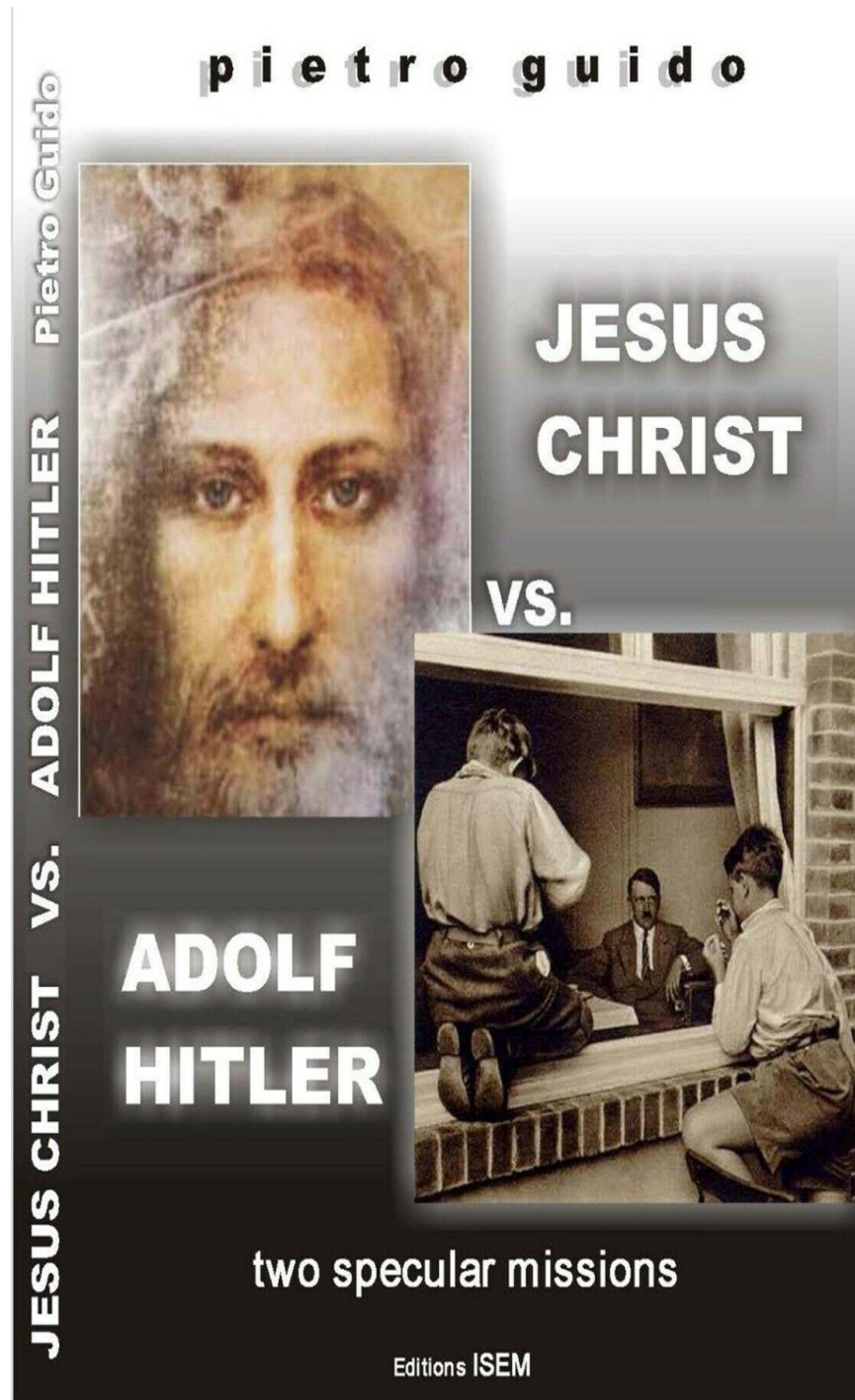


# Popular Morality Of Historic Humanity BETWIXT Adolf HITLER & Jesus CHRIST

by David Lee Burris



## JESUS CHRIST VS. ADOLF HITLER *two specular missions*

Why in this book I have approached Jesus Christ to Adolf Hitler?

Because I believe that all our existence, the existence of the humanity, takes place in the ambit of a context, of an amniotic bag, in which we clumsily hopelessly struggle, to the search of a moral, of an ethic, that is of a purpose.

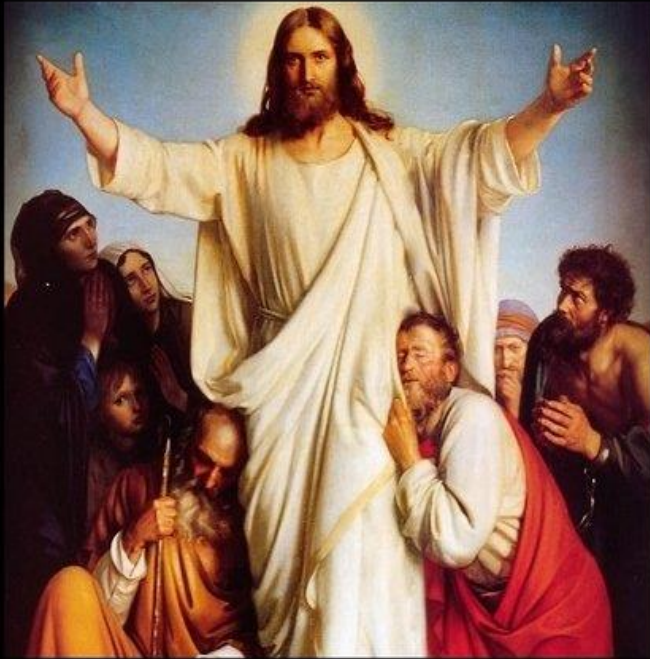
We are perpetually to the search of a positioning in the scale of values, attracted and rejected by two powerful catalysts: the first that pushes us towards the good and the charity for the humanity and the second that allures and seduces us with the mirage of the conquest of material goods through the egoism, the violence, the discrimination and the racialism.

The first catalyst is represented by the Verb of Jesus, he who has paid with the crucifixion his salvific mission of the humanity. The second catalyst is clearly represented by the ideology and the verb spread by Adolf Hitler, the genius of the evil that has shown us as, in his brief experience of absolute power, one can triumph pursuing abject objectives and a criminal mission.

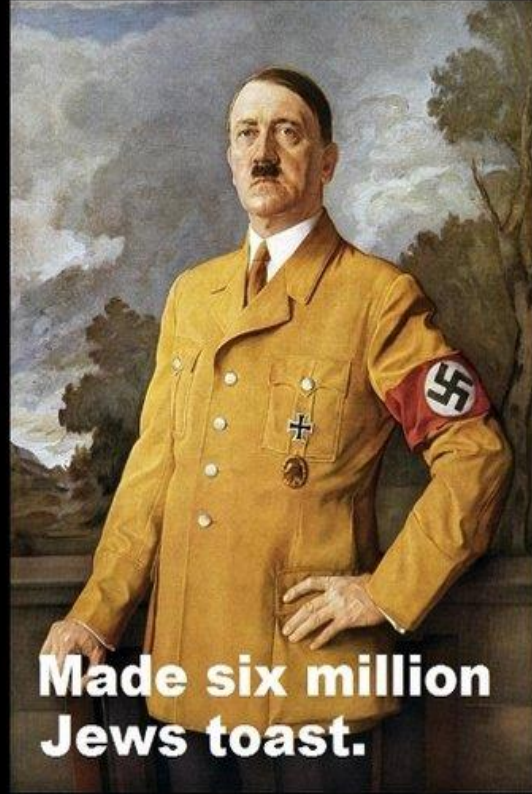
Those of Jesus and Hitler have been two parallel but specular missions: the good is reflected in the evil and the love for the human beings in the discriminator and racist hate.

In this book I did not want to go along the whole lives of these two complex "personages" as about tens volumes would not have been enough. Dealing with specular missions I have wanted to vivisect, as a TAC, some "crucial" moments of their lives: the mysteries of the birth and the first thirty years of their lives, the communication, the relationship with the crowd, the personality, the search of the death and the disappearance of their bodies.

From this search, based on a laic and rational approach, emerge amazing and improbable circumstances that bring to thoughts and new hypotheses.

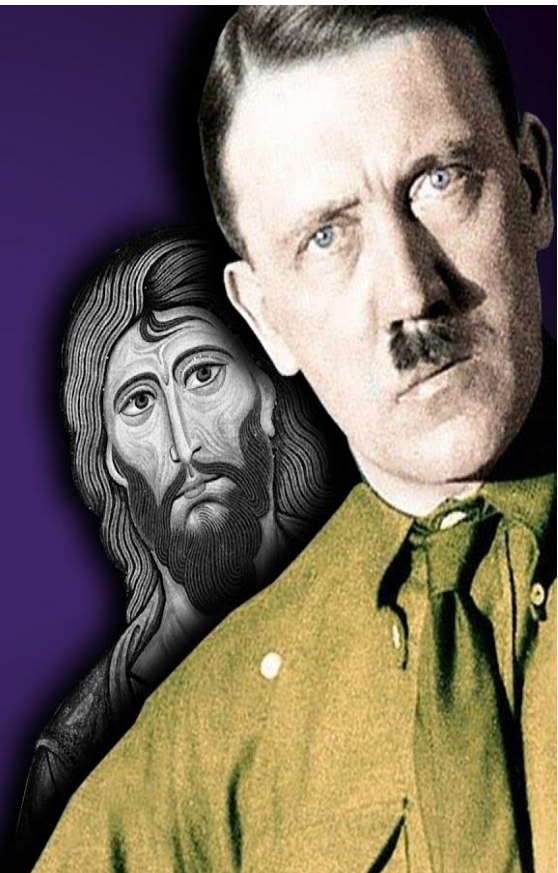


**Fed five thousand Jews with five loaves and two fish.**



**Made six million Jews toast.**

# MORAL FIGURES



## The Immorality of Hitler

Most everyone readily affirms that Hitler's actions were evil. I want to hone in on why we can be so certain his actions were immoral. It is not enough simply to state "I just know it was wrong." There must be some reasoning offered or else right and wrong are merely the feelings of the person being asked. One says "I think it is wrong," while another says the opposite. In the world of suggestions, the ideas fall into certain distinct camps:

1. ***Right and wrong is decided by what works to assist society.*** Of course, Nietzsche and others believed that right and wrong is decided by what works to assist society, which could readily be used to support Hitler's actions and agenda. We might quibble over the merits of what it means to "assist" society, but if people believe that *accelerating human evolution is good*, then it leaves them in a position that could justify the Nazi horrors.
2. ***Right and wrong is decided by what works to assist an individual.*** Closely aligned to the first suggestion is the belief that right and wrong is decided by what works to assist an individual. But here the issue is defined by what serves an individual rather than society as a whole. Of course, this is similarly inadequate for explaining why Hitler's actions were evil.

**It seemed to assist Hitler as well as his agenda to further the future of evolution to a Superhuman. A related idea is that how one feels determines right and wrong. This removes the language of right and wrong from objective meaning and does not allow us to say that Hitler's actions were wrong but rather that they were wrong to us. If this view of right and wrong is correct, then a person or group with power and insight could condition society to accept certain morals, and we could walk right back into a Third Reich. Propaganda, films, speeches, social pressure, the lure of power and more become the tools of the chosen few to mold right and wrong into whatever serves their purposes, and people blithely buy it, simply "sensing" his or her morality.**

- 3. *Right and wrong is decided by whatever certain people think.* A democratic approach to morality with several permutations is the belief that right and wrong is decided by whatever certain people think. Right and wrong can be what 51 percent or more (two-thirds? three-fourth?) of people approve or think. One might also argue that the people who decide right and wrong should only be a segment of society, for example, the intelligentsia or maybe the more mature (over 18? over 21?). Some might even argue that a smaller, elite group of individuals should decide right and wrong. In all its permutations this source of values falls woefully short in proving Hitler evil.**

**After all, the electorate in Germany duly appointed him Chancellor, heading a coalition government in the German Reichstag (parliament). From there, his final rise to absolute power was done within the legislative process, in a sense then being approved by the government of the people.**

- 4. *Right and wrong is not decided; it simply exists as a truth, much like mathematics does.*** Another approach is that right and wrong are part of the universe's truths. Much like two plus two equals four, certain things are just "wrong." There is no real listing of these moral truths; they are uncovered just as mathematical truths are uncovered. Over time we learn of these ethical truths through experience in society and life. There is something about this view that is alluring. It asserts an *absolute* right and wrong that is objective, even as it steers clear of an argument for or against the existence of God. Among the difficulties with this view is its inability to justify any given truth against another without appealing to what one "just seems to know" - precisely Nietzsche's complaint against philosophers:

***They all pose as though their real opinions had been discovered and attained through [logic] . . . whereas, in fact, a prejudiced proposition, idea, or "suggestion," which is generally their heart's desire abstracted and refined, is defended by them with arguments sought out after the event.***

## **5. *Right and wrong is whatever God has commanded.***

**The belief that right and wrong is whatever God has commanded might seem quite simple, especially in a book on God, but it is not necessarily so. Most discussions of right and wrong among philosophers eventually get around to a dialogue between Socrates and Euthyphro, written by Plato hundreds of years before Christ. As an old man Socrates was headed to court to face indictment for ruining the young men of Athens. On the way, he met Euthyphro, a young man who was headed to court trying to ruin an old man (his father). The two began discussing good and evil, and Socrates pushed Euthyphro into answering the question “What is good?” Euthyphro’s answer eventually became “what all the gods love is holy” while “what they all hate is unholy.” Socrates then asked the pointed question whether something is holy because the gods love it or whether the gods love it because it is holy. This is frequently called “Euthyphro’s dilemma.”**

**Does God command acts that are morally good because they are morally good, or do the acts achieve the status of “morally good” because God commands them? If I take this idea out of the abstract and plug in something more concrete, then it might help us understand the distinction.**

**Consider the Ten Commandments of the Old Testament. Did God command the Ten because they are good, or do the Ten become good because God commanded them?**

**If we assume the first position is true, namely, that there are independent moral standards (the “good”) that God has then commanded, then we are saying God is bound by something outside of himself. God becomes “good” because God measures up to this moral standard. C. S. Lewis saw this as voiding *good* of any real meaning:**

**To say that the moral law is God’s law is no final solution. Are these things right because God commands them or does God command them because they are right? If the first, if good is to be defined as what God commands, then the goodness of God Himself is emptied of meaning.”**

**If we assume the second position is true, and “good” is good because God commands it, then God is no longer a lawgiver, he is simply a means of transmission. God is a law revealer.**

**Euthyphro and Socrates came to their discussion with preconceived notions that presented a dilemma on God and morality. The Greeks had notoriously limited gods. In fact, earlier in their dialogue Euthyphro answered what was right and wrong by simply pointing to the gods and what they hold dear and holy. Socrates then pointed out that the gods often differed, one favoring something that was despised by another. This moved Euthyphro to modify his explanation of morality to the things to which all the gods could agree. This gives us a clue to the inherent problem of Euthyphro’s dilemma. Euthyphro’s gods were all too inadequate.<sup>1</sup>**

---

<sup>1</sup> Lanier, W. M. (2014). [Christianity on Trial: A Lawyer Examines the Christian Faith](#). Westmont, IL: IVP.

## The Morality of God

If Socrates asked Euthyphro the question posed in Plato's dialogue in a twenty-first-century American courtroom, the opposing lawyer might well stand up and object, claiming, "Socrates assumes facts not in evidence." (The objection could also be called "begging the question.") The objection is based on the idea that there are only two choices offered and Euthyphro is stuck with choosing from the two. Either (A) God is good because he commanded good deeds, or (B) deeds are good because God commanded them. Euthyphro's dilemma is based on either A or B, as if the only choices are A or B; the dilemma asks, is it A or B? Yet there is at least one other possibility beyond A and B. It could also be C. The biblical view of God goes beyond A and B. Euthyphro's dilemma does not fit well with the biblical God.

Before stating the third option outright, let's consider some biblical passages that lead us to it. The passages we will consider revolve around two different words: *law* and *righteousness* (also known as "good").

***Law in the Bible.*** The word *law* appears in hundreds of verses in both the Old and New Testaments. The word can convey different meanings in different contexts. Sometimes, *law* refers to the many commands God delivered to Moses on Mount Sinai. These numerous examples include God calling various rituals "laws" (e.g., Lev 6:9, 14, 25; 7:1).



Sometimes the word *law* refers specifically to the Ten Commandments, as when God commanded Moses to come up on the mountain and wait “that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction” (Exodus 24:12). Sometimes the reference is not to the law of Moses. Hundreds of years before Moses, God commented on Abraham keeping God’s commandments, statutes and laws (Genesis 26:5). At times, *law* refers to the rules of society and the statutes that people lived under (2 Chronicles 19:10; Ezra 7:24, 26).

Not only does *law* have different meanings in the Bible, but it also had different functions in society. There seem to be at least three functions of the law in the Bible.

1. The law functioned as a check on the behavior of the unholy. In this sense Paul wrote of the “law” as something “not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers” (1 Timothy 1:9-11).
2. It was also an instruction guide for the godly, teaching right and holy behavior.
3. The law also pointed to the crucified Christ as a necessary solution to human errors. Paul made this point in his letter to the church at Galatia, explaining,

***“Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith” (Galatians 3:23-24).***

The different definitions of and roles of the law stem from a common point. Each finds its roots in the character and nature of God. The character and nature of God is to express holy and right behavior. Certainly, the failure of humans to measure up to God’s character and nature points to a need for some intervention to deal with our inadequacies. This is necessitated by God’s goodness and righteousness.

***“Righteousness” and “goodness” in the Bible.*** Three centuries before Socrates the Old Testament prophet Amos was setting out ideas of righteousness and goodness and their relationship to God. Secular scholars generally recognize these writings as novel in the world at the time. Norman Snaith included the prophet Amos with several of his contemporary prophets when he wrote, “Their message is recognized by all as making a considerable advance on all previous ideas.” For Amos and the prophets, goodness and righteousness were wrapped up in a Hebrew word *tzedek*. The essence of the Hebrew *tzedek* is not some abstract idea of good but an action or activity that we would call good.

**In Hebrew thought goodness is not simply an idea; it is an expression of right behavior that establishes God's will in the land. Goodness is the norm that depends entirely on the nature of God.**

**We see this expressed in the theology of both Jesus and Paul. In Matthew 19:16-22 a rich young man asks Jesus what "good" deed he should do to have eternal life. Jesus responds, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments." Paul echoes this same idea in his letter to the Roman Christians when he writes that "none is righteous. No one does good, not even one" (Romans 3:10-12). Both of these accounts illustrate an idea of good that is intimately tied to the usages of law.**

**This brings us to the biblical idea of goodness that distinguishes Euthyphro's dilemma. Revealed Scripture teaches that God is a moral being. By that I mean God is not some robot programmed to do good consistently. God actually has morality inherent in his essence.**

**God has a moral nature. If we were to examine God's actions and behaviors, then we could give them the label "good." That is not because God's behaviors meet our standard of goodness. It is because we derive our concept of good from his nature.**

Let's consider an example to help illustrate this point. Consider a rare child that is born with a kind nature. From the earliest age this child reacts to events with kindness and gentleness. Now, let's ask Euthyphro's questions about the child: "Are these behaviors kind because they are coming from a kind child? Or is this child kind because the child is doing kind behaviors?" The truth is: neither and both. The child is doing kind behaviors because it is in the nature of the child to be kind. We can apply the label "kind" because that is the label we use for such actions, but the actions are proceeding from the child's nature, before the child even knows what kindness is.

This inadequate example may help illuminate my point about God. God has a nature that is moral; by that I mean inherent in God's nature are values and ethics. I have assigned human words—*good* or *right* as distinct from *evil* or *bad*—to these values. Those values and morals that reflect the nature of God are good. We can observe these (1) as taught to us in revelation, (2) as lived in the life of the incarnated God and (3) as sensed by us because we are made in the image of God.

***Taught in revelation.*** First, I return to the idea of law in the Bible. In the laws God reveals his nature. These laws show people to be poor reflections of God's innate character because no one is up to the task of living like God.

**As Paul says, no one is good and no one does a good deed in light of God's purest state. This is similarly borne out by the teachings of Jesus. When the Pharisees came to probe Jesus' teachings on divorce they asked whether it was lawful to divorce, "for any cause." Jesus responded, "What God has joined together, let not man separate." The Pharisees then asked why God gave a law through Moses that provided for a certificate of divorce. Jesus responded that the law was not a perfect expression of God's character; rather, God was trying to salvage the best from the lives of imperfect humans. As Jesus said, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so" (Matthew 19:3-9).**

**Scripture sets forth God's moral nature as the purpose of the atonement. In the Old Testament a time of repentance and sacrifice was set aside for the annual Day of Atonement. The sacrifice on the Day of Atonement was for the sins of the people, recognizing that God is a moral God. God established a teaching process where the sins of the people were symbolically placed on a goat, which was driven out from the midst of God and his people (Leviticus 16). That God is a pure and moral being in his very essence is woven throughout Scripture, starting with the expulsion of the sinful Adam and Eve from the Garden. The expulsion confirms that God cannot dwell in fellowship with anything that is less than pure. Paul follows the same theme through his writings.**

**In the letter to the church at Rome, Paul distinguishes our unrighteousness from God's righteousness. People need justification, to be made righteous, for eternal fellowship with God. The sacrifice of Christ offers real atonement, in contrast to the symbolic atonement set out in the Old Testament. Paul is emphatic that the atonement was necessary for the sins of everyone, those who died before Christ just as much as for those who die afterward (Romans 3:23-26). The key to understanding the atonement is to first understand that God is by nature a moral being. As such, his relationships of fellowship (unity as opposed to enmity) must conform to his moral character. In the atonement God satisfied this need in an appropriately just way to enable permanent fellowship between him and his people. None of this is necessary if God is not at his core a moral being.**

***Lived in the incarnated God.* The incarnation of Jesus has moral implications. Because Jesus is God clothed in humanity, we can see in his actions the actions of God. We see good and righteousness perfectly exemplified in human life. We see the morality of God in Jesus' life. As Jesus told his apostles, "Whoever has seen me has seen the Father" (John 14:9).**

***And now, Father, glorify me in your presence with the glory that I had with you before the world existed. I have manifested your name to the people whom you gave me out of the world. O righteous Father, even though the world does not know you, I know you. I made known to them your name. (John 17:5, 25)***

In Jesus we see God's nature, and the actions of Jesus are the actions of God. In this sense we can see the limitations in Euthyphro's dilemma. Jesus is not good because he did good things. Neither did Jesus do the things he did because he was determined to do good deeds. The deeds of Jesus are done out of the very nature of God. Those deeds are "righteous" because they are manifestations of God's character.

*Sensed by image bearers.* One of the more profound lessons of Scripture relevant to the issue of right and wrong is found in the references to people as made in the image of God (Gen 1:26-27). This distinguishes humans from the animal world. Humanity possesses a unique similarity to God. Genesis 2 provides more detail as Adam tried to find a proper companion among all the creatures made by God. No other animal was suitable, so God made Eve, another person created in God's image. While these passages do not explore fully what it means to bear God's image, Genesis quickly links it to ethics in the next stories. In the Noah story God specified that killing is wrong because they are made in God's image.

There is in each person an ingrained morality that is a reflection of the morality of God. To be sure, the image is marred and in some it is distorted beyond recognition. Yet for most there is a sense of right and wrong that exists, even though it is hard to explain, define or justify. This *imprint* of God's morality is carried by those made in his image.

**Morality is not some objective right or wrong that God either does or instructs others to do (à la Euthyphro). The Bible sets forward God as a moral being who makes choices consistent with his moral character. The values and acts consistent with God's essence are what we properly term "good," "right" or "moral." Those values contrary to God's nature we properly term "evil," "wrong" or "immoral." *Thus, God neither conforms to nor invents the moral order; rather his very nature is the standard.***

**Not surprisingly, then, traditional Jewish and Christian thinkers have dismissed Euthyphro's dilemma as inapplicable to God. The Christian perspective "rejects both horns of the Euthyphro dilemma. God neither conforms to nor invents the moral order. God's very nature is the standard for value."**

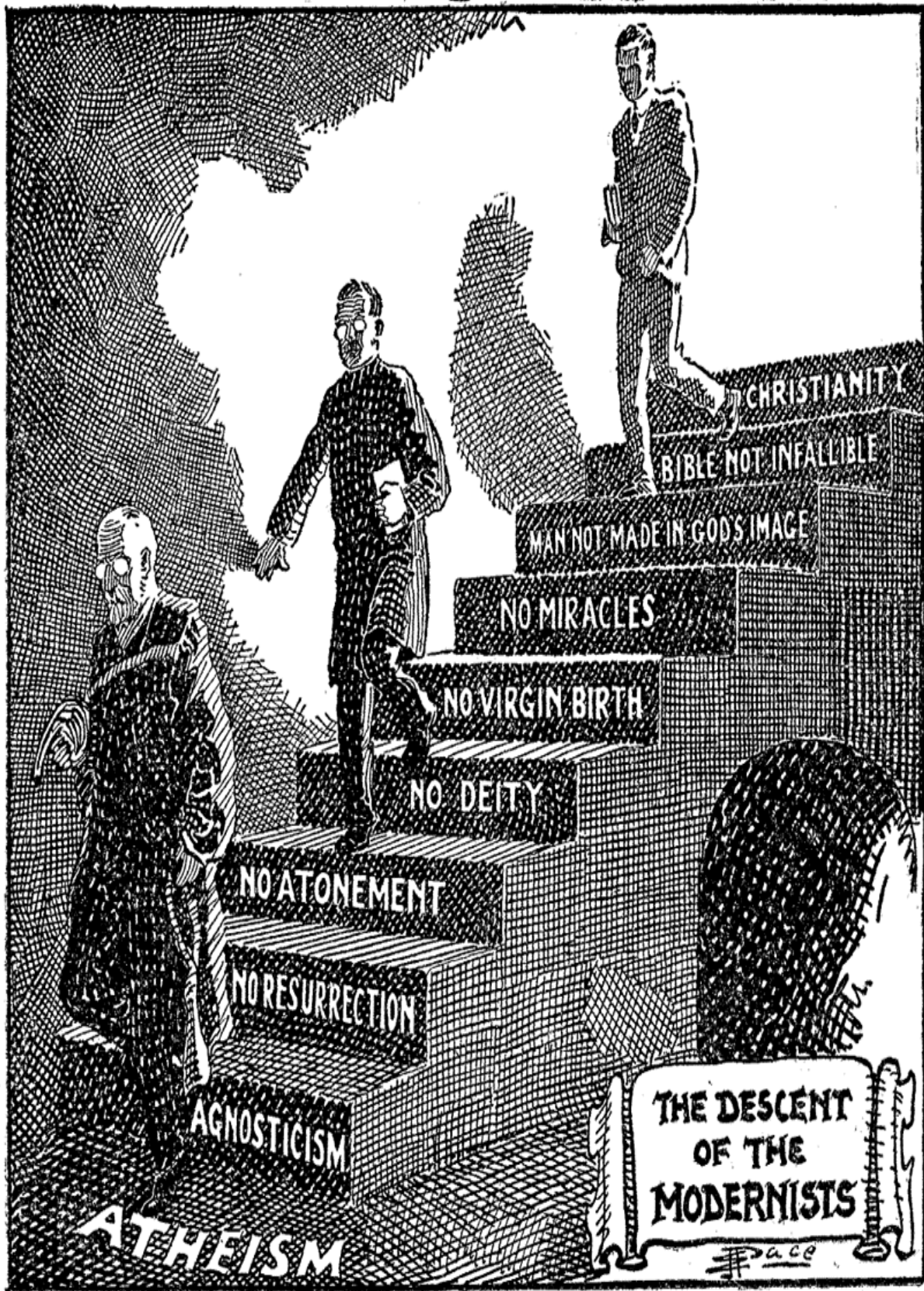
**Someone might fairly ask, "So what? Does this really matter?" Absolutely. All moral choices and values must be based on something. It might be one's instinct, what makes one happy, what seems to be the best for most people, what someone has taught or maybe something else.**

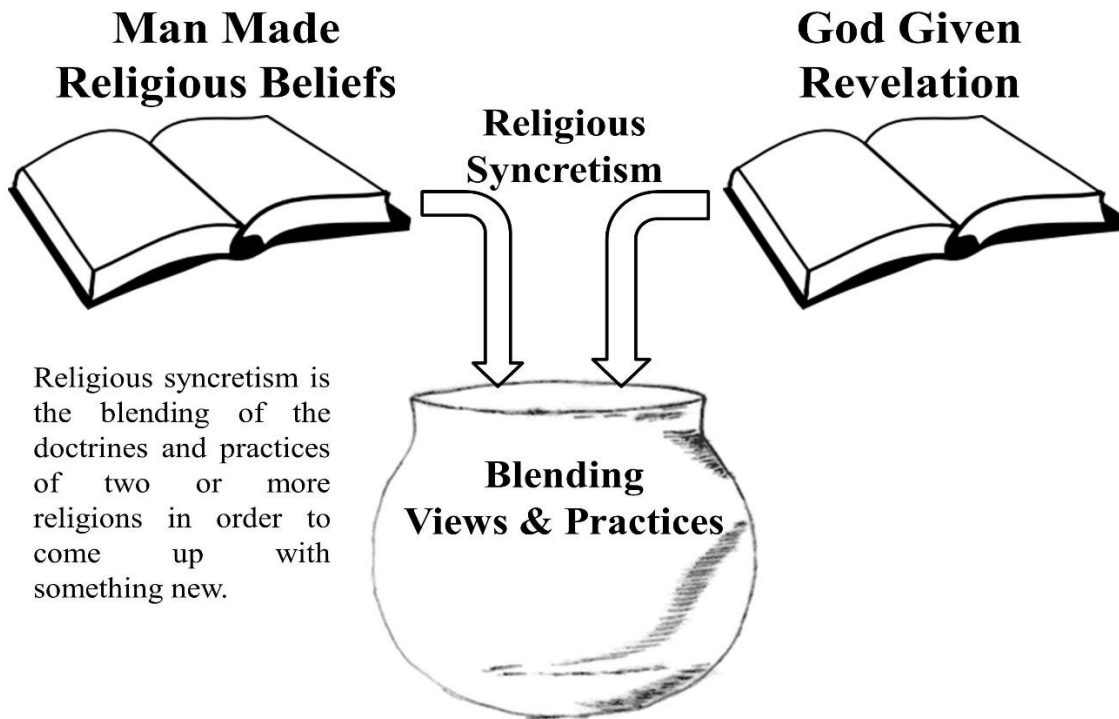
**Regardless, there is an end of the line that explains or justifies what we think is right or good. Christians believe the end of the line is God. Right or good is what God's character calls for. Any other end source or determining factor will not uphold what is really good and right.<sup>2</sup>**

---

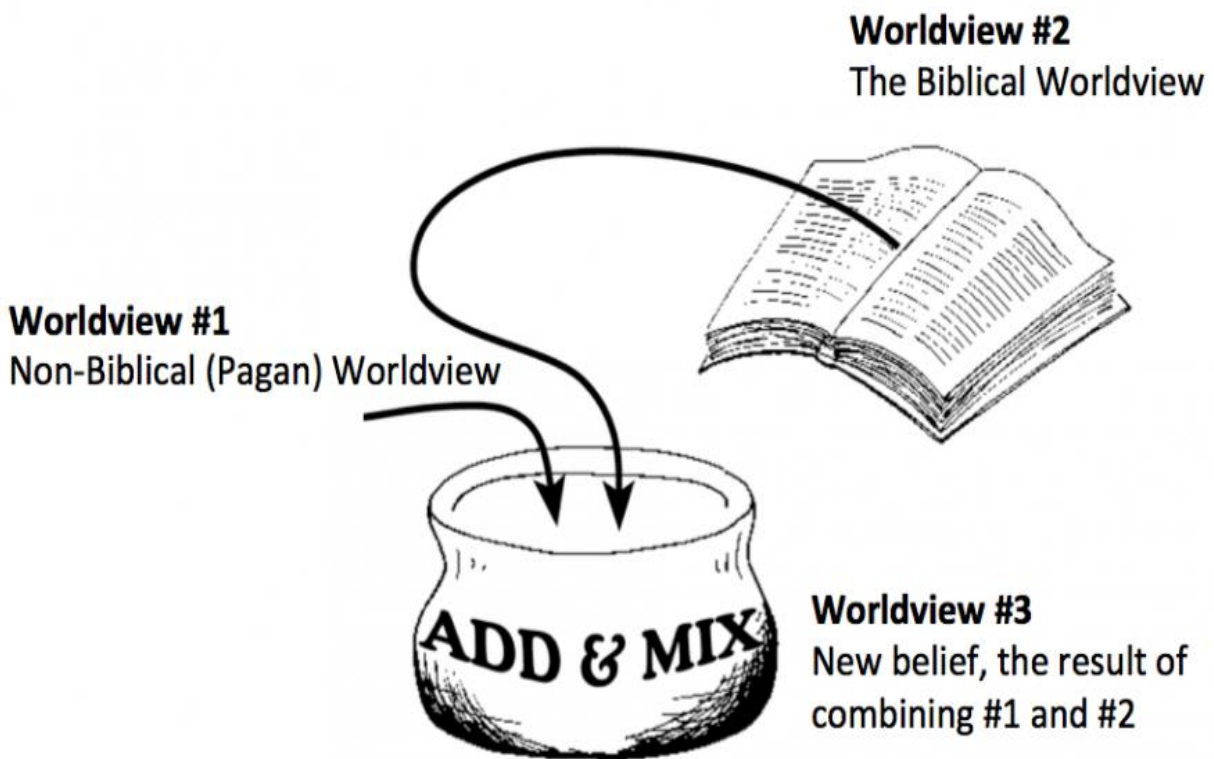
<sup>2</sup> Lanier, W. M. (2014). [Christianity on Trial: A Lawyer Examines the Christian Faith](#). Westmont, IL: IVP.







[www.thinkingonscripture.com](http://www.thinkingonscripture.com)



# **AMORAL MIDDLE MAJORITY**

---

## **SYNCRETISM & SELF-REFERENTIAL**

### An Overview Sound The Alarm – Threats of Humanism

by James P. Needham

#### **I. What Is Humanism?**

Humanism is defined as, “A philosophy that rejects supernaturalism (belief in God), regards man as a natural object, and asserts the essential dignity and worth of man and his capacity to achieve self-realization through the use of reason and scientific method—called also naturalistic humanism, scientific humanism. A religion subscribing to these beliefs; religious humanism.”

Paul Kurtz, past editor of the *The Humanist*, the official voice of The American Humanist Association, says, “Humanism cannot in any sense of the word apply to one who still believes in God as the source and creator of the universe. Christian Humanism would be possible only for those who are willing to admit that they are atheistic Humanists. It surely does not apply to God intoxicated believers.”

Warren T. Brooks quoted James Curry, past president of the AHA (1939), as saying, “Humanism is a polite term for atheism.” Truer words were never spoken! I might also add that it is also a disguising word for atheism.

He who fails to see Humanism as blatant atheism will labor under a bad case of misunderstanding. *Humanist Manifesto I, II* constitute the Humanist creed. They affirm over and over the four basic presuppositions that lie at the foundation of the humanist philosophic structure; namely, (1) atheism, (2) evolution, (3) relative truth, and (4) autonomous man. We see these presuppositions in such expressions as, "Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values" "Humanists ... 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." *The Manifestoes* say, "We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity." Then they say, "We can discover no divine purpose or providence for the human species ... No deity will save us; we must save ourselves."

Morris Storer, Professor Emeritus, University of Florida, and popular humanist author, stated, "What is humanism, and who is a humanist? For our purposes I will identify as 'humanist' all who, in the basic deliberations and action decisions of their lives have set aside faith in revelation and dogmatic authority (if they ever had it), and settled for human experience and reason as grounds for belief and action, putting human good—the good of self and others in their life on earth—as ultimate criterion of right and wrong."

## II. The Origin and Development of the Humanist Threat

The Humanist threat has developed over many centuries. Perhaps a brief survey of it will be of benefit.

1. Humanism originated among the Greek philosophers known as the Sophists. Its founder was Protagoras, who lived 484–415 B.C. and who coined the basic concept of Humanism; namely, **“Man is the measure of all things; of all things that are, that they are; and all things that are not that they are not.”** This translates into the humanist concept of no absolute truth and no standard of right and wrong in morals and ethics. Everything is relative!

2. Humanism had a “second beginning” as it were, during the 14th century Renaissance in the work of Francesco Petrarch, an Italian poet. Interest in the study of the classics were rekindled, and Petrarch reaffirmed the principles advocated by Protagoras. The humanist philosophy has been a part of higher education in one degree or another ever since and, through that medium, has spread throughout the world.

3. The publication of Charles Darwin’s *Origin Of The Species* in 1859 is one of the most significant events in the history of modern Humanism because it gave Humanism a rationale for its explanation of the origin of the universe without God and helped to catapult the humanist movement into its present prominence by means of the public education system.

4. John Dewey’s (1859–1952) rise to prominence in American education in the 1920’s was the glue that fastened humanist philosophy to our public education system. Paul Kurtz, past editor of *The Humanist* and signer of *Humanist Manifesto II*, calls Dewey’s influence upon American education “revolutionary.”

Not only was John Dewey active in revolutionizing American education but also he was prominent in the founding of the American Humanist Association and its legal arm, the infamous ACLU. While he is rightly called “the father of progressive education in America,” he can also be called the father of American Humanism.

### **III. The Prevalence of the Threat**

The *Humanist Manifesto II* (1973) boasts that “the next century can be and should be the humanistic century.” James Gibb Stuart, a well-known Scottish antihumanist author, says, “It is not an idle boast when they claim that their creed is destined to be the social philosophy and the religion of the twenty-first century.” We will never understand Humanism until we see it as an all-encompassing life system. In their literature, we find them calling it a philosophy, a world view, a method of procedure, a value system, an ethical process, and it is referred to in the *Humanist Manifesto* as a religion some 10 or more times, and no less authority than the U.S. Supreme Court has repeatedly defined it as a religion, entitled to all the rights, privileges and protections of the religion clause of the Constitution. So, there is no area of human life it does not touch.

Humanism is a well-organized, militant movement with the passion of a religious zealot, determined to convert the world. As an organized movement in America, it dates from 1896 when the Ethical Union was formed in order to unify the various humanist groups. The American Humanist Association was formed in 1941, but the first manifesto was published in 1933. Today the AHA is the most prominent humanist organization in America even though there are many local satellite organizations of lesser significance. (I have a directory listing some 40 such groups, mostly in the U.S. but some are abroad.)

The following news item appeared in several national newspapers last year, "Several humanist organizations are starting the first school in North America to train humanist leaders to combat what they see as a rising opposition to 'secular humanism.' Called the Humanist Institute, the new training center is to be formally launched March 29th (1984) under the sponsorship of an umbrella group, the North American Committee for Humanism. 'In a time when religious fundamentalism is on the rise, with its assault on secular humanism, this school and center will provide an alternative focus for an increasing number of Americans and Canadians,' the committee said."

#### **IV. The Areas of the Threat**

1. *Humanism is a threat to our religious freedoms:* Its purpose is to absorb into its philosophical system all religions and transform them into humanist organizations. This purpose is plainly stated in *Humanist Manifesto I*. It says, "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."

Humanism already has accomplished this to a large degree in at least three ways:

***a. Philosophically:*** Much of the liberal theology of our time is the result of humanist influence: Classical liberalism, modernism, situation ethics (the new morality), and the social gospel all find their roots in the humanist philosophic structure.

At no point is the influence of Humanism upon religion more evident than in its treatment of sin as a social error.

***b. Organically:*** Today there are religious organizations that are overtly and admittedly humanistic. There were 261 signatories of *The Humanist Manifesto II*, and approximately one-half of them were clergymen.

***c. Legally:*** Since World War II, Humanism has been methodically executing a well-laid plan to eliminate God from government, government institutions, and government expression. The ACLU, the powerful legal arm of the humanist movement, has provided free legal counsel for every humanist. John C. Whitehead, a highly respected Constitutional lawyer, comments, "Secular Humanism poses a serious constitutional quandary because its purpose is to eliminate traditional theism as a significant aspect of reality by forcing traditional theism from the arena of public discourse and American institutional life."

The realization that there is a godless movement in this country with a lobby strong enough to influence "the Supreme Court's interpretive process" is fearsome and shocking, to say the least.

Dr. John C. Whitehead makes this comment, "In the latter part of the nineteenth century and early twentieth century the American legal order released its hostility against the theistic foundation of American law."



“Because tolerance is nonexistent, the obvious consequence is open or subtle hostility or persecution of the former theistic foundation of law.” Then, he also advises, “To prevent an imposed State order, Secular Humanism must be finally reocgnized as a religious ideology and its unconstitutional establishment within governmental organs must be prohibited. The future resistance of State dominance, therefore, is dependent upon how we apply the truths of the past.”

The elimination of prayer from the schoolroom was a pivotal decision, for it was the Court’s turn in the direction of impinging religious liberty. We are now just beginning to detect the subtle way in which our religious freedoms will be restricted. This is clearly indicated by recent rulings against churches in matters of discipline and dollars. The courts will, if allowed to, tell churches how to handle both their members and their money. It is a sad day in our national history when the state claims the right to judge and control such matters. What will the State do next? Will it rule that immersion is dangerous and will it legislate sprinkling?

We have now reached a new era in American history, an era in which state vs. church cases will crowd the dockets of the courts, and the precedents set in recent rulings portend bumpy roads ahead for religious liberty in a country that was founded to secure it! What else can we expect when Humanism, to a large degree, controls large numbers of the leading denominations, the public school system, and the “interpretive process” of the Supreme Court?

We can also expect more and more harassment through the tax laws. Churches are exempt from taxes, as we all know; but what seems to be an advantage may turn out to be the scourge with which the government will whip churches into line. They will either do the bidding of the state or their tax exemption will be revoked.

The day may soon come when the laws against discrimination in employment will be used to try to force churches to admit women and homosexuals to the pulpit or to face revocation of tax exemption or withdrawal of their right to exist as a church. Indeed, the government now argues that any church that receives one dime into its treasury from anyone who draws a government check is subject to state control, and that it can audit the books and dictate certain policies to that church.

*2. Humanism is a threat through the public education system:* From the earliest moment of the humanist movement in America, the public education system has been its prime target, and we slept through the revolution they have wrought here. We suddenly have awakened to the fact that an alien philosophy has almost complete control of the educational system in this country. They educate the teachers, write the textbooks, and occupy many of the administrative positions that determine educational policies, and the National Education Association, the largest organization in the world representing teachers, is humanist to the core. That's about as close to complete control as one can get!

Paul Kurtz, past editor of *The Humanist* and signer of *Humanist Manifesto II*, says, "The roots of the humanist revolution may be traced back to the revolutionary impact that John Dewey had upon education. Today it has reached full force, not only because so many leading intellectuals and educators are committed to the movement, but also because two-thirds of American college students ... identify their basic commitments ... as HUMANISTIC."

The extent to which Humanism controls American education may be seen from the following quotation from the National Education Association, “If Humanism is to take its place as a prime objective of education, that fact must be spelled out in our procedures and practices ... If humanism is to be given the kind of central position this volume calls for, then a careful, systematic search of our goals and practices is needed to weed out those whose effects are destructive to our values.

Morris B. Storer, Professor Emeritus, said, “A large majority of the educators of American colleges and universities are predominantly humanists, and a majority of teachers who go out from their studies in colleges to responsibilities in primary and secondary schools are basically humanist.”

Brother Ward E. Ellsworth, a 30-year veteran of the teaching profession and a very active articulate opponent of Humanism in the schools, has stated, “No one could reasonably deny that this Humanist RELIGION has become thoroughly integrated into the total broad spectrum of curriculum in our public school system. (This fact clashes with their hypocritical stand on ‘separation of church and state.’) Their RELIGION is found in the curriculum content in general, in the specific course content, and presently forms the framework of the philosophical basis upon which and within which education is attempted.”

John Dumphy, in his essay in the *The Humanist*, said,

*“I am convinced that the battle for humankind’s future must be waged and won in the public school classroom by the teachers who correctly perceive their role as the proselytizers of a new faith ...*

*These teachers must embody the same selfless dedication as the most rabid fundamentalist preacher, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level—preschool day care or large state university. 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, and the new found faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of ‘love thy neighbor’ will finally be achieved ... It will undoubtedly be a long, arduous, painful struggle replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive.”*

Indeed, Chief Justice of the U.S. Supreme Court, Warren Burger, in a speech given in 1980, stated that “we have virtually eliminated from public schools ... any effort to teach the values of integrity, truth, personal accountability and respect for the rights of others.”

3. *Humanism is a threat to our families:* Humanism is the mortal enemy of the “nuclear family.” Humanists denigrate and castigate marriage and the home as God ordained them. Humanism views marriage as a human arrangement rather than as a divine one.

Humanist Rudolph Dreikurs, in his book *The Challenge of Marriage*, proposes abolishing marriage as we know it.

A typical definition of “family” in school textbooks is “a group of people living together who love each other.” Well, two homosexuals living together and a communal arrangement that produces children by “various combinations” would fit this definition. This definition says nothing and implies nothing about a marriage license.

Now, we have reached this point in our headlong plunge in public morals: By means of evolution, the public schools have taught a generation of people that man is just a graduate beast. Through sex education, they have taught people how to live like alley cats. Through “values clarification,” they have taught them how to rid themselves of any guilt feelings.

## Conclusion

We have used strength we don't have to earn money we could do without to buy things we don't need to impress people we don't like while atheism and humanism have been busy educating our children to deplore and despise our principles. They have used the public school system to teach their religion, the American court system to legitimize it, American tax money to finance it, and government force to cram it down. They boast that they are going to eradicate the church and tell us that they are going to use our tax-supported public schools to teach our children that they are not created in the image of God but are just evolved animals. They tell us they are going to teach our children that there is no absolute truth, no right or wrong; they tell us they are going to teach our children that gender and sexual union are choices each person has the right to make without being judged by others, much less by God.”<sup>3</sup>

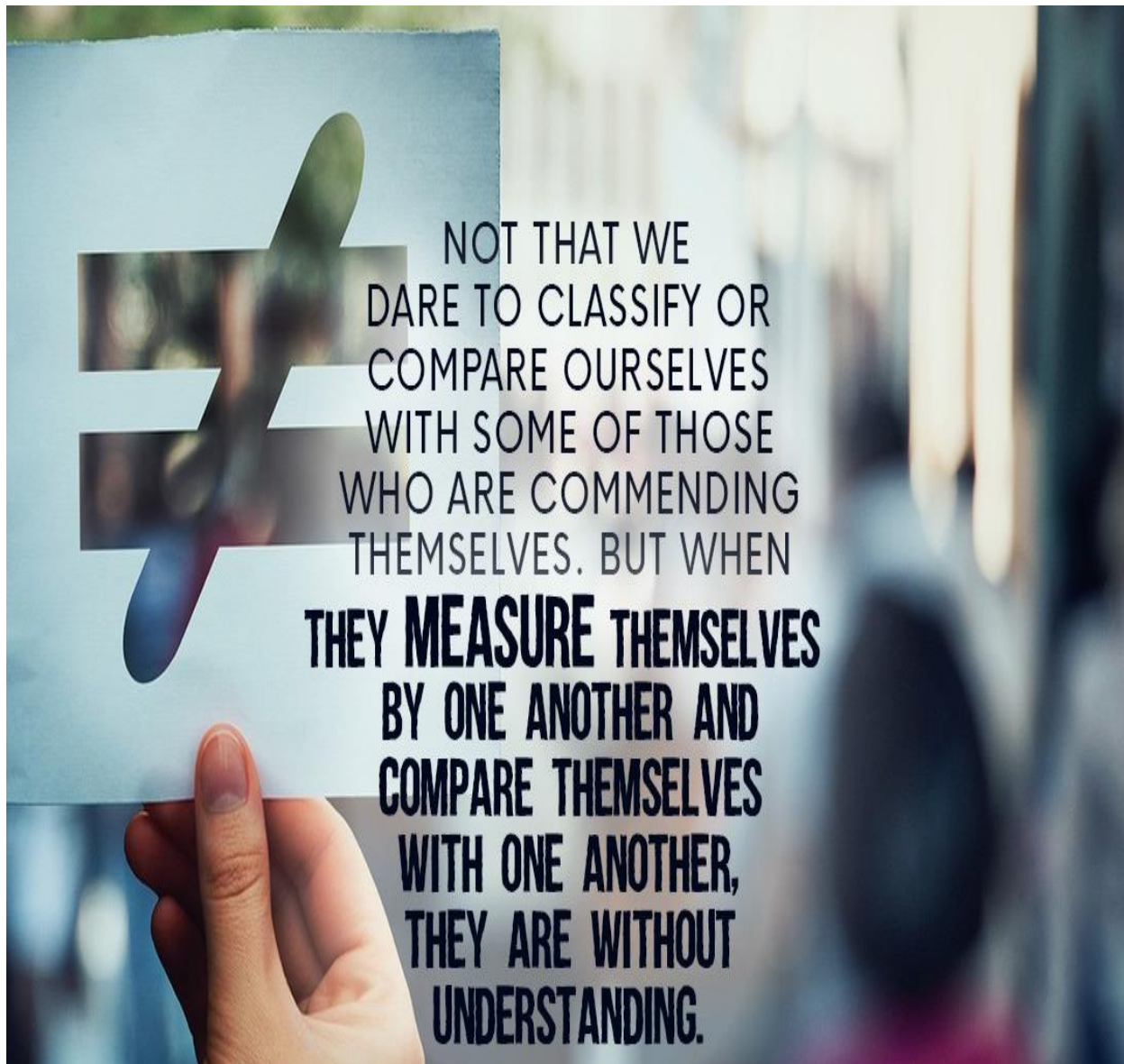
---

<sup>3</sup> Needham, J. P. (1985). [An Overview Sound the Alarm—Threats of Humanism](#). In M. D. Curry (Ed.), *Humanism: Devotion to Man* (pp. 1–18). Temple Terrace, FL: Florida College Bookstore.



# AMORAL MIDDLE MAJORITY

“MAN IS THE MEASURE”



**Social Acknowledgement Lowers  
The Bar of Spiritual Achievement**



## Palm Beach Lakes CHURCH OF CHRIST

As you spend time assessing where you are—financially, relationally, medically, spiritually, etc.—make sure that you are using a proper standard.

Paul addressed this matter in [2nd Corinthians 10:12](#), when he defended himself against false charges that were being made against him and his authority as an apostle. His accusers were ones who were “commending themselves” (i.e., were bragging on themselves), but their standard of evaluation was a faulty standard. Paul stated that “they measure themselves by themselves and compare themselves with themselves,” resulting in an inflated opinion of themselves and seeing themselves as doing better than others.

A faulty standard will lead to faulty conclusions. The inspired penman declared that those who compare themselves to others “aren’t wise” (NKJV) and “are without understanding” (NASB). There is one perfect standard against which we must all measure ourselves—Jesus Christ and His Word! Using any other yardstick is a serious mistake.

Some Christians compare themselves to the world and feel good about themselves. “At least I’m not living like those people anymore or doing the horrible things those people are doing. Compared to them, I’m an angel and doing just fine.” A faulty standard will lead to faulty conclusions.

Some Christians compare themselves to “weaker” Christians and feel good about themselves. “I’m not doing much but at least I’m doing more than that sorry excuse for a Christian. I don’t see how they think they’ll ever make it to heaven. At least I’m doing better than they are.” A faulty standard will lead to faulty conclusions.

Some Christians compare themselves to “stronger” Christians and feel bad about themselves. “Look at all they are doing. There is no way I will ever make that much of a difference. I’m embarrassed to even try to do more, as my efforts seem so pitiful.” A faulty standard will lead to faulty conclusions.

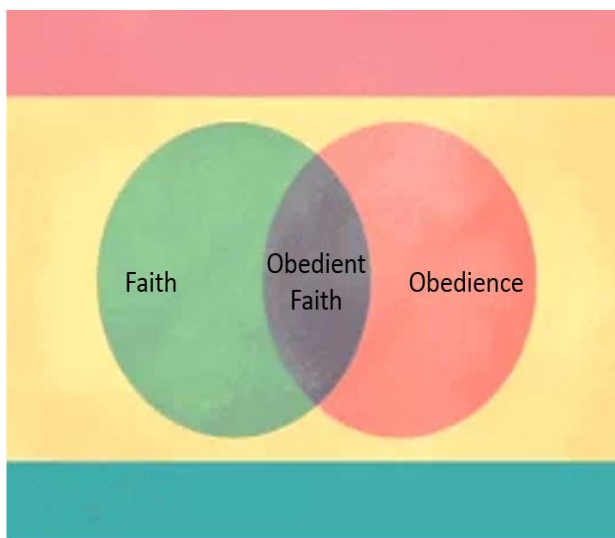
All Christians should compare themselves to the one standard that never fails, the one standard that remains steadfastly consistent, the one standard that applies universally to all of us in all places for all time. “Imitate Christ” ([1 Cor. 11:1](#)). “Follow His steps” ([1 Pet. 2:21](#)). “Be conformed to the image of His Son” ([Rom. 8:29](#)). Look to His words ([John 12:48](#)). Look to His example ([John 13:15](#)).



# AT THE NEXUS OF GRACE & GLORY

## Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



*O That Will Be Glory*

2. *Wh* O that will be glory for me, e grace,

*I an* Glory for me, glory for me; ce,

*When by His grace I shall look on His face, e*

*That will be glory, be glory for me. me.*

