

EVENING WORSHIP
THE THIRTEENTH DAY OF MAY
IN THE YEAR OF OUR LORD TWO THOUSAND TWELVE
SIX O'CLOCK

PERSONAL REFLECTIONS

ORDER OF WORSHIP

WELCOME AND ANNOUNCEMENTS

CALL TO WORSHIP

‡EVENING PRAYER

*‡PSALMS, HYMNS AND SPIRITUAL SONGS

No. 342 Christ Is Made the Sure Foundation

No. 598 Guide Me, O Thou Great Jehovah

THE MINISTRY OF GOD'S WORD

EXODUS 23:20-33

‡HYMN OF COMMITMENT

No. 672 Trust and Obey

‡BENEDICTION

‡DOXOLOGY

Be glad and shout, you righteous ones,
And in the LORD rejoice!
And all whose hearts are just and true
Sing out with joyful voice. Amen.

POSTLUDE

Call Jehovah Your Salvation

‡Congregation Standing

*Latecomers may be ushered into the Sanctuary

Name _____ Spouse _____

Address _____

Email _____

Wish to receive Email Devotionals

Telephone _____

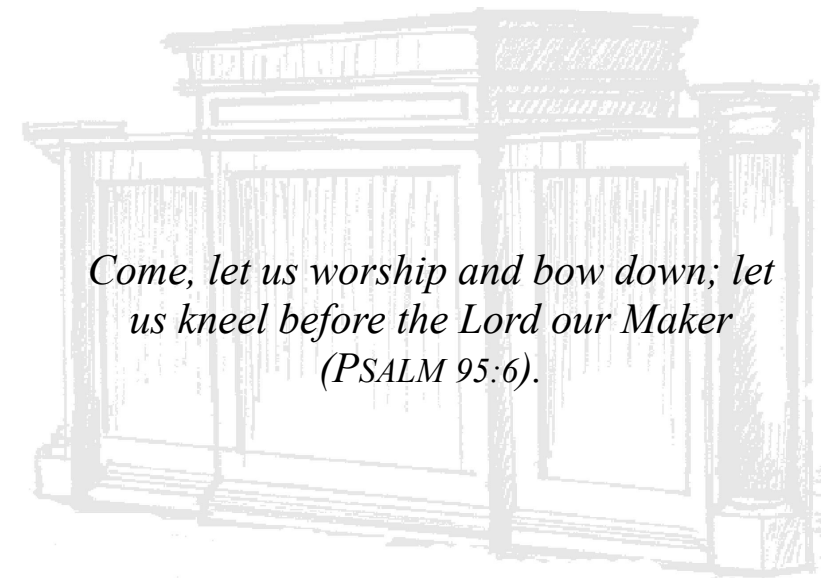
Children _____

Would you like to be contacted?

Yes please, regarding _____ (personal, Assimilation,
Ministry Opportunities)

Prayer Requests

THE LORD'S DAY



*Come, let us worship and bow down; let
us kneel before the Lord our Maker
(PSALM 95:6).*

CHRIST CHURCH OF THE CAROLINAS

May 13th, A.D. 2012

Ten Thirty o'clock and Six o'clock

THIS WORSHIP SERVICE is a worship of God, not man. Therefore, the Order of Worship is purposed to bring glory to God, not man. The saints' participation in the worship service is designed for all praise to go to God, not to preachers, musicians, artists, missionaries, church leaders or children. Decorum concerning dress, instrumentation and presentations will assist in disallowing performances and enhance our awareness of God's admonition: "Let all things be done properly and in an orderly manner." We rely upon the Holy Spirit to assist us in establishing an environment that encourages and advances our entry into the transforming presence of the living LORD Jesus Christ.

MORNING WORSHIP
THE THIRTEENTH DAY OF MAY
IN THE YEAR OF OUR LORD TWO THOUSAND TWELVE
TEN THIRTY O'CLOCK

ORDER OF WORSHIP

WELCOME AND ANNOUNCEMENTS

PRAY SILENTLY IN PREPARING FOR WORSHIP

Very God of Very God, I believe that the kingdom of heaven can actually be built here in this place at this time. I believe that You can gift me a new Canaan if I will but set the sails of my mind and heart to capture the gale of Your Spirit. Enable me to stop honoring man at the expense of Your own glory. Oh, how I long for the day when the earth will be filled with the knowledge of the glory of my Lord as the waters cover the sea. Amen.

PRELUDE

CALL TO WORSHIP

PRAYER OF ADORATION, INVOCATION AND ILLUMINATION

*[†] PSALMS, HYMNS AND SPIRITUAL SONGS

(Four year old children may be dismissed for children's church during the last verse.)

No. 7 *From All That Dwell Below the Skies*

No. 164 *O for a Thousand Tongues to Sing*

THE MINISTRY OF GOD'S WORD

ISAIAH 2:10-22

OFFERTORY

[†] HYMN OF COMMITMENT

No. 691 *It Is Well with My Soul*

[†] BENEDICTION

[†] DOXOLOGY

Praise God from Whom all blessings flow; praise Him all creatures here below; Alleluia, Alleluia! Praise Him above ye heav'nly host; praise Father, Son and Holy Ghost. Alleluia, Alleluia, Alleluia, Alleluia, Alleluia! Amen.

POSTLUDE

Let All Things Now Living

“Stop regarding man, whose breath of life is in his nostrils; for why should he be esteemed?” (ISAIAH 2:22).

The religion of exalting man over God describes the religious philosophy of the humanistic secularist. This is not a new religion, for as William Manchester wrote, “Vice, no less than virtue, arises from precedents.” You will remember that the Manichaeism of the unconverted Augustine, named for the 3rd century Persian philosopher Mani, was a mix of Christianity, Judaism, Platonism and Gnosticism. Unregenerate Augustine and his perishing Manicheans were quite comfortable with Jesus being one of a number of redeemers pointing the way to God.

The principal bogeyman for humanists is the exclusivity truth-claim of Jesus that “I am *the* way, and *the* truth, and *the* life; *no one* comes to the Father, but through Me” (Jn. 14:6, italics supplied). The battle cry of human-centered secularists is that no one religion can make such an exclusive statement and be right because that would bar all others from being valid. Their fallen rationale declares that Christianity's exclusivity doctrine is in error because the majority of people are non-Christian and if Christians are correct, only a remnant of people are right rather than the majority (I Ki. 19:18; Ro. 11:5).

First and second century Christians were not persecuted by Rome for worshipping Christ, but for not worshipping Caesar. The Roman Empire provided two categories for the religions of its subjects: *licitas religio*, legal religion, and *illicita superstitio*, illegal superstition. All legal faiths must hold fast to the doctrines of pluralism and polytheism so its members could also participate in the civil religion of Rome. However, at the Battle of Mulvian Bridge in A. D. 312, Emperor Constantine declared himself a Christian and a drastic change occurred in the way the Empire treated Christians.

As nations become more prosperous and seek to elevate their image in the international community, they tend to bend their religious knee to the politics of finance. The religion of economics worships at the altars of pluralism, polytheism, ecumenism and any other philosophy affording financial wellbeing. The west is moving toward an increased humanistic secularism that requires all religions to accept all other religions as legitimate. When Christians refuse to validate other religions, rather than allowing the civil discourse essential to any public society, secularists cut off the national conversation via the verbal guillotine of Christianity's affirmation that it is exclusively the way of God.

Christians are commanded to render to Caesar all that is Caesar's, so believers have no hesitancy entering into civil discourse with those espousing other religious beliefs (Lk. 20:25). Nonetheless, humanistic secularists will not tolerate Christians at the decision table because the elite academy of secularists is the most intolerant intelligentsia since the Reformation. Though secularists claim to guard the fundamental freedom of liberty, they rob the liberty of Christians to have a voice in the matters of state because biblical Christians hold to the exclusivity of Christ and His teachings. In essence, humanists are so intolerant of Christians that they take away public space for the toleration of Christ's exclusivity. They limit arenas of vocalizing public thought by refusing to engage in the fullness of a discussion on toleration unless they get to define toleration as tolerating every major religion except biblical Christianity.

Secularists want Christianity privatized, but Jesus says that all Christians who are silent about their love for Him are sinning (Mt. 28:18-20; Mk. 8:38;

Lk. 19:40). They perceive themselves neutral, but Jesus is most clear in His proclamation that one is never neutral toward Him: “He who is not with Me is against Me; and he who does not gather with Me scatters” (Mt. 12:30). Christians in every epoch are martyred for their espousal of Christ's exclusivity and for their intolerance of sin.

How has the church in the west contributed to this malaise? The church is not only irrelevant to the fallen culture, but antagonistic to her God when she preaches anthropocentrism over Theocentrism; when she chooses compromise at the expense of biblical virtue; and when she takes on the likeness of the stained pew over the likeness of the sacred word. The church must always battle subscribing to a societal, state or government gospel over a sovereign biblical gospel. The cultural and state gospel refuses to offend anyone but the very God it cannot see and refuses to hear.

Christians compose that subset of people within the Christian church who live nonconforming lives (Ro. 12:2). They live as though they believe that absolute truth exists and one discovers everlasting immutable truth in Scripture. Their practice of life confirms their conviction that the Bible is inspired, inerrant and infallible. Saints have every confidence that Satan is real, one only enters heaven by grace and Jesus is the sinless God-man who possesses all authority in heaven and earth (Mt. 28:18). In order for secularists to maintain their zeal and gain support, they pejoratively disparage such biblical believers calling them bigots, extremists, radicals, homophobes, et cetera, even as in former times those holding fast to the teaching of Christ were first called Christians in Antioch, the Way in Ephesus and Puritans in 17th century England (Acts 11:26; 19:23).

One discovers more vocal humanistic secularists in the west than in any other region of the world. That is passing strange because human rights, the desire of all peoples, discovers its genesis in Scripture and its most excellent expression in the western world. Nevertheless, secularists hold to pluralistic and polytheistic theologies even though they have not heard the same fervent cry for human rights to issue from the mouths of leaders of Buddhism, Hinduism, Taoism, Confucianism, Communism or Islam. When tsunamis, storms, earthquakes and other adversities come upon a foreign people, look closely at the religious heritage of the nations supplying the most significant aid.

God purposed the minds of men to the end that they would make distinctions between religious options and apply those distinctions to their lives. Though the apparent problem is with the humanists who loathe Christian participation in the civil matters of the day, the heart cry is for saints to cease their flirtations with worldly Christianity that is no Christianity at all. Read the Bible to capture Jesus' brand of Christianity or you will continue to hide true Christianity behind the veil of men-pleasing characterless religion. Biblical revelation was not given to you for debate, but for obedience – *obedience* to God's truth sets man free, not mere acknowledgment of truth (Jn. 8:31f.).

Small numbers of people can affect large numbers of people quickly. The economic dependence Christians have upon secularists lends itself to silence, then conformity. Personal selfishness at the expense of the larger culture, both believing and unbelieving, is the design of the Fall (Gen. 3). Perhaps God is calling you to depend upon Him even as you pray for the societal humanistic secularists who are forcing an implosion upon a once humble people.

“Through many tribulations we must enter the kingdom of God” (Acts 14:22).

GLORIA IN EXCELSIS DEO!

*Sunday Worship times are at Ten-Thirty o'clock and Six o'clock.
Sunday School for all ages begins at Nine-Fifteen o'clock.
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[†]Congregation Standing

[†]Latecomers may be ushered into the Sanctuary