The American Civil Liberties Union And Immorality

by Dan Gatlin

To fully understand the ACLU one must have some basic knowledge of secular humanism. Humanism is based upon the assumption that there is no God, and if there is no God then there is no standard of absolute right and wrong. And if there is no absolute right and wrong, then all truth and all morals are relative; so what might be right in one situation would be wrong in another. For example, it would be wrong for a wealthy man to steal, but it might be permissible for a poor man, if the situation called for it.

If morality is relative, then how does one determine what is right and wrong? The answer to that question may vary, depending on who is asked. Some believe that morality is determined by the law of the land; if it is legal, it is moral. Morality only changes when the law changes. Others believe that we determine our own morality, legal or not. Ernest Hemingway once said, "What is moral is what you feel good after and what is immoral is what you feel bad after." The problem with this thinking is best expressed in Prov. 16:25, "There is a way which seems right to a man, but its end is the way of death." Imperfect man cannot determine perfect morality, but a perfect God can.

Defense of Immorality

The ACLU is determined to legalize every conceivable immorality. Their attitude and outlook on the law expresses their humanistic values.

"American laws concerning sexual behavior are based on standards of morality and decency left over from the 1700's. The old laws, for the most part, were based on the presumption that the only purpose of sex was reproduction, that pleasure was sin, and that it was not only evil and illegal but unnatural to engage in sexual relations that didn't lead to the production of children... In this light, laws against fornication, seduction, adultery, and homosexuality make some sense. And if the main purpose of a society is to produce as many people as possible, anti-abortion laws have some validity. But the ethical and practical reasons for these laws were—and are—hard to separate. Puritan morality still lies at the basis of our laws relating to sexual behavior."

First, notice the humanistic interpretation of the motives behind these “old laws.” According to the ACLU, sexual laws were enacted primarily for the “production of children.” They completely overlook the respect that our founding fathers had for the Bible, and the integrity of their convictions. That is exactly why these laws were made, because lawmakers did believe in absolute right and wrong.

Second, notice that the writer says that these laws make “some sense” and have “some validity” if “the main purpose of society is to produce as many people as possible.” The implication is that since our main purpose is not to produce as many people as possible, these laws make no sense. Again, their interpretation is completely humanistic. The ACLU—

SUPPORTS
- Legalization of child pornography
- Legalization of drugs
- Tax exemptions for Satanists

OPPPOSES
- Voluntary school prayer
- Sobriety checkpoints
- Tax exemptions for churches
Next, let’s notice how the humanistic interpretation of the law effects the ACLU’s position on certain issues. In the following chart notice, not only the “anti-Christian” stance of the ACLU, but their hypocrisy. Truly they are not concerned with the rights of all Americans, only those who hold their distorted view.

Child Pornography. When specifically asked about child pornography, Ira Glasser, of the New York Civil Liberties Union, said, “Everything published ought to be absolutely protected by the First Amendment.”

Drugs. The ACLU laid out its position on drugs in a book written about children’s rights. “Parents, judges and legislators must be taught that marijuana is not as dangerous as the alcohol or cigarettes they tried when young. . .Marijuana is not a narcotic drug no matter what the laws passed by their generation say.”

Abortion and Euthanasia. Humanists often point out the failure and brutality of religion: the Crusades, the Inquisition, the Islamic Jihad. All of this done in the name of God and religion. (Of course, those participating were not true Christians.) But let’s compare this to the humanist brutality of Hitler, who killed 6 million Jews, or Stalin, who murdered 15 million Russians, or Mao, who slaughtered 25 million Chinese. Add to that the 60 million babies killed since Roe verses Wade. The cruelty of “religion” does not compare to the cruelty of humanism.

Crime and Punishment. The ACLU would like to make capital punishment illegal, saying that it violates the constitution’s “cruel and unusual punishment” clause. They would also like to deregulate and decriminalize all “Victimless crimes” such as prostitution, drug use, gambling, and all forms of pornography.

Free Speech. While the ACLU has fought for the free speech of homosexuals, Nazis, pornographers, and Communists, when it comes to religious free speech they attempt to deny religious people the right to speak freely. They have already been successful in removing voluntary school prayer and are trying to remove the words, “In God We Trust,” from our money, and ”Under God” from the Pledge of Allegiance. In addition, they are trying to terminate all military and prison “chaplains,” and deny tax-exempt status to all churches.

These are only a few of the radical positions held by the ACLU.

Fighting the ACLU

As we have noted, the ACLU is one of the most powerful lobbies in the nation. They have been very successful in changing laws that effect each and every American. Like it or not, we are going to have to deal with them. But, what can we do? How do we fight them? The answer is very simple; we need to get involved in the community. Americans are becoming more and more apathetic. Voter turn-out decreases at every election. We spend more time watching prime-time television than we do reading the newspaper (much less our Bibles). We are allowing a minority to rule over the majority. God has ordained civil government (Jn.19:11; Rom. 13:1-7), and as Christians we have the right to administer that government. If we choose, we can diminish and change the effect that the ACLU has had on our society.

Distinctive Preaching

by W. Curtis Porter

I cannot conceive of there having ever been a time in all of the history of the church that distinctive preaching was not needed. Perhaps there have been periods of that history in which such preaching was more sorely needed than at other times; but if so, the failure of some to preach a distinctive gospel was responsible for the increase of the need for it. And it may be that there was never a time when the need for distinctive preaching was more imperative than now. We have entirely too much preaching that means nothing, and the need of the hour is for men who have the courage to preach a distinctive message.