

# REMINDER

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## Thankful for His Church

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*"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:17-19).*

Even in changing times, God's church stands as a rock against which no earthly forces will prevail.

I once read a pastor's recollection of his younger days: "When I was younger, my family and I lived on the East Coast and spent much time each summer at the beach. I loved visiting the beach, for it meant I could practice my architectural skills in the sand. Three items always accompanied on my beach adventures: my shovel (for digging), my pail (for hauling water), and my sand castle mold (for crafting perfect turrets). While other children would run in and out of waves, I would sit in the sand and plan out my castle. It had to have just the right amount of turrets, ramps, passageways, moats, and defenses. This wasn't your ordinary sand castle; this was a sand fortress. But while I made every preparation for attacking sand enemies, what I didn't prepare for were bully kids who liked to knock down sand castles. Nearly every time I would have my castle mostly built, some bully would run by and kick it all down. Frustrated and angered by this, I soon devised a fool-proof defense. I gathered rocks, twigs, and even some bricks from around the beach and the parking lot. I would place the bricks and other items on the bottom of my castle then build upon it. Sure enough, the bully returned, but this time when he tried to kick down the castle, he hit a solid foundation. He quickly ran away, and I never saw him again. I continued building, knowing my castle was finally secure from all enemies."

This pastor's castle was more secure when founded upon a solid object. It withstood the attacks of enemies. Even so, the church can be compared to this structure. It is founded upon the solid rock of Christ, and is a stalwart force in Christianity.

The church is meant to be the solid rock of encouragement, fellowship, and spiritual growth in the life of a Christian. It is to be a safe haven, a place of refuge from the sinful world. Where else can like-minded believers gather to share each other's joys, burdens, struggles, and victories?

In an ever-changing world, God's Word never changes. He shows us in our verses His establishment of His church. He promises that no earthly force will be able to conquer His church or stand against it. God's church is our stronghold in a day of change.

The church has faced difficult times throughout history. Through persecution, attack, and disbelief the devil has sought to tear down the establishment of the church. But as Jesus promised, no attack has been able to shake the solid rock of God's church. It still stands today, calling all who are unsaved and edifying those who are saved.

Thank God for the establishment of His church! We don't have to face the battles of this world alone; we can gather with other believers and share our burdens with them. We can learn from older, wiser saints; encourage fellow believers; and grow through the preaching of God's Word.

Not all countries allow churches to be established. Many countries have banned Christian churches, yet believers still gather in secrecy. If you live in America, thank God that you live in a land where religious worship is a freedom to enjoy. If you don't live in America, thank God that no matter what rules are made or what laws are passed, earthly powers will never prevail against the power of God's church.

Commit today to remaining faithful in your local church. Don't forsake the great gift God has given you, but allow God to work in your life through fellowship of fellow believers and the preaching of His Word. ■

# Do You Really Understand What Is Happening To Our Country?

(Part 6)

In this series of articles, we've been looking at what is REALLY happening to our country: How that Humanism - which is a religion which teaches that human wisdom is the answer to all of mankind's problems - has taken over our:

- GOVERNMENT
- EDUCATIONAL SYSTEM
- MEDIA (entertainment venues as well as news sources)

This week, we continue to look at -

## THE FIVE BASIC GOALS OF HUMANISM

Thusfar, we've seen Goal #1 = **Humanists want to replace religions based on supernatural beliefs (like Christianity) with a religion based only on natural beliefs.**

Goal # 2 = **Humanists want to replace Biblical ethics with Humanistic ethics.**

And Goal # 3 = **Humanists want to replace Biblical ethics with Humanistic ethics.**

This week, I want us to focus on Humanism's Goal # 2, which is -

**4. Humanists Want to Replace Our Republican Form of Representative Self-government with a Democratic Socialist Government.** Before 1930, American textbooks always designated our nation as a **republic**. A republican form of government is one *"which derives all its powers directly or indirectly from the body of the people and is administered by persons holding office with the consent of the governed."* Now, however, it is common practice for school textbooks to designate our nation as a **democracy**.

While our government is not yet one of pure democracy, that's the direction humanists wish all our institutions to go. Humanists say, *"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."*

What humanists mean by "an open and democratic society" and by the phrase "participatory democracy in its true sense" is that everyone should have equal authority - no more and no less. When they say that "decision-making must be decentralized" in

"the school, the family, the workplace, and voluntary associations," they mean that in making decisions each student should have **as much say** as a teacher, that each child should have as much authority as a parent, and that each employee should have as much input as does an employer. In the name of democracy, humanists want to destroy the authority delegated to specific individuals and to delegate that authority to groups.

The humanistic ideal of a democratic society has special implications for the areas of religion and economics. Regarding religion, since humanists believe that "the conditions of work, education, devotion and play should be humanized," then there will be no divine or fixed standard to which all the people may appeal for making their decisions. Decisions must be made in keeping with the changing will of the people. That's because people are said, by humanists, to be "more important than decalogues, rules, proscriptions, or regulations." In essence, the ideal government of a nation, for humanists, is one where God is absent and where there is rule by men rather than rule by law.

More significantly, "because of their commitment to freedom, secular humanists believe in the principle of separation of church and state." They believe that "the separation of church and state and the separation of ideology and state are imperatives." What humanists *mean* by the separation of church and state, however, is not the same as what Christians mean.

Historically, Christians have meant by the separation of church and state that the federal government should not fund any particular denomination from tax revenues. What humanists mean, however, is that Christianity should not **influence** civil governments in either the content of governmental decisions, or in the process by which those decisions are made. Since no one wants a national denominational church, the separation of church and state, from a Christian perspective, is a non-issue. Then why do humanists keep applying to current events the issue about separation of church and state? Is it not because humanists want Christians to refrain from influencing public policies with Christian values?

In this, however, humanists are guilty of duplicity. While humanists do not want Christian ideology to influence civil governments, they want their own ideology to be the foundation of civil governments. Some humanists may falsely claim that humanism is not a religion, but no one can deny that humanism is an ideology. Moreover, all civil governments operate by ideological and religious principles. If our government therefore does not operate by principles of the Christian religion, then it will operate by principles of some anti-Christian religion.

Humanists have already achieved considerable success in separating Christian influence from the governance of society. There are now reports of literally thousands of cases of religious discrimination against Christians in America. Christians no longer enjoy religious freedom in America. Religious freedom for Christians has been reduced to religious toleration. And while religious toleration for Christians is still at a high level, it is being steadily reduced as local governments restrict churches with

zoning ordinances, and state and federal government agencies declare various church ministries (such as education, day-care services, etc.) to be secular, not religious, and therefore under civil rather than religious jurisdiction.

Regarding economics, **“humanists are firmly convinced . . . that a radical change in methods, controls, and motives must be instituted.”** They want to “democratize the economy and judge it by its responsiveness to human **needs**, testing results in terms of the common good.” Humanists say that “humane societies should evaluate economic systems . . . 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.” In a world of humanism, “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.” For humanists, “. . . 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.”

The “radical change in methods, controls, and motives” desired by humanists has already been implemented in many ways. The insistence upon democratization of the economy has produced numerous government initiatives for old age pensions, social security, and other government redistribution programs that now operate through state and federal welfare agencies. These social welfare programs of our civil governments have some undeclared assumptions that are contrary to Biblical values. Chief among these is the governmental assumption that all citizens and property belong to the government. However, **“the earth is the Lord’s, and the fullness thereof”** (Psalms 24:1; see also Psalms 50:10-12; Job 41:11).

Acting as if they own everything, civil governments seemingly presume the right to **confiscate** through **taxation** whatever they will from property owners in order to give it to whomever they will. Under these governmental arrangements a man is not fully allowed his God-given responsibility to be a steward of all resources God has given to him. Moreover, an individual’s need and the **“equitable distribution of the means of life”** are the primary criteria used by civil governments to determine who shall benefit from its treasuries. Again, however, this is not God’s way. God’s way is for a man to work for whatever he receives (Genesis 3:19; II Thessalonians 3:10). God works (John 5:17) and he expects man to work (Ephesians 4:28; II Thessalonians 3:12).

Not everyone is able to work, therefore children, the elderly, and others should be provided for by their own families (1 Timothy 5:8). The poor should be assisted by compassionate and caring individuals (Luke 12:25-37; Matthew 25:31-46; 1 John 3:17; James 2:14-17). Laziness is forbidden (Proverbs 22:29; 24:3-27; 28:19). The humanists’ idea of enforced sharing of this

world’s goods is contrary to Biblical principles.

Humanists want a democratic rather than a republican form of government because a democratic form of government is consistent with humanistic concepts regarding the nature of man and ethical values, whereas a republican form of government is consistent with biblical concepts regarding the nature of man and ethical values. The biblical concept of man is that all men sin (Romans 3:10, 23).

**“Since no man is free from sin, then any man who has governmental authority over other men may become very evil in his rulership over them.”** A republican form of government consists of numerous checks and balances against the potential evil which men may do through governmental power. Moreover, when men are expected to live by absolute values based upon God’s word, then men in a republican form of government may be self-governing. In a republican form of government, when men fail to live by absolute standards, they are then judged by those standards. These concepts demand human accountability locally. Hence, in a republican form of government, city and county governments are strong while state and national governments are weaker.

*On the other hand, the humanist concept of man is that man is basically good, and that therefore all men may be relied upon to do what is basically good.* Since it is supposed that man is basically good, then in a democratic form of government, it is thought that the best and wisest of men should rule over the rest of men. Moreover, since humanism contends that ethical and moral values are relative, situational, and autonomous, then a democratic form of government is one of men rather than of laws. These concepts result in the centralization of power. Hence, in a democratic form of government, the national government with its bureaucracies and agencies are the most powerful while weaker state and local county and city governments are restricted by national regulations.

Humanists have already done much to achieve their goal of changing our national form of government from a republic to a democracy. The republican form of national government is still in place, but its *effectiveness* has been greatly eroded. In many instances they have turned statesmen into demagogues, liberty into license, and progress into chaos. Even so, they have not yet been fully successful. If they should fully achieve this goal, it will be but for a passing moment because **“a democracy cannot exist as a permanent form of government. It can exist only until the voters discover that they can vote themselves largely out of the public treasury. From that moment on the majority always votes for the candidate promising the most benefits from the public treasury – with the result that democracy always collapses over a loose fiscal policy, always to be followed by dictatorship.”**

(more next week)



**NURSERY MINISTRY WORKERS FOR THIS WEEK**

10:50 a.m. Service ----- Cradle Roll 1: Rebekah White  
 Cradle Roll 2: Nathaniel White  
 Kelsey Moreno  
 6:30 p.m. Service ----- Cradle Roll 1: Piper Martin  
 Cradle Roll 2: Ryan Quinnelly  
 LeAnna White  
 Wed. Eve. Service ----- Cradle Roll 1: Shirley White  
 Cradle Roll 2: Merri Geroux  
 Justin Geroux

**AND THE PEOPLE CAME...**

*Week of November 1, 2009*

Sunday School ----- 26  
 Sunday Morning Service ----- 38  
 Sunday Evening Service ----- 35  
 Wed. Eve. Service, 11/04/09 ----- 30

**AND THE PEOPLE GAVE...**

*Week of November 1, 2009*



Undesignated Tithes & Offerings ----- \$ 837.00  
 New Hymnals Fund ----- \$ 10.00  
 Parsonage Renovation Fund ----- \$ 5.00  
**Total Received for Week of 11/01/09: \$ 852.00**

**Average amount of Undesignated Offerings needed  
 to operate the church  
 EACH WEEK,  
 as a minimum = \$ 1,400.00**

**FUND DRIVE REPORTS**

**NEW HYMNAL FUND**

**Offerings Received To Date:** \$ 1,781.00

**NEW PIANO FUND**

**Offerings Received To Date:** \$ 574.00

**PARSONAGE RENOVATION FUND**

**Total Received, To Date:** \$ 454.00

**Absent From The Body...**

**...Present With The Lord**

**GENE LOOPER**

Homegoing: Thursday, November 5  
 Services: Monday, November 9  
 Eleven o'clock

**WHAT IT MEANS TO BE SAVED**

1. **Admit that you are a sinner.**
2. **Admit that God says all sins must be paid for.**
3. **Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.**
4. **You must change your mind about sin and sinning (God calls this repentance).**
5. **By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.**



**Please Remember To Be Faithful to Give!**

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.

**Church Directory**

Todd W. White ----- Pastor  
 Mickie Shatwell ----- Pianist  
 Dickie Eberle ----- Greeter, Custodian  
 Larry Mathews, Caryn Quinnelly, Todd W. White ----- S.S. Teachers  
 Larry & Mary Byars, Brian & Charity Crawford,  
 Dwayne English ----- Outreach  
 Flowers ----- Hannah and Shirley White