

The Effects Of Liberalism And Humanism On The Home

Intro: The home is the foundation of society. President James A. Garfield stated, “The sanctity of marriage and the family relation makes the cornerstone of our American society and civilization.” The reason is that society is made up of people, and people are built in homes. When the home is threatened or destroyed, then people will not be built as God wants them with the result that society as a whole will suffer.

I. THE NATION IN TROUBLE.

A. Rising crime rate.

1. People are afraid of leaving their homes for fear of being accosted, beaten, robbed, raped, killed, etc.
2. Often the only reason is that you are walking on someone’s “turf.”
3. Daily we hear of “drive by shootings.”

B. Abortion—another form of legalized murder.

C. Homosexuality

1. They have convinced many that it is just another lifestyle arguing they were born that way.
2. They have become one of the most influential special interest groups in America.

D. The list of evils could be multiplied many times over (drunkenness, fornication and adultery, witchcraft, hatred, disrespect for authority and those in authority, materialism, etc.).

E. Nations cannot long exist when they leave God.

1. Pro. 14:34 ³⁴ Righteousness exalteth a nation: but sin *is* a reproach to any people.”
2. Jer. 18:7-10 ⁷ *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*; ⁸ If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. ⁹ And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*; ¹⁰ If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.”

II. THE HOME

A. Just about everything begins in the home.

1. This includes respect for authority and lawlessness.
2. Saying goes, “As the twig is bent, so grows the tree.”

B. Bible teaches parents to train their children.

1. Eph. 6:4 ⁴ And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”
2. When children are not brought up properly; Pro. 30:11 ¹¹ *There is* a generation *that* curseth their father, and doth not bless their mother.”
3. The results will be all kinds of evil.
 - a. Rom. 1:29-31 ²⁹ Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ³⁰ Backbiters, haters of

- God, spiteful, proud, boasters, inventors of evil things, **disobedient to parents**, ³¹Without understanding, covenantbreakers, without natural affection, implacable, unmerciful.”
- b. 2 Tim. 3:2-4 “² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴Traitors, heady, highminded, lovers of pleasures more than lovers of God;”
 4. The home is under attack. Brother Winford Claiborne correctly observed, “Attacks against the home are so numerous and so vicious that it appears a conspiracy to destroy the home exist in our society. Some of those attacks against the home are theological; others are social, political and academic. Secular humanism has had a detrimental impact on everyone of those attacks against the home. It has provided the inspiration for sociologists, psychologists, anthropologists, media personnel, liberal politicians and theologians.”

III. HUMANISM

A. Many do not understand humanism.

1. Some confuse humanism with humanitarianism.
2. We should all be humanitarian—that is do good to others, show compassion, be kind, and merciful.
3. Humanism is not humanitarianism and humanism will destroy it.

B. Humanist Manifesto’s

1. The first was written in 1933 and then revised and updated in 1973.
2. They both begin by denying the existence of God, then the divinity of Jesus, the inspiration of the Bible, the existence of the soul and a life after death (heaven and hell).
 - a. “We find insufficient evidence for belief in the existence of a supernatural. As nontheists, we begin with humans, not God, nature not deity.”
 - b. “As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproven 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.”
 - c. “Modern science discredits such historic concepts as the ‘ghost in the machine’ and the ‘separable soul.’“
 - d. They not only disbelieve in an afterlife, they think it is damaging. “Promises of immortal salvation or fear of eternal damnation are both illusory and harmful.”
3. With God’s elimination there is no purpose or value in life.
 - a. “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.”
 - b. The Humanist Manifesto 2 recognized this problem in the Preface referring to events since the first, “Events since then make the earlier statements 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....In the choice between despair and hope, humanists respond in this *Humanist Manifesto II* with a positive declaration for times of uncertainty.”

- c. Yet, without God there is no basis for a “positive declaration.”
4. Without God there are no absolutes, no right and no wrong.
 - a. Morals are self-determined and situational (do your own thing as long as it does not harm anyone else).
 - (1) They desire the removal of any distinctive roles between males and females.
 - (2) There can be no limits regarding sexual freedom between consenting individuals (regardless of age).
 - (3) They advocate premarital sex, homosexuality and lesbianism, and incest.
 - (4) They demand the right to abortion—no respect of life— and for those who grow old and a “burden on society” they affirm the need for euthanasia (mercy killing) and suicide.
 - b. “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 exploitative, 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 lifestyles as they desire.”
 - c. The reason they view sexual expression in such a way is because they have rejected God’s standard of morals.
 - (1) “We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stem from human need and interest. To deny this distorts the whole basis of life.”
 - (2) How can any act be considered wrong?
 - (a) Murder, euthanasia (mercy killing, or murdering the aged and infirmed), abortion (murdering babies in the womb), infanticide (murdering newborn babies), and other things could not be considered wrong.
 - (b) Sexually there could not be anything wrong with incest, bestiality, or rape.
 - (c) Discrimination of any form whether sexual, racial, social, or any other type, could not be considered wrong or evil.
 - (3) If morals are from human experience, whose human experience should we go by—Hitler, Mussolini, or a Stalin or Khrushchev, or a Ted Bundy or some other mass murderer?
 - (4) To say that morals are situational and autonomous is a contradiction.
 - (a) Morals cannot be both situational and at the same time be autonomous.

- (b) Autonomous means self-law, thus one does what he feels is best, he is a law unto himself.
 - (i) In this case every man is his own law and no one can impose their law on anyone else.
 - (ii) If you believe it is wrong to rape and murder but I want to do it, you cannot say it is wrong and I am under obligation to rape and murder.
- (c) If morals are situational nothing is right or wrong on its own basis, it all depends on the situation.
 - (i) If the situation is of such a nature that rape and murder appears to be best (for whom?), then I am under obligation to do perform this action.
 - (ii) An action can never be wrong, the situation might change to make it right.

IV. LIBERALISM

A. Modernistic and Liberal theology is essentially humanistic.

B. Example of John Shelby Spong (bishop of Newark, New Jersey, Diocese of the Episcopal Church) from his book *Living In Sin?*

1. Humanist reject God, but Spong does believe that God is.
2. Humanist reject the Bible; Spong rejects the Bible as the inerrant, infallible, verbally inspired Word of God.
 - a. A word of caution concerning liberals and their semantics.
 - (1) We use words differently.
 - (a) Inspiration:
 - (i) They speak of it but means that the Bible is inspired like a work of art or a good book.
 - (ii) They might mean that it is inspired by God, but only the overall teaching is from God, thus there are mistakes contradictions, anachronisms, and prejudices.
 - (iii) They do not believe the Bible is infallible, inerrant, plenary (in its totality) verbally (word by word) inspired of God.
 - (b) The resurrection of Christ.
 - (i) They do not believe that the literal, physical, body that was laid in the tomb was actually raised from the dead.
 - (ii) They might mean that His ideas and teachers were brought back to people's thinking or being taught again.
 - b. Since the Bible is only written by the writers own thinking and feeling, then the Bible's teachings on morals are rejected.
3. Spong ridicules those who obtain their sexual norms from Scripture.
 - a. He affirms that marriage is not the only relationship where the sexual privileges may be enjoyed.
 - (1) There is nothing wrong with premarital or extramarital relations.

- (2) He says churches must have an encouraging word to those who are unmarried, divorced and the post-married whether through death or desertion and any sexual relations they might want to engage in.
 - (3) He believes that those churches who condemn such actions are going to die out because they cannot relate to people of our society.
 - b. Spong believes that churches cannot expect homosexuals to change in any way.
 - (1) We must accept them for what they are and that they are simply living an alternate lifestyle.
 - (2) Churches must embrace practicing homosexuals and even develop some ritualistic ceremony for homosexual unions.
 - (3) It is the churches responsibility to bring about change in our society to learn to accept homosexuality and recognize the positive good of such a lifestyle in some people's lives.
 - c. Spong affirms that society is prejudiced against women and the divorced and the church must change society to accept them.
 4. Ethically speaking there is no difference between John Shelby Spong and a Humanist, and they would probably agree on every point except the existence of God.
- C. The only difference between John Shelby Spong and the liberals in the Lord's church is a matter of degree.**
1. The underlying principle (a rejection of the Bible as infallible, inerrant, plenary, verbally, inspired Word of God) is the same.
 2. One example: Andre Risner's article in *Wineskins* (edited by Rubel Shelly and Mike Cope) titled "Christmas at Matthew's House."
 - a. Resner denied the virgin birth of Jesus by opining that Mary (the mother of Jesus) was a sexually questionable woman.
 - b. The is the same view held by Spong and the Humanist.
- D. Denominations**
1. This is also the basis for every denomination.
 2. They will deny some aspect of God's Word.
 - a. They will deny God's plan of salvation:
 - (1) 1 Pet. 3:21 ^{"21} The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"
 - (2) Mark 16:16 ^{"16} He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
 - b. There is no difference in rejecting these verses (or others) and in rejecting the Bible's ethic.
 3. Consider the statement made by the Southern Baptist that a wife is to lovingly submit to the authority of her husband.
 - a. This made a furor among people (including Southern Baptist).
 - b. Yet it is what the Bible teaches; Eph. 5:22 ^{"22} Wives, submit yourselves unto your own husbands, as unto the Lord."
 - c. The majority of people (including denominations and our liberal brethren) refuse to accept this.

V. AFFECTS ON THE HOME

A. It should be obvious that Humanism and Liberalism affects the home as God instituted and arranged.

1. Psa. 127:1 “¹ Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.”
2. God gave the principles of successful homes and marriages in the Bible.

B. Humanist denies the existence of God and advances the idea that the Bible is detrimental to society and the home.

1. The basic idea of Humanism is self. Self is god. The same is true of denominationalism.
2. For marriages to be successful, each mate needs to be putting the will and wishes of the other above self.
 - a. Marriage is not a 50-50 proposition.
 - b. It is a complete giving of self to satisfy one's marriage partner. It is none of self and all of mate.
 - c. When one in the marriage relationship is more concerned with self than with their mate, it will lead to disaster within the marriage.

C. Humanist are determined to destroy the home as God intended.

1. To destroy religion they must destroy the home.
 - a. One of the main ways is to use sex and undermine sexual fidelity within marriage.
 - b. They begin in the schools.
 - (1) James Dobson wrote, “Secular humanists, particularly the more radical activists, have a specific objective in mind for the future. They hope to accomplish that goal primarily by isolating children from their parents,...It will then be relatively easy to ‘reorient’ and indoctrinate the next generation of Americans. This strategy explains why their most bitter campaigns are being waged over school curricula and other issues that involve our kids. Children are the key to the future.” James Dobson and Gary L. Bauer, *Children at Risk: the Battle for the Hearts and Minds of Our Kids*, (Dallas, TX: Word Publishing, 1990), p. 35.
 - (2) Sister Rita Rhodes Ward adds: “When the Christian mother leads her 6-year-old to the first grade room or her 5-year-old to kindergarten, she leads him from the sheltered environment of the home into the cold, pagan environment of secular humanism. From that day on, the child will be taught two contradictory religions.” Rita Rhodes Ward, “Educating Children in an Anti-Christian Environment,” *Gospel Advocate* (4 September 1986), p. 520.
 - (3) Humanist Charles Pierce said, “Every child in America entering school at the age of five is mentally ill, because he comes to schools with certain allegiances toward our founding fathers, toward our elected officials, toward his parents, toward a belief in a supernatural Being, toward the sovereignty of this nation as a separate entity. It's up to you teachers to make all of these sick children well by creating the international children of the future.” Bert Thompson, “Why are We Losing Our Children?” *Reason and Revelation* (1993), p. 4, citing Chester Pierce, lecture presented at Denver Colorado seminar on childhood education,

1973, quoted in Johanna Michaelsen, *Like Lambs to the Slaughter* (Eugene OR: Harvest House, 1989), p. 24.

2. Humanist use “sex education” in the school systems.
 - a. “Schools across the country are implementing liberal sex education courses into their curricula. They have tried to justify this by arguing that such courses will help reduce the dangers of teen pregnancy and AIDS. But these reasons only mask their true agenda. By opening the classrooms to frank discussions about sexuality, humanistic educators know they can subvert the values systems parents have tried to impress upon their children. Dobson lists three reasons that humanists have chosen child and adolescent sexuality as a battleground: (1) By teaching a different sexual ethic, they can drive a wedge between parents and children; (2) By undermining sexual fidelity on which marriage is based, the family can be destroyed; (3) By destroying religious values concerning sex, they can destroy children’s faith.” Kevin Beard, “Humanism,” *Dangerous Isms*, ed. B. J. Clarke (Southaven, MS: Southaven Church Of Christ, 1977), p. 184.
 - b. This agenda is evident in what we see in society and the home.

Conclusion: We are in a war—not fought with guns and physical armaments, but a battle for the mind of man. This battle has eternal consequences. It also has consequences for the nation. If we lose, then our homes as God intended will be destroyed. In many respects we are losing this battle—many do not even know we are in this battle. What constitutes a family? It is variously defined today to include homosexuals, pedophiles, and any other type of perversion. The biblical standard of the family has almost disappeared because of the inroads of humanism and the loosing of liberalism. We must beware of these false standards and return to God’s Word as our standard. What God has given us is for our good. “And the LORD commanded us to do all these statutes, to fear the LORD our God, **for our good always**, that he might preserve us alive, as *it is* at this day” (Deu. 6:24).