gospel (Mark 16: 15, I Cor 15: 1-4)
 - (2) Believe (John 3: 16; 8: 24; Mark 16: 16)
 - (3) Repent (Lk 13: 3; II Peter 3: 9)
 - (4) Confess (Matt 10: 32)
 - (5) Baptized (Mark 16: 16, Acts 2: 38, Acts 22: 16)
 - (b) The Doctrine of Christ teaches us to abstain from sex until married (Heb 13: 4; I Cor. 7: 1-3).
 - (c) "Submit yourselves therefore to God. Resist the devil, and he will flee from you."
(Jas. 4:7)
 - 2. Parental Influence/strong emotional attachments to their parents.
 - (a) "Children obey your parents in the...earth." (Eph. 6: 1-3)
 - (b) "Children obey your parents in all...Lord." (Col 3: 20)
 - 3. Concerned about risks:
 - (a) Blacks age 21 to 52, male and female = 45% infected.
 - (b) Hispanics age 21 to 52 male and female = 25% infected.
 - (c) Whites age 21 to 52 male and female = 20% infected.
 - (d) Chlamydia, HPV, HIV have no cures: you will die!
 - (e) Can you imagine dying in the COC from STDs!
 - 4. Goal and aspirations for the future.
 - (a) It will be extremely hard getting an education pregnant.
 - (b) How can you concentrate in college dying of an STD?
 - (c) When you graduate how long will it be before you are dead?
 - (d) Can you imagine giving an STD virus to someone and they die from it? (Ex. Man bisexual; infected; killed wife)
- B. We must keep our affections on things that are above and not on the earth. (Col. 3: 1-2)

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- C. Beware of your:
1. Eyes looking at sex and sin.
 2. Flesh having the desires to have pre-marital sex.
 3. Pride of life i.e. bragging about your promiscuous ways and disobedience to God, your parents, police officers and teachers.

CONCLUSION

A. Who is Satan the Devil?

1. Remember his many faces of Satan the Devil:
 - (a) He's your opponent!
 - (b) Something/someone 2 kill or destroy your life, family & future.
2. Remember the characteristics of Satan the Devil:
 - (a) Murderer (Satan's desire is to kill you physically/spiritually)
 - (b) Liar (Satan's desire is to utter untruth/deceive by falsehood)
 - (c) Deceiver (Satan desire is to deceive the whole world)

B. What are Satan's devices? (I John 2: 14-6)

1. Lust of the eyes.
2. Lust of the flesh.
3. Pride of life.
4. If these are in you, they are not of the Father, but of the world.

C. Remember Eve: She saw; wanted; ignored/disobeyed God's word.

1. Satan will have the American Teenager to see the temptation.
2. Satan will tempt the American Teenager to desire the satisfaction of the flesh.
3. Satan will cause the American Teenager brag about how good life is in disobeying God, parents, civil laws and teachers.
4. Once you see it; want it; disobey God, now Satan has devoured you.
5. Adam, Eve, Serpent (Satan the Devil), Earth was cursed by God (Gen. 3: 8-24).
6. When we don't obey the gospel or die in sin, there is the inevitability of being banished from the presence of God for all eternity in flaming fire. (II Thess 1: 6-9)

D. The results of Satan's attacks are manifested in many ways such as:

1. Disobedient Children and lack of respect for:
 - (a) The word of God
 - (c) Civil Law
 - (b) Parents
 - (d) Teachers and public administrators.
2. Gang violence in public schools is on the rise, increasing every day.
3. American Teenagers are being imprisoned more than in the past.
4. Moral degradation has increased rapidly by ignoring righteousness.

E. The major way that Satan's attacks on the American Teenager appears to be manifested is through pre-marital sex i.e. fornication!

1. King David suffered consequences of fornication: (II Sam 11-18)
2. Horrifying and detrimental statistics show the manifestation of Satan's attacks on the American Teenager.
3. The American Teenager are participating in activities that are only designed for married adults only! (I Cor 7: 1-3; Heb 13: 4)

F. Satan's attacks on the American Teenager to influence to have sex:

1. Hormones out of control
2. Sex in the media
3. Alcohol, drugs and Sex
4. Peers
5. Relationships i.e. boyfriend & girlfriend (Boys make demands!)

G. Consequences of Pre-marital sex i.e. fornication:

1. Emotional Consequences

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2. Teenage Pregnancy
3. STDs
4. Summary of Consequences of pre-marital sex i.e. fornication:
 - (a) Emotional consequences: life ruined, high suicide, 80% on welfare.
 - (b) Teenage pregnancy: 900,000 every year (1 in 8-10 seconds)
 - (c) Sexual Transmitted Diseases (STDs):
 - (1) From two to twenty-five plus STDs (some no cure)
 - (2) Chlamydia – most common, PID, no children if untreated
 - (3) Genital Herpes – 30 million Americans have the Herpes virus. Skin to skin: mouth to genitals; genitals to mouth; genitals to genitals; mouth to mouth. No cure with virus!
 - (4) Human Papilloma Virus i.e. HPV – 55 million new infections per year; skin-to-skin and body fluid; cervical cancer.
 - (5) HIV/AIDS – from 31 to 40 million cases in the U.S. One half of new cases are young people under 25 years of age. 25% of them are under age 22.
 - (d) Condoms is still legalized fornication and they:
 - (1) Can reduce risk of HIV by 87%.¹⁷
 - (2) Can reduce risk of Gonorrhea i.e. women to men.¹⁷
 - (3) Do not reduce the risk of Human Papilloma Virus (HPV)
 - (4) Have not produced evidence of reduced risk in other STDs including: (a) Genital Herpes (b) Chlamydia

H. Where can the American Teenager find help to defeat Satan's Attacks?

1. Moral and Christian values will keep you safe and sound.
2. Obey the gospel of Jesus Christ and become a Christian.
3. Live faithful unto death. (Rev 2: 10)
4. Obeying parents will surely prevent your pitfalls.
5. Keep your eyes, flesh and pride out of the way of God's word.
6. The word of God you must retain in your mind:
 - (a) "Thy word have I hid in mine heart that I might not sin against thee." (Psa 119: 11)
 - (b) "They word is a lamp unto my feet and a light unto my path." (Psa 119: 105)
 - (c) "The entrance of thy word giveth light, it giveth understanding to the simple." (Psa 119:130)
7. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (I Cor. 6: 18)
8. Stay virgins and marry virgins appears to be the safest way to procreate i.e. have a family.
9. Live daily by the teaching of "Abstinence" until marriage.
10. "Abstain from all the appearance of evil." (I Thess 5: 22)
11. Satan is attacking the American Youth mostly through Sex!
12. Satan is your adversary i.e. opponent & wants all of us to die lost!
11. Remember:
 - (a) You must obey God in order to go to heaven.
 - (b) You must obey your parents to live long upon the earth.
 - (c) You must obey the laws of the land in order not to go to jail. (Rom 13: 1-4)
 - (d) You must obey your teachers in order to get a full paid scholarship to save your parents huge debt for your education.

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Respecting the Authority of the Scriptures in a Tolerant Society

II Timothy 3:16, 17

Will T. Winchester

Introduction:

1. A very special “thank you” to the church here, the eldership, the school, Bro. Sapp, and each one for the invitation to be here tonight.
2. My lesson tonight is “Respecting the Authority of the Scriptures in a Tolerant Society.”
3. Some definitions are in order:
 - a. “Respect” and “Respecting”
 1. Webster defines “respect” as “an act of giving particular attention to; high or special regard...”
 2. Webster defines “respecting” as “in view of; with regard to...”
 - b. “Authority” of Scriptures
 1. “The source from which truth is drawn”
 2. “decision taken as a precedent”
 3. “power to influence or command thought”
 - c. “Tolerant” society
 1. “tolerant” – inclined to tolerate, fore-bearing
 2. “tolerate” – to allow to be done without prohibition
 3. “tolerance” – sympathy for beliefs or practices differing from or conflicting with one’s own; deviation from a standard.

I. A Tolerant Society

- A. II Timothy 3:1-5
 1. Last days—perilous times—Verse 1
 2. Form of Godliness—Verse 5
- B. List of things in which Society is tolerant
 1. Verse 2 – Lovers of self, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy
 2. Verse 3 – without natural affection, trucebreakers, false accusers, incontinent (lacking in self-restraint; uncontrolled), fierce, despisers of those that are good.
 3. Verse 4—traitors (betray, treason, not dependable), heady (shrewd), high minded, lovers of pleasures more than lovers of God.
- C. Verse 13—Grow Worse and Worse
 1. Evil men and seducers (ASV imposters)
 - a. Society has gone to the “dogs”—animal lusts and desires
 - b. Verse 6—“of this sort”—“divers lust”
 2. Wax (growing) worse and worse
 - a. Today—compared to 100 years ago
 - b. 100 years from now

I. Respecting the Authority of the Scriptures

- A. Verse 5 – “From such turn away”
 1. What are we told to do?
 2. Are we doing it?

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- B. Verse 8 – “Men of corrupt minds-reprobate concerning the faith”
1. How do we look upon Society today?
 2. How corrupt must it get before we act?

- C. Verse 9 – “But they shall proceed NO further”
1. What did we read? What did He say? What does He want?
 2. How much respect do I have for this authority?

II. The final blow to all Society

- A. The all-sufficiency of the Scriptures
1. Verses 16 and 17
 2. The only source from which truth is drawn
- B. Verse 14 – “Continue”
1. “things which thou hast learned”, verse 14
 2. “hast been assured of”
 3. “knowing of whom thou hast learned them”
- C. Verse 15 – “holy Scriptures” known
1. “able to make the wise unto Salvation”
 2. “through faith which is in Christ Jesus”
- D. Scripture inspired of God
1. It is God-given.
 2. It is profitable for
 - a. doctrine—teaching
 - b. reproof
 - c. correction
 - d. instruction in righteousness
 3. “That the man of God may be perfect (complete)”
 4. “thoroughly” “thoroughly” “completely”
 5. “furnished unto all good works”
- E. There are many other passages that teach the same as these, but these are used to show how important it is for Christians to follow the inspired instructions in a society that is tolerant of all evil forces.
- F. Folks, “Righteous exalteth a nation: but sin is a reproach to any people.” Proverbs 14:34.
“When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.” Proverbs 29:2

DANGERS OF LEGALIZED GAMBLING

Michael Jordan

INTRODUCTION:

1. I am grateful for the opportunity to speak on this vital subject.
2. Gambling is one of the fastest growing "sports" in America and the world.
3. Notice a couple of statistics as we enter the lesson.
 - a. A recent Gallop poll indicated that over 60% of the US population gambles regularly.
 - b. More than 80% approve of legal gambling. 26 states now have lotteries.
 - c. From US News & World Report, "The casino boom is growing daily...."
4. "What's the deal?"

DISCUSSION:

I. WHAT IS GAMBLING AND WHAT IS IT DOING TO US?

A. WHAT IS GAMBLING?

1. Webster – "To play a game for money or other stake; hence to stake money or any other thing of value upon the uncertain event; to hazard, to wager."
2. Some say that gambling is nothing more than "taking a chance."
3. The following definition of gambling gets to the root of what the activity really is: "The act of risking what is yours in order to obtain what belongs to another, without giving up anything in return."

B. WHAT IS IT DOING TO US?

1. Two essential elements involved in gambling.
 - a. A stake involved whereby one stands to gain at the loss of others depending upon the outcome of some selected element.
 - b. The element of chance is arbitrarily determined by the parties involved.

II. WHAT DOES THE BIBLE SAY ABOUT GAMBLING?

- ##### **A. The Bible never uses the words "gamble" or "gambling," but it clearly sets forth principles that condemn the practice.**

1. Heb. 5:14.
2. What about "casting lots" as used in the Bible?
 - a.) Casting lots – choosing (Lev. 16:7-10).
 - b.) Determining who got Jesus coat (John 19:23-26).
 - c.) Determining God's will (Acts 1:24-26).

- ##### **B. Gambling is sinful. Why? It violates several scriptural principles.**

1. It violates the principle of giving a fair return for what you get - Ephesians 5:5
 - a. The Bible outlines three ways in which things of value can be exchanged:
 - 1.) By labor - Eph. 4:28; II Thess. 3:10; I Tim. 5:8
 - 2.) By trade - Acts 4:32-37
 - 3.) By gift - Matt. 7:11
 - b. Gambling fits none of these.
2. It is gain without productivity - Romans 12:17.
3. It violates the principle of condemning stealing - Ephesians 4:28.
4. It violates Christian stewardship - II Corinthians 9:7.
5. It violates the principle of treating others right, a violation of Matthew 7:12.

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6. It creates a bad influence - II Corinthians 6:17.
7. It distorts character in a person.
 - a. Some authorities suggest that, psychologically speaking, the gambling "urge" involves the perversion of three basic desires:
 - 1). The desire for gain.
 - 2). A lust for excitement.
 - 3). The instinct of combativeness.
 - b. Christians are not to be "brought under the power of any" - I Cor. 6:12.
8. Gambling is also wrong because of the way in which it affects society as a whole.

CONCLUSION:

- A. We must then, realize that legalized gambling is already a part of our civilization and is rapidly expanding.
 1. So what should be the Christian's attitude toward this?
 - a. Some say, "I know it's not good to gamble, but what about betting on ball games in the office pools at work? What about playing bingo or spending a few dollars on the state lottery? Are these things so bad?"
 - b. There are many different types of gambling; check pools, raffles, lotteries, punch boards, bingo for money, cards for money, betting on sporting events, etc.
- B. George Washington said: "Gambling is the child of avarice, the brother of iniquity, and the father of mischief."
- C. Benjamin Franklin advised: "Keep flax from fire, and youth from gaming."
- D. One writer, who has made a special study of the issue, suggests that gambling involves "the willingness to take a risk" motivated by a twisted "desire to get something for nothing...It is parasitic, producing no personal growth, achieving no social good. Even the strongest advocates of gambling agree that gambling is a non-productive human activity" (David McKenna, "Gambling: Parasite On Public Morals," Christianity Today, June 8, 1973).
 1. Clearly, Christians should in no way support or participate in gambling, which includes the Lottery.
 2. If you are a gambler -- whether a high roller, or merely one who buys an occasional lottery ticket -- you ought to abandon this evil.

THE VALUE OF THE HOME

Greg Dismuke

INTRODUCTION

- A. When you look around today one cannot help but see the many problems we are facing in our nation today.
 - 1. Homosexuality, abortion, drunkenness, violent crimes, sexual assaults, divorce, etc...
 - 2. Since the 1960's there has been a 560% increase in violent crimes.
 - 3. The number of illegitimate births has increased 400%.
 - 4. The number of divorces has quadrupled.
 - 5. The percentage of children living in single-parent homes has tripled.
 - 6. Teenage suicide rate had risen 200%
 - 7. Abortion has been legitimized, with more than 1.5 million being performed each year.

- B. These and many other problems have arisen because of a lack of respect for God.
 - 1. Solomon found that God made man upright (Eccl.7:29).
 - 2. It seems that every man does that which is right in his own eyes (Judges 21:25).
 - 3. Man has failed to respect his authority (Matt.28:18; Eph.1:22,23; 2 Tim.3:16,17). Authority is the means by which we establish and maintain order. Without authority and the proper respect for authority, society ends up in chaos and anarchy.
 - 4. The breakdown in society can be traced back to a lack of respect for the home, as God would have it.

- C. How valuable is the home?

I. WHAT GOD INTENDED TO BE IN THE HOME SHOWS ITS VALUE.

- A. Companionship (Gen.2:18)

- B. Love (Col.3:19)

- C. Submission (Col.3:18)

- D. Obedience (Col.3:20)

II. WHAT GOD INTENDED TO BE TAUGHT IN THE HOME SHOWS ITS VALUE.

- A. Your home is a school, what are your children learning?

- B. It is a school of verbal and non-verbal teaching.
 - 1. Verbal – The use of speech or words are basic in communicating to others our thinking and intentions. It is important that correct words and understood words be used or there will be a miscommunication to the other person. Accuracy is very important in order to communicate correctly.
 - 2. Non-verbal – We only speak with words, but we speak in a certain way, with a certain attitude. Even our presence and appearance says something not confined to words. It is estimated that as high as 93% of the communicating we do is in a non-verbal form.
 - 3. It should be obvious to all that people respond more to our actions than to our words. A sad fact is that an unethical act can cancel the words of my mouth.

- C. God holds parents responsible for what is taught in the home.
 - 1. God knew what Abraham would do concerning his family (Gen.18:19).

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2. Mandatory for parents to teach their children under the law (Deut.6:6-9)
3. Fathers are given the responsibility (Eph.6:4)

D. Teaching in the home that pleases God.

1. Love

- a. Love for God (Deut.6:4,5 ; Matt.22:37)
- b. A true love for God demands a true love for others (I John 4:20,21).
- c. Parents must set an example of love for their children.

2. Discipline

- a. Many troubles in society can be traced back to a lack of discipline in the home.
- b. Behavior problems in the schools and society in general, arise when there is no consistent discipline within the home. (Prov.13:24; 19:18; 22:15; 23:13,14; 29:17).

3. Commitment.

- a. The Lord has no use for quitters (Luke 9:62)
- b. Family members must be committed to the home for it to succeed.
- c. Divorces are granted daily because of "irreconcilable differences" which only serve to tear lives apart, while children are caught in the middle feeling somehow responsible.
 - 1). It may not always be easy for a husband to commit to loving his wife the way Christ loves the church (Eph.5:25), but he must do it anyway.
 - 2). It may not always be easy for a wife to commit to submitting herself to her husband (Eph.5:22), but the Lord requires it.
 - 3). It may not always be easy for children to commit to obeying their parents when they do not understand or agree (Eph.6:1), but obedience is still mandatory.

CONCLUSION:

- A. God knew what he was doing when he instituted the home. He knew the value of the home and the positive affect it would have on society.
- B. Man has misplaced the value of the home and it has been to his own hurt.
- C. Though man has rejected God's word concerning the home, it is imperative that every Christian follow God's plan for the home, then:
 1. In a world of strife, there will be peace.
 2. In a world of hate, there will be love.
 3. In a world of doubt, there will be trust.
 4. In a world of divorce, there will be commitment.
 5. In a world of unbridled passion, there will be self-control.
 6. In a world of foolishness, there will be wisdom.

Practicing Personal Purity among a Promiscuous Populace

William McCormick

1. We should consider the morals of our age (maybe immorality or amorality would be a better description).
2. When there is a call for sexual purity, there is a moan which arises to say that that type of morality is old-fashioned and you cannot expect today's youth to live by that standard.
3. The youth of our society are going to be sexually active and you cannot expect them to be pure; so goes the argument.
4. It does not matter that God's Word calls for that type of sexual purity and that the bed is to be reserved for married couples (1 Cor. 6:9; Gal. 5:19; Heb. 13:4).

I. LET'S DO AN EVALUATION OF THE CONDITION OF OUR MINDS...

- A. Figure out where your mindset is most of the time.
1. Do you have a tendency to exhibit:
 - a. Jealousy or envy-Rejoicing in the success of others,
 - b. Wanting to get even - Praying for enemies,
 - c. Hatred of someone - Love of enemy,
 - d. Slandering others - Encouraging others.
 2. Do you like the current condition of your mind?
 3. Would God like the state of your mind right now?
- B. We can exhibit a more Christ-like attitude.
1. By being like Christ. (Phil. 2:5)
 2. By learning from Christ. (Matt. 11:29)

II. HOW CAN WE PRACTICE PERSONAL PURITY AMONG A PROMISCUOUS POPULACE?...

- A. We must first purge sin.
1. "To the pure all things are pure" (Tit. 1:15)
 - a. If we allow sin to reign in our lives, then we will have a corrupted mind. Sin influences the way we think. (Pro. 23:7) b. We must purge sin from our lives. (Rom. 6:23)
 2. We must get rid of unwholesome thoughts and replace them with good thoughts.
 - a. Think on these things. (Phil. 4:8)
 - b. Take captive every thought. (2 Cor. 10:5)
- B. Re-program our mind sets.
1. Don't entertain unwholesome thoughts.
 2. Just say no!

III. WE MUST SET OUR MINDS ON SPIRITUAL THINGS...

- A. "Set your mind on things above, not on things on the earth". (Col. 3:1-4)

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B. We could learn a spiritual lesson from a frog.

IV. CONCLUSION:

A. God is concerned with our hearts and minds. He cares what we think and meditate on.

B. If you struggle with evil and negative thoughts, then help is on the way.

C. Practicing personal purity among a promiscuous populace and going to that prepared place that's prepared for *a* prepared people, we need to...

1. Purge sin from our lives.

2. Get rid of unwholesome thoughts and replace them with good thoughts.

3. Set our minds on spiritual things.

THE INFLUENCE OF HUMANISM ON THE AMERICAN SOCIETY

Bob Winton

I. INTRODUCTION.

A. This Generation is Facing Problems Older Generations in Our Country Did Not Have to Face.

1. Our generation has degenerated into a spiritually crooked and criminal world to a large degree.
 - a. There is probably more religious error today than ever before.
 - b. There is more crime in our day than ever before in the history of our great country.
 - c. Divorce for any reason, legalized gambling, abortion on demand, homosexuality, stealing, fraud, alcohol, illegal drugs, chaos in public schools: these are increasing problems, threatening our homes, children, schools, and future.
 - d. Political liberalism and corruption are posing a threat to our country and our own safety.
 - e. Many rulings from our court system clearly promote greater unbelief and immorality; few there be that encourage godliness and righteousness.
2. The causes of the present dilemma are many, but may be summarized in two categories.
 - a. The rejection of the Bible as the absolute standard in spiritual matters is the primary cause. One who rejects the Bible as his guide in religious, spiritual, and moral matters, has repudiated the only inspired source of information on these all-important subjects.
 - b. Humanism is the second cause. This philosophy and religion asserts that there is no one to whom we may turn for help; to solve our individual and national problems, we must depend only upon ourselves.
3. Humanism speaks of having two wings—secular and religious. In practical terms, these two branches are one. Religious humanism is merely secular humanism with a religious flavor. Modernistic groups [including the Unitarian Church] color their humanist dogmas and practices with a veneer of religion. The liberal denominations and apostate liberal congregations among us are in the process of becoming nothing more than social clubs with a religious flavor. Humanism is a bag which contains all the moral evils of fallible man.

B. Humanism Has These Various Features.

1. Atheism—full-grown humanists reject:
 - a. The existence of God.
 - b. The inspiration, integrity, and authority of the Bible.
 - c. The deity of Christ.
 - d. The need for the crucifixion and atonement provided by Christ.
 - e. All supernatural activity.
2. Evolution.
 - a. Since they reject the Bible, they do not believe in special creation.
 - b. They explain the presence of the universe by some such thing as the “big bang” theory.
 - c. They account for life on the basis of blind evolution.
3. Materialism.
 - a. They do not believe there is God in heaven; they reject the Biblical concept of Heaven and Hell.
 - b. Satisfying the needs and desires of the flesh is paramount to humanists. To them this world is there is to a man's existence.
 - c. They think man must depend on his own wisdom, knowledge, and power to provide for himself.
4. Modernism and liberalism in politics and religion (if they have any religious or spiritual leaning).
 - a. The trend for the past half-century has been toward liberalism in politics. Politicians blatantly proclaim their support for things that would have made brave men blush in an earlier time.

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- b. Those who believe in the inspiration and authority of the Bible, the existence of God, the divinity of Christ, and Biblical morality are depicted by liberal politicians as fanatical religious nuts [they liken us to Islamic extremists].
- 5. No absolute standard of morality.
 - a. Joseph Fletcher wrote a widely-accepted book in which he advocated *situation ethics* [that nothing is right or wrong in itself; that the situation determines what should be done. Fletcher tried to weaken the standard of morality. Thomas Altizer wrote a book at the same time in which he announced that "God is dead in human experience." His efforts were intended to remove the source of morality. The purpose of Fletcher, Altizer, and other humanists is to convince people that they can do whatever they desire, and not have to answer to anyone—not even to the conscience.
 - b. They do not believe there is an absolute standard:
 - 1) "We affirm that moral values derive their source from human experience. Ethics is autonomous [the individual decides] and situational needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, and dehumanization" [Manifesto II, part three].
 - 2) "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered 'evil.' Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire" (ibid., part six).
 - c. In their view, each individual has the inherent right to decide such things for himself. The philosophy under consideration [humanism] places man at the apex of all thought; it is totally centered on mankind; it utterly rejects the concept of *God*.
 - d. Faithful Christians know that God's gives the standard of morality, and that that standard is the Bible.
 - 1) Psalms 100:3: "Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."
 - 2) Ecclesiastes 12:13-14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."
 - 3) Micah 6:8: 'He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'"
 - 4) Luke 17:10: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."
 - 5) John 9:4: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."
 - 6) Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many

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will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

- 7) Revelation 22:14: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

II. HUMANISM HAS HAD AN INFLUENCE ON ALL ASPECTS OF AMERICAN LIFE.

C. It has had an effect on American Politics.

1. Each politician who has been infected with humanist precepts will undoubtedly, sooner or later, seek to put those ideas into law.
 - a. Laws have been enacted which make it legal to kill an unborn baby but a serious crime to disturb a turtle's nest or harm an animal.
 - b. We are not allowed to use the Bible in the public classroom, or even to teach a moral principle from the sacred book, but filthy books are sometimes required reading.
 - c. It is unlawful to promote Christianity in the public schools, but Islam may be promoted and made required reading.
 - d. "The courts demand that every religious person must accommodate a single atheist who might be 'offended' at the favorable mention of God's name (unfavorable or blasphemous mentions, we are told, are protected by the same First Amendment that prohibits favorable mentions). But no atheist can be forced to accommodate a single religious person who might be offended by the atheist's unbelief, or who wants to be part of the pluralism and diversity about which liberals regularly speak, but which is not broad enough to embrace people who believe in God" (Cal Thomas).
 - e. “On this day, March 15, 1984, the Senate voted down voluntry silent prayer in public schools. President Ronald Reagan responded: ‘I am deeply disappointed that, although a majority of the Senate voted for it, the school prayer amendment fell short.’ President Reagan later remarked: ‘In 1962, the Supreme court...banned the...saying of prayers. In 1963, the Court banned the reading of the Bible in our public schools...a series of assaults were made in one court after another.... Without God there is no virtue because there is no prompting of the conscience...without God democracy will not and cannot long endure” (The Federalist).
2. The United States Conference on AIDS recently concluded its annual conference in New Orleans. It was a gay affair, receiving more than \$300,000 of your money, compliments of the Department of Health and Human Services. How did they spend it? Well, some was spent on workshops detailing how to get abstinence education defunded and out of schools; after all, abstinent teens reduce the target population for homosexual pedophiles. One presenter even went as far as to suggest that abstinence education is “harmful to children.” Oh, and some of your money was spent on a perform-ance by “entertainer” Jenifer Lewis, who used her time on stage to describe graphically a fantasy sex encounter with VP Dick Cheney. Her performance was so crass that some conference attendees walked out. The event was sponsored by the National Minority AIDS Council, which received \$4.7 million of your hard-earned tax dollars this year [2003].
3. Many politicians support homosexuality, legalized gambling, abortion [even for teenage girls, without parental notification], divorce for any reason, legalizing marriage for same-sex individuals, and a host of other items on the humanist agenda.
4. Many politicians oppose prayers and Bible-reading in public schools; some of them support Islam more than Christianity; some would support removing “In God We Trust” from our coins and “Under God” from the Pledge of Alliegance. In the hands of some politicians, Atheism is safer than the truth of the Bible.

D. It has an effect on the American News Media.

1. What if today's media had written the Bible?

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- a. On the Red Sea Crossing: "Wetland Trampled in Labor Strike."
 - b. On David and Goliath: "Hate Crime Kills Beloved Champion."
 - c. On Elijah on Mount Carmel: "400 Killed as Fire Sends Religious Right Extremists into Frenzy."
 - d. On the birth of Christ: "Hotels Full, Animals Left Homeless; Animal Rights Activists Enraged by Insensitive Couple."
 - e. On feeding the 5,000: "Preacher Steals Child's Lunch; Disciples Mystified Over Behavior."
 - f. On healing the 10 lepers: "Local Doctor's Practice Ruined; Faith Healer Causes Bankruptcy."
 - g. On healing of the Gadarene demoniac: "Madman's Friend Causes Stampede; Local Farmer's Investment Lost." [The author of these pithy lines is not known to me—bw].
 2. The bias of the news media in behalf of humanism is obvious to any fair observer. Any positive news from our struggles in Iraq are ignored or whitewashed; any negative event from Iraq is frequently blown out of proportion. Conservative matters, which are of great concern to faithful Christians, are not well-received by humanists, who are liberal in their thinking.
 3. Journalists are preponderantly liberal [aka, "Humanist"] in their philosophy, a mental bent that shapes and directs much of their reporting in other than strictly objective directions.
- E. It has an effect on American Education.
1. Humanism says: "I am convinced that the battle for humankind's future must be waged and won in the public school classrooms by teachers who correctly perceive their role as proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call the Divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers. The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with all its adjacent evils and misery..." (John Dunphy, *The Humanist* magazine, Jan/Feb 1983 issue; via the Contender website).
 2. Notice this item taken from the "Contender" website:
 - a. The rapid spread of humanism in our country is due in large part to the humanist indoctrination our children receive in the public school system. This infusion of humanist propaganda is well known in our colleges and universities, but actually starts well before then, in the elementary schools. In the interest of 'diversity' and 'tolerance,' our elementary students are being forced to study non-Christian religions such as Islam. They are restricted from sharing the gospel with friends at school, but are learning about Mohammed, the Quran, and the 5 pillars of Islam. They are being taught that there truly is no right or wrong. They are being subjected to moral relativism that teaches that what is 'bad' to one person, is good for another person based on differences in cultural background. In the interests of 'tolerance,' they are told not to judge these people, and recognize that calling something bad, wrong, or immoral, is being intolerant and divisive.
 - b. As our children grow older, and start to learn about science, they are taught that all life and all creation is just a wonderful accident. Teachers, even if they wanted to, could not discuss the scientific evidence of a divine creation. They must teach our children that out of nothing came an entire universe and incredibly complex biological organisms (humans, for example). These students learn that God does not exist, and that humans have not only evolved to what we are now, but we will continue to evolve in more spiritual ways.
 - c. Let me take a moment to discuss the teaching of the theory of evolution. According to the scientific method (by which all theories are proved), evolution cannot even be called a theory. Evolution has not been observed, and therefore cannot truly be called more than a hypothesis. However, if you open any science textbook, you will see that evolution is referred to as a FACT!! Creationism cannot be taught in public schools, as it is considered a religious doctrine. Educators use this as an excuse not to teach our children the plethora of SCIENTIFIC evidence that supports a divine creation. In 1925, a substitute biology

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teacher named John Scopes was put on trial in Tennessee for teaching evolution in the classroom—against the law in Tennessee at that time. This case became known as the 'Scopes Monkey Trial.' Clarence Darrow, an ACLU lawyer who defended Scopes made this comment, 'It is the height of bigotry to teach only one view of origins.' Well Mr. Darrow, I wholeheartedly agree. But where is the ACLU now? Why do they not support that comment as they did back in 1925? The reason is that they have succeeded in removing God from the classroom, and they have no intention of letting Him back in!

- d. As your children graduate from High School and move on to college, the humanist brainwashing intensifies. A recent study by the Center for the Study of Popular Culture polled social science and liberal arts professors at all the Ivy League colleges. The results are not surprising. David Horowitz, president of the Center, says this: 'Only three percent of the faculty in all the Ivy League identify themselves as Republicans. Forty-four percent named an organization that represents their views as the ACLU,' he says. '*Zero percent identify with the Christian Coalition* —one percent with the [National Rifle Association].' Zero percent!!
 - e. From elementary school through post-graduate studies, our children are taught that there is no God, all creation is a pleasant accident, there is no right or wrong, and to say otherwise is intolerant and divisive. You may not share the gospel with your friends, but we will teach you to meditate in the manner of the eastern religions." [Website located under "Humanism. This is a denominational website, but on this subject, it teaches the truth].
 3. "Christianity is shunned in public schools, while tolerance is advocated for other religions. A California middle school required students studying Islam to dress in Islamic garb, say Muslim prayers, and wage their own personal "'Jihad.' In a New York school district, as holidays approached, the school district deemed that nativity scenes and crosses would not be allowed on school property. However, the Star of David, the menorah, the Star and Crescent and the Christmas tree would be allowed. The Christmas tree was allowed, as it was mostly a 'secular symbol.' The school district did not say why Jewish and Islamic religious symbols were permitted. This same school district, while not allowing students to pray out loud, set aside a special room for Islamic students to go pray. Elementary school students are being taught self-hypnosis and meditation as relaxation techniques. At the same time, many of these schools have discontinued the practice of reciting the pledge of allegiance, or re-writing it to exclude the words, 'under God' (ibid.).
 4. "*Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world*" (Humanist Manifesto). "Humanism is an ideological, political, and religious belief that denies the existence of God. Atheists are humanist, as are new-agers, and many others. The theory of evolution was developed by humanists to create a world devoid of God. Humanism today is prevalent in our media, schools, and government. The religious humanist believes, as the Humanist Manifesto states, that the religions of the world are outdated due to a vastly increased knowledge and experience, and are powerless to solve the problem of human living in this time. Christians know the power of God, but to the humanist the human is divine and must be responsible for furnishing adequate human goals and providing for the spiritual needs of today. Because humanists believe that the universe and its peoples are self-existing and not created, they believe humanism is the only religion capable of leading humans along the evolutionary path to 'Christ Consciousness.' In humanism there is no right or wrong, only experience and an endless struggle to become enlightened, to evolve" (ibid.).
- F. It has an effect on American Religion.

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1. The Humanist Manifesto II asserts the following:
 - a. "Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation. We affirm a set of common principles that can serve as a basis for united action—positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale."
 - b. "We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so....We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity....Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals. We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities.
 - c. "Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the 'God Is Dead' theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves [emph. added]....Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the 'ghost in the machine' and the 'separable soul.' Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body" [part First].
 2. Given these tenets, when a humanist seeks to influence religion, he begins with the assumptions that there is no God, that Christ is not the Son of God, that the Bible is not the word of God, that the universe is not the product of God, that man has no soul that needs saving, that there is no Heaven to be gained and no Hell to be avoided, that there is no divinely-given standard of morality, and that man is ultimately answerable only to himself. These very ideas we are seeing promoted and practiced by modern religious groups. It is obvious that humanism has had a devastating effect on modern religion.
- G. It has an effect on American Business.
1. Merchants and businessmen have always had their problem with unethical operators. Government maintains a close control over weights and measures used in business activities, which has largely curbed much of the crooked dealings of the past. God spoke harshly to the Jewish businessmen of an ancient day regarding their "false balances."
 - a. Leviticus 19:36: "Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt."

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- b. Amos 8:5: "Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?"
 - c. Micah 6:11: "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?"
 - d. Jeremiah 32:10: 'And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.'
2. Advertisements and commercials often make false and misleading claims; implications are made which the item being promoted cannot do.
 3. The radicals who disrupted the nation with their anti-war shenanigans during the 1960s, turned to materialism during the 1970s and 1980s; many of them now occupy positions of great influence in business and government. Many of these are infected with humanism
- H. It has an effect on the American Home and Family.
1. "[M]arriage is threatened not by divorce, but by people not marrying in the first place—as is increasingly the case in the two European societies that have redefined marriage to include couples of the same sex. Our present high divorce rate is not stopping the vast majority of Americans from wanting to marry. Nor should it. Nothing provides the antidote to narcissism, or the environment for the healthy raising of children, or the way for people to take care of one another, as does the marriage of a man and a woman. And while most divorces are terribly sad, divorce itself no more undermines the institution of marriage than car crashes undermine the institution of driving. In fact, the vast majority of people who do divorce deeply wish to marry again; painful divorce has not undermined marriage even among those who have divorced. There may be honest reasons to support the redefinition of marriage to include same-sex couples. The argument that heterosexuals divorce a lot is not one of them. It is, in fact, demagoguery" (Dennis Prager, via The Federalist). [Of course, the Bible shows that there is only one acceptable reason for divorce and remarriage: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). Mr. Prager's point is to answer the argument made by the homosexual community that marriage is a failure].
 2. "[E]ssentially modern post-Christian Europe, and Canada, and large parts of the United States...have replaced the traditional impulses of civilization, which is to breed, and to prosper, and to expand and survive with a culture of narcissism. You know, I'd like to have...meaningless, promiscuous sex, and just think about myself all day long, and all week long, and all year long. But in the end, when you prioritize that, you actually destroy the culture that enables it. It's a completely absurd culture and brazen. And that's what we've done.... Because the fact of the matter is...most societies have built into their DNA the need to survive, the need to prosper, and the need to reproduce. And we have managed to lose that in an extraordinary short period of time, and quite remarkably....And so it's a simple, foolish, self-defeating sort of selfishness to carry on like that" (Mark Steyn).
 3. "The problem with the 'gay marriage' issue is that the more fundamental issue is not 'gay marriage.' The real issue is who should decide such issues—that is, what kind of country and what kind of government do we have or want to have? What does democracy mean if any headstrong minority can violate the laws passed by a majority and enshrined in centuries of legal precedents?...The time is long overdue to start impeaching judges who think their job is to veto laws they don't like or condone lawlessness that they agree with. The time is also long overdue to re-examine lifetime appointments of judges, which allows them to act like little tin gods, at the expense of our freedom and the country's elected government" (Thomas Sowell, The Federalist).
 4. The following quote from Wayne Jackson:
 - a. President James A. Garfield once said: "The sanctity of marriage and the family relation

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- make the corner-stone of our American society and civilization.” A number of current conditions clearly suggest that that “corner-stone” is crumbling.
- b. Materialistic parents are placing economic prosperity ahead of their children. The phrase “latch-key child” is too well-known to need elaboration. Many mothers have abandoned the home (cf. Tit. 2:5), leaving their children at day-care centers—not because (in many cases) they are forced to work in order to survive, but simply because they want more “things” of a material variety. Children spend countless hours watching TV or playing video games without parental supervision. There will be a high price to pay for such parental irresponsibility.
 - c. A large segment of our society has abandoned the concept that God designed the marriage ordinances, and that such are not subject to human revision. For instance, the Bible clearly teaches that sexual gratification is an integral part of marriage. But sexual union is not an end within itself. Sexual activity outside of a legitimate marriage is fornication (cf. 1 Cor. 7:2). At one time it was the case that a mere “live-in” arrangement was a matter of shame. Even Hollywood stars kept such liaisons under the cloak of secrecy. Now, fornicating relationships are common. Celebrities comment upon their “live-with” associations with no blush at all (cf. Jer. 6:15). We are told by experts that more than 5 million Americans are “living together” without the benefit of legitimate marital commitment.
 - d. Add to this the fact that divorce has become a national disgrace. Older folks can easily remember when a divorced person was not a viable political candidate. Now, divorce does not raise an eyebrow. Not only is society out of control in terms of the divorce evil, the church is virtually to that point as well. In recent years weird theories, one after another, have surfaced, the design of which is to justify those who have unscripturally divorced their mates and then remarried. Prominent names have been associated with these views. It is this writer’s conviction that the biblical teaching on this topic—namely that a divorce and potential remarriage is allowed only to the innocent victim in a marriage breached by fornication (cf. Mt. 5:32; 19:9)—is now a minority view among believers.
 - e. The homosexual trend in this country is one of the most dramatic indicators that we are a nation out of moral control. An intimidating word has been coined to characterize those who oppose homosexual conduct: it is “homophobia.” We had better be homophobic—if we remember what happened to Sodom and Gomorrah! Several political movements have attempted to promote homosexual “marriages,” contending that discrimination against “legal” homosexual and lesbian unions is unconstitutional. It is certainly no secret that the present administration reflects the most pro-homosexual leadership in the history of this nation. [This article was written in 1999]. More than 100 “gays” have been appointed to administrative positions under the current President’s watch. Our leader has openly commended the Gay, Lesbian & Straight Teacher’s Network, a national homosexual teachers group, which, incidentally, is determined to teach the youth of the United States that homosexual relationships are normal and beautiful. Out of control!
 - f. Do nations turn around, once they have started a slide toward moral chaos? Tragically, they almost never do. Not even the great nation of Israel could be salvaged by the persuasion of the prophets. It took an Assyrian conquest and a Babylonian captivity (of seventy years) to bring the Hebrews to their knees. Even then a terminal judgment finally came in the form of the Roman destruction of Judaism in A.D. 70 (cf. Mt. 22:7).
 - g. I am certainly no prophet. I do not know what lies in America’s future. I can, however, follow the flow of human history as such is revealed in the Scriptures. And what I see in that does not make me comfortable about our nation’s prospects. I know this: Each Christian, consistent with his/her abilities, has a three-fold responsibility.
 - 1) We must commit to lives of personal goodness as a savoring influence among our peers.
 - 2) We must teach forcefully the positive truths of moral conduct.

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- 3) We must oppose the teachings of the immoral vermin who would destroy this nation.
[This article was taken from the Christian Courier website: "America—A Nation Out Of Control"].

I. It has an effect on American Sports.

1. Humanism sees nothing wrong with lying, cheating, or using unethical means to gain an end.
2. There is an attitude in modern sports that emphasizes the necessity of winning at all costs. Whether these items are caused directly by humanism may be difficult to establish in a given case, but certainly the denial of moral absolutes by humanism would foster such practices as those listed below:
 - a. This attitude allows players to try to injure star players on the opposing team.
 - b. It has encouraged some players to use steroid drugs to get an unfair advantage.
 - c. In some cases, bribes have been paid to influence the outcome.
 - d. Some are willing to bend the rules to win.
 - e. Overpaid sports figures are held up as role-models for young people; some of these stars are known for their immoral conduct and even criminal activity (drug use, for example).

J. It has an effect on the entertainment industry.

1. "We are used to hearing the elites in the entertainment and media worlds complain that conservatives like President Bush are 'out of touch' with the real world, they don't identify with the lives of real people. But real people are showing up in droves to see 'The Passion.' Real people hunger for entertainment that speaks to their souls, that confronts the consequences of sin, that takes on the new aggressive secularism. Real people are weary of having their values and beliefs derived by the Bib Thinkers in the entertainment industry as backward and ignorant" (Laura Ingraham, *The Federalist*).
2. Humanism is blatantly preached in movies, prime-time television, comedy shows, and songs. If a Christian is portrayed in a movie or television show, he is usually presented as a fool, ignorant, or bigoted.
3. An entertainer at the half-time of a Super Bowl game removed a critical part of her garment for millions to see.
4. Nudity, immoral sexual conduct, profanity, and gross violence are commonly portrayed in movies. These have become so commonplace that our children have grown up thinking this is the way people should act and talk.

K. It has an effect on American Jurisprudence.

1. "When he refused to bow and grovel before the federal judiciary, [Judge Roy] Moore was suspended as Alabama's chief justice. In November 2003, he was tried before a judicial ethics panel. Moore's position was elegant in its simplicity: I took an oath to defend the Alabama Constitution, which acknowledges God as the foundation of our laws. Therefore, as the state's chief judicial officer, I am bound to affirm that truth, which I have done with my Ten Commandments statue. And, by the way, I'm not required to go along with the federal judiciary's convenient misinterpretations of the Constitution. Based on his intransigence here, Moore was removed from office....[W]e are in a constitutional crisis created by activist judges intent on mandating homosexual marriage (thereby deconstructing the American family), taking God out of the Pledge of Allegiance, abetting pornographers in flooding the country with filth, enshrining abortion-on-demand as the penultimate right, making Americans subject to foreign laws, and rewriting our history to transform America into one (secular) nation, under their heel. To save the Constitution and representative government will take a thousand Roy Moores, all echoing the words of Thomas Jefferson (author of our nation's founding document): 'To consider the judges as the ultimate arbiters of all constitutional questions (is) a very dangerous doctrine indeed, and one which would place us under the despotism of an oligarchy.' It has" (Don Feder, *The Federalist*).
2. Another quote from Wayne Jackson's fine article: *America—A Nation Out Of Control*:
 - a. "Another symptom of a nation out of control is the manner in which our judicial system

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has decomposed over the past half-century. A very significant book arrested the public's attention recently. It is titled, *Guilty: The Collapse of Criminal Justice* (1996, Random House). The author was the late Harold J. Rothwax, a judge who presided over criminal cases in New York City for the past twenty-five years. Apparently Judge Rothwax was not conservatively oriented. He stated that in his early life his hero was Clarence Darrow (the atheist who argued for evolution in the famous Scopes trial). Too, in his younger lawyering years, Rothwax was a card-carrying member of the A.C.L.U. I mention these things to emphasize that this judge was not out of a strait-laced background. The thesis of the Judge's book is this: The American justice system is in a state of moral collapse. He writes: 'We have formalism and technicalities but little common sense. It's about time America wakes up to the fact that we're in the fight of our lives.' This prominent jurist further stresses: 'The bottom line is that criminals are going free.' He notes: 'There is no respect for the truth, and without truth, there can be no justice.' Rothwax charges that 'our system is a carefully crafted maze, constructed of elaborate and impenetrable barriers to the truth.'

- b. "There are many cases which illustrate the growing abuse of justice. We summarize two of these.
- 1) On Christmas Eve of 1968, ten-year-old Pamela Powers was attending an event with her parents at the YMCA in Des Moines, Iowa. She went to the rest room and was never seen alive again. A few days afterward, a car was discovered in Davenport (160 miles away) containing some of her clothes. Two days later, Robert Williams, owner of the car, surrendered to Davenport police. Officials in Des Moines dispatched two policemen to transport Williams back to the site of the abduction. They were strictly charged not to question him en route. Along the way, one of the officers commented that it was Christmas time, and it would be wonderful if the Powers family could at least recover the body of Pamela and give it a 'Christian burial.' Sometime later Williams spoke up: 'Okay, let me take you to the body.' He directed the officers to the place where he had buried little Pamela in a ditch. Subsequent tests revealed that she had been raped and smothered to death. Robert Williams was convicted of murder. However, the conviction was overturned in federal court. When the U.S. Supreme court finally ruled on the matter, the majority opinion, written by Justice Potter Stewart, stated that Williams' 'rights' had been violated by the police officer's 'Christian burial' speech.
 - 2) "At 2 a.m. on November 20, 1990, Leonardo Turriago was pulled over by two state troopers for speeding. The officers asked if they could look into his van; Turriago said they could. Inside, the troopers saw a trunk and asked Turriago about it. He sprang open its lock, then ran away. Opening the trunk, the troopers found the body of a man shot five times. Turriago was caught quickly. In his apartment, police found eleven pounds of cocaine and guns. The suspect told them where to find the murder weapon. Turriago was convicted of second-degree murder and sentenced to forty-five years to life. The defense appealed, arguing that the troopers had no right to search the van. On June 6, 1996, Turriago's conviction was overturned. A New York appellate court ruled that the police search had been coercive.
- c. "There are hundreds of similar examples. It is difficult to fathom how anyone could be so dense as to be unable to see that we have bent so far over backwards, to insure that those accused of crimes are not abused, that we have thrown truth and justice to the wind. Is it any wonder that respect for the judicial system is at an all-time low? Is it any surprise that the crime rate has skyrocketed? The judicial system is out of control. We have evolved a legal 'kangaroo' procedure where the morality of biblical revelation is despised and ridiculed, while the Amendments to the Constitution are viewed as sacrosanct." WJ

L. It has an effect on American Medical Practices.

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1. There are many doctors who have no conscience against aborting innocent babies.
2. It is becoming clear that some medical people have no compunction against starving innocent babies and adults to death.
3. What is to keep an unscrupulous health care giver from dosing a patient with strong drugs, keeping him under sedation for a long period of time, and give the victim no food—starving him to death?
4. There seems to be a growing movement in our nation toward doctor-assisted suicide. This is one of the prominent features on the humanist agenda: "To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the Magna Carta to the Bill of Rights, the Rights of Man, and the Universal Declaration of Human Rights" [Manifesto II, point seven].

III. THE FALSE MORALITY OF SECULAR HUMANISM.

M. An Examination of the Basic Views of Morality of Humanism.

1. "As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to live and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival....Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False 'theologies of hope' and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples....The ultimate goal should be the fulfillment of the potential for growth in each human personality—not for the favored few, but for all of humankind. Only a shared world and global measures will suffice....The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life...."
2. "FIRST: In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine "spiritual" experience and aspiration.
 - a. We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.
 - b. "Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.
 - c. "We appreciate the need to preserve the best ethical teachings in the religious traditions of

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humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the 'God Is Dead' theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves" [Manifesto II].

3. They think Bible morality is outdated; that there is no absolute truth governing conduct or religious belief. Every person is his own lawmaker. "We have grasped the mystery of the atom and rejected the Sermon on the Mount....The world has achieved brilliance without conscience. Ours is a world of nuclear giants and ethical infants" [General Omar Bradley].
4. They think that there is no act that is always wrong, as long as *love* is served somehow.
 - a. Lying, stealing, adultery, and such like may be wrong in most cases, but there are situations in which these ungodly acts are the right thing to do (they think).
 - b. They propound the case of a frontier family under attack by Indians. The father hides his wife and children in the cellar beneath a trap door. The Indians capture the man and demand that he reveal the hiding place of his family. The situationists say that to tell the truth would be wrong; to tell them a lie would best serve love and ought to be done. [We will answer this later].
 - c. They relate another situation of a German woman captured and imprisoned when the Russians conquered her country at the end of World War II. Her family was in territory controlled by the West, but she was placed in a concentration camp in East Germany. The only way she could be released and restored to her family was if (1) she became gravely ill, or (2) she became pregnant. She enticed one of her guards and became pregnant. When her condition was made known, she was allowed to return to her family, who received her warmly. Her baby was made welcome by the family. The situationists say that love in this case was best served by her committing adultery, not by remaining pure. [We will answer this later].
5. Here are some statements made by situationists [humanists]:
 - a. "But if people do not believe it is wrong to have sex relations without marriage, it isn't, unless they hurt themselves, their parents, or others....All situationists would agree with Mrs. Patrick Campbell's remark that they can do what they want 'as long as they don't do it in the street and frighten the horses'" (*Spiritual Sword*, July, 1972, p.24).
 - b. "For me there are no rules—none at all" (*ibid*).
 - c. "The situationist enters into every decision-making situation fully armed with the ethical maxims of his community and its heritage, and he treats them with respect as illuminators of his problems. Just the same he is prepared in any situation to compromise them or set them aside in the situation if love seems better served by doing so....The situationist follows a moral law or violates it according to love's need....Only the commandment to love is categorically good" (*I Believe Because*, p.237).
 - d. "The point is that an evolutionary ethic for man...should be based on man's own nature, on his evolutionary position and significance....It cannot be expected to be absolute, but must be subject to evolution itself and must be the result of responsible and rational choice in the full light of such knowledge of man and of life as we have" (George Gaylord Simpson, *ibid*, p.25).
 - e. "No action is good or right in itself. It depends on whether it hurts or helps people, whether or not it serves love's purposes..." (*Spiritual Sword*, July, 1971, p.45).

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6. Some situationists even appeal to Scripture for support of their views. They twist these passages in a misguided attempt to deceive the simple into believing their foolish doctrine.
 - a. One such passage is Mark 2:23-28: "And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."
 - b. From the information in this passage they conclude that Jesus was a situationist, and condoned violating Scriptural principles when necessary. Since he did so, we may. [We will answer this later].
- N. There is Such a Thing as Absolute Truth and Thus an Absolute Standard of Morality.
 1. "If you tell me you do not believe in God and then say to me I should brake for animals, or pay women equally, or help the poor, on what basis are you making such an appeal? If no standard for objective truth, law, wisdom, justice, charity, kindness, compassion and fidelity exists in the universe, then what you are asking me to accept is an idea that has taken hold in your head but that has all of the moral compulsion of a bowl of cereal. You are a sentimentalist, trying to persuade me to a point of view based on your feelings about the subject and not rooted in the fear of God or some other unchanging earthly standard. The mayor of New Paltz, NY, Jason West, recently performed same-sex 'marriages,' saying it is the 'moral' thing to do. Moral? According to whom? If only according to Mr. West, he is practicing moral relativism, not objective morality" (Cal Thomas).
 2. Morals could not have evolved, as the evolutionists assert. Morals have no physical properties. The true and only possible source of the sens of rightness or wrongness (which gives a sense of happiness or of guilt) could only have been provided by our Creator.
 - a. Genesis 1:26: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."
 - b. Zechariah 12:1: "The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."
 - c. John 2:24-25: "But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man."
 - d. Psalms 8:1-9: "O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!"
 3. Humanism makes strong assertions that there is no such thing as an absolute standard of morality, but they make other statemtens that contradict this basic false assumption:
 - a. They state that the Nazi holocaust against the Jews was evil, and that the Nuremberg trials were good. By what standard do they judge the former to be bad and the latter good?
 - b. They affirm that moral values are relative and that there are no moral absolutes, but then

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make statements which require a firm moral standard: "The overriding need of the world community today is to develop a new Planetary Humanism—one that seeks to preserve human rights and enhance human freedom and dignity, but also emphasizes our commitment to humanity as a whole. The underlying ethical principle of Planetary Humanism is the need to respect the dignity and worth of all persons in the world community" (Manifesto of 2000).

- c. According to humanism, the same act might be right and wrong—depending on the time element. A moment before Roe—Wade took effect, abortion was wrong; a moment after, it was good. But the truth is, that the act itself determines whether it is good or evil, with God's word as the standard (cf. Ps. 19:1-4; Rom. 1:19-20; 1 Pet. 1:16; Mark 12:29-31).
 - d. A humanist is inconsistent with his faith and practice when he is personally involved. He condones lying, stealing, murder, and rape by asserting the criminal's background absolves him from guilt, or some technical failure on the part of the legal system nullifies his crime. Such is the case when the humanist is not directly affected. But if the crime is committed against him or his family, his tune is much different!
4. Truth itself is narrow and restricted.
- a. We must be 100% correct to ring a particular telephone or to open a combination lock. The right numbers are required and they must be used in the right sequence.
 - b. It is not enough that we are sincere in thinking we have used the right numbers in the right sequence when we have not done so; the proper phone will not ring and the lock will not open!
 - c. It does not matter who the person is who tries to ring your number; everyone must dial the same numbers; and the numbers and their sequence do not change daily or with the situation.
 - d. Matthew 7:13-14: "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it."
5. Truth is narrow, restricted, and unbendable in natural laws.
- a. Gravity: It does not matter how sincerely one wishes, gravity will not go away; neither can it be changed to fit our current needs. It does not matter whether an innocent baby or a hardened criminal violates the law of gravity: the result is the same.
 - b. Chemistry: A deadly concoction will kill an innocent baby as well as a hardened criminal. And the healing properties of chemicals will avail the innocent as well as the sinful. The concoction has the same results daily and universally; it is dependable and unbendable.
 - c. Reproduction: A million grains of corn when properly planted will produce plants of the same kind. None of these seeds will produce a potato or cotton plant. There is no exception.
 - d. These laws of nature remain unchanged; they apply with equal force to everyone. The same is true with spiritual laws.
 - 1) 2 John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."
 - 2) James 2:10: "For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all."
6. God had an absolute standard for man in the Patriarchal Age.
- a. Genesis 4:3-5: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." Abel offered his sacrifice by faith (Heb. 11:4; Rom. 10:17); Cain did not. God's word to Cain and Abel was absolute and unchangeable.
 - b. Genesis 38: The Cases of Er and Onan.

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- c. Genesis 39:9: "*There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*" If Joseph had agreed to the enticements of Potiphar's wife he would have committed sin against God; sin is the transgression of God's law (1 John 3:4). Where there is no absolute standard, there is no sin (Rom. 4:15). Joseph knew more than the humanists; to commit this sin would have caused greater problems than the imprisonment he suffered.
7. God had an absolute standard for man in the Mosaic Age.
 - a. The Decalogue meant exactly what it said (Ex. 20:1-17). No exceptions were permitted. These are not mere suggestions or general guidelines!
 - b. Violators of Moses' Law were punished. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward" (Heb. 2:2).
 - c. Numbers 15:32-36: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses."
 - d. Leviticus 10:1-2: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD."
8. God has an absolute standard for man in the Gospel Age.
 - a. Hebrews 2:1-3: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*."
 - b. Wrongs are identified:
 - 1) 1 Corinthians 6:9-10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."
 - 2) 2 Corinthians 1:18-20: "But *as God is true*, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."
 - 3) Galatians 5:19-21: "Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God."
 - 4) 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
 - 5) Revelation 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:27 says that those contaminated with sin (any sin) will not be permitted

into heaven.

- c. The New Testament also spells out positive things which are required of us if we are to have God's approval and blessings. It is not enough that we shun the wrong, we must do the right.
 - 1) Titus 2:11-12: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."
 - 2) 2 Peter 1:5-7: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."
 - d. The New Testament has a stricter standard of right and wrong than the Old Testament.
 - 1) The Old Testament forbade adultery; the gospel forbids the lustful look: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27-28).
 - 2) The Old Testament forbade stealing; the gospel requires us to work so that we may give to those in need: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).
 - e. The New Testament applies to every generation, universally, to the end of time.
 - 1) 1 Corinthians 4:6: "Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other" (NKJ).
 - 2) We are warned not to make any changes to it:
 - a) Galatians 1:6-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."
 - b) Revelation 22:18-19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."
 - 3) Acts 3:22-23: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people."
 - 4) Colossians 3:17: "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him."
- O. Christian Conduct is Based on Love.
1. Pertinent passages:
 - a. Mark 12:29-31: "And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

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- b. Romans 13:8: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."
 2. Man (using only his own ideas and intelligence) is not able to know what love requires in every situation.
 - a. What one might think serves love might be wrong.
 - 1) Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof *are* the ways of death."
 - 2) Jeremiah 10:23: "O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps."
 - b. Hitler loved Germany, but he caused millions of his people to be killed; many Germans were also slaughtered in his concentration camps by his command; tens of millions of others died in the war he precipitated.
 - c. The theory would give man the right to decide for himself what love requires. Disasters would be multiplied if everyone followed the humanistic standard.
 3. We must have a reliable standard to know what love requires.
 - a. God's word details what love requires.
 - 1) Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."
 - 2) Mark 12:31: "And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
 - 3) Romans 13:8-10: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law."
 - 4) 1 Corinthians 13:4-7: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."
 - 5) 1 John 5:2-3: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."
 - b. When we obey God, we know we are right and cannot be wrong.
- P. We Can Know That the New Morality of Secular Humanism is Wrong.
1. Their arguments can be answered.
 - a. Mark 2:23-28; cf. Matthew 12:1-8; 1 Samuel 21:1-7. Christ replied to his enemies by showing that they were being inconsistent when they justified David's unlawful act and condemned his disciples' action which he shows to have been lawful and right. Commenting on Matthew 12:3ff, J.W. McGarvey made the following observations:
 - 1) "Jesus expressly admits that what David did was unlawful; and some have supposed that he here intends to justify it on the ground of necessity, and then to argue that his disciples, though guilty of violating the law of the Sabbath, are justifiable on the same ground. There is no doubt that on this ground David excused himself for eating the showbread, and that the Pharisees did the same for him. But it can not be that he who refused to turn stones into bread when tortured by a forty days' fast, and who said, 'Whosoever shall break one of these least commandments, and teach men so, shall be called the least in the kingdom of heaven,' would approve such a violation of the law as David was guilty of. Neither can it be that he allowed his own disciples while under the law to break the Sabbath. If Christians may violate law when its observance

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would involve hardship or suffering, then there is an end of suffering for the name of Christ, and an end even of self-denial" (*Commentary on Matthew-Mark*, p.104).

- 2) "But it is clear that by the Pharisees David's act was thought excusable; otherwise they could have retorted on Jesus thus: Out of your own mouth we condemn you: you class your act with David's; but David sinned, and so do you" (*ibid*).
 - 3) "Now the real argument of Jesus is this: David, when hungry, ate the show-bread, which it was confessedly unlawful for him to eat, yet you justify him: my disciples pluck grain and eat it on the Sabbath, an act which the law does not forbid, and yet you condemn them" (*ibid*).
 - 4) "The priests in the temple were required to offer sacrifice, trim the golden lamps, and burn incense on the Sabbath, and these acts required manual labor. In this case, the general law against labor on the Sabbath was modified by the specific law concerning the temple service. The term 'profane' is used, not because it was a real profanation, but because, being labor, it had the appearance of profanation. The example proves that the prohibition of labor on the Sabbath was not universal, and as it was not, it might not include what the disciples had just done" (*ibid*).
 - 5) "The disciples who ate the grain are compared to the priest in the temple; and the temple with that which led the disciples to the act in question. This was the service which they were rendering to Jesus—a service which sometimes prevented the usual means of providing food. It was their obligation to serve him which was greater than the temple; that is greater than the obligation of the temple service on the priests. If then, the priests were justifiable, much more the disciples" (*ibid*).
 - 6) "That he was Lord of the Sabbath—a fact which his previous works had demonstrated—placed his conduct in regard to the Sabbath above criticism, and made it really a guide as to the proper way to observe the Sabbath. This remark takes the question outside the range of argument, and brings it within the range of authority. It should be observed that, in this discussion, Jesus sought chiefly to expose the inconsistency of his assailants, and to assert his own divine authority. He reserved to another opportunity a more detailed argument to prove the innocence of acts of mercy on the Sabbath" (*ibid*, p.105).
- b. Their pioneer and Indians argument.
- 1) If the frontiersman told the truth, he would have destroyed his family. If he told a lie, he would be in trouble with the Almighty (Rev. 21:8). What could he do?
 - 2) However, the Indians would kill the pioneer whether he told the truth, told a lie, or said nothing at all. Why not preserve his family and his own integrity by remaining silent about his family? The likelihood of anyone today falling into a similar situation is extremely remote.
- c. The German woman argument.
- 1) The case shows the weakness of their system. It is an extremely rare and unlikely situation. How many people are apt to face such a dilemma?
 - 2) The case fails to take note of the evil effects the woman's actions could naturally bring to the guard himself, on his wife and family, and on the future behavior of the woman's children, in addition to the evil which any sin brings on those who are tainted by it.
 - 3) Isaiah 59:1: "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear."
 - 4) Romans 6:23: "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."
2. We can see humanism's folly by looking at history.
- a. If an absolute standard of morality is not recognized, confusion and turmoil result. "In

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- those days *there was* no king in Israel: every man did *that which was* right in his own eyes" (Judges 21:25).
- b. Where Bible morality was rejected, doom resulted. Compare: Sodom; Rome; Greece; Nazi Germany; Tojo's Japan; Saddam Hussein's Iraq.
 - c. We cannot legalize or wink at sin without being affected. It will grow, multiply, intensify, spread, and destroy. Legalized gambling (perfectly acceptable to humanists) contaminates a community in various ways.
 - 1) It takes food from the mouths of the innocent and cover from their heads.
 - 2) It corrupts some law enforcement personnel, judges and attorneys, and the gamblers.
 - 3) It places a greater tax burden on the population to support more police, additional jails, more judges and courtrooms, and to finance a greater welfare program.
 - 4) It destroys the principle of work, encourages the something-for-nothing notion, and promotes the downward trend in morality.
 - d. Biblical principles, stated so long ago and proved by countless specific cases, are still true.
 - 1) Psalms 9:17: "The wicked shall be turned into hell, *and* all the nations that forget God."
 - 2) Proverbs 14:34: "Righteousness exalteth a nation: but sin *is* a reproach to any people."
3. The New Morality of Humanism is simply the Old Immorality! Modernists in our modern world like to change names and words, to deceive the simple—and themselves. Humanism is a philosophy that is merely the same old rebellion against God that destroyed many societies of the past and propelled countless souls into perdition!

IV. CONCLUSION.

Q. Humanism and Its Fruits:

1. Humanism in **politics** undermines and weakens a country.
2. Humanism in **religion** weakens and destroys souls.
3. Humanism in **morality** sickens and destroys a society.
4. Humanism in **justice** punishes the innocent and justifies the guilty.
5. Humanism in **law enforcement** weakens respect for the law and undermines justice.
6. Humanism in **business practices** undermines the economy, promotes greed, and robs the innocent.
7. Humanism in **society** weakens the home and undermines respect for law and order.
8. Humanism in **education** robs young people of what they need to face the real world.

R. What Can We Do?

1. First, tend to our own immediate situation.
 - a. We must control our own selves, by keeping ourselves pure in thought, word, motive, and deed.
 - b. We can train and restrain those under our influence: our children and grandchildren; we can urge morality in our entire family and encourage it among our friends.
 - c. We must trust in God's providence to deliver us from evil.
 - 1) Matthew 6:13: "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."
 - 2) 2 Peter 2:9: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."
 - 3) Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus."
2. We can try to influence others in the way of truth.
 - a. By exalting God and his word.
 - 1) God wants the best for us. A mother restricts the activities of her children, not for the purpose of demonstrating her authority, but in the best interests of her little ones.
 - 2) God places some restrictions and requirements on us, but these are all in our best interest. "Now no chastening for the present seemeth to be joyous, but grievous:

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nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

- 3) God's word is timeless and powerful. "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart" (Heb. 4:12). "For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:24-25).
 - b. By setting the proper example for the world: be consistent with our claims as children of God.
 - c. Do what we can to retain good civil laws and oppose unrighteous laws in every scriptural way.
 - d. Develop strong elders, deacons, teachers, and preachers who will stand for and uphold the truth.
 - e. Insist on faithful preaching of the word.
 - 1) 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."
 - 2) 2 Timothy 4:1-5: "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they eap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."
- S. The Gospel Plan of Salvation Demonstrates God's Wisdom.
1. By examining and receiving (hearing) the gospel, we demonstrate our honesty: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few" (Acts 17:11-12).
 2. Believing the gospel changes the object of our love: before faith, we loved self and the world; after faith is established in our hearts, we center our love on Christ and heaven.
 3. In repentance, we sincerely regret our sinful past, and determine not to repeat those sinful actions.
 4. In confessing Christ before God and men, we show our courage and commitment.
 5. In baptism, we show our faith and willingness to be obedient to God in order to be saved.

Humanist Manifesto I

The Manifesto is a product of many minds. It was designed to represent a developing point of view, not a new creed. The individuals whose signatures appear would, had they been writing individual statements, have stated the propositions in differing terms. The importance of the document is that more than thirty men have come to general agreement on matters of final concern and that these men are undoubtedly representative of a large number who are forging a new philosophy out of the materials of the modern world. -- Raymond B. Bragg (1933)

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with

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new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult), established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

Today man's larger understanding of the universe, his scientific achievements, and deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. While this age does owe a vast debt to the traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following:

FIRST: Religious humanists regard the universe as self-existing and not created.

SECOND: Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process.

THIRD: Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.

FOURTH: Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded by that culture.

FIFTH: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relations to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

SIXTH: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought".

SEVENTH: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation -- all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

EIGHTH: Religious Humanism considers the complete realization of human personality to be the

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end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

NINTH: In the place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

TENTH: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

ELEVENTH: Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

TWELFTH: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

THIRTEENTH: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

FOURTEENTH: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

FIFTEENTH AND LAST: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from them; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

Humanist Manifesto II

-- Preface --

It is forty years since Humanist Manifesto I (1933) appeared. Events since then make that earlier statement seem far too optimistic. Nazism has shown the depths of brutality of which humanity is capable. Other totalitarian regimes have suppressed human rights without ending poverty. Science has sometimes brought evil as well as good. Recent decades have shown that inhuman wars can be made in the name of peace. The beginnings of police states, even in democratic societies, widespread government espionage,

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and other abuses of power by military, political, and industrial elites, and the continuance of unyielding racism, all present a different and difficult social outlook. In various societies, the demands of women and minority groups for equal rights effectively challenge our generation.

As we approach the twenty-first century, however, an affirmative and hopeful vision is needed. Faith, commensurate with advancing knowledge, is also necessary. In the choice between despair and hope, humanists respond in this Humanist Manifesto II with a positive declaration for times of uncertainty.

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to live and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

Those who sign Humanist Manifesto II disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. This statement is, however, reaching for vision in a time that needs direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future.

-- Paul Kurtz and Edwin H. Wilson (1973)

The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, over-population, dehumanizing institutions, totalitarian repression, and nuclear and bio-chemical disaster. Faced with apocalyptic prophesies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality -- not for the favored few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clearminded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

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Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action -- positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new Humanist Manifesto for the future of humankind; for us, it is a vision of hope, a direction for satisfying survival.

-- Religion --

FIRST: In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine "spiritual" experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

SECOND: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying

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social injustices. Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

-- Ethics --

THIRD: We affirm that moral values derive their source from human experience. Ethics is autonomous and situational needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, and dehumanization.

FOURTH: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, humankind's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

-- The Individual --

FIFTH: The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual freedom of choice exist in human life and should be increased.

SIXTH: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil." Without countenancing mindless permissiveness or unbridled

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promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

-- Democratic Society --

SEVENTH: To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the Magna Carta to the Bill of Rights, the Rights of Man, and the Universal Declaration of Human Rights.

EIGHTH: We are committed to an open and democratic society. We must extend participatory democracy in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels -- social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion, and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

NINTH: The separation of church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society. It should not favor any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

TENTH: Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not they increase economic well-being for all individuals and groups, minimize poverty and hardship, increase the sum of human satisfaction, and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good.

ELEVENTH: The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts -- the mentally retarded, abandoned, or abused children, the handicapped, prisoners, and addicts -- for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

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We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism -- male or female. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

-- World Community --

TWELFTH: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world, Western or Eastern, developed or underdeveloped. For the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

THIRTEENTH: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

FOURTEENTH: The world community must engage in cooperative planning concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

FIFTEENTH: The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide -- through an international authority that safeguards human rights -- massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

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SIXTEENTH: Technology is a vital key to human progress and development. We deplore any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political, or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate, or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

SEVENTEENTH: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. We thus call for full international cooperation in culture, science, the arts, and technology across ideological borders. We must learn to live openly together or we shall perish together.

-- Humanity As a Whole --

IN CLOSING: The world cannot wait for a reconciliation of competing political or economic systems to solve its problems. These are the times for men and women of goodwill to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want -- a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We can initiate new directions for humankind; ancient rivalries can be superseded by broad-based cooperative efforts. The commitment to tolerance, understanding, and peaceful negotiation does not necessitate acquiescence to the status quo nor the damming up of dynamic and revolutionary forces. The true revolution is occurring and can continue in countless nonviolent adjustments. But this entails the willingness to step forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential, intelligence, goodwill, and cooperative skill to implement this commitment in the decades ahead.

We, the undersigned, while not necessarily endorsing every detail of the above, pledge our general support to Humanist Manifesto II for the future of humankind. These affirmations are not a final credo or dogma but an expression of a living and growing faith. We invite others in all lands to join us in further developing and working for these goals.

Humanist Manifesto of 2000

1. Preamble

Humanism is an ethical, scientific, and philosophical outlook that has changed the world. Its heritage traces back to the philosophers and poets of ancient Greece and Rome, Confucian China, and the Charvaka movement in classical India. Humanist artists, writers, scientists, and thinkers have been

shaping the modern era for over half a millennium. Indeed, humanism and modernism have often seemed synonymous for humanist ideas and values express a renewed confidence in the power of human beings to solve their own problems and conquer uncharted frontiers.

II. Prospects for a Better Future

For the first time in human history we possess the means provided by science and technology to ameliorate the human condition, advance happiness and freedom, and enhance human life for all people on this planet.

III. Scientific Naturalism

The unique message of humanism on the current world scene is its commitment to scientific naturalism. Most world views accepted today are spiritual, mystical, or theological in character. They have their origins in ancient pre-urban, nomadic, and agricultural societies of the past, not in the modern industrial or postindustrial global information culture that is emerging. Scientific naturalism enables human beings to construct a coherent world view disentangled from metaphysics or theology and based on the sciences.

IV. The Benefits of Technology

Humanists have consistently defended the beneficent values of scientific technology for human welfare. Philosophers from Francis Bacon to John Dewey have emphasized the increased power over nature that scientific knowledge affords and how it can contribute immeasurably to human advancement and happiness.

V. Ethics and Reason

The realization of the highest ethical values is essential to the humanist outlook. We believe that growth of scientific knowledge will enable humans to make wiser choices. In this way there is no impenetrable wall between fact and value, is and ought. Using reason and cognition will better enable us to appraise our values in the light of evidence and by their consequences.

VI. A Universal Commitment to Humanity as a Whole

The overriding need of the world community today is to develop a new Planetary Humanism—one that seeks to preserve human rights and enhance human freedom and dignity, but also emphasizes our commitment to humanity as a whole. The underlying ethical principle of Planetary Humanism is the need to respect the dignity and worth of all persons in the world community.

VII. A Planetary Bill of Rights and Responsibilities

To fulfill our commitment to Planetary Humanism, we offer a *Planetary Bill of Rights and Responsibilities*, which embodies our planetary commitment to the well-being of humanity as a whole. It incorporates the *Universal Declaration of Human Rights*, but goes beyond it by offering some new provisions. Many independent countries have sought to implement these provisions within their own national borders. But there is a growing need for an explicit *Planetary Bill of Rights and Responsibilities* that applies to all members of the human species.

VIII. A New Global Agenda

Many of the high ideals that emerged following the Second World War, and that found expression in such instruments as the *Universal Declaration of Human Rights*, have waned through the world. If we are to influence the future of humankind, we will need to work increasingly with and through the new centers of power and influence to improve equity and stability, alleviate poverty, reduce conflict, and safeguard the environment.

IX. The Need for New Planetary Institutions

The urgent question in the twenty-first century is whether humankind can develop global institutions to address these problems. Many of the best remedies are those adopted on the local, national, and regional level by voluntary, private, and public efforts. One strategy is to seek solutions through free-market initiatives; another is to use international voluntary foundations and organizations for educational and social development. We believe, however, that there remains a need to develop new global institutions that will deal with the problems directly and will focus on the needs of humanity as a whole. These include the call for a bicameral legislature in the United Nations, with a World Parliament elected by the people, an income tax to help the underdeveloped countries, the end of the veto in the Security Council, an environmental agency, and a world court with powers of enforcement.

X. Optimism about the Human Prospect

ISLAM'S ASSAULT ON CHRISTIANITY

Ernest J. Richards Jr.

INTRODUCTION

1. Islam is the second largest religion in the world after "Christianity."
 - a. There are about 1.2 billion Muslims worldwide.
 - b. It is one of the fastest growing religions in America. It is mostly predominate among blacks (33%-40%), with somewhere between 2.8 and 7 million in America.
2. The Islam literally means "submission, to surrender, to commit oneself."
3. A practicer of Islam is called a Muslim, (Koran 22:78) not Muhammadans which is cultish to them. And the spelling "Moslem" is not considered correct.
4. Islam is in large part a syncretism of Judaism, Christianity, and Arabic tradition.
5. To learn more about Islam and its assault on Christianity consider the following.

DISCUSSION

I. THE ORIGINS OF ISLAM

A. Its Founder Is Muhammad (Mohammed)

1. He was born in A.D. 570.
 - a. It was said that when he was born he said, "God is great! There is no God but God, and I am his prophet."
 - b. It was also said that an angel hovered over him and kept the suns rays off him.
2. His father was Abdallah, and died when he was 2 months old, and his mother, Amina died when he was 6 years old. He was then raised by his uncle.
3. He later married Khadija, a rich widow who was fifteen years older than him. She was also his first convert.
4. He died in 632 at age 62.
 - a. When he died he was the leader of the Arab state.
 - b. He was entombed in Medina. However, it is said that The Dome of the Rock in Jerusalem is where Muhammad ascended into Heaven.
 - c. Following his death the teachings of Muhammad were promoted by his converts.

B. Where It Originated

1. Muhammad lived and taught in Arabia and thus Islam had its origins there.
2. Specifically his public speaking began in Medina (name changed to this, meaning, City of the Prophet and later in Mecca, Saudi Arabia.
3. This is why Islam is predominate in the Middle Eastern countries today.

C. When It Was Founded

1. At the age of 40 it is said that Muhammad started having visions from the arch angel Gabriel in a cave, c. A.D. 610.
2. Then he assumed the title "Apostle of God" and over the period of four years converted about 40 people.
3. As he began to speak publicly he was rejected by the people of Mecca and went to Medina July 16, 622. This is the starting date of the Muslim calendar.
4. In Medina he was well received and later returned to Mecca with 10,000 men and took over the city in 630.

II. THE TEACHINGS OF ISLAM

A. Islam's Source Of Authority

1. The Koran (Quran) is the primary source of authority for Islam.
 - a. The word Koran means, "the thing read."
 - b. It is said to be co-eternal with God and first written with rays of light on a tablet by his throne.
 - c. The angel Gabriel then gave revelations from it to Muhammad while he was in a cave.
 - d. It is considered infallible.
 - e. It consists of a collection of Muhammad's revelations over his 22 years of prophetic life, (A.D. 610-632).
 - f. It has 114 chapters and is arranged according to length from the longest to the shortest (the shortest is 3 verses and the longest 306).
2. The teachings of Mohammed, known as the Hadith.
 - a. His followers wrote down his teachings on sheep bones, leather, stones and palm leaves.
 - b. Muhammad is considered "The Prophet," the 28th after Adam.
 - c. Noah, Abraham, Moses, and Jesus as well as others are considered prophets, but Muhammad is esteemed the greatest being referred to as the "Seal of all Prophets," i.e. it was finished in him.
3. The Pentateuch (first five books of the Old Testament).
4. The Sunna, or the exemplary conduct of the Prophet, c. 9th century.
 - a. It is the tradition of what Muhammad said and did.
 - b. It is not considered infallible.

B. The Five Pillars Of Islam

1. Muslims are to profess their faith in God and the prophethood of Muhammad.
2. Pray five times daily (sunset, night, dawn, noon and afternoon).
3. Contribute to the needy and to the Muslim community.
4. Fast from dawn to dusk the ninth month of the Islamic year when the Koran was said to have been revealed to Muhammad (this is known as Ramadan).
5. Make at least one pilgrimage during one's lifetime to Mecca, Saudi Arabia, the birthplace of Islam if one can afford it.

C. Teachings Of Salvation And Eternity

1. All men are predestined "Allah leads astray whom he pleases and guides whom he pleases and no one knows the hosts of the Lord save himself. And every man's destiny have we fastened on his neck."
2. It is a works oriented religion.
3. They believe the faithful will be rewarded with by going to a sensual paradise called the "Garden."
 - a. There one will have eternal youth, marriage and childbirth will continue, men will be surrounded by a beautiful harem, and there will be drinking of wine, etc.
 - b. Those who die for the cause of Islam are automatically promoted to paradise.
 - c. Eternal punishment consists of seven separate areas. One for Muslims, Christians, Jews, Sabians, Magicians, idolaters and another for hypocrites.
 - 1). This realm of punishment is called Hell.
 - 2). It is taught that believers will eventually escape Hell while others will remain forever.
4. They do believe in a day of Judgment for all.

D. Teachings About God And Worship

1. They are monotheistic.
 - a. Allah is the only God.

'Righteousness Exalts A Nation' (Proverbs 14:34)

- b. "There is no God but Allah and Muhammad is his Prophet." This statement is referred to as the Shahadah which is a profession that must be made by each Muslim.
2. It is said that God rules in the following areas: creation, sustenance, guidance, and judgment.
3. They teach that man's purpose is to serve God.
4. In rendering service each Muslim is his own priest.
5. Prayers are to be offered five times daily: before sunrise, early afternoon, late afternoon, after sunset, and before retiring sometime before midnight.
 - a. Varying postures are used during each part of the prayer.
 - b. While praying they must face Mecca on a prayer mat.
 - c. They have daily congregational prayers upon a public call lead by the muezzin.
6. Friday services are held at the mosque.
 - a. In mosque worship prayers are lead by an Imam.
 - b. In the mosque all do not uncover their heads but remove shoes or sandals.

E. Teachings About Muslim Duties

1. Alcohol and pork are forbidden.
2. Gambling is forbidden.
3. Daily recitation of: "God is great. I testify that there is no God but Allah. I testify that Muhammad is the apostle of God."
4. Benevolence is required. Sometimes a tax is exacted to take care of this.
5. They teach opposition to oppression and injustice.
6. Many things are simply left up to the individual. It is not a rigid lifestyle with do's and don'ts as in Christianity.

F. Other Beliefs

1. They are very superstitious.
2. They teach that miracles only occurred in the past.
3. Husband and wife relations.
 - a. The husband can have up to four wives at a time if he can care for them. This does not include slaves and concubines.
 - b. A man can divorce his wife by simply reciting a formula. Women may divorce for mistreatment.
4. Adultery is strictly forbidden.
5. Men are supposedly equal to women, but men are said to be "a degree higher."
6. Women must wear veils.

III. WHY ISLAM ASSAULTS CHRISTIANITY

A. Because Of The Nature Of Islam

1. It espouses violence against infidels.
 - a. Jihad (means "holy war") this allows them to take governments by force to institute their views.
 - b. "Seek out your enemies relentlessly." (4:103)
 - c. Islam's mission is to "command good and prohibit evil" in reforming the earth.
2. It embraces violence as a means of propagating.
 - a. Their creed is "One prophet, one faith, for all the world."
 - b. "You shall not kill any man whom God has forbidden you to kill, except in a just cause." (17:31)
3. It is opposed to the truth of the Gospel. (Gal. 1:6-9)
4. It denies Jesus as the Son of God. (Jn. 8:24) (1 Jn. 5:10-13)

B. The Dangers Of Islam's Assault

1. Physical dangers.
2. Danger to the world and governments.
3. Dangers to the church.

IV. HOW TO COPE WITH ISLAM'S ATTACKS

A. Teach The Truth!

1. Defend the faith. (Phil. 1:17) (Jude 3)
2. Teach the truth which saves (Moslems need salvation). (2 Tim. 2:24-26)
3. The truth is what saves. (Jn. 8:32)

B. Don't Fear

1. Trust in God. (Rom. 8:31) (Heb. 13:5-6)
2. Don't quit fighting for the truth (don't be afraid, don't compromise). (2 Tim. 4:2-4)
3. Stand firm in spite of any persecution (even if it means dying). (Acts 15:26) (Rev. 2:10)

CONCLUSION

- A. We have noted the origins of Islam, the teachings of Islam, why Islam assaults Christianity, and hope to cope Islam's attacks.
- B. Islam is not the calm, passive religion that some espouse.
- C. Islam is a serious threat to Christianity and the world at large.
- D. Islam must be opposed. The answer is to teach the gospel of Jesus Christ for the salvation of Muslims and all the world.
- E. So, let us continue to preach the truth of Christ without fear no matter what! Never be ashamed of the gospel! (Rom. 1:16)

HONORING GOD'S LAW ON MARRIAGE, DIVORCE AND RE-MARRIAGE

Stacey Grant

INTRODUCTION:

- A. Marriage was the first institution created by God (Gen.2:24); its worth and benefits should never be underestimated.
- B. Marriage is indeed an honorable institution (Heb.13:4).
- C. Marriage allows for companionship and formation of a common bond (Gen.2:18, 24).
- D. Marriage provides children with a healthy environment in which to grow and learn how to serve God (Deu.6:4-9; Prov.6:20-29; Eph.6:1-4).
- E. Marriage truly is a fortress of protection:
 - 1. It can protect one from the evil of fornication (1 Cor.6:9-11).
 - 2. It can protect one from the evil of out-of-wedlock pregnancies.
 - 3. It can protect one from the shame and ruin of adultery--sexually transmitted diseases included (Prov. 5:1-15).
 - 4. It can protect a nation from ruin (Exd.20:14; Lev.20:10; Pro.14:34).
- F. Tragically, marriage has been under attack from its inception (Gen.3); the roles God had ordained in marriage were immediately attacked by the devil (1 Tim.2:13-14).
- G. Even some Christians do not honor Christ's laws regarding marriage.

BODY:

I. WHAT JESUS TEACHES ABOUT MANKIND AND LAW

- A. He possesses absolute power or authority over **all** men (Matt.28:18).
- B. He says that **all** men are subject to the **same** body law (Rom.2:11,16).
- C. He says that **all** men are guilty of violating the **same** body of law (Rom.3:23; 4:15; 1 John 3:4).
- D. His disciples used the **same** body of law to call sinners to repentance (Mark 16:15-16; Luke 24:46-47; Acts 10:34-35;17:30).
- E. He will judge **all** men by the **same** body of law (Jms.1:25;2:12).

II. WHAT JESUS TEACHES ABOUT THE LAW OF MARRIAGE

- A. Marriage is between a man and a woman (Matt.19:4).
- B. Homosexuals, sodomites and lesbians cannot qualify for marriage, save they repent of their gross error (Lev.20:13; 1 Cor.6:9).
- C. There is no such thing as a "common law marriage"—two fornicators cohabitating does not equal a biblical marriage (1 Cor.6:9).
- D. Those who have never been married are eligible to marry (1 Cor.7:8-9).
- E. Those who put away their spouse for fornication are eligible to marry (Matt.19:9).
- F. Those whose spouse has died are eligible to marry (Rom.7:1-4).

III. WHAT OTHERS TEACH ABOUT THE LAW OF MARRIAGE

- A. Some teach that the carnal mind is not under law, according to Romans 8:7.
- B. Some teach that the Gospel and the Covenant are two separate laws.
- C. Some teach that God commands, "Let every man have his own wife" (1 Cor.7:2).
- D. Some teach that 1 Corinthians 7:39 proves without question that God has a separate law for the saint and the sinner.
- E. Some teach that the church is commanded **not** to "judge" the alien sinner, according to 1 Corinthians 5:11-12.
- F. Some teach that repentance begins and ends in the heart, according Matthew 21:28-32.

- G. Some teach that the term “Gospel” is restricted to the death, burial and resurrection of Jesus, according to 1 Corinthians 15:1-4.
- H. Some teach that “not under bondage” (1 Cor.7:15) refers to the marriage bond, thus giving yet another reason for re-marriage.
- I. Some teach that baptism is the “cure-all,” washing away all of mankind’s sins of the past, including adultery without dissolution forthcoming, according to 2 Corinthians 5:17.

CONCLUSION: WHAT THE BIBLE REVEALS ABOUT THESE VARIED DOCTRINES

- A. The Covenant and the Gospel are both one and the same body of law (Matt.26:28).
 - 1. Jesus’ blood is restricted to the New Testament/Covenant.
 - 2. One must come in contact with the blood of Christ **prior** to entering into the church (Rom.6:3-4).
 - 3. The Gospel contains the means by which one comes in contact with Christ’s blood (Acts 2:38).
 - 4. Therefore, the Gospel must be a part of the New Testament.
- B. The Gospel calls upon all men everywhere to repent (Acts 17:30).
 - 1. Paul preached the Gospel to the men of Athens.
 - 2. The Gospel Paul declared addressed the doctrine of worship of alien sinners.
 - 3. The Gospel the apostles and Philip taught included the kingdom/church (Acts 2:29-35; 8:12; 19:8).
 - 4. The priests were obedient to the faith (Acts 6:7)—a synonym of the Gospel.
 - 5. The Gospel is also pictured as the grace of God (Tit.2:11-12).
- C. The biblical view of repentance includes fruits or proof or works.
 - 1. Repentance is the result of, not the sum, godly sorrow (2 Cor.7:10).
 - 2. The once rebellious son changed his thinking and actions, the true definition of repentance (Matt.21:28-29).
 - 3. When Paul taught the Gentiles—alien sinners—repentance works (proof) were required (Acts 26:20; 1 Thes.1:9).
 - 4. He also **judged** the alien sinner via the Gospel concerning **morality** (1 Cor.6:9-11).
- D. The phrase “only in the Lord” (1 Cor.7:39) is **adverbial** in nature, modifying the verb “to be married,” not the person the widow(er) chooses as a mate.
 - 1. The Lord’s instructions harmonize with other verses relative to marriage.
 - 2. If it a sin for a Christian to be married to an unbeliever, 1 Corinthians 7:10-17 would have stated this as a matter of fact.
 - 3. This position allows for a doctrine restricted to “covenant” people, as many, sadly, teach.
- E. The term “bondage” (1 Cor.7:15) never once is used to refer to marriage in the New Testament.
 - 1. It is translated elsewhere “slave” (Rom.6:18, 22; 1 Cor.9:19, NKJV).
 - 2. It literally means, “to make a slave of, held by restraint of law or necessity, in some matter” (Thayer, p.158).
 - 3. The Christian should under no circumstances forfeit his relationship with Christ (Luke 14:25ff).

Is Opposing Homosexuality Equivalent to Racism?

Romans 1:24-32

Neil Richey

Thesis: To inform the listener of homosexuality's blight upon the nation and see if justice is served when we compare opposition to homosexuality to racism.

Introduction:

- A. It is an honor to speak on this annual event. Appreciation is given to the lectureship committee, the school, the elders and the entire Kingsbury Road congregation for the invitation.
- B. It is found in the blackest catalogue of sins in all the Bible: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Rm. 1:26-27). Here is the reason, "And even as they did not like to retain God in their knowledge..." (Rm. 1:28a). Here is the result, "God gave them up" (Rm. 1:24,26).
- C. By way of our study, we will observe:
 - 1. The Current Problem of Homosexuality
 - 2. The Defenders of Homosexuality
 - 3. The Bible's Response to Homosexuality
 - 4. The Answer to: "Is Opposing Homosexuality Equivalent to Racism?" Discussion:

By way of our study, let us observe . . .

I. THE CURRENT PROBLEM OF HOMOSEXUALITY

- A. See if the following words don't describe the blight of our nation:
 - 1. "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:19; NR).
 - 2. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tm. 4:1,2; NR).
 - 3. "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD" (Jer. 8:12; NR).
- B. Ill: One religious group wrote this, "At it's core the document [Human Sexuality and the Christian Faith] questions biblical passages concerning homosexuality and suggests that scriptural references to same-sex relationships need to be reinterpreted in light of modern theories about sexual orientation. "We must distinguish between moral judgments regarding same-sex activity in biblical times and in our own time," the report states. It differentiates "exploitative" homosexual activity from same-sex relationships" in which there is mutual love and commitment." The document challenges ELCA [the Evangelical Lutheran Church in America] members to evaluate prejudices against homosexuals, insisting that "what we personally find offensive is not necessarily sinful."
Members of a 24 person United Methodist Church (UMC) panel could not agree on whether homosexuality is a sin, so the committee's 14,000-word report on the subject was referred to the denomination's national policy-making body...The report contains a majority statement, signed by 17 committee members, recommending the removal of an assertion in the church's book of rules

that homosexual practice and Christianity are incompatible. A minority report, signed by four members, argues for retaining the current language. The panel agreed that biblical references to sexual practices should not be viewed as binding "just because they are in the Bible...."

II. THE DEFENDERS OF HOMOSEXUALITY

- A. There are a number of reasons why men and women give a defense of their practice of homosexuality (or the practice of others). You have heard their excuses:
1. "God made me this way."
 - a. God made us in his image—free will (Gen. 1:26-27). If God made us homosexual, then where is our ability to choose?
 - b. Would God create the very thing that he calls an abomination (1 Cor. 6:9-11).
 2. "It's o.k. to be a homosexual as long as one is not promiscuous (a monogamous homosexual relationship)."
 - a. Remember, Paul called this "vile affections" (Rm. 1:26).
 - b. The homosexual lust is sin, just as much as the act itself
 3. "I have my rights. If I want to practice homosexuality in my own home, it's my own business."
 - a. If this is true, why did they use the term, "I'm coming out of the closet"?
 - b. Add to that, would they feel the same way about child pornography, bestiality, or incest?
 4. "Homosexuality allows one to fulfill their sexual needs while not overcrowding the earth." "I'm actually helping the overpopulation problem."
 - a. Why, one of the purposes of marriage is procreation,
 - b. How absurd!
- B. How can one defend the very thing that God withdrew from (Rm. 1:26)?

III. THE BIBLE'S RESPONSE TO HOMOSEXUALITY

- A. Just listen to the Biblical language:
1. "Know," as is used here, is an euphemism for "to have sexual relations with" (cf. Gen. 4:1; Mt. 1:25).
 2. The Lord said that their "sin" was "very grievous" (Gen. 18:20). Isaiah denounced those who "...declare their sin as Sodom, they hid it not" (Isa. 3:9). Ezekiel also alluded to the sin of Sodom (Ezek. 16:49).
 3. Peter said, "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)" (2 Pt. 2:6-8).
 4. Jude declared that "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 7; cf. 1 Cor. 6:1-5, Rm. 1:26-27).
 5. If you listened carefully, here is what you observed. The men of Sodom were called:
 - a. Wicked (Gen. 13:13).
 - b. Sinners (Gen. 13:13).
 - c. Sin is very grievous (Gen. 18:20).
 - d. Declare their sin (Isa. 3:9).
 - e. Iniquity (Ezek. 16:49).
 - f. Ungodly (2 Pt. 2:6).
 - g. Unlawful deeds (2 Pt. 2:8).
 - h. Fornication (Jude 7).

'Righteousness Exalts A Nation' (Proverbs 14:34)

- B. The Bible says, "'Thou shalt not lie with mankind, as with womankind: it is abomination" (Lev. 18:22). [Parenthetical note: Any time that God says something is an abomination, it will always be an abomination. You see, God cannot change as we are told in James 1:17. He's as Jesus, the same yesterday, today and forever (Heb. 10:8). The Bible says that He cannot deny himself (2 Tm. 2:13). So, whatever offended God then, must offend God now.]

IV. THE ANSWER TO: "IS OPPOSING HOMOSEXUALITY EQUIVALENT TO RACISM?"

- A. In short, NO!
- B. If it is racist to oppose homosexuality, then Moses told his listeners to be racists (Gen. 13:13; 18:20).
- C. If it is racist to oppose homosexuality, then Isaiah was a racist (Isa. 3:9).
- D. If it is racist to oppose homosexuality, then Paul told those in Rome to be racists (Rm. 1:26-27).
- E. If it is racist to oppose homosexuality, then Paul the apostle told his Corinthian brethren to be racists (1 Cor. 6:9).
- F. If it is racist to oppose homosexuality, then Jude was a racist (Jude 7).
- G. If it is racist to oppose homosexuality, then God himself is a racist—for He is the author of the Bible (2 Pt. 1:21).

Conclusion:

- A. By way of our study together, we have observed:
1. The Current Problem of Homosexuality
 2. The Defenders of Homosexuality
 3. The Bible's Response to Homosexuality
 4. The Answer to: "Is Opposing Homosexuality Equivalent to Racism?"
- B. May God help us to stand up strong against sin—to hate the sin. But may God also help us to love the sinner and seek to bring them in to the loving arms of Jesus.

Sources:

Gleaned from several sources.

Preaching That Pleases God

II Timothy 4:1-5

Eric L. Owens

Introduction:

- A. The books of Timothy possibly like no others furnish us with the kind of preaching that pleases God.
 - 1. They are books written by an inspired preacher to a preacher.
 - 2. The Spirit is telling Timothy and all preachers what pleases God.
 - 3. We will not be able to notice all of the things that please God but we will note enough to give one a clear picture of the kind of preaching that pleases God.

I. GOD IS PLEASED WHEN HIS CHARACTER AND NATURE ARE PREACHED

(II. Tim. 4:1).

- A. Paul's charge to Timothy is before God and the Lord Jesus Christ
- B. Preaching must have Divinity as its subject
 - 1. The Godheads nature must be preached.
 - 2. The Godheads character must be preached.
- C. No preaching can please God if Christ is not at its center.
 - 1. His person must be preached - Jesus Christ is divine.
 - 2. His purpose must be preached – Jesus came to die for the sins of the world.
 - 3. His plan – Jesus Christ has a plan to redeem humanity.
- D. If Christ is not preached – God is not pleased!

II. GOD IS PLEASED WHEN HIS WORD IS PREACHED (II. Tim 4:2a)

- A. God's word is the only message he authorizes (II. Tim. 3:15-17)
 - 1. He revealed his mind to men (1 Cor. 2:8-13)
 - 2. He told men what he wanted them to know (Deut. 29:29)
 - 3. God authorizes by what he says not be what he does not say.
 - 4. If it is not in God's word it should not come out of the preacher's mouth.
- B. The power is in God's word
 - 1. His gospel saves (Rom 1:16-17)
 - 2. Men departed from it in the first century (I. Tim 1:19-20)
 - 3. Men continue to depart today.
- C. Preaching that pleases God is preaching that is true to His word!

III. GOD IS PLEASED WHEN HIS WORD IS PREACHED URGENTLY (II. Tim. 4:2)

- A. To be instant is to be urgent (Luke 23:23)
- B. Preaching must be instant because:
 - 1. Truth sets free error keeps one bound (John 8:31-32; Gal. 5:1)
 - 2. Error will crash and destroy ones faith (I. Tim. 1:19-20)
- C. Why reprove and exhort with all longsuffering?

'Righteousness Exalts A Nation' (Proverbs 14:34)

1. Reprove - to confute, admonish:
2. Rebuke - to tax upon, that is, censure or admonish; by implication forbid:
3. Exhort - to call near, that is, invite, invoke

D. God desires that all men be saved and he knows only his word can accomplish his desire.

E. Pleasing preaching to him is that which recognizes:

1. The necessity of preaching truth (II. Tim. 2:2; 4:2).
2. And the necessity of withstanding error (I. Tim. 1:3-4; 10; 4:1-3).

IV. GOD IS PLEASED WHEN PREACHING IS DOCTRINAL (II. Tim. 4:3-4).

A. Timothy was to charge men not to teach any other doctrine (I. Tim 1:3)

B. There are things that are contrary to sound doctrine (I. Tim. 1:10)

C. Timothy was to take heed to himself and unto the doctrine (I. Tim. 4:15-16)

1. The doctrines in these books are legion.
2. The doctrine of Christ mission and message.
3. The doctrine of the church
4. The doctrine of the role of women.
5. The doctrine of the organization of the church – elders, deacons.
6. The doctrine of widows.
7. The doctrine of the inspiration of the scripture.

D. Preaching that is not doctrinal is not pleasing to God.

1. Men turned and are turning from sound doctrine (II. Tim. 4:3)
2. When this is done they turn away their ears from the truth (II. Tim. 4:4)
3. When this is done lives are destroyed and souls are lost.
4. Neither of these things are pleasing to God.

Conclusion:

A. Preaching must first and foremost concern itself with the Godhead.

B. Followed only by what God has revealed; who Christ is and what he did.

C. In all of their implications these things must be preached faithful and defended ferociously. When preachers do this they will please God!

DEVELOPING LEADERSHIP IN THE LOCAL CONGREGATION

Ed Allard

INTRODUCTION: In the estimation of many, leadership is always the greatest need in the church. The Lord's sheep must be led, and when they are competently led, all the many other needs will be taken care of in a timely manner.

Most that you hear or read about on leadership however, is concerning the qualifications of elders, and the lack of and shortcomings of elders. Little is hear or read on how to solve the problem of a lack of leadership. I want to suggest a possible solution to this problem - the developing of leadership in the local congregation.

1 Timothy 3:2 tells us that a bishop, those most often called an elder, must have certain qualification. Verse 8 says, "Likewise deacons must be" those with certain qualifications. Then in verse 10, we read in the New King James Version, "But let these also first be tested; then let them serve . . ." The words "these also," show that those desiring to be deacons and those desiring to be overseers, both, must first be tested, or proved as the KJV says.

Nowhere else but in the church do we expect anyone to be tested as to performance, before being taught and trained. But, in so many congregations when it is decided that elders and deacons are needed, after a sermon or two, the congregation is asked to select elders who then select deacons, with little or no teaching and training before hand for either.

Could this be a major reason so many congregations have been led into apostasy in recent years? In so many places, those who are selected to oversee the congregation, who must be able to teach sound doctrine (1 Tim. 3:2) and stop the mouths of those who contradict sound doctrine (Titus 1:9) have neither been taught as they should be or tested as to what they believe. If we should find out what a preacher believes and will teach before asking him to work with us, should we not know what those who will oversee the congregation believe? But, that is another subject, and so let us return to our focus for this lesson, that of developing leadership in the local church.

I. LEADERSHIP MUST BE DEVELOPED IN EVERY CONGREGATION

- A. Everything stems from leadership. As a whole, people are followers. But, there is always leadership of some kind in every congregation. It may be negative or positive, weak or strong.
 - 1. Let's define leadership before we go any further. I define a leader as one who leads. One who provides direction. A more formal definition is, "Leadership means influencing the thinking or activities of others toward accomplishing tasks or achieving goals in a particular situation."
 - 2. Competent leadership in the church is vital. Without it there is little accomplished.
 - 3. Everybody's work is nobody's work. That's why we need leadership. There are four different levels of leadership that somebody has to cover in order for there to be proper leadership, even if one person has to do them all.
 - 4. There are eight things that a leader must do to be a competent leader.
 - 5. All members need to be taught their responsibilities to God, to others in the church and to those outside the church.
- B. Leaders are not born.
 - 1. You may have heard the expression, "he is a born leader." That person may be a fine leader, but I guarantee that leaders are not born. There may well be certain innate abilities, but still a person must be taught and trained in specific things.
 - 2. In every age, the church cries for men who can get things done, for those with initiative, those who are self-starters, and those who will see a task through to its finish.

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3. These needed traits can be taught and must be developed.

C. Leaders must be taught.

1. But, even leaders may not know what they need to teach or how to teach others to lead.
2. One who sees the need of leadership however, can learn what needs to be taught and how to teach others.
3. A leader does not have to know everything about leadership, nor how to teach, train and develop others. He can use the knowledge and experience of those who do. The smartest leaders in industry are those who use the knowledge and experience of others that they need. We need to do the same.
4. In teaching, training and developing leaders, individual responsibility and accountability must be taught.
5. The qualities, functions and basic responsibilities that all men in the church need to learn need to be taught. Few develop on their own to become competent elders, deacons, teachers and preachers. That is why we have such a shortage of leaders in the church.
6. We need to teach responsible servant leadership, what responsible servant leadership is, what a responsible servant leader is to be, as well as what he is to do.
7. We need to teach the one characteristic that any servant leader must have. You won't find it in the list of qualifications for elders or deacons, but it is implied. It isn't even a Bible word, but without it one is simply unable to lead.
8. We need to teach the one requirement that a deacon or elder must meet before being appointed as the church's servant. We need to teach that elders are required to have only four qualifications other than those all spiritually mature men must meet.
9. Besides these things, we need to teach the characteristics of decisiveness; what it takes to be disciplined; the eight marks of an undisciplined life; the ten keys to self-leadership, and the 16 characteristics of a servant leader.
10. And, churches without elders need to be taught how to set goals, how to solve problems and make decisions.

II. WHO IS TO DEVELOP LEADERSHIP IN THE LOCAL CONGREGATION?

- A. In congregations that are fully organized, the elders, as the leaders who oversee the work of the congregation, are the ones that should implement a training program for the men of the congregation.
- B. The majority of congregations though do not have elders. Who is to do the job of developing leadership in the local congregation that is without elders?
 1. Most likely there is no one within the membership that has the necessary knowledge, experience or expertise to develop the leaders necessary.
 2. Who then is to do the job? I believe the Bible gives us the answer, if we will but do what the Bible says.
 3. In Ephesians 4:11,12, Paul speaks of the organization of the church and the purpose of those who fill these functions.
 4. These offices were set in the church as verse 12 says, "for the equipping of the saints for the work of ministry, for the edifying of the body of Christ." When the saints are equipped for the work of ministry, in service to the church, the body is edified, or built up, spiritually and numerically.
 5. Ephesians 4:11, 12 shows that it is the responsibility of the evangelist in congregations without elders to do whatever is needed to equip the saints for the work of the ministry, teaching and training them in service to the church in the multitude of functions that will enable the church to appoint them as servants designated as elders or deacons.

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6. That task is the preachers, not only in the pulpit but also out of the pulpit. It requires more than just preaching, it also requires training. Four things are involved in training. Training requires instruction, demonstration, performance, encouragement and correction.
 7. Verse 10 of 1 Timothy 3 says, "But let these ... first be tested, then let them serve. The teaching, and training and testing comes first, not after being appointed.
 8. And if this is done, then the work of the church will be done, whether there are ever those who meet the qualifications to be appointed by the church or not.
 9. Desire is the starting point of all achievement. But desire must be cultivated until it becomes a burning desire that is willing to pay the price that leads to action and persevere in that action.
 10. Will power to act on that which is right and necessary builds self-confidence. Self-confidence leads to self discipline. Building confidence in ourselves as leaders in the Lord's word, through the exercise of our will power, and self-discipline is one of the best things you can do for yourself and the church.
- C. Who is to do the work of developing leadership in the local church?
1. Maybe it will be you.
 2. I do know who the Bible teaches is to do it. It is the elders or where there are no elders, the evangelist.
 3. I think that the doing of this by the evangelist and learning how if need be, is the key to the growth of healthy congregations and the growth of the kingdom where there are no elders. The work of such an evangelist is more than that of pulpit preaching.
 4. I hope that I have shown you the need and sparked a measure of desire in you, that will grow into a burning desire that you will act on.
 5. If I have helped you to see the need for developing leadership in the local church and produced a desire to know more about this much needed task, there is a training course on this subject that I have developed if you would like to have it, at cost. It is now in its fourth edition. Every congregation should have an ongoing program in developing leaders in the local congregation. God be with you in your endeavors.

Reasons Not to Compromise our Faith in Creation

Glenn I. Hitchcock

1. The Bible forthrightly states: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth: (Psalm 46:10). God has not left this issue in doubt for us. In fact, He demands that we be ready to "give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (1 Peter 3:15).
2. In answering questions about God's existence, we must understand that there is no "straddling the fence." There is no middle ground about His being. The "religious" person who claims that he believes there is a God but cannot prove it basically does not really believe. Hebrews 11:6 says, "Without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."
3. There may be members of the church who take the position that they cannot know that He exists, but "just to be safe" they will be religious. There is no "hedging bets" with God.

I. The Bible itself is overwhelming evidence of the existence of a providential, omnipotent, organized God.

- A. The Bible provides witness to God. There is only one way to account for something of such beauty, harmony and truth: God inspired it. What other writings describe the human nature as honestly and sensitively as does the Bible? (Hebrews 4:12). Any honest student of the Bible will concur that God knows him better than he knows himself.
- B. The Bible states "the heavens declare the glory of God; and the firmament [expanse-GIH] sheweth His handiwork" (Psalm 19:1).
 1. When Barnabas and Paul came across idol worship in Asia, they admonished them to "turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:15-17).
 2. Paul told the Romans that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest to them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Romans 1:18-20).
 3. The Bible testimony of creation, the harmony between the many different books, and the piercing honesty with which it describes us are all evidences of an unparalleled mighty Being whom we call God.

II. Scientific Evidences "The fool hath said in his heart, There is no God" (Psalm 14:1).

- A. There are those who will not hear the Bible. Nevertheless, they can still be taught about the existence of God if they will hear the overwhelming evidence of science.
- B. Every effect must have an adequate cause. This is a well-known scientific law. Consider the mighty rocket lifting off of the launching pad. The cause is the burning of the explosive fuel in its

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tanks. This generates a thrust or a force against the earth. The effect is "lift-off," simple cause and affect.

1. Similarly, we can see this law illustrated in many different ways: gravity, electricity, and weather are just a few examples. The law of cause and effect also demonstrates that no effect can be qualitatively superior than the cause. The universe is a tremendous effect, but what is its cause? There are various answers to this question:
 - a. It is an illusion.
 - b. It came from nothing.
 - c. It has always existed.
 - d. It was created.
2. The last answer is the only reasonable, logical and defensible one! The universe was obviously caused by an infinite, independent, eternal Mind, a cause that is uncaused!
3. Every house must have its builder. This embodies the scientific argument for the design and designer. The order, arrangement, or design of a system demands an intelligent and purposeful originating designer.
4. The universe is an organized, profoundly complex system. For example, the distance from the sun to the earth is 93, 000,000 miles. Is it just coincidence that if we were any closer to the sun we would burn up? Conversely, if we were any farther away from this magnificent source of energy, we would freeze.
5. The tilt of the earth on its axis, the speed of its rotation, the gravitational effects of the moon, and the amount of atmospheric pressure at sea level--are these all just mere accidents?
6. The wonderful complexity of the human body: is it the product of evolution from a single cell? Consider the sensitivity of the ear, the ability of the eyes, the circulatory system, and the reproductive system! Well did the psalmist state, "I am fearfully and wonderfully made..." (Psalm 139-14.) The design of the universe and the human body demand an Almighty Designer.

III. Moral Evidence

- A. All men innately recognize an ultimate moral code. Whether they choose to subject themselves to it is another matter. Even advocates of "free love" would not condone rape, even though they cannot explain how they came to such a judgment. This being so, how do we account for this universal recognition of morality?
- B. All civil governments legislate morality to some degree--to what do we attribute this? Human and individual concepts and interpretations often grossly pervert what is moral and immoral; yet, no rational person will consistently deny moral responsibility. The existence of morality demands a moral cause. If there is no God (moral cause), there is no morality!
- C. All of us have experienced suffering to some degree. The unbeliever will frequently point to the evil and suffering in the world and then smugly deny the existence of God. The argument usually is, "How can you reconcile a loving God with an evil world?" These problems are obstacles to their belief in God. However, the great fallacy of this argument is the inability to see that good can result from the presence of evil and suffering in this world! Jeremiah said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10:23).
- D. Let us consider what the Bible reveals about the nature of God. The Bible states "God is love" (1 John 4:8). One of the great expressions of His love is that God has given man the freedom to choose: the right or free will (Joshua 24:15). Why contemplate a loving God who creates intelligent beings and then programs them like robots to slavishly serve Him? That is absurdity.

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- E. Since choice is possible, it follows that wrong choice is possible. Hence, choices, whether they be good or bad, would also involve consequences. They would involve radically different consequences else there would be no way to distinguish good choices from bad choices. It is only logical and reasonable that adverse consequences result from bad decisions. Because this is true, we can rightly place the blame of evil and suffering in this world where it belongs--on man! We suffer when we make personal wrong choices. If we commit a crime and go to prison, is it not our fault? If a man murders and is executed, is God to blame? We suffer when others make wrong choices.
- F. Drivers who make a decision to drive while under the influence of alcohol or drugs kill many innocent people. God does not show favoritism, and we will sometimes pay for another's freedom of choice. God has set up laws to govern us spiritually and physically. If He were to intervene, suspending the natural laws on a case-by-case basis, this would not be a world of consistency but one of chaos!
- G. There are some benefits to suffering. Pain motivates us to seek a cure. Trials cultivate patience. Evil provokes bravery and courage as a response. These bad things serve to remind us that the earth is not our permanent home. The Lord has prepared a better place for us. We can follow our Master, Christ, who also suffered for us.

IV. Conclusion

1. We must remember that the Bible says that there will be a great day when each will have to give an account (Matthew 12:36). "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:11, 12).
2. It is abundantly clear, to the sincere individual that God indeed exists.

ADORNING THE INNER MAN OF THE HEART INTRODUCTION:

Ellie Blankenship

Over the years our society has continued to value the superficial over substance. Notoriety and power still come to beautiful people, sports stars. Such recognition comes to others with exceptional characteristics. It is easy for others to feel unwanted, and worthless in comparison.

However, the Apostle Peter reminds us that we should spend more of our time cultivating our character than worrying about our outward appearance. God looks not on the outward appearance, but looks on the inside of a person; on his or her attitudes, thoughts, faith, etc. Developing our inner beauty is what really matters to God!

I PHYSICAL EXERCISE / SPIRITUAL EXERCISE

- A. Bodily exercise profits little (I Timothy 4:8).
- B. Godliness with contentment is great gain (I Timothy 6:6).

II ADORNING THE INNER MAN OF THE HEART

- A. Add our Christian Virtues / Fruits of the Spirit (II Peter 1: 5-9 Galatians 5:22&23).
- B. Dedicated to God's law (I Cor 15:58).
- C. Obedient to His Commands (I John 5: 1-3; Heb. 11:8).
- D. Renew our spirit Dailey / Remember (Romans 12:1; II Peter 1:13).
- E. Never Give Up (II Timothy 4:7; Mark 13:13; Isaiah 40:31).

III BIBLICAL EXAMPLES OF INNER BEAUTY

- A. Joseph
- B. Esther
- C. Woman in Proverbs 31

IV. HOW TO ADORN THE INNER MAN OF THE HEART

- A. Study (II Timothy 2:15; II Peter 3:18).
- B. Pray (I Thess. 5:17; Philippians 4:6; Hebrews 4:16).
- C. Attend (Hebrews 10: 25)
- D. Good Works: (I Timothy 2: 9-10; Titus 3:8).

Until we have a proper understanding of what constitutes the Christian nature of our inward man, we will never be as effective as we could Be in letting the Beauty of Jesus be seen in us.

May we always be looking into the perfect law of liberty (God's law), To learn how to adorn our inner character so others will see Christ living in us.

"Abortion, The American Holocaust!"

Don Blackwell

INTRODUCTION.

1. In 1933 a man whose name will forever live in infamy came to power in the country of Germany.
 - A. For the next 12 years Adolf Hitler engaged in one of the most horrific killing sprees this world has ever known.
 - B. This period from 1933 to 1945 is known as the Holocaust.
 - C. During that time Hitler murdered:
 - 1) 6 million Jews.
 - 2) 1.5 million of them were children.
 - 3) 5,000 Jewish communities.
 - 4) 2/3 of the Jewish population in Europe.
 - 5) 1/3 of all the Jews in the world.
 - 6) 5 million non-Jewish victims.
2. It is sad to say that the deeds of Adolf Hitler represent one of the largest slaughters of innocent human beings ever to exist on this planet (11 million people murdered).
3. What is sadder is that what Hitler did does not begin to measure up to what is being done in our own country by the process of abortion.
4. Since January 22, 1973 it has been legal in the United States of America for a mother to choose to kill her unborn baby by the process of abortion.
5. Since that time some 40 million little babies have died.
(<http://www.abortiontv.com/AbortionStatistics.htm>)
6. The topic assigned is "Abortion, the American Holocaust."
 - A. We are going to begin by discussing the sanctity of human life.
 - B. If one does not appreciate this, he will not fully comprehend the horror of abortion.
7. Three points in our lesson.
 - A. Sanctity.
 - B. Human.
 - C. Life.

I. SANCTITY.

- A. First, let's discuss the word "sanctity."
 1. Merriam Webster defines "sanctity" as "the quality or state of being holy or sacred."
 2. Cambridge Dictionaries online says of the phrase "sanctity of life," "when something is very important and deserves respect."
- B. This is exactly what the Bible says about human life.
- C. I do not know of a better chapter in the entire Bible to show the sanctity of life than Psalm 139.
- D. Let's notice four words from this chapter that show the sanctity of human life.

E. DESIGN.

1. Psalm 139:14 - David said, "I will praise thee; for I am fearfully and wonderfully made..."
2. Man was created. He was made.
3. He is not the product of chance and evolution.
4. Not only was man made, he was made in the image of God (Gen. 1:26).

F. DIGNITY.

1. Psalm 139:14, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."
2. What is it that separates man from the beasts?

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- a. Man has understanding.
- b. Man worships.
- c. Man desires to know something beyond himself.
- d. Man has intellect and the freedom to make decisions.

G. DESIRE.

1. Verse 14 - David said, "I will praise thee...."
2. Animals don't praise. Animals don't worship.
3. God has instilled in mankind something that he never put into animals.

H. DESTINY.

1. In the end of verse 24...the Psalmist writes, "lead me in the everlasting way."
 - a. Hebrews 9:27, "It is appointed unto man once to die, and after this the judgment."
 - 1) This is the key difference in mankind and the rest of life on this planet. Man has something "after death."

II. HUMAN.

- A. There is a movement in the world today that equates human life and animal life.
 1. The thinking stems from the idea that humans are nothing more than animals themselves.
 2. Listen to this quote from Tom Regan (a very well known animal rights activist) "The philosophy of animal rights is respectful of our best science...and evolutionary biology... in Darwin's words, humans differ from many other animals "in degree," not in kind." Questions of line drawing to one side, it is obvious that the animals used in laboratories, raised for food, and hunted for pleasure or trapped for profit, for example, are our psychological kin. This is no fantasy, this is fact, proven by our best science."
(<http://www.cultureandanimals.org/animalrights.htm>)
- B. The world we live in does not believe in the sanctity of human life.
 1. Bill Maher (Politically Incorrect and celebrity Spokesman for PETA) said, "To those people who say, 'My father is alive because of animal experimentation,' I say 'Yeah, well, good for you. This dog died so your father could live.' Sorry, but I am just not behind that kind of trade off."
(<http://www.activistcash.com/biography.cfm/bid/1360>)
 2. Michael W. Fox (Humane Society & author of Eating with Conscience: The Bioethics of Food) said, "The life of an ant and the life of my child should be accorded equal respect."
(<http://www.activistcash.com/biography.cfm/bid/3365>)
- C. Tom Regan (animal rights activist) when asked the question which he would save, a dog or a baby, if a boat capsized in the ocean: "If it were a retarded baby and a bright dog, I'd save the dog."
(<http://www.animalrights.net/quotes.html>)
- D. Humans are sometimes treated as less valuable than animals.
 1. In the United States of America, anyone who destroys or tampers with the egg of a bald eagle is subject to a \$5000 fine and one year imprisonment.
 2. That same man can PAY a doctor to destroy a human life by the process of abortion, and it is perfectly legal.
- E. The Bible teaches us a very different lesson.
 1. Man is not on the same level of an animal.
 2. Mankind is the crowning of God's creation on this earth.
- F. God gave man dominion over the animal creation.

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1. Genesis 1:26.
2. Animals are to be used for food (Gen. 9:3), clothing (Gen. 3:21), and in the past for sacrifice (Gen. 4:4).

III. LIFE.

- A. Life is under attack in our county.
1. Since January 22, 1973 it has been legal for a mother to kill her unborn baby by the process of abortion.
 2. Since that time 40 million little babies have died.
(<http://www.abortiontv.com/AbortionStatistics.htm>)
 - a. Abortion is the leading cause of death in this country.
(<http://www.sandh.com/keyes/deaths.htm>)
- B. Who is to blame for crisis that we call abortion?
1. The Supreme Court of the United States, who voted to legalize the killing of unborn babies.
 2. Politicians and lawmakers who have supported this practice and have made laws to further the killing.
 3. Government social planners and other organizations like Planned Parenthood, who promote abortion rather than adoption.
 4. Doctors who put greed ahead of life and will perform abortions.
 5. Abortion clinic owners, who like the doctors are more interested in money than in saving and preserving human life.
 6. Fathers and mothers who opt for what they think is an easy way out of an unwanted pregnancy.
 7. We must also point a finger at ourselves if we do nothing.
- C. On June 6, 2004, the story of Elena Warren aired in Atlanta.
1. This woman gave birth to twins at home and allowed them to die.
 2. She was charged with murder.
 3. The irony is that she could have gone to a doctor and it would have been legal.
- E. The decision of Roe vs. Wade.
1. Abortion is permitted to preserve the life or health of the mother.
 2. What this means: "Medical judgment may be exercised in light of all factors, physical, emotional, psychological, familial and a woman's age, relevant to the well being of the patient."
 3. The result: A woman may abort her child if having a child would:
 - a. Cause her stress.
 - b. Tax her mental, emotional or physical health.
 - c. Stigmatize her in an undesirable way.
- F. Statistics.
1. 95% of abortions are done as a means of birth control.
 - a. Only 3% are due to the mother's health problems.
 - b. 1% because of fetal abnormalities.
 - c. 1% because of rape or incest.
 2. 95% of abortions are convenience abortions.
(<http://www.abortiontv.com/AbortionStatistics.htm>)

IV. WHY AM I OPPOSED TO ABORTION?

- A. IT'S THE TAKING OF INNOCENT HUMAN LIFE.
1. Proverbs 6:16 teaches that God hates the shedding of innocent blood.

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- a. What blood could be more innocent than that of an unborn child?
2. Some argue that we do not know when life begins and therefore do not know if we are taking a human life.
 - a. Psalm 139:13.
 - b. Luke 1:41.
3. Read statements of Dr. Bernard Nathanson.

B. IT TRANSGRESSES THE GOLDEN RULE.

1. Matthew 7:12, Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them..."
2. We ask:
 - a. What mother would like to be dismembered?
 - b. What doctor, while sitting in his office working, would like to have corrosive fluid begin falling from the ceiling and completely consume his whole being?
 - c. What judge would like for some giant machine enter into his house and tear him apart limb from limb?

C. IT'S AGAINST HUMAN INSTINCT.

1. Romans 1:31 speak of those "without natural affection."
 - a. A mother who will abandon her children fits this description.
 - b. Human instinct cries out against a mother who would kill her own child.

D. IT IS ROOTED IN SELFISHNESS.

1. Statistics from the state of Arizona.
 - a. In Arizona, between 1985-1995, less than 1% of abortions were done for medical reasons. (<http://www.johnstonsarchive.net/policy/abortion/abreasons.html>)
 - b. 99.92% of the abortions done in that state were elective. They were convenience abortions.
 - c. Similar statistics are true for the country as a whole.
2. The vast majority of these abortions are based on selfishness.
 - a. Many times abortions are done by professional women who don't want to have their careers interrupted.
 - b. Many are those who don't want the financial obligation of raising a child.
 - c. Many are those who just don't want any more children.
3. From the Doctor's vantage point, it is based on Greed.

V. ARGUMENTS MADE BY THOSE WHO DEFEND ABORTION.

- A. Life begins with breathing. God breathed the breath of life into Adam, and he became a living soul.
 1. The baby is already living inside the mother.
 2. The child does not start breathing when it is born.
- B. Abortions need to be done to save the mother's life.
 1. This is extremely rare.
 2. The vast majority of abortions are convenience abortions.
 3. One doctor said, "In preserving the mother's life, he would never approach that from the vantage point of attacking the child, but rather doing all that he could to save the mother."
- C. "What about incestuous relationships and rape?"
 1. This is extremely rare.

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2. Based on the figures I have been looking at from different states, it appears to average just over 1%.
(<http://www.johnstonsarchive.net/policy/abortion/abreasons.html>)
 3. Rape does not justify killing an innocent baby.
- D. Abortion needs to be legal because of the danger of deformity.
1. Are we a society that is ready to eliminate the defective?
 - a. How far should we go?
 - b. How perfect must one be?
 2. Fictional letter from daughter to mother.
- E. A woman has the right to her own body.
1. The problem is it's not just her body.
 2. We really don't have the freedom over own bodies anyway.
 - a. Cannot prostitute ourselves.
 - b. Cannot take illegal drugs.
 - c. Cannot commit suicide.

VI. WHAT ARE WE TO DO ABOUT ABORTION?

- A. Be informed and know the facts.
- B. Work and pray for candidates who oppose abortion.
- C. Teach sexual morality and purity in our homes and congregations.

CONCLUSION.

1. We need to teach what the Bible has to say about the sanctity of human life.
 - A. Man is a being created in the image of God.
 - B. He is a being an eternal soul.
2. To kill a child through the process of abortion is to destroy that which God counts as precious.
3. We need to pray for our country, our leaders and our judges that they may again come to appreciate the sanctity of human life.

The Power Of The Gospel Over Addictions

Luke 4:18-19

Renard V. McFarland, Sr.

INTRODUCTION

Jesus had come to Galilee and the fame of his ministry had spread throughout the region. When he came to Nazareth and went into the synagogue he read from the book of Isaiah 53. "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor: He hath sent me to heal the broken hearted: To preach deliverance to the captives and recovering of sight to the blind. To set at liberty them that are bruised, to preach the acceptable year of the Lord. In his message he said: he was sent to preach deliverance to the captives. One can be captured by addictions. By definition addictions are the condition of being a slave to a habit: Slavishly following or unable to give up a habit. But the gospel is God's power to help you overcome any addiction. Even though the world's viewpoint is different.

I. Thought to ponder:

A. From the book "Addiction Opposing Viewpoints", by Jennifer A. Hurley.

In the following viewpoint, Eric Niiler, staff writer for the San Diego Union-Tribune, contends that people are genetically predisposed to addiction-which is why some people can use drugs and alcohol recreationally, while others quickly become addicts. For some drugs such as heroin, cocaine, and nicotine produce high levels of the brain chemical dopamine, which is associated with pleasure. The surge of dopamine produced by taking drugs is so powerful that addicts find quitting nearly impossible.

As you read, consider the following questions:

1. According to statistics provided by Niiler, what is the respective addictiveness of nicotine, heroin, cocaine, alcohol, amphetamines, and marijuana?
2. According to Niiler, what role does dopamine play in addiction?

The pleasure doesn't last very long, but in some people it creates a desire for more of the same. What researchers are finding out in laboratory studies is that the drug taking physically changes the brain over time by decreasing the nerve endings that receive dopamine, called receptors.

Doctors have long known that it's harder for drug addicts to feel good when they don't have that extra boost of dopamine. That's because their brains have adapted to keep functioning while swamped in larger and larger amounts of drug-generated dopamine.

When the supply of the drug-whether it's nicotine, alcohol, cocaine, heroin or amphetamines-stops, the brain cries out for more. When addicts say they can't help themselves (ignoring their personal safety,

well-being or relationships to obtain another rush), it's really their brain talking.

MIND-BODY CONNECTION

This connection between mind and body is clearly illuminated in images taken of drug addicts' brains. Using a positron emission tomography scanning (PET scan) device, researchers are now able to watch an individual's brain light up in color as the patient takes a drug.

Edythe London, a National Institute on Drug Abuse (NIDA) researcher, has performed these scans during patients' drug craving behavior. She's found that even the suggestion of drugs stimulates the brain's reward system. That's what was happening to the cocaine-craving doctor listening to Koob's lecture.

London, who outlined her work at a recent conference at UCSF, compared the brains of cocaine users who watched videos of nature programs to the same group as they watched videos of drug-taking, drug paraphernalia and places where drugs are used.

Brain metabolism skyrocketed in several regions when the cocaine videos were shown, but remained static during the nature shows.

The studies support the idea that drug addicts and alcoholics fare better during rehabilitation if they can get out of their surroundings.

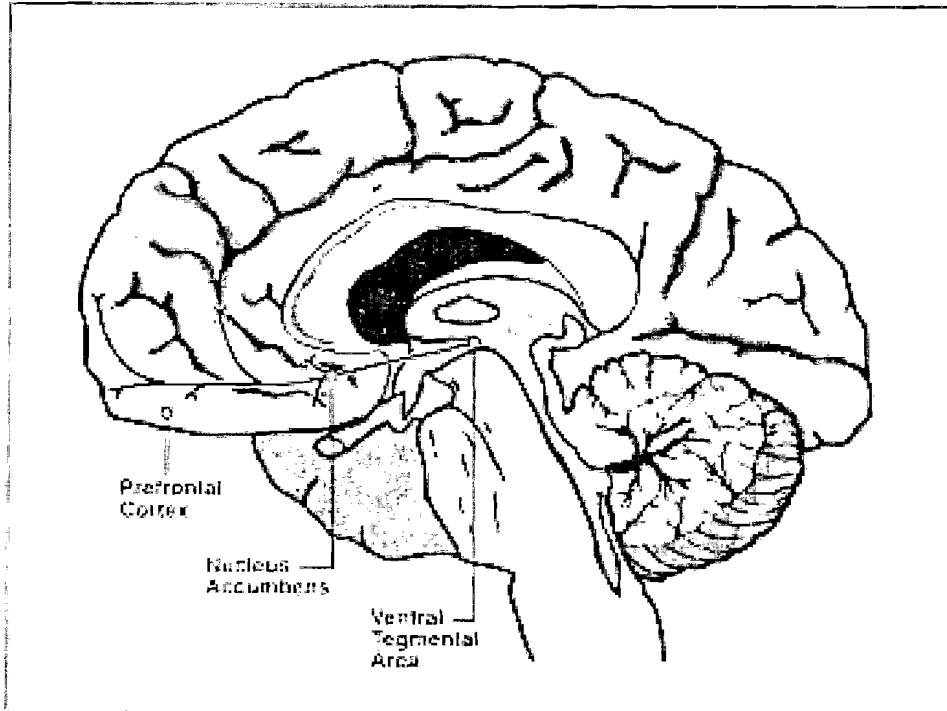
Because the reward system is closely linked with memory and learning, the studies also provide insights into why it is so hard for addicts to quit. The association between the sights and smells of a particular place, and the memory of a euphoria producing behavior is overpowering.

Researchers are trying to identify how environmental cues produce a biological reaction in addicts who have quit taking drugs years earlier.

One thing they do know is that relapse is also influenced by stress. A brain chemical called corticotrophin releasing factor (CRF) that regulates stress plays an important role in limiting reward.

THE "PLEASURE PATHWAY" IN THE BRAIN

Scientists are gaining new insights into the mesolimbic release of a common brain chemical, dopamine. Dopamine travels from the ventral segmental area to the nucleus acumens and the prefrontal cortex. It is released during normal pleasurable activities, such as eating, socializing or sex.



Effect of drugs

Addictive drugs-cocaine, heroin, amphetamines, nicotine and alcohol-hijack the reward system and flood the brain with massive amounts of dopamine. As a result, drug users crave the substance to the exclusion of normal activities.

Several other petrochemicals are also involved in the reward system along with dopamine. Opioid peptides are activated by heroin and GABA is stimulated by alcohol.

This month, researchers at Duke University and Columbia University announced separately that serotonin, another brain chemical, is connected to drug craving in laboratory mice that are given cocaine.

In a study by Duke biologist Marc Caron, researchers bred a special kind of mouse that lacks a transporter to soak up excess levels of dopamine in the brain. Cocaine blocks this transporter and keeps the high of pleasure loose in the brain.

The mutant mice were administered cocaine, but since they lacked the transporter, they should not have wanted the drugs. Instead the mice kept giving themselves more and more cocaine, pressing the lever frenetically.

The second study at Columbia, researchers created genetically altered mice that were extremely susceptible to cocaine addiction. These mice were born without a receptor for serotonin, which is believed to help control aggression in humans.

These mutant mice were hyperactive, but became even more excitable when given cocaine. To get the first injection, the mice pressed the bar once. Twice for the second injection and so on. Normal mice gave up after pressing the bar 8 to 10 times for an injection. The altered mice pressed the bar 25 to 30 times.

As a result of these experiments, scientists believe that serotonin is also involved in drug addiction. It also opens the door to a genetic explanation to addiction and may explain why some people instantly crave cocaine, while others don't.

ANTI-ADDICTION DRUGS

Labs across the country, like those at Scripps and UCSF, are peeling back the multiplayer connections between drug-taking behavior, the brain's reward system and individual brain cells that continually fire and receive chemical messages.

The ultimate goal, scientist say, is to come up with better treatments for addicts, alcoholics and smokers.

Advances in molecular biology in the past decade already have given scientists the location of receptor sites on brain cells that may be good places for potential anti-addiction medications. By blocking these sites, which operate like a molecular lock-and-key mechanism, you could block the effects of addictive substances.

One such anti-cocaine drug is currently undergoing clinic trials.

The real challenge, though, is getting addicts to take medication during the withdrawal period, a time when they are most vulnerable to craving and relapse.

Another research target is the regulation of pleasure. Maybe there is something in the brain that tells us when we're having too much fun. On the other hand, researchers suggest, if there is, there's probably a good evolutionary reason for it.

"If you're a hyena in the jungle and you come across some road kill and eat until you can't move, you're going to be eaten next," Koob said.

Researchers caution that there is no "silver bullet" to vanquishing drug abuse. One obstacle, according to Malenka, is that big drug companies aren't as willing to invest research dollars in helping drug addicts as they are for finding cures for cancer, AIDS, or obesity. Funding for Malenka's UCSF center came from the wealthy owner of a Los Angeles Water Company who had a family member addicted to illicit drugs.

Traditional treatment involves a combination of counseling, getting the addict away from his surroundings, and medications such as methadone for heroin addicts. Methadone actually produces the same dopamine level as heroin, but allows the user to function normally and manage his addiction. Federal law enforcement officials continue to fight the war on drugs with tenacity, but experts believe that the solution is finding out the motivation for addicts' self-destructive behavior.

"The major reason that people take drugs is that they like what it does to their brains," said Alan Leshner, director of the National Institute of Drug Abuses, at the UCSF conference. "Addiction is a brain disease with social aspects. If you want to understand addiction you have to understand that it's a mind-body phenomena."

ADDICTION IS NOT A DISEASE

Sally L. Satel argues in the following viewpoint that the biological component of addiction is exaggerated. She maintains that addiction is not a brain disease over which addicts have no control. Although the impact of addictive drugs on the brain makes it difficult for addicts to quit, treatment can

help addicts fight cravings and take responsibility for their own behavior. Satel is a psychiatrist who works in a clinic that administers methadone to heroin addicts.

As you read, consider the following questions:

1. What evidence does the author provide to support her claim that addicts have control over their behavior?
2. What comparison does Satel draw between addicts and diabetics or asthmatics?
3. According to the author, what is the best way to combat the stigma of addiction?

From the first installment of Bill Moyers's widely publicized television special, "Addiction: Close to Home," viewers learned that addiction is a chronic and relapsing brain disease.

The addict's brain "is hijacked by drugs," Mr. Moyers said that morning on "Meet the Press," adding that "relapse is normal."

These are the words of a loving father who was once at his wits' end over his son's drug and alcohol habit. But as a public health message, they miss the mark. First, addiction is not a brain disease. And second, relapse is not inevitable.

THE BIOLOGICAL COMPONENT OF ADDICTION

The National Institute on Drug Abuse, part of the National Institutes of Health, is waging an all-out campaign to label addiction a chronic and relapsing brain disease. It seems a logical scientific leap.

Obviously, heavy drug use affects the brain, often to a point where self-control is utterly lost—for example, when a person is in the throes of alcohol or heroin withdrawal or in the midst of a cocaine binge. Scientists have identified parts of the brain that "light up," presumably reflecting damage, after long-term exposure to drugs. Yet as dramatic as the images of this phenomenon are, there is wide disagreement on what they mean.

"Saying these changes predict that someone will relapse amounts to modern phrenology," John P. Seibyl, a nuclear radiologist and psychiatrist at the Yale School of Medicine, told me. "We don't have any data linking these images to behavior, so how can we call addiction a disease of the brain?"

ADDICTION AND FREE WILL

One of my colleagues puts it this way: You can examine brains all day, but you'd never call anyone an addict unless he acted like one. That's what is really misleading about the Moyers assertion that "addiction is primarily a brain disease"—it omits the voluntary aspects of an addict's behavior.

Addict's brains are not always in a state of siege. Many addicts have episodes of clean time that last for weeks, months or years. During these periods it is the individual's responsibility to make himself less vulnerable to drug craving and relapse.

Treatment can help the addict learn how to fight urges and find alternative ways to meet emotional and spiritual needs. But will he take the advice? Maybe. More likely, he will begin a revolving-door dance with the treatment system. A recent study showed that only 1 in every 21 patients completes a year in a treatment clinic. To drop out generally means to relapse.

THE CONSEQUENCES OF REGARDING ADDICTION AS A DISEASE

Regarding addiction as a medical condition reduces the onus of reprehensible behavior. The deviant individual no longer feel personally degraded, and he has no need to sever his ties with the respectable community. Both his less damaged self-esteem and his unbroken connection to the community may help him return to conformity. On the other hand, when persons tempted to violate a social prohibition can justify giving way to that temptation by suggesting that they have a medical problem that they cannot help—"I am an alcoholic"—it surely lowers their threshold of resistance to impulses. Thus the epidemic of addictions feeds on itself, producing more criminal and non-criminal deviance than would otherwise occur. According to the temptation perspective, alcohol abusers, for example, despite withdrawal symptoms, still retain the human capacity to set goals for themselves. Sexual "addicts" do also. When St. Augustine prayed to God to make him chaste and added, "but not yet," he did not think of justifying his promiscuity by claiming that his sexual urges were uncontrollable. The addiction assumption not only excused behavior that could have been controlled. It may underestimate the altruism of those who do good works; Mother Theresa can be dismissed as having been merely addicted to benevolence.

Ultimately, what fuels the addiction epidemic is the belief that humans are powerless in the face of temptation. But human beings are not dominated by instinct, as lower animals are. We retain the ability, at our best, to override social, psychological, and even biological pressures. In the words of a nineteenth-century poet, himself disabled by tuberculosis of the bone, "I am the master of my fate, I am the captain of my soul."

"Addicts make decisions about use all the time," Dr. Robert L. Dupont, a former director of the national institute, points out. Researchers have found that the amount of alcohol consumed by alcoholics is related to its cost and the effort required to obtain it. Two decades ago Lee Robins, a professor of psychiatry at Washington University in St. Louis, in a classic study of returning Vietnam veterans, found that only 14 percent of men who were addicted to heroin in Vietnam resumed regular use back home. The culture surrounding heroin use, the price and fear of arrest helped keep the rest off the needle.

Thus drug addicts and alcoholics respond to rewards and consequences, not just to physiology. Relapse should not be regarded as an inevitable, involuntary product of a diseased brain.

Turning addiction into a medical problem serves a purpose, of course. The idea is to reduce stigma and get better financing and more insurance coverage for treatment.

As a psychiatrist, I'm all for treatment, but when the national institute says that addiction is just like diabetes or asthma, it has the equation backward. A diabetic or asthmatic who relapses because he ignores his doctor's advice is more like an addict, as his relapses result from forsaking the behavioral regimens that he knows can keep him clean.

True, former addicts are vulnerable to resuming use- hence the "one day at a time" slogan of Alcoholics Anonymous. But they are by no means destined to do so. The message that addiction is chronic and relapse inevitable is demoralizing to patients and gives the treatment system an excuse if it doesn't serve them well.

A BEHAVIORAL CONDITION

Calling addiction a behavioral condition, as I prefer, emphasizes that the person, not his autonomous brain, is the instigator of his relapse and the agent of his recovery. The experts on Bill Moyer's program

'Righteousness Exalts A Nation' (Proverbs 14:34)

say that making addiction more like heart disease or cancer will reduce stigma. They're wrong. The best way to combat stigma is to expect drug users to take advantage of treatment, harness their will to prevent relapse and become visible symbols of hard work and responsibility.

This prescription does not deny the existence of vulnerabilities, biological or otherwise. Instead it makes the struggle to relinquish drugs all the more ennobling.

Even though we might lean to the opinion of Sally Satel, the opinions of men can differ as vast as the North Pole is from the South Pole. We must seek a higher opinion. We must look to God for direction. The Bible says in Jeremiah 10:23, "O Lord I know the way of man is not in himself: It is not in man who walks to direct his own steps.

II. The gospel touches a man's heart, which empowers him to change.

- A. We must advocate purity in lifestyle. We are to keep ourselves unspotted from the world. (James 1:27) Accordingly, we are not to be conformed to the world (Romans 12:2), nor are we to be a friend of the world (James 4:4), or love the world (1 John 2:15-17). We must retrace the line of demarcation between the church and the world which worldliness has erased. We must maintain our stand/opposition against the illegitimate. Non-participation there in must be strongly urged. To what do we make this reference?
- B. **Social Drinking:** In some homes the refrigerator is filled with beer, and the cabinets with hard liquor. The fact is, we should abstain. From fleshly lusts that war against the soul (I Thessalonians 4:3). (1 Peter 2:11) prohibits the Christian the consumption of alcohol in any degree.
- C. **Dancing:** We have dancing at the Prom, holiday office parties and even in some homes. However, Galatians 5: 19-23 specifically forbids such as is evident from a study of the word "lasciviousness" and "revellings".
- D. **Immodesty:** The abbreviated apparel worn by many to the supermarket, swimming pool and beach is a strict violation of 1 Timothy 2:9-10, which advocates adornment in modest apparel.
- E. **Gambling:** The lottery, wagering, raffles, chances and such like: We are to provide things honest in the sight of all men (Romans 12:17). Gambling discourages work (Ephesians 4:28). Results in laziness (2 Thessalonians 3:10, and breeds crime (Matthew 7:15-20).
- F. **Pornography:** Such is invading the homes of America via magazines, rated movies, television and the internet. Blessed are the pure in heart (Matthew 5:8) It is a beautiful description of God's children. They think on things that are pure. (Philippians 4:8)
- G. **Impure Speech:** Our conversation must never be peppered with filthy stories, suggestive jokes, cursing and slang. No corrupt communication should proceed out of our mouths. (Ephesians 4:29)
- H. **Pre Marital and Extra Marital Relationships:** The Bible says fornication is to be fled. (I Corinthians 6:18) From such all are to abstain (I Thessalonians 4:3) it will exclude one from heaven. (Galatians 5: 19-21) That which precipitated such. (dancing, petting, indiscreet behavior, pornography, etc.) These must be avoided as one would a rattlesnake.

The gospel sets a man free from the guilt of sin:

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When a person comes to know that the Bible is in fact, God's inspired word, then he realizes that the Bible is telling the truth; and the truth that it tells, focuses around the salvation of mankind. This person thus convinced of the truth of the Bible understands that Jesus is the Savior of mankind, (1 Timothy 4:10) and that for him to be free from his sins, he must listen to the words of Christ and to those whom Christ appointed to preach and teach. This person comes to understand that they must believe that Jesus Christ is in fact the Son of God, (John 8:24) and that there is no salvation outside of that provided by God through Christ. He comes to understand that he must repent of his sins. (Luke 13:3 and II Corinthians 7:10) This is the point at which he stops practicing sin. He ceases to live a sinful life in practice. He becomes sorrow struck by the fact that he has sinned against God, and thus resolves to do better; he will turn his life around and do God's will. He then recognizes that he must confess that faith in Christ to which he has attained. Romans 10: 9-10 and I Timothy 6:12-13 and Acts 8:37) He must admit to the reality of the conviction which now is his, Then he is ready to put Christ on in baptism. The Bible teaches that a penitent, having confessed believer, must be baptized in water for the remission of his past sins. (Acts 22:16, Romans 6:3-4 and Acts 8:26-40) Now he is free from the practice of sin because he repented, and he from the eternal penalty of sin which is death. (Romans 6:23) His sins are now forgiven by the blood of Christ, God having promised that such would occur when as a confessed, penitent believer he was baptized into Christ. He knows that he is a saved man because the word of Christ pronounces him so, and by his remaining with that word, he has become a Christian and thus able to rejoice now in his salvation. (Acts 8:39) His conscience being justifiably clear in the matter from sin, its practice and its penalty. He is free at last. He is free in Christ.

I. How Does One Maintain Freedom In Christ?

When one is baptized into Christ, he dies to the love, practice and guilt of sin. (Romans 6:3-11) As such it is simply unthinkable that he would live any longer there in. Romans 6:1-2 In deed, Paul admonishes all Christians to avoid yielding to the temptation of Satan Let not sin there fore reign in your mortal body, that ye should obey the lusts there of; neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you. For ye are not under the Law, but under grace. (Romans 6:12-14) This important chapter in Romans is dominated by two questions, which divide the chapter into two paragraphs: What shall we say then? And, shall we sin, because we are not under the Law, but grace? (Romans 6:15) Paul's answer in both cases was a resounding no! Evidently, many in the early Church equated freedom in Christ with a license to sin. This same concept is mentioned elsewhere in the New Testament. For instance, Paul said in Galatians 5:13; "For ye, brethren, were called for freedom; only use not your freedom of an occasion to the flesh, but through love be servants one to another." Peter adds the following: As free, and not using your freedom for a cloak of wickedness, but as bondservant of God". (I Peter 2:16) Jude warned of ungodly men who turned the grace of our God into lasciviousness. (Jude 4) Some brethren apparently either thought that freedom in Christ meant a freedom to do what ever they wanted to do in which case they would have been immoral men, or they thought that freedom in Christ, once obtained was inevitable, in which case they would have been false teachers. I suppose that I should not be surprised to find representatives of both schools of thought in the Lord's Church yet today. The answer to both positions is found in the context of the Roman letter. The Bible says in Romans 8:1-6, there is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh mind the things of the flesh; but they that are after the spirit mind the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace.

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You will notice that the basic theme of this paragraph is "Freedom" in Christ. In fact, chapters 5-8 of this marvelous book are what I call the "Free From." Each of them stresses the freedom that Christ brings to the human soul. Chapter five has as its theme "Freedom from the wrath of God by means of his love." (Romans 5:1-10) Chapter six stresses "Freedom from sin by means of obedient submission" (or, yieldness, Romans 6:1-23) Chapter seven emphasizes "Freedom from a law system by the body of Christ" (Romans 7: 1-25) Chapter eight deals with "Freedom from spiritual death by means of the spirit." (Romans 8: 1-30) Once a person is brought to freedom in Christ, he is expected to maintain that freedom. But, how is this done? Let me list some of the principles:

First, one must refuse to yield or submit his body to immoral desires. (Romans 6: 12-12; 12:1-2; and 1 Peter 2:11-16) Occasional sins will be found in every Christians life, but no Christian can expect to maintain freedom in Christ while he "continues in sin" or "lives there in". (Romans 6:1-2) If he walks after the flesh, (Romans 8:4) or walks in darkness, (1 John 1:6) he cannot expect to maintain fellowship with either God or his people. (1 John 1:1-10) Consequently, "freedom in Christ" is conditioned here upon maintaining purity of life. (1 Timothy 5:22; 1 John 3:3)

Second, the Christian must think on these principles:

1. I was lost, now I am saved, and I owe it to myself and must keep myself in a saved condition. (1 Corinthians 1:18, Matthew 10:22 and Revelations 2:16)
2. I was in darkness, now I am in the light, and I must walk in the light. (Colossians 1: 13, 1 John 1:5-7 and 1 Peter 2:9-11)
3. I was in the world, now I am in the Church and I must keep myself unspotted from the world (1 John 5:19, James 1:27 and Romans 12:1-2)
4. I was ignorant of God's truth, but now have been taught it; and I must continue in it. (Acts 2:37, John 6:44-45 and John 8:31-32)
5. I was a child of the Devil, now I am a child of God and I must be an obedient child. (John 8:44 and 1 John 3:10)
6. I did not love God, now I love God and I must continue in that love. (1 John 5:42, Jude 21, and John 4:15)
7. I was an unbeliever, but now I believe and must continue to be in the faith as believing. (John 3:36 and Luke 8:13)
8. I was a willful sinner, now I have been sanctified and I must no longer remain in the practice of sin. (Romans 6:16 and John 8:31-36)

CONCLUSION:

Men always become morally corrupt when they refuse to abide by the law of God. Romans 1:28-32 states "And even as they refused to have God in their knowledge, God gave them up into a reprobate mind to do those things which are not fitting: being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy; murder, strife, deceit, malignity, whisperers, back biters hateful to God, insolent, haughty boastful, inventors of evil things; disobedient to parents, without understanding, covenant breakers, without natural affection; unmerciful, who knowing the ordinance of God, that they

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practice such things are worthy of death, not only do the same, but also consent with them that practice them." This is exactly the situation our society is in today. Having thrown off all moral restraints and having abandoned God's truth, men are becoming more and more corrupt. The moral corruption in our country today is due to man's refusal to believe and obey God's word. The gospel is God's power to save man and help him to get over any addiction. We must accept the Bible as the standard of right and wrong and as the source of all moral and spiritual values. The individual Christian must play his vital role in the redemption of the race by keeping himself pure in life, speech and action. He must let his voice be heard for the truth and righteousness.

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The New Strong's, Concise Concordance

REVIVING EVANGELISM ON THE HOME FRONT

Jimmie B. Hill

INTRODUCTION:

- A. The greatest problem facing the world today is an ignorance of God's word (Hosea 4:6).
- B. The Lord's church is the answer but it has certain needs.

I. LET US CONSIDER 1 PETER 2:9.

- A. What are we as Christians?
 - 1. We are a chosen generation.
 - 2. We are a royal priesthood.
 - 3. We are an holy nation.
- B. What is our purpose as Christians?
 - 1. First and foremost we are to glorify our God!
 - 2. We do this by obeying the commands of our God.
- C. How is this purpose to be accomplished?
 - 1. We do this by living and teaching the Gospel of Christ (Matthew 28:19,20).
 - 2. This is not a difficult command to understand!

II. THERE IS AN URGENCY TO SPREAD THE GOSPEL.

- A. The Truth is being perverted.
- B. The denominations are growing.
- C. For some it may be too late; this is truly sad.
- D. These things make the situation urgent.

III. WHERE IS THE LORD'S CHURCH?

- A. Let us take a look at the church in Jerusalem.

- B. We are to be like Christ.
- C. Jesus is the Bread of Life.

IV. WHAT SHOULD BE OUR ATTITUDE TOWARD THE LOST?

- A. Our attitude should be that of Samuel's (1 Samuel 3:4-10).
- B. Our attitude should be that of Isaiah's (Isaiah 6:5-8).
- C. Our outlook should be like that of the apostle Paul (2 Corinthians 4:8,9).

CONCLUSION:

- A. What is the value of a soul (Matthew 16:26)?
- B. What is the value of the souls of your family?
- C. What is the value of the souls of your friends?
- D. What is the value of the souls of those you do not know?
- E. What is the value of your soul?

Rearing up the Next Generation

Mercedes Hitchcock

I. Are we prepared?

- A. After marriage, what then?
1. Rearing up the next generation starts right after you undertake your wedding vows with your husband. Children may not come five years down the road; it may be sooner.
 - a. Some times careful planning doesn't always work out.
 2. Some decisions should have been made before you started dating.
 - a. Is this the man I want to be father of my children?
 - b. Do we have the same ideas on child rearing?
 3. Start praying for your children before they are conceived and continue through out their lives.
 4. Pray for your children while they are young, Psalms 144:12. In Psalms 144:12 it speaks of the rising generation.
 - a. The sons are pictured as well established and sturdy.
 - b. The daughters are pictured as elegant and strong.
 - c. Daughters can be pillars of strength. Deborah in the book of Judges, Judges 4 and 5. Ruth in the book of Ruth. Dorcas, (Acts 9) brought many to Christ.
- B. While your children are small, take advantage of their innocence.
1. Children like to imitate their parents.
 2. Teach them memory verses.
 3. Teach them Bible songs.
 4. Teach them how to pray.
 5. Teach them Bible stories.
 6. Teach them how to say, please and thank you, (manners).
 7. Children want to please their parents.
- C. Why are the teenage years always pictured as the years of turmoil and rebellion? II Tim 3:2-17
1. II Timothy 3:2 – Must our children disobey and talk back to their parents, v2?
 2. Timothy was taught the scriptures as a child. The scriptures can make us wise unto salvation, v.15.
 3. The scripture is profitable for doctrine for reproof, correction and instruction in righteousness, v.16.
 4. We are held accountable for the things we do in our youth, Ecclesiastes 11:9.
 - a. Children don't have to rebel, teens have choices.
- D. It is extremely difficult for our children to reach adulthood as faithful Christians. They are constantly bombarded by the 3 "Ls":
- a. Lust
 - b. Language
 - c. Liquor

II. What can we do as parents to help our children grow up and become productive, strong Christians?

- A. Pray often, I Thessalonians 5:17
1. Pray for your children before they are conceived.
- B. Teach your children to marry a faithful Christian.
- C. Teach your children the scriptures, Deuteronomy 6:7-9.

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1. II Timothy 3:15 - Timothy was taught the scriptures by his mother and grandmother as a child.
2. Timothy did not have a Christian father, but was taught the scriptures and grew up to be a worker for the Lord, (Acts 16:1-3).
- D. Place Christ first in your life (Matthew 6:33, Colossians 1:18).
 1. If you put Christ first in your life, then your children will find it easier to put Christ first in their lives.
 2. Deny self, Matthew 16:24.
 3. Love the Lord more than father and mother, Matthew 11:37.
- E. Give our children less.
 1. Children today have too much luxury. The love of money is the root of all evil, I Timothy 6:10.
 - a. Limit television.
 - b. Children can ride a bike, rather than owning a vehicle.
 - c. All teens do not need cell phones, beepers, video games and laptop computers.
- F. We need to insist that our children practice abstinence.
 1. The Bible teaches sex before marriage is wrong.
 - a. In Galatians 5:19-21 the works of the flesh are listed. Paul starts the list with sexual misconduct. Paul ends in verse 21 by saying: "and such like: of the which I tell you before, as I have also told you in time past that they which do such things shall not inherit the kingdom of God."
 2. Too much sex is portrayed on television.
 - a. Our children think there is nothing wrong with having a baby out side of wedlock as long as you are financially able to take care of the child.
 - b. They also believe homosexuality is ok, because we should not "judge others" and that homosexuality is politically correct, Romans, 1:24-28.
- G. We should insist that our children obey their parents and have respect for themselves, parents and other, Ephesians 6:1.
 1. We need to put a high priority on respect for the older generation and people in authority
 2. It pleases the Lord when our children obey, Colossians 4:20.
- H. Help your child to make wise decisions. Don't leave important issues up to them to make their own decisions. Teach them to follow (imitate) in the foot steps of Christ and not themselves, I Peter 2:21.
 1. Should I stay in school?
 2. Should I have safe and protected sex?
 3. Do I have to attend worship?
 4. Why can't I stay out until 1:00am?
 5. What would Jesus do?
- I. Watch what you say in front of your children, Proverbs 22:6.
- J. Keep the communication lines open, Ephesians 4:26.

Conclusion:

Parents be faithful to God and take your children to worship and bible study with you, Revelation 2:10.

THE POWER OF THE GOSPEL TO CHANGE A NATION

Acts 13:44-49

Al Simons

INTRODUCTION:

1. During his first missionary journey, Paul preached in Antioch of Pisidia.
 - A. Nearly the whole city assembled to hear the word of God (v. 44).
 1. The Jew were present because Paul preached in a synagogue (v. 40).
 2. Proselytes and Gentiles are present (v. 48).
 - B. They heard **one** message designed for **all (Jew and Gentile)**.
2. This lesson will explore both the effects and scope of the gospel of our Lord.

DISCUSSION:

I. THE EFFECTS OF THE GOSPEL OF JESUS CHRIST

- A. The gospel is God's power to save (Romans 1:16).
 1. The word Paul used is **dunamis** from which we get "dynamite."
 2. Lacking the definite article, the quality of the power is being emphasized.
 - a. The quality of God's power is seen in creation (Gen. 1-2).
 - b. The quality of God's power is seen in sustained life on earth (Heb. 1:3).
 - c. The quality of God's power is seen everyday in nature.
 3. The gospel message is one of love (John 3:16).
 4. God knew that his message of love would attract returned love (2 Cor. 5:14; 1 John 4:19).
- B. The gospel is designed to result in holiness (Rom. 1:16-17; 2 Cor. 6:18- 7:1).
 1. It is God's power to convict, convince, enlighten, restrain, cleanse, and redeem.
 2. Paul the persecutor of Christians became Paul the persecuted Christian.
 - a. When touched by the gospel message, lives are surrendered to Jesus.
 - 1) Individual pursuits become pursuits God desires for that life.
 - 2) Lives are transformed by the renewing of their minds (Rom. 12:1, 2).
 - b. There is something very special about that simple love story.

II. THE SCOPE OF THE GOSPEL

A. The gospel was designed for all nations (Matt:28:19-20; Mark. 16:15-16)

1. God is no respecter of persons (Acts 10:34; Rom. 2:11)

a. Unlike man, God does not choose by nationality, ethnicity, gender or age.

b. Jesus came to seek and save the lost (Luke 19:10)

1) "All have sinned and come short of the glory of God" (Rom. 3:23).

2) God's plan to save the lost includes all of mankind.

2. "And I, if I be lifted up from the earth, will draw all men unto Me"

a. All characters are subject to the gospel call:

1) He saved a scholar and philosopher like Paul.

2) He saved a doctor like Luke.

3) He saved a tax-collector like Matthew.

4) Lydia, a business woman and a soldier like Cornelius were saved.

5) Idolaters and adulterers like some in Corinth were saved.

b. The rich and poor, young and old, educated and uneducated, morally upright, and the morally deficient are all brought together in one body (the church) by the gospel.

B. The church is the pillar and ground of the truth (1 Tim 3:15)

1. While the power of God is in his word (Psa. 19:7; 119:130)

2. The message is left in the hands of the church (2 Cor. 4:7)

3. The church is the legs, and hands, the voice, etc.

a. We are to proclaim it through affirmation.

b. We are to proclaim it in confirmation.

