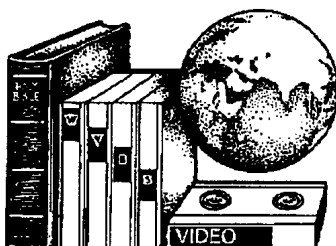


# World Video Bible School®

Established 1986



## HUMANISM



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## **“HUMANISM” INFORMATION AND REQUIREMENTS**

### **I. General Information:**

- A. Instructor: Robert L. Waggoner.
- B. Nine classes of approximately 38 minutes each.
- C. Number of 2 hour DVDs: three.

### **II. Course Description:**

- A. Title: “A Seminar for Building Better Christian Homes in a Humanistic World.”
- B. Description: “A Christian assessment of modern humanism - its attack on the home, how it is changing a world founded upon Christian principles, its methods, philosophical concepts, how it operates in major professions, and its consequences, - along with Christian strategies for victory in overcoming the influence of modern humanism in our culture.”

### **III. Purpose of the Course:**

- A. To inform Christians about their primary modern philosophical enemy.
- B. To motivate Christians to fight against humanism in all its philosophical forms.

### **IV. Course Objectives:**

- A. To demonstrate that American citizens are increasingly losing their Christian values and endorsing humanistic values; that humanism devalues human life, destroys marriages, suppresses family authority and robs families of their earned wealth.
- B. To show differences between major Christian and humanistic beliefs; to show contrasting consequences of major Christian and humanistic beliefs and to show that the effects of Christian beliefs are decreasing while effects of humanistic beliefs are increasing.
- C. To clarify vocabulary terms related to humanism; to define and describe humanism and its philosophical concepts, and demonstrate it to be the major modern enemy of Christianity.

- D. To observe beliefs of modern philosophical enemies of Christianity which are intertwined and associated with humanism.
- E. To notice five major goals and objectives of humanism in order to see how humanism has and is continuing to change our world.
- F. To demonstrate that philosophical pre-suppositions exist in major professions, that whereas those presuppositions were once mostly Christian in nature, they are increasingly becoming humanistic; and that in the process these humanistic presuppositions are changing the very nature of these major professions, which in turn are impacting negatively against Christianity.
- G. To observe that Christian educational objectives are not being met by public education in America; that public education in America has changed for the worse because it was intentionally designed to direct Americans away from its theistic foundations; that all public schools now teach humanistic values, at least in their philosophical foundations and psychological methods; and that Christians should seek educational alternatives to public education.
- H. To note that religious freedoms are being denied to Christians; to note reasons Christians are being denied religious freedoms; and to note that, unless Christians resist, Christian freedom of religion is likely to become increasingly denied in the future.
- I. To visualize Christian victory over humanism; to see that the road to victory is both difficult and demanding, but that with all Christians working together, Christian victory is attainable.

**V. Course Schedule:**

- A. The Family - Under God or Man?
- B. Christianity vs. Humanism.
- C. How To Understand Humanism.
- D. Modern Enemies of Christian Homes.
- E. How Humanism Is Changing Our World.
- F. How Humanism Attacks Christian Homes Through Major Professions.
- G. Through Public Schools.

- H. Will Christians Be Persecuted In America?
- I. The Road To Victory.

**VI. Instructional Material Required:**

- A. WVBS Video Tapes.
- B. WVBS printed lecture notes and outlines, including suggested reading selections, memory verses and possible term paper topics.
- C. Bible.
- D. Basic Documents of Humanism:
  - 1. Humanist Manifesto I and II;
  - 2. A Secular Humanist Declaration; and
  - 3. A Declaration of Interdependence: A New Global Ethics.

**VII. Course Procedures:**

- A. Lectures - Formal instructional material will be presented through use of three video tapes.
- B. Class Notes - Each student should make notes from video taped lectures. These notes must be neat and well organized. The notes must be full and understandable so that they will be a valuable tool for years to come. (The local instructor should examine student notebooks for thoroughness, neatness and comprehension of materials.)
- C. Outside Reading: As assigned by local instructor in keeping with materials available to students. (A list of assigned reading materials for each lesson is supplied with the course, but this should not be considered complete. Since new reading materials are constantly being published, local instructor may wish to recommend specific readings, in addition to, or in substitution of those given by WVBS.)
- D. Memory Work. Memory verses may be either quoted orally, or written, as directed by the local instructor. Any or all memory work assigned and completed may be later required in writing as part of any examination given by the local instructor. (A list of memory verses is supplied, but this may be supplemented, or altered, by the local instructor.)

## SUGGESTED MEMORY VERSES

Some lessons presume a knowledge of scripture and therefore those lesson outlines do not cite many scripture references. If for some students this assumption is unwarranted, the local instructor may desire to select some additional verses for such students to memorize. The suggested memory verses listed below are but some of the more significant verses mentioned during the course of this study. The number of verses students should memorize, as well as which particular verses, is left to the local instructor to decide. These verses are cited because they may be especially helpful to Christians in discussing humanistic ideals.

Genesis 1:26-27; 2:24-25; 3:5-6,16; 9:6; 18:17-19.

Exodus 20:1-17.

Deuteronomy 4:9-10; 6:6-7; 11:18-19.

Joshua 1:6-9.

2 Chronicles 7:14; 15:2; 34:2-3.

Psalms 2:1-5; 24:1; 127:3-5; 128:1-4; 139:13-16.

Proverbs 1:7; 2:6; 11:4-17; 14:12; 22:6.

Ecclesiastes 2:24; 12:7.

Esther 4:14.

Jeremiah 23:10.

Ezekiel 22:30; 28:2.

Matthew 5:13-16,45; 19:4-6,16-22; 20:26-28; 23:9.

Mark 8:34-38.

Luke 1:41-44; 12:12-21; 19:4-6; 20:22-25.

Acts 2:45; 4:17,33; 5:12,15,29; 17:31.

Romans 1:21-32; 7:1-3; 8:5-14; 12:1-2,8,11; 13:1-7.

Galatians 4:6; 5:13; 6:1-2.

Ephesians 2:12; 3:16; 4:22,28; 5:22-23; 6:4-8.

Colossians 2:6-10,18; 3:1.

1 Timothy 2:1,12-14; 4:10; 5:8-16.

2 Timothy 1:7.

Titus 2:5.

Hebrews 13:4.

James 1:5.

1 Peter 2:13-17; 3:7.

2 Peter 2:10.

Revelation 13:16-18.

- E. Term Paper: At the discretion of local instructor, students may be assigned to write a paper on some aspect of Humanism's impact upon Christian homes. If so, the local instructor is responsible for determining all details related to this assignment. (A list of possible term paper topics



is supplied by WVBS, but the instructor may wish to add or subtract from this list, at his discretion.)

## POSSIBLE TERM PAPER TOPICS

Listed below are a few suggestions of appropriate subjects and titles for term papers. Other topics may also be used, according to needs and interests of students. The local instructor may wish for students to certify their term paper topics with him prior to research and writing of the paper.

### Appropriate Subjects for Term Paper Topics

Abortion, Authority, Battered Wives, Child Abuse, Church, Death Education, Divorce, Drugs, Drug Education, Ethics, Evolution, Euthanasia, Family, Fatherhood, Feminism, Freedom, God, Hedonism, Homosexuality, Human Rights, Humanism, Infanticide, Law, Man, Marriage, Materialism, Nature, Medicine, Molested Children, Morality, Motherhood, Naturalism, Persecution, Pornography, Psychology, Religion, Responsibility, Secularism, Sex Education, Sexual Roles, Statism, Taxes, Teen Pregnancy, Values, etc.

### Sample Titles for Assigned Term Papers

The Achievements of Humanism During The Last Two Centuries  
The Capture and Use of Schools by Humanism  
The Deception of Hedonism  
The Foundation and Function of Law  
The Humanistic Origin and Development of Psychology  
The Ideal Relationship Between Home, Church, and State  
The Influence of Naturalism upon Humanism  
The Influence of Values Upon The Medical Profession  
The Impact of Materialism Upon Christians  
The Importance of Determining Who is Judge of All Things  
The Nature and Functions of the Family in Society  
The Nature and Purpose of Human Rights  
The Nature and Role of Religious Freedom in Society  
The Necessity of Absolute Moral Standards for Society  
The Practical Nature of Christianity Upon Society  
The Relevancy of God in Human Society  
The Role and Responsibility of Civil Governments  
The Significance of Human Life Values Upon a Society  
The Significance of Origins for Determining Human Behavior  
The Significance of Sexual Codes for a Society  
The Social Implications Derived From The Nature of Man  
The Strategy Christians Need to Win Over Humanism

The Rise and Role of Secularism in Our Modern World  
The Role of Feminism in Humanizing A Society  
The Threat of Violent Persecution against Christians  
The Ungodly Nature of Statism

F. Tests:

The local instructor may give examination(s) according to his own discretion.

**VIII. Grading: (As determined by the local instructor).**

**IX. Responsibilities of Local Instructor.**

- A. Preview, introduce, discuss and review contents of each video tape lesson.
- B. Monitor student notes for neatness, thoroughness and comprehension of materials.
- C. Assign outside reading selections to students, and certify student completion of readings.
- D. Certify student memorization of assigned scriptures.
- E. Administer examination(s), as considered appropriate.
- F. If desired, assign term paper for all students, specifying all required details of assigned paper.

**X. Course Materials Supplied By WVBS.**

- A. Three Video Tapes.
- B. Information and Requirements.
- C. Outlines, Extra Notes.
- D. Outside Reading Selections.

## **HUMANISM**

### **INSTRUCTIONS FOR LOCAL ADMINISTRATOR OR PERSON TAKING THIS COURSE**

#### **I. Introduction:**

- A. We want to begin by expressing our appreciation to you for your interest in the Lord and His word.
- B. The purpose of this set of instructions is to help you administer or take this course.
- C. In addition to the video tapes, the following materials are available for this course:
  - 1. A set of student class notes giving all the major points, many of the minor points, and most of the Scriptures used by the instructor on the video tapes. The notes follow the same outline that the instructor used in presenting the material on the tapes. Space has been provided for the student to make their own handwritten notes as they view the video, thus obtaining a complete set of notes. For the cost of this material, please refer to our current price list.
  - 2. One test is provided for this series of lessons. The purpose of the test is not to try to trick the students or to humiliate them in any way, but to emphasize the important points discussed in each lesson. We believe that if each student makes the effort to study for the test, he will learn more and apply himself to this study better.

Along those lines, we recommend that a copy of the test be given to the students far enough in advance to give them plenty of time to study for it. We believe that giving them the test before they have to take it will enable them to concentrate their study efforts on the essential points of each lesson. We recommend that a date be assigned for the students to take the test so that they have a deadline, and that the tests be graded and returned so that they can see the results of their labor of love for the Lord.
- D. The instructor has done his best to provide high-quality, biblically accurate instruction. We believe that God's word is powerful and that we need to teach it in all of its beauty, simplicity, and power! That is our pledge to you.

- E. But, for you or others to obtain the most benefit from this study, each participant will have to put forth effort. For example, we encourage each student to do at least the following:
1. Bring your Bible and read the verses as the instructor discusses them in class.
  2. Pay close attention to what the instructor says.
  3. Bring pencil and paper and take notes during each class.
  4. Study your notes between class sessions.
  5. Search the Scriptures daily to determine whether the things being taught on these tapes are in accordance with God's word (Acts 17:11).
  6. Study for and take the test.
  7. If you miss a class, try to make the class up by viewing it at another time, preferably before the next class meets.
  8. Remember 2 Tim. 2:15, where God tells us to study to show ourselves approved unto Him, thus being workmen having no need to be ashamed before Him because we handle His word properly!
- F. Each class session on the video tape is approximately thirty eight minutes long. This should allow enough time at the beginning and/or end of each class period for prayers, announcements, recitation of memory work, etc. There are three classes on each two hour tape and nine classes on each six hour tape.

II. **For whom is this course intended?** Generally speaking, this course is intended for anyone who wants to **GROW** as a Christian!

III. **Overview of the course.** The subject of each of the nine lessons in this series is indicated below:

<u>LESSON #</u>	<u>SUBJECT</u>
1	The Family - Under God or Man?
2	Christianity vs. Humanism
3	How to Understand Humanism
4	Modern Enemies of Christian Homes
5	How Humanism Is Changing Our World

- 6            How Humanism Attacks Christian Homes Through Major Professions
- 7            How Humanism Attacks Christian Homes Through Public Schools
- 8            Will Christians Be Persecuted In America?
- 9            The Road To Victory

**IV.    How to obtain the best use of the video tapes.** If you will implement the following suggestions, your tapes will last longer and the quality of the picture should be better.

- A.        The tracking lever on your VCR may need to be adjusted for you to receive the best possible quality picture. This lever is normally on the front face of the VCR. Slowly adjust the lever in both directions to see which setting produces the best picture.
- B.        At the end of each class, stop the tape, forward it to the beginning of the next class and eject the tape. The tape is now ready for the next viewing. No rewind or fast forward is necessary. Rewind at the end of the tape only.
- C.        Never leave video tapes in the VCR when not in use. If the tape is left in the VCR, there is a good chance that it will be stretched, thus causing distortion.
- D.        Always check the sound volume before the class or your personal study begins. In addition, for large classes such as in an auditorium, it may be necessary to place a microphone near the speaker of the television monitor. This is so that the sound can be carried through the auditorium or other sound system rather than depending solely upon the television speaker.
- E.        Please see the card in the storage case for each video tape for additional instructions on proper care and storage of the tapes.

**V.        This is just one in a series of courses that covers all of the books of the Bible and many Bible-related subjects.** If there are any questions, comments, or suggestions about this material we would appreciate it if you would contact us at the **World Video Bible School** in Maxwell, Texas, 78656-4231, U.S.A. Our goal is to exalt the Lord, His word, and His church, not ourselves. Thus, we want to make any improvements that we can which will result in God and His beloved Son being glorified, His powerful word being spread, and precious souls being snatched from the wicked one before it is everlastingly too late!!



## INTRODUCTION TO HUMANISM

1. While the primary subject of these messages is that of humanism, not many people are concerned about humanism. Everyone is concerned about their families, however. Therefore, these messages show how humanism effects the family. In this manner, the subject is made more relevant.

2. Messages are arranged in thought sequence with each lesson building upon the message which went before. Therefore, please study these lessons in sequential order.

3. Generally, the thought sequence is as follows:

Lesson 1	The social symptoms of humanism
Lessons 2-5	The nature of humanism
Lessons 6,7	The operation of humanism
Lesson 8	The consequences of humanism
Lesson 9	The defeat of humanism

4. Lesson Titles are as follows:

Lesson 1 - The Family - Under God or Man?  
Lesson 2 - Christianity vs. Humanism  
Lesson 3 - How To Understand Humanism  
Lesson 4 - Modern Enemies of Christian Homes  
Lesson 5 - How Humanism Is Changing Our World  
Lesson 6 - How Humanism Attacks Christian Homes Through Major Professions  
Lesson 7 - How Humanism Attacks Christian Homes Through Public Schools  
Lesson 8 - Will Christians Be Persecuted in America?  
Lesson 9 - The Road To Victory

5. Oral messages generally assume listeners' knowledge of scripture. Since most audiences have at least some awareness of Biblical truths in relation to subjects treated, little Biblical instruction is given in order that more time may be given to that about which listeners know much less, namely, the anti-Christian philosophy of humanism, its operation, and consequences. Appropriate scripture references are given in lesson outlines.
6. While some application of messages may be self-evident, attention is often not directed toward applications in each message since each is but part of a larger message and it may yet be too soon to give applications. The final message, "The Road to Victory," will contain applications, solutions, and suggestions.





**CLASS NUMBER 1**  
**THE FAMILY - UNDER GOD OR MAN?**

**INTRODUCTION:**

- A. Psalms 127:3-5; 128:1-4 indicates a big family is a blessing from God. Yet, most couples now think that a big family is a hardship. Is not that because our culture no longer lives by God's word?
- B. Most Christian parents try to raise their children by God's word, but find themselves facing numerous and significant ungodly social forces which they do not understand, nor know how to cope.
- C. Having personally been jolted through such parental experiences, I must sound an alarm like a watchman on an ancient city's wall (Ezekiel 33:2-6).

**I. TRADITIONAL UNDERSTANDINGS OF THE FAMILY.**

- A. Definition of the family.
  - 1. Man - value and meanings of "man" in Genesis 1 and 2.
  - 2. Parents and children, (with extended family members).
- B. Characteristics of the family - the primary social unit.
  - 1. Primary environment for individual growth and development.
  - 2. Primary economic unit for family provisions.
  - 3. Primary foundation for social chastity.

**II. THE FAMILY - UNDER GOD OR MAN? Contrasting Beliefs About..<sup>1</sup>**

- A. The Value of Human Life.
  - 1. Under God -
    - a. Valued for both physical and spiritual natures.
    - b. Because man is made in image of God (Genesis 1:26-27; 5:1,3; 9:6; 1 Corinthians 11:7; Colossians 3:10; James 3: 9),

and his spirit is eternal. (Ecclesiastes 12:7; 1 Corinthians 15:51-54).

- c. Thus, "Thou shalt not kill" (Genesis 9:6; Exodus 20:13, Deuteronomy 5:17; Exodus 21:22-25), not even before birth because life begins at conception (Job 31:15; Psalms 139:13-16; Ecclesiastes 11:5; Isaiah 44:2; 44:24; Jeremiah 1:5; Luke 1:41-44).

2. Under man -

- a. Valued only for physical desirability and productivity.
- b. Thus, abortion, euthanasia, suicide, infanticide, etc. are permitted.<sup>2</sup>
- c. Consequences: Human life is devalued. One third of all conceptions in U.S. now aborted; over 1,500,000 aborted annually; Now have a birth dearth in America; Euthanasia now a growing concern.

B. The Nature of Marriage.

1. Under God -

- a. Persons involved: One man with one woman (Genesis 2:24-25; Matthew 19:4-6).
- b. Duration: For a lifetime (Romans 7:1-3); Divorce is unlawful (Malachi 2:15-16; Matthew 5:31-32; 19:3-6; Mark 10:10-12).
- c. Sexual Code: Chastity and faithfulness to married partner (Matthew 5:27-28; Hebrews 13:4). Homosexuality is forbidden (Leviticus 18:22; 22:13; Romans 1:26-27; 1 Corinthians 6:9-10; 1 Timothy 1:8-11; 2 Peter 2:6-10; Jude 7).

2. Under man -

- a. Persons involved: Two or more, male and/or female.
- b. Duration: As long as desired by any person involved.
- c. Sexual Code: Whatever desired by individuals involved, e.g., pre-marital, extra-marital, unwed, pornographic, homosexual, etc.

- d. Consequences: High divorce rate; children psychologically wounded; future emotional and financial consequences.<sup>3</sup>
- C. The Authority and Responsibility of the Family.
  - 1. Under God -
    - a. Husband: the head of wife and family, (1 Corinthians 11:3; Ephesians 5:22-23; 1 Peter 3:1-2, 5-6; 1 Timothy 2:12-14); provider for family, (1 Timothy 5:8) teacher of children (Ephesians 6:4).
    - b. Wife: submissive to husband, keeper at home (Titus 2:5; 1 Peter 3: 1).
    - c. Parents should care (1 Thessalonians 2:7), provide for (2 Corinthians 12:13; 1 Timothy 5:8), protect (Exodus 2:1-9; Hebrews 11:23), correct (Proverbs 23:13,14), discipline (Proverbs 13:24; Hebrews 12:8,9), educate, teach, (Deuteronomy 4:8,9; 6:6,7); train (Proverbs 22:6), and admonish their own children (Ephesians 6:4).
    - d. Family: economically responsible for needy children, elderly, extended family members, etc.
  - 2. Under man - (regulated by the State).
    - a. Husband, wife, and children are co-equals in a democratized household.
    - b. State: Assumes authority over parents; provides welfare and education.<sup>4</sup>
    - c. Consequences: State destroys social value of children.<sup>5</sup>
- D. Family Income, Property, and Wealth.
  - 1. Under God -
    - a. Income derived from work.
    - b. Taxes limited for administration of justice, peace, etc.
  - 2. Under Man -

- a. Income may be derived from the State through welfare, etc.
- b. Taxes unlimited and for whatever purposes desired by State, including redistribution to persons considered needy.
- c. Consequences: High taxation for welfare and education, both of which are failures.<sup>6</sup>

### **III. MAJOR ISSUES NOW FACING CHRISTIAN FAMILIES.**

- A. Definition of the family: Traditional or Equalitarian?<sup>7</sup>
- B. Authority of civil governments: Limited or Unlimited?
- C. Context of Freedom: Christian or Humanistic?

### **CONCLUSION:**

- A. The family under God is superior to the family under man.<sup>8</sup>
- B. Christian homes are crumbling because Christian family values are being attacked by values from philosophy of humanism.
- C. Christians cannot hope to overcome attacks against Christian family values until Christians understand the philosophy of humanism from which those attacks are coming.

**EXTRA NOTES - CLASS NUMBER 1**  
**THE FAMILY - UNDER GOD OR MAN?**

**NOTE #1:**

**THE FAMILY--UNDER GOD OR MAN?**

Under God

Under Man

The Value of Human Life

Man is both physical and spiritual,  
Man is made in God's image,  
Thus, "Thou shalt not kill."

Man is only physical.  
Man evolved through nature.  
Thus, abortion, euthanasia,  
suicide, infanticide, etc.,  
are allowed.

The Nature of Marriage

One man with one woman.  
For a lifetime.  
Chastity and faithfulness.

Two or more persons.  
For however long desired.  
No sexual restraints between  
consenting adults.

Family Authority and Responsibility

Husband: head of wife, provider  
and teacher of children.  
Wife: submissive to husband,  
a homemaker.  
Parents: Care, provide, protect,  
correct, discipline, teach,  
train and admonish children.

Husband, wife and children are  
all co-equal.  
State: Provider of children's  
education, restricter of  
parental authority,  
economically responsible  
for needy.

Family Income, Property, Wealth

Income Derived from work.  
  
Tax Payments limited

Income may be derived from  
State welfare.  
Tax Payments unlimited, as set  
by State.

## THE WAR OF THE CENTURY

"We are caught up in a great battle, one which historians will write about in the future as one of the most important in the history of mankind,...There is a great war under way - a spiritual war - and the overwhelming majority of Christians aren't even aware of it. We are losing, and we are losing by default. ...The future of all generations to come after us depends on the outcome of this conflict which we now ignore" -Donald E. Wildmon, "Dirty Words and Pictures Not the Problem," **National Federation For Decency Journal**, Tupelo, MS: October, 1984, p. 2.

### NOTE #2:

## DEVALUATION OF HUMAN LIFE

"The right to birth control, abortion, and divorce should be recognized" - **Humanist Manifesto II**, Sixth.

"To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies. This includes... a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide" - **Humanist Manifesto II**, Seventh.

## "LIVING WILLS" LEGISLATION

"Most of the 'Living Wills' now in effect in the 36 states and Washington D.C. do not prohibit the withdrawal of food and water; and the new legislation which will likely be introduced in all states specifies that food and water may be withdrawn" - Lottie Beth Hobbs. **Pro-Family Forum Alert**, (Fort Worth: May, 1986), XIII, 5, p. 1; See also Lottie Beth Hobbs, **Forsake Me Not When My Strength Fails**, (Fort Worth: Pro-Family Forum, 1986).

### NOTE #3:

## HIGH DIVORCE RATE

"In 1900, for every 1,000 population in US, there were 9.3 marriages and only .7 divorces. Rates held fairly firm, increasing to 12 marriages and 2 divorces per 1,000 population in 1940. ...In past 50 years, number of divorces in US has soared 700%. Today, US has highest divorce rate in world. ...in 1982 in USA, one divorce for every two marriages; a total of 1.2 million divorces (5 divorces every 1,000 persons in nation." -Rus Walton, **Biblical Principles Concerning Issues of Importance to Godly Christians**. Plymouth, Mass.: Plymouth Rock Foundation, 1984, p. 140.

## CHILDREN PSYCHOLOGICALLY WOUNDED

“...today’s easy divorce practice will result in a whole generation of psychologically wounded adults who, when entering the marriage stage of life, will be incapable of giving selfless love to either their partners or their children, thus compounding current tragedies” - Tim LaHaye, **The Battle For The Family**, (Old Tappan, NJ: Fleming H. Revell Company, 1982), pp. 162-167.

## FUTURE CONSEQUENCES OF DIVORCE

By 1990, “...more than a third of the couples first married in the 1970s will have divorced; more than a third of the children born in the 1970s will have spent part of their childhood living with a single parent (and emotional and financial consequences of this trend will be commensurately large)” -John Naisbitt, **Megatrends: Ten New Directions Transforming Our Lives**. (New York: Warner Books, 1982), p. 262.

## PORNOGRAPHY ATTACKS THE FAMILY

“As a marriage and family therapist I have the unfortunate opportunity to daily and continually see what the sad and often tragic outcomes are when men get involved in pornography. It is a direct attack and assault upon the family and marriage relationships” - Dr. Victor Cline, “Psychologist Cites Porn’s Effects On Children, Men,” **National Federation for Decency Journal**, November/ December, 1985, p. 13.

## CHASTITY OR PERVERSION, WHICH?

“Either our society accepts the tenets of the perverts and becomes a free-love bastion, or we protect our way of life by supporting mature sexuality. There can be no compromise. Perversion and mature love cannot exist side by side. Each destroys the other” - Melvin Anchell, **Sex and Insanity**, (Portland, OR: Halcyon House, 1983), p. 95.

## NOTE #4:

## STATE ASSUMPTION OF AUTHORITY OVER PARENTS

The courts have declared that whatever authority parents have “is derived from the state,” that “there is no parental authority independent of the supreme power of the State,” and that “a child is primarily a ward of the State” Blair Adams and Joel Stein, **Who Owns The Children?** (Grand Junction, CO: Truth Forum, 1983), p. 40, quoting Ex parte Powell, 1028, and Allison v. Bryan, 97, p. 282, 287, 286.

## STATE VS. FAMILY

"We are approaching the excesses of the Swedish model, in which the directorate of social affairs may issue orders to remove any child from its parents to be reared wherever the directorate sees fit. Officials have the power to enter any house at will in order to investigate conditions. They may order the police to remove children forcibly and without court order. In 1968 this was done to twenty-one thousand children. These are not the actions of lunatics but rather follow logically from the idea that the state is lord of all and can tolerate no rivals" -Herbert Schlossberg, **Idols For Destruction: Christian Faith and Its Confrontation With American Society**. (Nashville: Thomas Nelson, Publishers, 1983), p. 216.

### NOTE #5:

#### SHOULD THE STATE CARE FOR THE ELDERLY? (A Historical Note)

"Some years after the War of Independence, the U.S. Congress passed a pension plan for all veterans of that war. All veterans desiring a pension were to apply at designated places, submit evidence of their military status, and dictate to a court clerk their memories of the war. Those brief memoirs give us sometimes vivid glimpses of George Washington, Putnam, and other leaders of that era. The stories, however, come as a shock to any Christian reader. Were there no Christians in the Continental Army? Almost uniformly the veterans showed no interest in the faith in their mature years."

"The answer to that question is a very simply one. No Christian veteran applied for a federal pension, and the churches were united in their opposition to any such application. They believed that Christian participation in a State or federal pension plan was morally wrong. They based their stand on many texts in scripture, from the Old Testament and the New, and they saw their position as summed up and required by 1 Timothy 5:8, "But if any provide not for his own, and specially for those of his own house, he has denied the faith and is worse than an infidel." From the days of the early church until this century, and definitely through the first half of the last, Christians saw this as a binding duty and law" -Rousas John Rushdoony, "The Trouble With Social Security," **Chalcedon Position Paper, No. 25**, Chalcedon, P.O. Box 158, Vallecito, CA 95251.

#### STATE DESTROYS SOCIAL VALUE OF CHILDREN

"Social security has contributed to the breakdown of the family by severing the bonds of economic security and destroying the social value of children. In 1957, over 52 percent of the elderly received aid from children. In 1981, only 4 percent of offspring aided their parents" Dr. Allan C. Carlson, Rockford Institute, via **National Program Letter**: American Citizenship Center, December, 1986, p. 4.



## NOTE #6:

### THE WAR ON POVERTY HAS FAILED

The war on poverty has (1) “actually halted in its tracks the ongoing improvement in the lot of America’s poor,” (2) “actually contributed to the disintegration of poor families,” (3) “actually provided incentives to avoid work,” (4) “actually contributed to the already enormous problem of government waste,” (5) “actually reduced the opportunities of the poor in the open marketplace,” and (6) “actually contributed to the demise of American industry.” “The war on poverty had become, in fact, a war on the poor. Welfare had become a trap, victimizing its supposed beneficiaries” -George Grant, **Bringing In The Sheaves: Transforming Poverty Into Productivity**, (Atlanta: American Vision Press, 1985), pp. 45-47.

### HOW TO HELP THE POOR

“If the government were to reduce the level of taxation, remove industrial restraints, eliminate wage controls, and abolish subsidies, tariffs, and other constraints on free enterprise, the poor would be helped in a way that AFDC, Social Security, and Unemployment could never match. Jobs would be created, investment would be stimulated, productivity would soar, and technology would advance” - George Grant, **Bringing In The Sheaves: Transforming Poverty Into Productivity**, (Atlanta: American Vision Press. 1985), p. 51.

## NOTE #7:

### DEFINITION OF THE “FAMILY”

#### The traditional or Christian definition:

“family, in its narrowest sense, (is a) group consisting of parents and their children. This is the nuclear, or conjugal, family, which has been found in most societies, either as the sole existing form or as the basic unit in a broader system” - **The New Columbia Encyclopedia**, 1975.

#### The current or humanistic definition:

“a group of individuals living under one head (household)... the basic unit in society having as its nucleus two or more adults living together and cooperating in the care and rearing of their own or adopted children” - **Webster’s New Collegiate Dictionary**, 1981.

## NOTE #8:

### THE SUPERIORITY OF THE TRADITIONAL FAMILY

“There is no engine of progress, security, and social advancement as powerful as the family, particularly the bourgeois family whose customs and ethics defined Western civilization during the two centuries before the Great Unraveling of recent decades. There is no instrument of economic growth, savings and investment, job creation and job training as effective as the middle-class family. There is no cultural institution as ennobling as family life. There is no better way to rear the young, protect the weak, or attend the elderly. None” - William J. Gribbin, “Washington Abandons The Family,” **National Review**, New York: July 18, 1986, p. 33.

### IMPORTANCE OF THE FAMILY

“The Bible teaches us that the family is the primary agent of stability in a society. It is the family that is charged with the responsibility of infusing children with the principles of God’s Law (Deuteronomy 6:6-7). It is the family that is charged with the responsibility of upbraiding, restraining, and rebuking behavior (Proverbs 23:13-14). It is the family that is charged with the responsibility of being culture’s basic building block (Genesis 9: 1-7). It is the family that is charged with the responsibility of balancing liberty with justice, freedom with responsibility, and license with restriction (Deuteronomy 11:18-21). It is the family that is charged with the responsibility of relieving want and destitution within their own ranks (1 Timothy 5:8). Thus, when the family fails, the entire social order is jeopardized. When family worship, family discipleship, family solidarity, and family responsibility are surrendered to the expediency of the moment, freedom is surrendered as well. Tyranny is the direct result of the failure of families” - George Grant, **Bringing In The Sheaves: Transforming Poverty Into Productivity**. (Atlanta: American Vision Press, 1985), p. 114.

## **CLASS NUMBER 2**

### **CHRISTIANITY VERSUS HUMANISM**

#### **INTRODUCTION:**

- A. We're in midst of a religious war. At stake are moral, social, educational, economic and cultural issues, including the survival of Christian homes.
- B. Humanism controls most segments of society - civil governments at all levels, major professions such as law, medicine, media, education. Only conservative, evangelical, fundamental churches are currently not dominated by humanism.
- C. To win the war against humanism, Christians must understand beliefs and consequences of both religious perspectives.

#### **I. CONTRASTING BELIEFS BETWEEN CHRISTIANS AND HUMANISTS.**

- A. God.
  - 1. Christians believe God is creator, provider, lawgiver, savior, lord, judge, etc.
  - 2. Humanists believe there is no God, or if there is, God is not relevant.
- B. Origins and processes.
  - 1. Christians believe God created and sustains all things according to their natures.
  - 2. Humanists believe that the universe is self-existing and that all things evolve in an upward progression.
- C. Nature of man.
  - 1. Christians believe that man is physical and spiritual, dependent upon God for purpose and guidance, and a sinner needing salvation.
  - 2. Humanists believe that man is only physical, self-sufficient, and basically good.

D.     Morals and values.

1.     Christians believe that morals and values are absolute, constant, and fixed by God in scripture.
2.     Humanists believe that morals and values are relative, situational, and autonomous.

E.     Judgment.

1.     Christians believe that God judges all things and decides eternal destiny of each person either to heaven or to hell.
2.     Humanists believe that man judges all things.

**II.     SUBSEQUENT EFFECTS UPON SOCIETY OF THESE BELIEFS.**

A.     Behavioral standards.

1.     Christian belief in a single behavioral standard, derived from God through scripture, produces conformity in society.
2.     Humanist belief in pluralistic behavioral standards, derived from human experience, produces permissiveness in society.

B.     Human life.

1.     Christian belief that man is both physical and spiritual means that human life is valued for both physical and spiritual natures. Therefore abortion, euthanasia, infanticide, suicide, etc. are prohibited. Christian belief produces unselfishness and responsibility in society.
2.     Humanist belief that man is only physical means that human life is valued only for its physical desirability and productivity. Therefore abortion, infanticide, euthanasia, suicide, etc. are permissible. Humanist belief produces selfishness and irresponsibility in society.

C.     Sexual conduct.

1.     Christian belief in absolute and constant ethical values produces sexual restraints and responsibilities, strong families and social stability. Christian belief requires that the family be the basic unit of society.

2. Humanist belief in relative, autonomous and situational ethical values produces unrestrained sexual license, divorce, family deterioration and social instability. Humanist belief makes the individual be the basic unit of society.
- D. Civil governments.
1. Christian belief that all men are sinners means that sinful man (or groups of men) should have no power to be evil in ruling over other men. Therefore civil governments must have checks and balances against evil, be limited in power, and be accountable to all citizens. Christian belief produces strong local governments, keeps federal government small, and tends toward strong patriotism and nationalism.
  2. Humanist belief that all men are basically good means that the best and wisest of men, (an elite group), should have power to rule as they think good over all other men. Therefore civil governments need not be checked, may be unlimited in power, and need not be accountable to all citizens. Humanist belief produces weak local governments, makes a strong centralized and bureaucratic federal government, and tends toward the development of a strong one-world global civil government.

### **III. WHY CHRISTIANS HAVE BEEN LOSING TO HUMANISTS.**

- A. Christians have generally been unaware of humanist values, and have therefore not resisted them. Now that awareness is coming, many professed Christians mistakenly think they can do nothing to combat humanism, or that they do not want to put forth the effort.
- B. Christians, being generally unaware of humanism, have primarily talked their beliefs, and generally withdrawn from governing process whereby Christian values are continually implemented through law, whereas humanists, without much talk, have, by political activism, implemented their beliefs into laws which are now being imposed upon Christians.
- C. Christians have generally been unaware of humanists use of compulsory public schools to teach humanistic values and thus by-pass Christian parental values.
- D. Professed Christians often accommodate themselves to humanist beliefs e.g. "theistic" evolution, inaccuracy of scripture, believing man is basically good, relying on human alliances, thinking moral values relative, etc.

## **CONCLUSION:**

- A. If Christians are victorious, then Christians must first understand the conflict, remove humanism from themselves, and join in battle.
- B. God will be victorious. Psalms 2:1-5.
- C. The question is whether you and I will contribute to the victory. Remember “If you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father’s house will perish. Yet who knows whether you have come to the kingdom for such a time as this?” Esther 4:14! NKJV.

**CLASS NUMBER 3**  
**HOW TO UNDERSTAND HUMANISM**

**INTRODUCTION:**

- A. Although “humanism” has been around since the Renaissance, most people do not understand the term.
- B. Let’s look at “humanism” in seven ways to understand it.

**I. CLARIFICATION OF TERMS.**

- A. Words often change meanings, have dual meanings and may bring confusion.
- B. These words have changed meanings from Renaissance to present:
  - 1. Humanist.
    - a. Then meant a scholar who studied humane literature.
    - b. Now means a believer in non-Christian ideals, values and concepts.
  - 2. Humane.
    - a. Then referred to non-Biblical literature.
    - b. Now may mean being kind, tender and merciful toward others.
  - 3. Humanities.
    - a. Then meant the study of ancient literature, usually studied in its original language.
    - b. Now means the study of ancient Graco-Roman non-Christian and Renaissance literature, usually studied in translated form, plus study of music, art, etc.
  - 4. Humanitarian.
    - a. During age of “Enlightenment” referred to a believer in the humanity but not the deity of Jesus.

- b. Now refers to a benevolent person who gives to worthy purposes and organizations who help others by doing good.
- 5. Humanism.
  - a. Then meant a veneration for all ancient literature.
  - b. Now means a system of beliefs about humanity which excludes God from reality and makes man the judge of all things.
- C. Be sure your associates understand how you use these words.

## II. PHILOSOPHICAL DEFINITIONS OF HUMANISM.

- A. No single current definition dominates informed understanding of humanism. Typical definitions are given by Tim LaHaye, John Eidsmoe, Frances Schaeffer, James Hitchcock and others.<sup>1</sup>
- B. The best known definition is of Protagoras (c. 485-415 B.C.). "Man is the measure of all things, of things that are, that they are; and of things that are not, that they are not."<sup>2</sup>
- C. Humanism sounds positive, implying for man. However, to Christians, humanism is really negative, being against God. As American Humanist Association indicates, "Humanism is a polite term for atheism."

## III. HUMANISM IS A METHOD FOR MAKING DECISIONS.

- A. "...a method for explanation and discovery of rational principles." (**A Secular Humanist Declaration, 5.**)<sup>3</sup> It is a method which leaves out God.
- B. Illustrated: three paragraphs from magazine regarding decision making, implying every one is his own sovereign authority.<sup>4</sup>
- C. This method assumes, (contrary to Jeremiah 23:10; Proverbs 14:12; 16:25), that man can guide himself.
- D. This method is documented by humanist writings (**Humanist Manifesto II**, Third, Fifth, and Sixth articles; and **A Secular Humanist Declaration, 4.**)<sup>5</sup>



#### IV. HUMANISM IS A FORM OF SELF WORSHIP.

- A. It causes people to focus on themselves. Examples are Eve (Genesis 3:5-6; builders of Tower of Babel (Genesis 11:4-7); City of Tyre (Ezekiel 28:2).
- B. Toynbee concluded that self-worship was the paramount religion of mankind (Arnold Toynbee, **Reconsiderations**, Vol. 12 of **A Study of History** [New York: Oxford Univ. Press, 1961], p. 488).
- C. Religion of Humanity established in 19th century by August Comte.<sup>6</sup>
- D. In the 1860's the formal Religion of Humanity melted into the ongoing informal religion of "humanism," and has continued to grow.
- E. Implications of humanism is that man is omnipotent, omniscient, sovereign, the only savior, lawgiver, etc. While these titles are not applied to mankind in humanism, they are presumed.
- F. Self-worship is evident not only in use of language, e.g. self-esteem, self-actualization, self-integration, self-determination, etc., but also in symptomatic lifestyles of hedonism, gambling, drug abuse, divorce, abortion, etc. (Yet, Jesus taught self-denial, Mark 8:34-38; Matthew 16:24-28; Luke 9:23-27).

#### V. MAJOR PHILOSOPHICAL CONCEPTS OF HUMANISM.

- A. God does not exist; or if he does, he is not relevant to man.
- B. Nature is self-existing, all there is, evolving in upward progression.
- C. Man is a physical and a moral being.
  - 1. Knowledge about man can come only from nature. Humanists reject any presumed knowledge about man derived from God through scripture.
  - 2. Belief that man is only a physical being means humanists reject concepts such as sin, salvation, existence after death.
  - 3. Humanist belief that man is a moral being is not the same as Christian belief in morality. Humanists mean that...
    - a. Man is basically good.

- b. A man's moral decisions are based on his own beliefs.
  - c. Man is morally good when he does what he thinks is right.
- 4. The "Principle of Moral Equality" is especially significant.<sup>7</sup>
  - a. It means that all people are morally equal, and there should be no discrimination based on age, sex, religion, race, color, national origin, etc. (**Humanist Manifesto II**, Eleventh)
  - b. Regarding sex, the principle of moral equality means:
    - 1) No differences in sexual roles between men and women.
    - 2) No differences in authority between men and women.
  - c. Regarding economics, the principle of moral equality means capitalism must be replaced by socialism.
    - 1) Governments must provide economically for the poor.
    - 2) Developed nations must give to underdeveloped nations.
    - 3) Nationalism must give way to one-world federal government.
    - 4) Equitable taxation on world-wide basis must be implemented.

## VI. MODIFIERS OF HUMANISM.

- A. "Christian" humanism is contradictory. Expression once meant...
  - 1. Scholars of "Christian" world view, generally Catholics, who studied ancient human literature.
  - 2. Christian apologists who believed in man's dignity, eternal worth, creation in God's image, immortality, etc. Unfortunately, these often compromised with naturalism.
  - 3. "Christian" humanism is impossible, with contradictory terms.<sup>8</sup>

- B. “Religious” humanism was a designation used by humanist to their advantage when religion had more influence than it now has. Since a religious claim is now disadvantageous to humanist, they now generally deny that humanism is religious. However...
1. Humanism is a religion. It claims to be a religion.
    - a. Books were authored claiming humanism to be a religion.<sup>9</sup>
    - b. Eight of fifteen articles in **Humanist Manifesto I** explicitly indicate humanism is religious. Moreover, the preface indicates the need for establishment of religion of humanism, and first sentence of conclusion declares “So stand the theses of religious humanism.”
  2. Humanism acts like a religion. It has creedal statements, requires faith assumptions, and attempts to answer basic religious concerns.
  3. Humanism has been legally declared to be a religion by U.S. Supreme Court.<sup>10</sup>
- C. “Secular” is now preferred by humanists as modifier of humanism.
1. “Secular,” from Latin word saeculum, means “time,” or “age,” i.e., pertaining to this world, temporal, worldly.
  2. Things commonly presumed to be secular include politics, arts, entertainment, careers, economics, commerce, industry, law, foreign affairs, environmental issues, etc.
  3. Things commonly presumed to be religious include concerns about God, church, worship, personal salvation, things heavenly and eternal.
  4. This categorical distinction is false because Bible makes no categorical distinction between “secular” and “religious.”
  5. To speak of a thing as “non-religious” is to use “the language of Ashdod,” i.e. it is contrary to proper use of Biblical language. (See Nehemiah 13:24).
  6. “Whatever you do in word or deed, do all in the name of the Lord Jesus” (Colossians 3:17). Everything deals with religion!

- D. Modifiers of humanism are used by humanists to gain acceptance. Humanism is the same whether the modifier is Christian, Religious, or Secular!

## **VII. HUMANISM IS INDEED THE MAJOR MODERN ENEMY OF CHRISTIANITY.**

- A. Whereas Christians have generally been unaware of existence of religion of humanism, it now appears to have greater influence in Western world than does Christianity.
  - 1. Humanism has turned the Christian world upside down - a reversal of Acts 17:6. It dominates every sphere of life.
  - 2. William Stanmeyer's assessment of influence of humanism.<sup>11</sup>
- B. Current strength of humanism is now a serious challenge to Christians.

## **CONCLUSION:**

- A. An understanding of humanism is essential to combating it. However, by itself, an understanding is insufficient.
- B. Christians are needed to "stand in the gap" (See Ezekiel 22:30) to stop humanism from taking over our world.

## EXTRA NOTES - CLASS NUMBER 3

### HOW TO UNDERSTAND HUMANISM

#### NOTE #1:

##### TYPICAL DEFINITIONS OF HUMANISM

Humanism is “man’s attempt to solve his problems independently of God” Tim LaHaye, **The Battle For The Mind**, p. 26.

Humanism is “a preoccupation with man as the supreme value in the universe and the sole solver of the problems of the universe” - John Eidsmoe, **The Christian Legal Advisor**, p. 180.

“Humanism is placing of Man at the center of all things and making him the measure of all things.” It “means Man beginning from himself, with no knowledge except what he himself can discover and no standards outside himself” Francis A. Schaeffer, **The Christian Manifesto**, pp. 23-24.

#### NOTE #2:

##### MOST COMMON DEFINITION

“Man is the measure of all things, of things that are, that they are, and of things that are not, that they are not” **Protogoras** (c. 485-415 B.C.)

#### NOTE #3:

##### HUMANISM IS A METHOD FOR MAKING DECISIONS

“Secular humanism is not so much a specific morality as it is a method for the explanation and discovery of rational principles” Paul Kurtz, **A Secular Humanist Declaration**, 5.

#### NOTE #4:

##### First Paragraph

“Decisions are an essential part of living. You have to make decisions every day of your life, from deciding what to wear to school to deciding what type of work you want

to do for the rest of your life. You even have to decide whether or not you want to have a sexual relationship. This is what the decisions section is about.”

### **Second Paragraph**

“We’ve asked a doctor, a minister, two parents, and three teenagers to tell us how they feel about sex. These are their opinions and not necessarily yours. We only hope that when you read their letters, you will be able to understand why they made the kind of decisions that they did. This will hopefully help you find the why’s behind your decisions.”

### **Third Paragraph**

“The decision of whether or not to have sex is not a one-time thing. Each time that you do or do not have sex, when the opportunity arises, a choice is made. It takes careful thought. Think about your feelings, important people’s opinions that you value, your religious beliefs, and any other things that influence how you think, feel, or behave. You are the only person who knows what is right for you. The final decision is yours.”

#### **NOTE #5:**

### **HUMANISTS BELIEVE MAN JUDGES EVERYTHING**

“...moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human needs and interests” **Humanist Manifesto II**, Third.

“...secular humanism places trust in human intelligence rather than in divine guidance” **A Secular Humanist Declaration**, Conclusion.

#### **NOTE #6:**

### **THE RELIGION OF HUMANITY**

“This religion had a catechism, sacraments, a sacred calendar, a priesthood, prayers, and something imitative of the Trinity. It also had a social system of which Comte was the chief planner. The Religion of Humanity, as a visible institution, for a time had great vitality. Comteans formed positivist societies for the worship of great people, and their churches spread even to South Africa” Herbert Schlossberg, **Idols For Destruction: Christian Faith and Its Confrontation With American Society**, (Nashville: Thomas Nelson Publishers 1983), p. 41.

**NOTE #7:**

**THE PRINCIPLE OF MORAL EQUALITY**

*"The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. ...This means equality of opportunity and recognition of talent and merit. 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."*

*"We are critical of sexism or sexual chauvinism - male or female. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination"* **Humanist Manifesto II**, Eleventh.

**NOTE #8:**

**"CHRISTIAN" HUMANISM IS IMPOSSIBLE**

"Humanism cannot in any fair sense of the word apply to one who still believes in God as the source and the 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" - Paul Kurtz, cited by James Hitchcock, **What is Secular Humanism? Why Humanism Became Secular and How it is Changing Our World**, (Ann Arbor, MI: Servant Books, 1982).

**NOTE #9:**

"As early as 1872, Octavius B. Frothingham wrote **Religion of Humanity** in which he used the doctrine of evolution to establish a humanistic, naturalistic concept of religious and ethical values" John Eidsmoe, **The Christian Legal Advisor**. (Milford, MI: Mott Media, 1984), Chapter 12, "Humanism as an Establishment of Religion," pp. 179-199.

"The purpose of this book is to set forth...the main outline of principal points of the new religion called humanism" Charles F. Potter, **Humanism: A New Religion**. (New York: Simon and Schuster, 1930). First statement in the Preface.

## NOTE #10:

### HUMANISM IS A RELIGION - LEGALLY

“Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others...” (**Torcasco Vs. Watkins**, 367 U.S. 488 (1961) n. 11).

“...secular or humanistic religions enjoy the same liberty under the first amendment as do theistic religions. It should follow then that naturalistic or secular religions are religions also for the purpose of the establishment clause and that it is inappropriate for government to establish non-theistic ideologies as it is to establish theistic ideologies” (**Zorach Vs. Clauson**, 343 U.S. 306, 314 (1952) Kauper supra note 50, at 21)

## NOTE #11:

### HUMANISM: THE MAJOR MODERN ENEMY OF CHRISTIANITY

“...in the watershed generation since World War II, secular humanism took an aggressive, intolerant, even imperialistic stance. Through variegated cultural and legal changes, secular humanists have modified the public order so that it no longer reinforces Christian values or supports private religious efforts to transmit traditional standards, norms, and values to one’s children. Society’s public policies and laws are no longer a simple extension of the basic commitments and priorities of the Christian individuals who make up that society.”

“In field after field of human endeavor, an extraordinary transformation has taken place, as if a butterfly has reversed the process of metamorphosis and changed from a beautiful winged flutterer back to an ugly, crawling caterpillar. A society not long ago Christian is now pagan, and the change took place right before our very eyes!

“At the risk of some oversimplification, one could summarize the metamorphosis this way: three decades ago, the secular humanists voice was scarcely heard in public policy; two decades ago, it was one among a few; one decade ago, it became the loudest and most influential; in the decade to come, it will seek to silence all other voices. As they seek to gain control of public policy the secular humanists will attack enclaves of Christian communal life, such as schools, hospitals, and other charitable organizations transfused with religious commitment. Their goal will be to reduce Christian influence on public morality to the most token and accidental sort.”

“...an ominous pattern is developing: a multifaceted campaign is mounting to remove Christian influence from society entirely - from its schools, its medical practice, its social service institutions, its laws” William A. Stanmeyer. **Clear and Present Danger:**



**Church and State in Post-Christian America.** (Ann Arbor: Servant Books, 1983), pp. 4-5,7.

### **CHART**

Humanism is often confusing to people because the primary meanings of many of its basic words have changed. Many of these words may now be used with dual meanings. However, their primary meanings are generally consistent with when they are used. Modern humanism frequently promotes its acceptancy by utilizing misunderstandings created by dual meanings of words. A proper understanding of humanism requires a knowledge of how a particular word is used within its context.

See chart on next page.

CHANGES IN PRIMARY MEANINGS OF WORDS		
Words	From Renaissance Era	To Modern Times
Humanist	A scholar who studied humane literature	A believer in non-Christian ideals, values, and concepts
Humane	Non-biblical literature	Kind, tender, merciful treatment toward others
Humanities	Ancient literature, usually studied in its original language	Ancient Graco-Roman non-Christian and Renaissance literature usually studied in translated form, plus music and art, etc.
Humanitarianism	During age of Enlightenment, a believer in the humanity, but not the deity, of Jesus	A benevolent and philanthropical person who gives to worthy purposes and organizations, who helps others by doing good
Humanism	A veneration for ancient literature	A system of beliefs about humanity which excludes God from reality and makes man the judge of all things

**CLASS NUMBER 4**  
**MODERN ENEMIES OF CHRISTIAN HOMES**

**INTRODUCTION:**

- A. As American General Patton needed to know all he could about German General Rommel before he could be defeated in North Africa in World War II, so also we Christians need to know enemies of Christ before we can expect to defeat them.
- B. Classifying the enemies of Christian homes in society can be likened to that of classifying physical conditions in the human body.
  - 1. Just as the body shows symptoms of disease, has systems of operation, and underlying causes of illnesses, so also our society has symptoms of social diseases, systems of operation, and underlying causes of social problems.
    - a. Symptoms such as abortion, divorce, drug abuse, pornography, etc., likened to measles, mumps, rashes, etc in the physical body, although evident and must be eliminated, are not in themselves major enemies.
    - b. Systems of operation such as civil governments, major professions, media, etc, likened to circulatory system, nervous system, respiratory system, etc. in physical body, although legitimate in themselves, are but channels through which major enemies operate.
    - c. Underlying causes of social problems, likened to viruses or poisons in physical body, are false philosophies which work against a healthy social order. These are major enemies.
  - 2. All these false philosophies are allied with and supportive of humanism. Moreover, they may be categorized under the umbrella term of humanism. They include secularism, naturalism, materialism, statism, feminism, and hedonism.
- C. This brief presentation of these false philosophies is only introductory. Each of these false philosophies would require a separate presentation, if adequately discussed.

## **I. SECULARISM.**

- A. A simple definition - Secularism is the belief that human life may be lived separate from religion. This is a comparatively recent concept in world history, originating in 16th century.<sup>1</sup>
- B. Secularism is altogether humanistic.<sup>2</sup>
  - 1. It is based on belief that man can govern himself through reason, critical intelligence and scientific knowledge.
  - 2. It excludes the spiritual and eternal from human life.
- C. Secularization is the process of separating various segments of life into a presumed non-religious category.
  - 1. Thus, industry, sports, environment, foreign affairs, economics, medicine, etc. are all generally considered non-religious, while church, God, Bible, worship, personal salvation, etc. are all considered religious.
  - 2. This categorization is NOT Biblically permissible, however. Bible makes contrasts between temporal and eternal, fleshly and spiritual, holy and profane, etc., but NEVER between secular and religious. All things are religious (Colossians 3:17).
- D. Major avenues through which America has been secularized have been mass media, public education, and judicial activism. If process continues at its present rate of increase, violent Christian persecution is not far away.

## **II. NATURALISM.**

- A. A simple definition - Naturalism is the belief that nature is all there is. This ascribes attributes of deity to nature.
  - 1. Since wisdom is demonstrated in nature by design, beauty, and order then nature must be all wise (Omniscient).
  - 2. Since power is demonstrated in nature through things like storms, raging rivers, growing things, then nature must be all powerful (Omnipotent).
  - 3. Since nature is all there is it cannot have been caused by other than itself, therefore nature must be eternal.

- B. Naturalism is fundamental to humanism.<sup>3</sup> Publication of **Origin of Species** (1859) by Charles Darwin supposedly gave scientific credence to humanism.
1. If evolution is key to knowledge regarding origins of living things, then it must also be key to knowledge regarding origins and processes of all other things.
  2. Thus, there is no supernatural being (God), nor is there any supernatural revelation (as claimed for Bible). Man can know only what he can learn from nature by natural processes. Man therefore has no guidance beyond his natural understandings.<sup>4</sup>
- C. Naturalism destroys Christian homes by insisting that ...
1. All things originated by evolution, not creation.
  2. Guidance comes from man, not God.
  3. Believers in God, creation, Bible, etc. are unrealistic, or perhaps even mentally ill.
- D. Yet, there are flaws within naturalism.
1. Naturalism does not allow for the moral category. Yet, all men are moral. Therefore, nature is not all there is!
  2. Naturalism is not scientifically verifiable. Therefore, by its own criteria, it cannot be known to be true.
  3. Naturalism presupposes upward progression, yet second law of thermodynamics demonstrates that all things deteriorate downward.
  4. Naturalism, (like humanism generally) is only a system of faith. It has no historical, natural, nor supernatural evidence to verify it. Christianity is verifiable both historically and supernaturally. Moreover, Christianity is consistent with natural evidence.

### III. MATERIALISM.

- A. A simple definition - Materialism is the belief that matter is all there is. Since all matter is in nature, then materialism is an extension of naturalism.
1. Strictly speaking, materialism demands no distinction be allowed between matter and mind, or body and spirit, etc.<sup>5</sup>

2. Practically speaking, materialism is a way of life wherein people act like there are no distinctions between body and soul, although they may claim to believe them distinctive. Biblical examples: Rich Young Ruler (Matthew 19:16-22), and Rich Fool (Luke 12:12-21).
- B. Materialism is basic to humanism, since humanism denies the soul or spirit of man.
- C. Materialism measures successful well-being and “quality of life” by physical and economic possessions. Economic redistribution of individual wealth in the State is therefore essential.<sup>6</sup>
- D. Materialism is harmful to Christian homes because it emphasizes...
  1. Trust in material possessions rather than faith in God.
  2. The physical rather than the spiritual aspects of life.

#### **IV. STATISM.**

- A. A simple definition - Statism is the belief that the state (i.e. civil government) is the highest and final authority for human conduct.<sup>7</sup>
- B. Assumptions of statism:
  1. That “the State is a creation of nature” (Aristotle). Thus, statism, like materialism, is an extension of naturalism.
  2. That man is basically good, self-governing, and, by nature, “a political animal” (Aristotle), made by the State.
  3. That law originates with man, evolves, and is relative.
  4. That religion must be separated from the State, but that is impossible!<sup>8</sup>
- C. Implications from assumptions for Man.
  1. Man’s highest accountability is to the State, not to God.
  2. Man must be understood in terms of the State, since man is presumed to be made by the state, not in image of God.
  3. Man has no source of appeal beyond the laws of the State.
  4. Man has no source of ethics apart from that declared by State.

D. Implications for State: State is SOVEREIGN.<sup>9</sup> That is...

1. The State is all powerful, (but all power belongs to God, which is now evident through Christ, Matthew 28:18-20). State often uses language of power, making people trust the state, not God, for solutions to all social problems.
2. The State is the savior of all men, (but God is our savior (1 Timothy 4:10; Titus 1:3; 3:4, through Christ, Titus 1:4, 2:13, 3:6) not only eternally, but also in this present age. To the State, salvation does not mean freedom from sin (as it generally does to Christians) but rather from discrimination - based on sex, race, national origins, religion, age, economic conditions, educational opportunities, etc.
3. The State is father of its people, i.e. the State performs roles of a father as Provider and Teacher, (but God is our Father (Matthew 6:9; 23:9), our Provider (Matthew 5:45, 6:11; John 3:27; Acts 14:17; James 1:17), and our Teacher (Isaiah 54:13; Micah 4:2; John 6:45; 1 Thessalonians 4:9; Hebrews 8: 10; 10:16).

E. Biblical perspective regarding authority (i.e. power) of the State.

1. Responsibility of people to the State:
  - a. Submit to civil authorities (Romans 13:1-7; 1 Peter 2: 13-17).
  - b. Give honor to rulers (1 Peter 2:17).
  - c. Pray for rulers (1 Timothy 2:1).
  - d. Pay taxes (Luke 20:22-25; Romans 13:6-7).
2. Responsibilities of state to the people:
  - a. Punish evil doers (Romans 13:4; 1 Peter 2:14).
  - b. Praise the righteous (1 Peter 2:14).
  - c. Maintain peace and order (implied by 1 Timothy 2:1).
  - d. Summary: To administer JUSTICE, according to Biblical standards. When State is limited to these functions, people have LIBERTY! All actions of government beyond what is Biblically authorized deny freedom and enslave people.

- F. Through Statism, humanism now controls national policies and procedures. Statism is especially pertinent to humanism in areas of education, welfare, and economics.
- G. Statism is harmful to Christian homes because it:
  - 1. Separates Christian religion from State functions,
  - 2. Demands loyalty and submission to State rather than allowing loyalty and submission to God,
  - 3. Usurps family wealth through excessive taxation to administer education, welfare, and other Biblically unauthorized programs,
  - 4. Permits abortion, divorce, sexual permissiveness, and other anti-family practices, contrary to enforcement of justice and administration of righteousness.

## V. FEMINISM.

- A. A simple definition - Feminism is the belief that between men and women there should be no distinctions regarding authority or sexual roles in society. That is, men and women should have equal authority and be interchangeable in their sexual roles.
- B. Objectives of Feminism which are harmonious with Humanism.
  - 1. To make individuals, not families, basic units in society.
  - 2. To destroy the institution of marriage.<sup>10</sup>
  - 3. To make children the responsibilities of society, not of parents.<sup>11</sup>
  - 4. To establish a socialistic society.
  - 5. To restructure churches and civil governments.
- C. Biblical teachings and Social Science findings regarding feminism.
  - 1. Biblically -
    - a. There is **NO** inequality between men and women regarding their personal worth. They are equally created (Genesis 1:17), are equally worthy of eternal salvation (Galatians 3:28), and equally "heirs together of the grace of life" (1 Peter 3:7).



- b. There **IS** inequality between men and women regarding ...
  - 1) Their authority (Genesis 3:16; 1 Corinthians 11:3; Ephesians 5:23; 1 Timothy 2:10-12).
  - 2) Their sexual roles (Genesis 2:15,18; 3:16,19; Ephesians 6:4; 1 Timothy 5:8,14).

2. Social Science findings:

- a. No evidence that a matriarchy has ever existed or that one is emerging today.<sup>12</sup>
- b. Every known society in human history requires that men be providers for women and children.<sup>13</sup>
- c. Therefore, Feminism is contrary to both Biblical teachings and also to social science findings.

D. Christian Response to Feminism.

- 1. Instructional - Teach that family is basic social unit, that marriage is sanctified by God, that divorce must be severely restricted, that fathers are responsible as teachers and providers of their families, that wives are to be helpers of their husbands, keepers at home, that parents have final authority in child care, nurturing, educating, and disciplining children.
- 2. Legislative - Work to repeal all anti-family laws now existing, such as abortion, divorce, etc.; to repeal all laws now destroying parental authority for care of their own children; to strengthen laws requiring families to support their own family members.

## VI. HEDONISM.

- A. A simple definition - Hedonism is the belief that whatever in life gives the most pleasure is the greatest good to be sought.

This implies that ...

- 1. Each person should seek personal pleasure for selfish reasons, not that which is best for society as a whole.
- 2. Responsibilities towards others is secondary to fulfillment of personal pleasures.

- B. Clarification: Pleasure in and of itself is not wrong.

It is...

1. A part of God's creation which he pronounced very good (Genesis 1:31, see also Ecclesiastes 2:24). However, pleasure should...
2. Not have priority over better pursuits e.g., the word of God (Luke 8:14), worshiping God (Romans 1:25), serving God and fellow man (Romans 12:11; Hebrews 5:14; Galatians 5:13; 6:2) etc. Many who otherwise are decent God-fearing people are hedonistic because their pursuits are based on pleasure rather than service to God or fellow man.

C. We now have the most hedonistic society in world history.<sup>14</sup>

1. Hedonism requires affluence in both time and money. We have both in comparative abundance.
2. Current lifestyles indicate excessive quest for pleasure not only through sexual permissiveness, (fornication, homosexuality, pornography), through drug usage, gambling, and other immoral practices, but also in pursuit of pleasures not immoral in themselves, but which, Biblically speaking, should not receive the high priorities that they are now given.

D. Hedonism is humanistic in that it assumes ...

1. Man is considered to be only physical and temporal: hence, only life in the flesh is considered.
2. Man alone is considered the measure of all things, of what is pleasurable and morally good.
3. Morals are considered to be derived from human experiences, and that therefore no restrictions should be placed upon behavior between consenting adults.
4. Personal happiness is the major goal or objective in life.

E. Hedonism harms Christian families by ...

1. Prompting individual family members to seek their own selfish objectives rather than what is good for the whole family.
2. Producing a sense of emptiness and unfulfillment which comes through pursuit of only pleasure, rather than joy which comes through service.

## **CONCLUSION:**

- A. If Christians do not make appropriate responses to these humanistic philosophies, then they will not be opposed, and Christians must live with consequences of these false philosophies.
- B. Christians must therefore rid themselves of apathy and indifference to these false beliefs, and join together to oppose them throughout our society.



## EXTRA NOTES - CLASS NUMBER 4

### MODERN ENEMIES OF CHRISTIAN HOMES

#### NOTE #1:

#### THE PROCESS OF SECULARIZATION

The practice of secularization originated with the advance of industrialization and modern technology and was aided considerably by influences from the Enlightenment. "The term "secularization" originally designated the removal of land from ecclesiastical control in sixteenth-century Germany" C. Leonard Allen, Richard T. Hughes, Michael R. Weed. **The Worldly Church: A Call for Biblical Renewal**. (Abilene, TX: ACU Press, 1988, p. 21, n. 1, citing Peter Berger, "Secularity, West and East," **This World**, (Winter, 1983): 49-62.

#### NOTE #2:

#### THE BASIS OF SECULARISM

"Autonomy is the basis of what has come to be called secularism. Autonomy asserts the essential non-religiousness of all structures of life. The age or the world is to be understood completely on its own basis. Man and the world are the measure of all things. Nothing unconditional is encountered through culture or through human reason. If religion emerges, it is only the glorification of one of the facets of this life - of reason, of the vitalities, of aesthetics, or of the state. Thus, secularism centers on the world and seeks to make life meaningful completely apart from God, from the source of life, or from anything unconditional" Jerald C. Brauer. "Secularism," **A Handbook of Christian Theology: Definition Essays on Concepts and Movements of Thought in Contemporary Protestantism**, ed. by Marvin Halverson and Arthur A. Cohen, (Cleveland: The World Publishing Company. 1958) p. 340.

#### NOTE #3:

#### NATURALISM IS FUNDAMENTAL TO HUMANISM

"Religious humanists regard the universe as self-existing and not created" (**Humanist Manifesto I**, First).

"Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism" (**Humanist Manifesto II**, Preface).

"Any account of nature should pass the test of scientific evidence" ... "Nature may indeed be broader and deeper than we know; any new discoveries, however, will but enlarge our knowledge of the natural" (**Humanist Manifesto II**, First).

“Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability” (**Humanist Manifesto I**, Eleventh).

**NOTE #4:**

**NATURALISM DENIES THE SUPERNATURAL**

“We find insufficient evidence for belief in the existence of a supernatural; ... as non-theists, we begin with humans, not God, nature, not deity” (**Humanist Manifesto II**, First).

**NOTE #5:**

**MATERIALISTS ALLOW NO DISTINCTION BETWEEN BODY AND SOUL**

“Science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context” (**Humanist Manifesto II**, Second).

“Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected” (**Humanist Manifesto I**, Third).

“Modern science discredits such historic concepts as the “ghosts in the machine” and the “separable soul.” Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body” (**Humanist Manifesto II**, Second).

“We have found no convincing evidence that there is a separable “soul” or that it ... survives death” (**A Secular Humanist Document**, 6).

**NOTE #6:**

**MATERIALISTIC STANDARDS**

“Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism” (**Humanist Manifesto II**, Third).

“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.

Hence the door is open to alternative economic systems” (**Humanist Manifesto II**, Tenth).

“Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide ... a minimum guaranteed annual income” (**Humanist Manifesto II**, Eleventh).

**NOTE #7:**

<b>Assumptions Regarding The State</b>	
<b><u>HUMANIST VIEW</u></b>	<b><u>CHRISTIAN VIEW</u></b>
An extension of Naturalism “The state is a creation of nature ..., man is by nature a political animal.” - Aristotle	A power ordained by God “For there is no power but of God; The powers that be are ordained of God” (Rom 13:1)
<b>MAN’S NATURE</b>	
Basically good Self-governing	A sinner, needing salvation Needs guidance and direction
<b>LAW</b>	
Originates with man Evolves and is relative	Originates with God Constant and is absolute
<b>RELIGION</b>	
Must be separate from State	Must be foundation of State
<b>IMPLICATIONS FOR MAN</b>	
Man is accountable to the State Man must be understood in terms of the State, since man is made by the State	Man is accountable to God Man must be understood in terms of God, since man was made by God, in God’s image.
Man has no source of appeal beyond the laws of the State	Man has no source of appeal beyond the laws of God.
Man has no source of ethics apart from the State	Man has no source of ethics apart from God
<b>STATE</b>	
The State is SOVEREIGN State power is unlimited	The State is subject to God State power is limited

## NOTE #8:

### LAW IS BASED ON RELIGION

“Every law system is an enactment of and an establishment of religion. Law is inescapably moral: it sets forth ideas or concepts of what is evil and forbidden, and what is good and permitted. Law reflects thus a religious world and life view. To change the nature of a legal system means to change religions. Law by nature cannot be morally neutral, because it condemns certain forms of behavior and protects others. . . .”

“On the U.S. Supreme Court level in the early years, Justice Joseph Story was emphatic that Christianity and the common law were the foundations of the Union, liberty, and social order. . . .”

“Because of the religious nature of law and society, men like Story could accept and defend an institutional separation of church and state while recognizing, ... “At bottom, church and state are forever united; their total separation impossible.” No preference should be given to a particular “sect” or denomination, Story held, but neutrality with respect to religion is impossible. Christianity, he believed, should be supported by the state, not with funds, nor by forcing any man’s conscience, but by recognizing it as the foundation of law and social order. Laws against blasphemy, Sabbath laws, and the like were for Story a part of this support. Not until 1947 and 1952 did the U.S. Supreme Court move openly towards disestablishing Christianity and establishing humanism as the foundation of American law” Rousas John Rushdoony, **Christianity and the State**, (Vallecito, CA: Ross House Books, 1986), pp. 82,83, quote from James McClellan: **Joseph Story and the American Constitution**, (Norman, OK: University of Oklahoma Press, 1971), p. 118.

## NOTE #9:

For a written manuscript regarding statism, see my “Statism Versus The Biblical Role For Civil Governments,” **Embattled Christianity: A Call To Alarm The Church To Humanism**, Third Annual Shenandoah Lectures, edited by Terry M. Hightower, (Shenandoah Church of Christ, 11026 Wurzbach Rd., San Antonio, TX 78230. 1989), pp. 115-128.



#### **NOTE #10:**

##### **FEMINISM IS AN ATTACK AGAINST THE INSTITUTION OF MARRIAGE**

“The end of the institution of marriage is a necessary condition for the liberation of women. Therefore, it is important for us to encourage women to leave their husbands and not to live individually with men” Karen Clark, Sandy Gerber, Nancy Lehmann, Susan Miler, and Helen Sullinger, **The Document: Declaration of Feminism**, 1971, pp. 11-12.

“The nuclear family must be replaced with a new form of family” (same source, p. 13).

#### **NOTE #11:**

##### **FEMINIST CONCEPT OF RAISING CHILDREN**

Feminists “support parent controlled child care centers as a necessary step toward the feminist-socialist revolution, but our vision of the upbringing of children extends beyond them. With the destruction of the nuclear family must come a new way of looking at children. They must be seen as the responsibility of an entire society rather than individual parents” Karen Clark, Sandy Gerber, Nancy Lehmann, Susan Miler, and Helen Sullinger, **The Document: Declaration of Feminism**, 1971, p. 14.

#### **NOTE #12:**

##### **NO MATRIARCHIES RECORDED IN HISTORY**

“Steven Goldberg, in preparing his fine study, **The Inevitability of Patriarchy**, examined most of the anthropological and sociological literature on the subject of political leadership and authority. In particular he scrutinized every report of an alleged matriarchy, where women were said to hold political power. He found no evidence that a matriarchy had ever existed or is in any way emerging today. He found no society in which authority was associated chiefly with women in male-female relations. In a review, Margaret Mead agreed with these findings and described his presentation of the data as “faultless.” The degree to which women take power seems to depend on the extent to which the men are absent” George Gilder, **Men and Marriage**, (Gretna, LA: Pelican Publishing Co., 1986), p. 21, with reference to Margaret Mead, **Redbook**, October, 1973.

#### NOTE #13:

##### SEXUAL ROLE OF MEN

“Margaret Mead maintained “in every known human society [men are] to provide for women and children.” In order to marry, in fact, Malinowski says that almost every human society first requires the man “to prove his capacity to maintain the woman” George Gilder, **Men and Marriage**. (Gretna, LA: Pelican Publishing Co., 1986), p. 15, quoting Margaret Mead, **Male and Female: A Study of the Sexes in a Changing World**. (New York: Morrow, 1949), quoted from a paper back (New York: Dell, 1968), p. 195, and also quoting from Robert Briffault and Bronislaw Malinowski, **Marriage: Past and Present**. (Boston: Porter Sargent, 1956), p. 79.

#### NOTE #14:

##### AMERICANS ARE CHAMPIONS OF HEDONISM

“America has become a nation of tremendous prosperity. No other nation in the history of the world has known such material abundance, nor enjoyed such a broad distribution of that wealth among its people. ... America has become the world’s foremost champion of hedonism. This is the mind set in which the acquisition of pleasure and enjoyment is the highest priority in life. Responsibilities such as worship to a holy God, fulfillment of obligations, and personal improvement are deemed of secondary importance. Having fun is all that counts. The affluence of the American society has elevated pleasure-intended activities from the realm of the “desirable” to that of the “essential.” An entire sector of the economy has blossomed to satisfy the spectrum of people’s urges. America has become a hedonistic heaven” George Barnes and William Paul McKay. **Vital Signs: Emerging Social Trends and the Future of American Christianity**. (Westchester, IL: Crossway Books, 1984), pp. 139-140.

**CLASS NUMBER 5**  
**HOW HUMANISM IS CHANGING OUR WORLD**  
**(The Goals of Humanism)**

**INTRODUCTION:**

- A. Because humanism is changing our world we must sound an alarm.<sup>1</sup>
- B. Goals and values of humanism are declared in its basic documents.<sup>2</sup>

**I. INITIAL OBSERVATIONS ABOUT HUMANISM.**

- A. Humanist language is intentionally low-key to minimize Christian opposition.<sup>3</sup>
- B. Humanist often have special meanings for vocabulary terms. Example:  
“...the conditions of work, education, devotion, and play should be humanized.” **Humanist Manifesto II**, Eighth.
  - 1. Question: What does “should be humanized” mean?
  - 2. Answer: All Divine proscriptions must be removed from these areas.

**II. BASIC GOALS OF HUMANISM.**

- A. Humanists want to replace religions based on supernatural beliefs, (like Christianity) with a religion based only on natural beliefs.
  - 1. For humanists, religion must conform to reason and nature.<sup>4</sup>
  - 2. Humanist religion is intended as a foundation for social changes.
  - 3. Already, humanists have removed much influence of supernatural belief from major professions, such as law, medicine, etc.<sup>5</sup>
- B. Humanists want to replace Biblical ethics with Humanist ethics.
  - 1. Humanistic morality is derived from human reason and intelligence.<sup>6</sup>
  - 2. Humanistic ethics is autonomous, relative, and situational.<sup>7</sup>

3. Humanistic ethics results in pluralism and social permissiveness.
  4. The goal of humanist ethics is personal happiness.<sup>8</sup>
  5. Already, humanist ethics are being implemented in public schools. (This means Christians need school alternatives).<sup>9</sup>
- C. Humanists want to replace the family as the basic unit of society with the autonomous individual.
1. The family is NOT important to humanism. The individual is!<sup>10</sup>
  2. If autonomous individual were basic unit of society, then...<sup>11</sup>
    - a. Institution of marriage would be destroyed.
    - b. Biblical role of sexes would be destroyed.
    - c. Legal authority and responsibility of husband and parents would be destroyed.
  3. Already, humanistic goals are being realized.
    - a. U.S. now has highest divorce rate in world.
    - b. While ERA nearly became constitutional, many of its objectives are now being sought and obtained through piecemeal legislation.
    - c. Parental authority and control over minor children is now often denied by the federal judiciary.
- D. Humanists want to replace our republican form of representative self-government with a democratic socialist government.<sup>12</sup>
1. Humanists want everyone to have equal standing in society.<sup>13</sup>
  2. Humanists want religion removed from government, by which they mean...<sup>14</sup>
    - a. Removal of supernatural authority from all of life.
    - b. Removal of Christianity especially from civil governments.
  3. Humanists economic assumptions.<sup>15</sup>

- a. That the state owns all property and people.
  - b. That the state is primarily responsible for care of poor.
  - c. That economic redistribution of wealth should be based on equality and individual need.<sup>16</sup>
- 4. Humanists economic assumptions are contrary to Bible.
  - a. Regarding ownership, “the earth’s is the Lord’s” (Psalms 24:1; 50:10-12; Job 41:11).
  - b. Regarding care for the poor, the Bible declares the family is primarily responsible (1 Timothy 5:8), and the church is secondarily (1 Timothy 5:9-16).
  - c. Regarding process for obtaining wealth, God expects people to work for what they have (Ephesians 4:28; 2 Thessalonians 3:10).
- 5. Already, humanists have accomplished much of this goal.
  - a. Thousands of religious discrimination cases now in courts.
  - b. Many government initiatives for redistribution of wealth are in place: social security, old age pensions, welfare payments, etc.
  - c. However, humanists will ultimately fail in this objective.<sup>17</sup>
- E. Humanists want to replace multi-national governments with a one-world global government.
  - 1. Humanists want “a world that is significant,” by which they mean humanity should “transcend the limits of national sovereignty” and “look to the development of a system of world law and a world order based upon transnational federal government.”
  - 2. To accomplish this objective:
    - a. Military expenditures should be replaced by social programs,
    - b. Nations should “engage in cooperative planning,” and

- c. Developed nations should “provide massive... assistance...to the developing nations.”
- 3. Humanists think commitment to “humankind” should be humanity’s highest commitment.
- 4. Already, international structures in place for accomplishment of this goal are United Nations, World Health Organization, International Court of Justice. Moreover, foreign aid for developing nations is a strong objective of many developed nations.

**CONCLUSION:**

- A. Humanists believe they can accomplish their objectives.<sup>18</sup>
- B. Humanism is now the dominant value system among intellectuals.
- C. Christians should be alarmed at growth of humanism, and respond by rising to oppose this evil philosophy.

**EXTRA NOTES - CLASS NUMBER 5**  
**HOW HUMANISM IS CHANGING OUR WORLD**  
**(The Goals of Humanism)**

**NOTE #1:**

**THE HUMANIST DREAM**

“The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our lifespan, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life” - Paul Kurtz, Preface to **Humanist Manifestoes I and II**.

**NOTE #2:**

**DOCUMENTS OF HUMANISM ARE INTENDED...**

“not as new dogmas or credos..., but as the expression of a quest for values and goals that we can work for and that can help us to take new directions. Humanists are committed to building a world that is significant, not only for the individual’s quest for meaning, but for the whole of humankind” - Paul Kurtz, Preface to **Humanist Manifestoes I and II**, p. 14.

Those who endorse Humanist Manifesto II invite others of all lands to join them “in further developing and working for these goals” - Paul Kurtz, ed., **Humanist Manifestoes I and II**, p. 24.

**NOTE #3:**

**HUMANIST LANGUAGE IS INTENTIONALLY LOW-KEY**

“The intelligent evaluation, transformation, control, and direction of [all] associations and institutions with a view to the enhancement of human life is the purpose and program of humanism” **Humanist Manifesto I**, (Thirteenth).

#### NOTE #4:

##### HUMANIST CRITERIA FOR RELIGION

“While this age does owe a vast debt to traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present” **Humanist Manifesto I**, Preface.

“Religious humanists regard the universe as self-existing and not created”  
**Humanist Manifesto I**, First.

Humanism “insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method” **Humanist Manifesto I**, Fifth.

“It follows that there will be no uniquely religious emotions and attitudes of the kind associated with belief in the supernatural” **Humanist Manifesto I**, Tenth.

“Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation - all that is in its degree expressive of intelligently satisfying human living” **Humanist Manifesto I**, Seventh.

#### NOTE #5:

“At present, law has been severed from God and is in essence atheistic; it presupposes a sovereign man, not the sovereign God. Churchmen, by their acceptance of contemporary non-Biblical law, have given assent to atheism as the religion of society. The result has been the virtual disappearance of atheism as an organized movement, because our antinomian churches advocate precisely what atheism worked to introduce, the supplanting of theocratic Biblical law with humanistic statist law. Atheism in the 20th century has conquered church, state, and school. The atheistic vision of a social order stripped of God’s law has been realized” - Rousas John Rushdoony, **Christianity and The State**, (Vallecito, CA: Ross House Books, 1986), p. 52.

#### NOTE #6:

##### ETHICS MUST BE GOVERNED BY REASON

“Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: ...The controlled use of scientific methods, ..., must



be extended further in the solution of human problems. ...Reason should be balanced with compassion and empathy and the whole person fulfilled” **Humanist Manifesto II**, Fourth.

“For secular humanists, ethical conduct is, or should be judged by critical reason, and their goal is to develop autonomous and responsible individuals, capable of making their own choices in life based upon an understanding of human behavior” **A Secular Humanist Declaration**, 4.

SUMMARY OF CONTRASTING ETHICAL PERSPECTIVES		
<u>Christian</u>	<u>VS.</u>	<u>Humanism</u>
<b>REGARDING MAN</b>		
Needs guidance from God A Sinner Accountable to God		Self-sufficient Basically good Accountable to man
<b>REGARDING MORALITY</b>		
Determined by God A single standard Absolute and universal Produces conformity		Determined by man Pluralistic standards Relative and situational Produces permissiveness

#### NOTE #7:

#### HUMANIST CRITERIA FOR ETHICS

“We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest.” **Humanist Manifesto II**, Third.

**NOTE #8:**

**HUMANIST GOAL FOR ETHICS: HAPPINESS**

“Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life’s enrichment...” **Humanist Manifesto II**, Third.

**NOTE #9:**

**HUMANIST ETHICS IMPLEMENTED IN PUBLIC SCHOOLS**

“...education should be the essential method of building humane, free, and democratic societies” **Secular Humanist Declaration**, 10.

Humanists “do not believe that any particular sect can claim important values as their exclusive property; hence it is the duty of public education to deal with these values” **A Secular Humanist Declaration**, 5.

Humanists contend that in a world of humanism, “reasonable and manly attitudes will be fostered by education and supported by custom” **Humanist Manifesto I** Eleventh.

**NOTE #10:**

**THE AUTONOMOUS INDIVIDUAL**

“The preciousness and dignity of the individual person is a central humanist value. ...We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. ...the possibilities of individual freedom of choice exist in human life and should be increased” **Humanist Manifesto II**, Fifth.

**NOTE #11:**

**IF INDIVIDUALS WERE THE BASIC UNIT IN SOCIETY, THEN...**

1. Institution of marriage would be destroyed.

Humanists believe “individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire.” They think that “intolerant attitudes, often cultivated by orthodox religion and puritanical cultures, unduly repress sexual conduct.” They believe that “the right to birth control, abortion, and divorce should be recognized.” They “do not wish to prohibit by law or social sanction, sexual behavior between consenting adults” **Humanist Manifesto II**, Sixth.

2. Biblical role of sexes would be destroyed.

Humanists “are critical of sexism or sexual chauvinism. “They” believe in equal rights for both men and women to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination” **Humanist Manifesto II**, Eleventh.

3. Legal authority responsibility of husband and parents would be destroyed.

Humanists want to extend “participatory democracy in its true sense to... the family...” **Humanist Manifesto II**, Eighth. Humanists believe that “to enhance freedom and dignity the individual must experience a full range of civil liberties in all societies.” This “includes a recognition of an individual’s right to die with dignity, euthanasia, and the right to suicide” **Humanist Manifesto II**, Seventh.

**NOTE #12:**

**A FREE AND UNIVERSAL SOCIETY**

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” **Humanist Manifesto I**, Fourteenth.

**NOTE #13:**

**REPUBLICAN and DEMOCRATIC GOVERNMENTS CONFLICT**

A republican form of government “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” Noah Webster, **The American Dictionary of the English Language**, 1928.

Humanists, however, “are committed to an open and democratic society. We must extend participatory democracy...” **Humanist Manifesto II**, Eighth.

**NOTE #14:**

**SEPARATION OF CHURCH AND STATE**

“...the separation of church and state and the separation of ideology and state are imperatives” **Humanist Manifesto II**, Ninth.

“...because of their commitment to freedom, secular humanists believe in the principle of separation of church and state” **A Secular Humanist Declaration**, 2.

**The Christian Perspective**

IF by “church” is meant “denomination,” and IF by “state” is meant “government,” THEN the Christian answer is YES! However, IF by “church” is meant “religion,” and IF by “state” is meant “government,” THEN the Christian answer is NO! Because it is impossible to separate government from religion. Indeed, the Christian religion, for Christians, must be foundational to every sphere of life!

**NOTE #15:**

**ECONOMIC SYSTEMS**

Humanists want to “democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good” **Humanist Manifesto II**, Tenth.

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” **Humanist Manifesto II**, Tenth.

**NOTE #16:**

**HUMANISTIC ECONOMIC REDISTRIBUTION**

Regarding economics, “humanists are firmly convinced...that a radical change in methods, controls, and motives must be instituted” **Humanist Manifesto I**, Fourteenth.

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” **Humanist Manifesto II**, Eleventh.

**NOTE #17:**

**ULTIMATE FAILURE OF DEMOCRACY**

“A democracy cannot exist as a permanent form of government. It can exist only until the voters discover that they can vote themselves largess out of the public treasury - with the result that democracy always collapses over a loose fiscal policy, always to be followed by dictatorship” Alexander Fraser Tyler, quoted by James Madison, **Federalist Papers**.

**NOTE #18:**

**HUMANIST OPTIMISM**

They “believe that it is possible to bring about a more humane world, one based upon the methods of reason and the principles of tolerance, compromise, and the negotiations of differences” **A Secular Humanist Declaration**, Conclusion.

They think they can “initiate new directions for humankind.” They believe that “the true revolution is occurring and can continue in countless non-violent adjustments” **Humanist Manifesto II**, In Closing.

(For a manuscript of this message, see **Embattled Christianity: A Call To Alarm The Church To Humanism**, ed. by Terry M. Hightower, The Third Annual Shenandoah Lectures, Shenandoah Church of Christ 11026 Wurzbach Road, San Antonio, Texas 78230, pp. 65-85.)



**CLASS NUMBER 6**  
**HOW HUMANISM ATTACKS CHRISTIAN HOMES THROUGH**  
**MAJOR PROFESSIONS**

**INTRODUCTION:**

- A. That humanism has saturated every area of our culture is noted by our observing how it operates within major professions. Major professions of law, medicine, and psychology are typical of those saturated by humanism in modern America. Other major professions dominated by humanism, which we cannot discuss now, include the arts (music, painting, theater, etc.), media, entertainment, journalism, education, economics, social sciences, politics, etc.
- B. Most professions, like law and medicine, are not humanistic in origin. Some, like psychology, are mostly so. Most people within major professions are not humanists, but many, unknowingly, often accept humanist conclusions.
- I. **LAW** - Now developing toward "elitism," which is drastically reducing religious freedoms!
  - A. Presuppositions of legal system in United States.
    - 1. When founded: Existence of God, absolute standards for human conduct derived from natural and divine revelation, and man's inability to govern himself.
    - 2. Now: God is not relevant, relative standards for human conduct derived from human experiences, and man's ability to govern himself.
  - B. Role of Courts in administering the law.
    - 1. Then: Courts were passive, deciding only constitutional and legal boundaries regarding whether laws had been broken.
    - 2. Now: Courts are active through process of Judicial Supremacy, making laws by process of interpretation.
  - C. Possible reasons for legal changes ...
    - 1. Influence of Pietism - causing Christians to view their citizenship with limited responsibility toward civil governments.

2. Darwinian theory of evolution - applied to every aspect of life. In law, it means that laws are changeable, evolving according to situations. A law is thus a codified belief which has momentarily triumphed!
- D. Result: U.S. Courts now enact judicial policies often antagonistic toward specific Christian concepts, (e.g. divorce, abortion). Unless checked, they may soon become antagonistic toward Christianity as a whole. Already, law is severed from God.<sup>1</sup>

## II. **MEDICINE** - Blesses us with healing technology, yet curses us with deadly values!

- A. An ancient profession which, until recently and with few notable exceptions, maintained the utmost respect for human life from the time of conception. As demonstrated by the Hippocratic oath.<sup>2</sup>
  1. Presuppositions of medical ethics.
    - a. Before Roe v. Wade (1973): Man is created by God in God's image; man is both physical and spiritual, destined to eternal realities; healing requires both physical and spiritual well-being: medicine therefore related to religion.
    - b. After Roe v. Wade: Man evolved from natural forces; man is only physical, confined to temporal realities; healing requires only physical well-being; medicine not related to religion.
  2. Historically, the "sanctity of life" concept, based on the Judeo-Christian world view, has proclaimed Biblical revelation as the truth about God and man. Until recently, Christian perspective dominated in medicine because medicine was connected to religion.<sup>3</sup>
  3. While Romans in N.T. times practiced both abortion and infanticide, Christians always considered such as murder.
  4. Now, however, Christian perspective is no longer foundation for medical ethics, as evidenced by legalized abortion, medical confessions of infanticide, and growing tendencies toward euthanasia, which gives physicians power over life and death.<sup>4</sup>
- B. Medicine, which should be healing and positive, when based upon philosophy of humanism, is very destructive. When based on humanism, medical ethics ...



1. Depersonalizes and dehumanizes individuals.
  2. Uses semantics and euphemisms to soften harsh realities.
  3. Develops callousness toward human life, leads to ethical schizophrenia, and produces eugenic manipulation.
  4. Kills through abortion, euthanasia, and infanticide.
  5. Destroys confidence in physicians.<sup>5</sup>
- C. Deadly effects of humanism upon medical practices are illustrated by German Euthanasia Program prior to World War II.
1. Beginning in 1920, with medical and legal personnel, a program for killing “lives devoid of value” was developed: Human life was progressively devalued, people were killed for only social and economic reasons, beginning with mentally ill, elderly, and unproductive, and graduating by stages until healthy and productive, yet unwanted, people were removed from society.<sup>6</sup>
  2. When Hitler came to power, he merely used gas chambers already built for exterminating six million Jews, gas chambers which had already been used to kill 275 thousand Germans, including healthy women and children.<sup>7</sup>
- D. Modern American medicine is headed in the same destructive direction as the German Euthanasia Program. (Abortion is one of America’s top ten businesses! Unregulated genetic engineering is already manipulating our futures. Obligatory euthanasia is lurking just around the corner! Modern medicine is becoming very deadly!)

### III. **PSYCHOLOGY** - As a profession, psychology originated primarily from modern humanist concepts which are generally contrary to scripture.

- A. Presuppositions about nature of man:
1. Biblical perspectives: Man was created by God, in God’s image; man is both physical and spiritual; man is destined for eternity; man must live by absolute moral standards derived from God through scripture.
  2. Humanist perspectives: Man has evolved through a natural process; man is only physical; man is confined to temporal existence;

man may live by relative ethical standards derived from human experiences.

3. Note: Psychology is the study of the mind of man, which in itself is a proper field for human research. However, the mind of man, when rightly understood, requires divine revelation as well as human research. Most modern psychology denies the relevancy of divine revelation. Starting with false premises, modern psychology naturally arrives at false conclusions.
- B. Methods of modern psychology do not generally allow for Divine authority and revelation to address personal problems. This requires directive counseling, rather than non-directive. Typical methods psychologists have used include psychoanalysis, electric shock, behavioral modification, client centered non-directive counseling, and transpersonal, i.e. mind altering drugs.
- C. Consequences: Humanistic psychology is now in a state of chaos.
1. It has changed people's perception of objective knowledge to subjective experiences, and from reality of being to a state of becoming.
  2. It has changed Christianity from being considered historically fixed to being considered progressively changing, and it has distorted man's understanding of himself. The power of positive thinking has conditioned man to have faith in himself, which makes God only a useful servant to man!
- D. Biblical concepts of man's spiritual nature, unrecognized by humanism.
1. The Old man: Characterized by carnal mind (John 3:6; Romans 8:5-8; 1 Corinthians 3:3; 15:48), alienation from God (Ephesians 2:12; James 4:4); fleshly (Colossians 2:18), self-willed (2 Peter 2:10), producing iniquity and death (Romans 1:21-32; 6:21; 8:6; 1 Corinthians 6:9,10; Ephesians 2:3,5; Titus 3:3; 1 Peter 4:3; 1 John 5:19).
  2. The New man: Characterized by spiritual mind (Romans 8:9-14; 1 Corinthians 3:16; 6:19; Galatians 4:6), becoming like Christ (Ephesians 4:22; Colossians 3:5); powerful (2 Timothy 1:7), strengthened (Ephesians 3:16; Colossians 1:11), and victorious (Romans 8:37; 1 Corinthians 15:57; 2 Corinthians 2:14; 1 John 4:4; 5:4; Revelation 12:11); results in giving and service (Romans 12:1,8; Matthew 20:26-28; John 13:14,15), both to man and to God (Romans 7:6;

12:11; 14:18; Galatians 5:13; Ephesians 6:5-8; Philippians 2:17; Hebrews 9:14; 12:28).

**CONCLUSION:**

- A. Leaders in a nation determine the direction of a nation. Modern leadership of our nation is humanistic, leading our nation toward self-destruction.
- B. If our homes, and the nation, are to be turned back toward Christian values, then Christians must rise to top positions of leadership in every major profession, and lead by utilizing Christian values and perspectives within these professions.



**EXTRA NOTES - CLASS NUMBER 6**  
**HOW HUMANISM ATTACKS CHRISTIAN HOMES THROUGH**  
**MAJOR PROFESSIONS**

**NOTE #1:**

“At present, law has been severed from God and is in essence atheistic; it presupposes a sovereign man, not the sovereign God. Churchmen, by their acceptance of contemporary non-Biblical law, have given assent to atheism as the religion of society. The result has been the virtual disappearance of atheism as an organized movement, because our antinomian churches advocate precisely what atheism worked to introduce, the supplanting of theocratic Biblical law with humanistic statist law. Atheism in the 20th century has conquered church, state, and school. The atheistic vision of a social order stripped of God’s law has been realized” Rousas John Rushdoony, **Christianity and the State**, (Vallecito, CA: Ross House Books, 1986, p. 52).

**NOTE #2:**

**HIPPOCRATIC OATH**

“I swear by Apollo and Asclepius and Hygiela and Panacela and all the gods and goddesses, making them by witnesses, that I will fulfill according to my ability and judgment this oath and covenant:

“I will neither give a deadly drug to anybody if asked for it, nor will I make a suggestion to this effect. Similarly I will not give a woman an abortive remedy. In purity and holiness I will guard my life and my art.

“If I fulfill this oath and do not violate it, may it be granted to me to enjoy life and art, being honored with fame among all men for all time to come; if I transgress it and swear falsely, may the opposite of all this be my lot.”

**NOTE #3:**

**MEDICINE MUST BE ASSOCIATED WITH RELIGION**

“How could modern medicine - fresh on the heels of the golden age - have gone so wrong?

“The fact is, medicine has always been a special legacy of God’s people.

“Whenever and wherever Biblical faithfulness has been practiced, the medical arts have flourished. But whenever and wherever Biblical faithfulness has been shunned, medicine has given way to superstition, barbarism, and shamanism.

“The earliest medical guild appeared on the Aegean island of Cos, just off the coast of Asia Minor. Around the time that Nehemiah was organizing the post-exilic Jews in Jerusalem to rebuild the walls, another refugee from the Babylonian occupation, Aesculapius, was organizing the post-exilic Jews on Cos into medical specialists - for the first time in history, moving medical healing beyond folk remedies and occultic rituals. It was not long before this elite guild had become the wonder of the Mediterranean world under the leadership of Hippocrates, the son of Panacea, the son of Hygeia, the son of Aesculapius, the son of Hashabia the Hebrew, an exile of fallen Jerusalem.

“In other words, the great Greek school of healing that gave us the Hippocratic oath, that gave us the scientific standards for hygiene, diagnosis, and systematic treatment that form the basis for modern medicine, was not Greek at all. It was Hebrew, the fruit of Biblical faith.

“And so the story goes, all throughout history.

“Medicine always has been and always will be a special legacy of God’s people - “provoked by Scriptural compassion, fueled by Scriptural conviction, and guided by Scriptural ethics” George Grant, **Grand Illusions: The Legacy of Planned Parenthood**, (Brentwood, TN: Wolgemuth and Hyatt, Publishers, Inc., 1988), p.82.

#### **NOTE #4:**

“There is only one person ... one group of people who can make that decision (about who is a candidate for deliberate death) and that is the medical profession. I don’t think you can allow the priest or the lawyer or the family to make that decision” - Dr. Christian Barnard.

“Ultimately, the state must make the decision as to what the person may want. Family members should have no part in the decision” - Dr. Rex Julian Beaber.

“If we do not allow children or the incompetent to commit suicide or have euthanasia administered, we are really practicing age discrimination and illness discrimination” - Dr. Allan Pollack.

## NOTE #5:

### CONFIDENCE IN MEDICAL PROFESSION SUFFERS WHEN PHYSICIANS KILL

“If the physician presumes to take into consideration in his work whether a life has value or not, the consequences are boundless and the physician becomes the most dangerous man in the state” Dr. Christoph Hufeland (1762-1836).

## NOTE #6:

### THE GERMAN EUTHANASIA PROGRAM

“The express purpose of this program was not to kill Jews, Gypsies, Poles, and other non-Aryans, but rather to purify the German race by the direct killing off of pure blooded German citizens who were physically, emotionally, or mentally defective. This German Euthanasia Program preceded by a full two years, Hitler’s program of genocide of other races” Fredric Wetham, M.D., **The German Euthanasia Program** (Excerpts from **A Sign of Cain: An Explanation of Human Violence**), [Cincinnati, OH: Hayes Publishing Company, Inc , 1966], p 3.

“From its inception the “euthanasia” program was guided in all important matters, including concrete details, by psychiatrists. ... It has been stated that the psychiatrists were merely following a law or were being forced to obey an order. ... The reality was very different. There was no law and no such order. The tragedy is that the psychiatrists did not have to have an order. They acted on their own. They were not carrying out a death sentence pronounced by somebody else. They were the legislators who laid down the rules for deciding who was to die; they were the administrators who worked out the procedures, provided the patients and places, and decided the methods of killing; they pronounced a sentence of life or death in every individual case; they were the executioners who carried the sentences out or - without being forced to do so - surrendered their patients to be killed in other institutions; they supervised and often watched the slow deaths.

“The evidence is very clear on this. The psychiatrists did not have to work in these hospitals; they did so voluntarily, were able to resign if they wished, and could refuse to do special tasks” Fredric Wetham, M.D., **The German Euthanasia Program** (Excerpts from **A Sign of Cain: An Explanation of Human Violence**), [Cincinnati, OH: Hayes Publishing Company, Inc., 1966], pp. 35-37.

“We must ask ourselves what was the prehistory, in the pre-violence phase, of their ideas. Historically there were tendencies in psychiatry (and not only in German psychiatry) to pronounce value judgments not only on individuals, on medical grounds, but on whole groups, on medicosociological grounds. What was (and still is) widely regarded as scientific writing prepared the way. Most influential was the book **The**

**Release of the Destruction of Life Devoid of Value**, published in Leipzig in 1920. Its popularity is attested by the fact that two years later a second edition became necessary. The book advocated that the killing of “worthless people” be released from penalty and legally permitted. It was written by two prominent scientists, the jurist Karl Binding and the psychiatrist Alfred Hoche. The concept of “life devoid of value” or “life not worth living” was not a Nazi invention, as is often thought. It derives from this book” Fredric Wetham, M.D., **The German Euthanasia Program** (Excerpts from **A Sign of Cain: An Explanation of Human Violence**), [Cincinnati, OH: Hayes Publishing Company, Inc., 1966], pp. 32-33.

**NOTE #7:**

“The most reliable estimates of the number of psychiatric patients killed are at least 275,000. We have to realize particularly that the largest proportion of them were not “incurable,” as is often lightly stated. Even if “euthanasia” is defined, as it falsely is, as “the killing of incurable mentally diseased persons,” that is not at all what happened. According to the best established psychiatric knowledge, about 50 percent of them either would have improved to such an extent that they could have been discharged and lived a social life outside a hospital or would have gotten completely well” Fredric Wetham, M.D., **The German Euthanasia Program** (Excerpts from **A Sign of Cain: An Explanation of Human Violence**), [Cincinnati, OH: Hayes Publishing Company, Inc., 1966], p.30.



**CLASS NUMBER 7**  
**HOW HUMANISM ATTACKS CHRISTIAN HOMES THROUGH PUBLIC SCHOOLS**

**INTRODUCTION:**

- A. Christians should rethink how they educate their children because:
  - 1. Humanists effectively use public schools to humanize America.
  - 2. Humanism dominates all ethical values taught in public schools.
- B. To avoid misunderstandings, some disclaimers are needed up front.
  - 1. Humanism in public schools is derived from humanist educational philosophy and psychology, and is promoted by curriculum designers, teacher training schools, book publishers, educational associations and government departments of education.
  - 2. Problem is usually NOT chargeable to most local school personnel.
  - 3. Problem is NATIONAL, and varies depending upon local school system.
  - 4. Christian teachers may teach humanism unknowingly.
  - 5. Public education is a sacred cow, not a Divine institution! **God delegated educational authority to family, not to state**<sup>1</sup> (Genesis 18:17-19; Deuteronomy 4:9-10; 6:6-7; 11:18-19; 32:46; Proverbs 22:6; Ephesians 6:4; 2 Timothy 1:5; 3:14-15).

**I. DESIRED CHRISTIAN EDUCATIONAL OBJECTIVES FOR CHILDREN...**

- a. To become independent of their parents.
- b. To become strong in the Christian faith.
- c. To become able to build their own Christian homes.
- d. Whereas public schools once addressed all three objectives, they now address only the first. That's because...

## II. PUBLIC SCHOOLS HAVE CHANGED<sup>2</sup> -

### A. In Aim -

1. Then: To promote knowledge of God, ability to read Bible, self-government, Biblical morality, personal enrichment, etc.
2. Now: To secularize, materialize, and socialize the individual.

### B. In Content -

1. Then: Knowledge consistent with Biblical values.
2. Now: Knowledge consistent with humanist values.

### C. In Methods -

1. Then: Reading taught by phonics, learning was cognitive.
2. Now: Reading taught by “look-say,” learning is affective.

### D. In Results<sup>3</sup> -

1. Then: Excellent educational quality; strong moral character.<sup>4</sup>
2. Now: Poor educational quality: weak moral character.<sup>5</sup>

## III. HOW PUBLIC EDUCATION CHANGED.

### A. Nature of public education in Colonial America.

1. Philosophically founded upon Christian principles.<sup>6</sup>
2. Generally laissez faire (i.e. no government controls).<sup>7</sup>

### B. The Change to a Humanist Educational Philosophy.

1. Early influences from Unitarians, Robert Owens, Horace Mann, etc. began changing from Christian educational philosophy.<sup>8</sup>
2. Later influences from John Dewey, N.E.A., humanists, etc. completed changes to humanist educational philosophy.<sup>9</sup>

### C. Central feature of change: “**SEPARATE EDUCATION FROM RELIGION.**”

1. That sounds good, since most don't want their children taught another's denominational doctrine. However,...
  2. **All education is religious education!**<sup>10</sup> If not of Christian religion, then of some other religion. The myth that education can be separated from religion implies...
    - a. That religion is unimportant.<sup>11</sup>
    - b. That God is not relevant. It:
      - 1) Presents knowledge originating from man, not God, yet the fear of the Lord is the beginning of knowledge (Proverbs 1:7), and the Lord gives wisdom (Proverbs 2:6; James 1:5).
      - 2) Presents origins by evolution, but not by creation.
      - 3) Presents man's physical nature, but not spiritual nature.
    - c. That man is the judge of all things. It assumes that moral values are derived from man, not from God. Consequently:
      - 1) In curriculum content, humanist moral values are taught in sex education, drug education, death education, etc.<sup>12</sup>
      - 2) In teaching methodology, humanist values are prevalent. Examples: The Cave-In Simulation, The Alligator River Story, Wife-Swapping, etc.<sup>13</sup>
  3. Yet, humanism is a religion (and humanists know it). Though not generally so declared, humanist religion is freely taught.
- D. Evidence Demonstrates Current Condition of Public Schools.
1. All public schools are founded upon humanist educational philosophy and psychology.<sup>14</sup>
  2. All public schools are parochial schools for teaching humanism.<sup>15</sup>
    - a. Humanism is taught in various philosophical forms (e.g. secularism, naturalism, materialism, statism, feminism, hedonism, etc.), and to varying degrees.<sup>16</sup>

- b. Values taught include human self-sufficiency, sexual freedom, situation ethics, relativity, evolution, feminism, globalism.
- 3. All public schools teach anti-Christian values, as predicted.<sup>17</sup>
- 4. Public schools are the major means by which Americans have been led away from God.<sup>18</sup> (Methods used include Discovery Learning, Values Clarification, Cognitive Moral Education, Behavioral Modification, Mastery Learning, etc.).
- 5. Modern public education is a failure...
  - a. In teaching basic literary skills.<sup>19</sup>
  - b. For having lowered educational standards.<sup>20</sup>
- 6. Public schools are major causes for a drug abusive society.<sup>21</sup>
- 7. In addition, a good case can be made that public education now contributes greatly to violent crimes, sexual permissiveness, family instability, materialistic and hedonistic lifestyles, etc.<sup>22</sup>

#### IV. **SOLUTION: PRIVATIZE ALL EDUCATION (Including higher education).**

- A. Public education, by its very nature, **cannot** be reformed.<sup>23</sup> It must therefore be abolished.
- B. Therefore, Christians must seek Christian alternatives - Christian schools, home schools, etc.
- C. Advantages of privatized education:
  - 1. Destroys humanistic monopoly on education, allowing for teaching of spiritual values to nation's youth.
  - 2. Places educational responsibility on parents, where it belongs.
  - 3. Removes children from peer pressure, stops generation gap!
  - 4. Conforms to individual needs of children and parents' schedules.
  - 5. Reduces cost of education, and state authority.

6. Makes educational services competitive and thereby improves educational quality.
- D. Objections answered.
1. “Too expensive” - Not if parents were not taxed for education; public schools are more expensive and less beneficial than private schools or home schools.
  2. “Not qualified” - parents are better teachers than strangers; since most education is self-education, most can learn through available audio-visual technology and materials.
  3. “Some will not educate their children” - Just as parents who care for their children feed, house, and clothe them, so they will also educate them; Churches and other charitable and organizations will arise to help educate the needy.
- E. When enough professed Christians have withdrawn from public schools, then they can vote to cease taxation for public schools. Although privatization of education may not occur soon, all Christian parents can change their own children’s educational processes now.

## **CONCLUSION:**

- A. Most Christian parents do not realize the anti-Christian nature of modern public education, and therefore freely turn their children over to a godless educational system, which often destroys, or at least weakens, development of their children’s Christian faith.
- B. When Christian families first learn of the philosophical dangers of humanism in public schools they want NOT to believe it, because if they believe it is true, then they must face the sometimes undesirable educational necessity of changing their lifestyles in order to accommodate Christian alternatives for their children’s education.
- C. The sooner Christian families face the reality that public schools are now anti-Christian, the greater potential they will have in bringing up their children in the nurture and admonition of the Lord (Ephesians 6:4).



**EXTRA NOTES - CLASS NUMBER 7**  
**HOW HUMANISM ATTACKS CHRISTIAN HOMES THROUGH PUBLIC SCHOOLS**

**NOTE #1**

**EDUCATIONAL AUTHORITY BELONGS TO FAMILY, NOT THE STATE**

“God placed the responsibility upon the parents, and right there is where the responsibility must forever remain. As parents, we can call upon others - including the schools - to help us. But, if and when the schools steadfastly refuse to work in harmony with the desires of the parents, and if and when the schools seek to force upon our children false philosophies which are soul-destroying in their nature - then we must fight the schools!” - Roy Deaver, “Parents - Not Teachers - Have the Responsibility For The Total Training Of The Child,” **Firm Foundation**, May 13, 1986, pp. 274-275.

**NOTE #2:**

**PUBLIC EDUCATION HAS CHANGED**

Public Education - Then

Government Schools - Now

- AIM -

1. To promote knowledge of God, ability to read Bible, self-government, morality, and personal enrichment.
2. Teachers were considered as instructors to impart knowledge.
3. School was considered as an extension of the home.

1. To secularize the individual, to change from Christian to Humanistic values.
2. Teachers are considered as “change agents” for the socialization of children.
3. School is considered as an extension of the state.

- CONTENT -

- |                                                                                                                                                                                                             |                                                                                                                                            |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| 1. A body of knowledge consistent with Christian values, e.g., belief in existence and sovereignty of God, creation of heaven and earth, deity of Christ, inspiration of Bible, absolute moral values, etc. | 1. A body of knowledge consistent with Humanistic values, e.g., human potential, evolution of man, naturalism, relative moral values, etc. |
| 2. Emphasis upon obedience, duty and responsibility.                                                                                                                                                        | 2. Emphasis upon moral autonomy and personal rights.                                                                                       |
| 3. Patriotism was encouraged.                                                                                                                                                                               | 3. New-Age Globalism, or one-world socialism is promoted.                                                                                  |

- METHODS-

- |                                                                               |                                                                                            |
|-------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| 1. Reading was always taught by phonetics method (before 1930).               | 1. Reading is now taught (85% of time) by "look-say" method.                               |
| 2. Learning was cognitive, expository, and objective.                         | 2. Learning is affective, by discovery, and subjective.                                    |
| 3. Processes were by memory and recitation.                                   | 3. Processes are frequently by behavioral modification and psychological manipulation.     |
| 4. Teachers were authoritarian, using corporal punishment when needed.        | 4. Teachers are generally permissive, having no disciplinary authority.                    |
| 5. Students were promoted to next grade level only when material was learned. | 5. Students are often promoted automatically whether or not the subject matter is learned. |



- RESULTS -

- |                                                                                         |                                                                                                     |
|-----------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| 1. Educational quality was excellent. Adult illiteracy rate, 1800s = .4%; 1930s = 1.5%. | 1. Educational quality is mediocre. Adult illiteracy rate now 20%. Another 40% are barely literate. |
| 2. Moral character was strong.                                                          | 2. Moral character is weak.                                                                         |
| 3. Children were expected to achieve greater than parents.                              | 3. Children are not expected to achieve equal to parents.                                           |
| 4. Christian values and character qualities were re-enforced by public education.       | 4. Christian values and character qualities are damaged or destroyed by government schools.         |
| 5. Students were generally well-behaved.                                                | 5. Students are often rowdy, and some are violent.                                                  |

**NOTE #3:**

**EDUCATIONAL QUALITY BEFORE PUBLIC SCHOOLS EXISTED**

“In fact, the historical evidence indicates that prior to the introduction of public education and compulsory school attendance, Americans were probably the most literate people in the world. It is even probable that the decline in literary taste in this country began with the growth and spread of public education with its watered down literary standards” Samuel L. Blumenfeld, **N.E.A.: Trojan Horse In American Education**. (Boise, ID: The Paradigm Company, 1984), p. 2.

**NOTE #4:**

**EARLY AMERICAN EDUCATION WAS SUPERIOR**

“Most young Americans...can read, write and cipher. Not more than four in a thousand are unable to write legibly - even neatly” - Dupont de Nemours, who surveyed education and wrote around 1800 at the request of Thomas Jefferson. **National Edu-**

**cation in the United States of America** (Newark, Delaware: University of Delaware Press, 1923), pp. 3-5; quoted in R. J. Rushdoony, **The Messianic Character of American Education**, pp. 329-330.

“It is said that in England not more than one child in fifteen possesses the means of being taught to read and write; in Wales, one in twenty; in France, until lately, when some improvement was made, not more than one in thirty-five. Now it is hardly too strong to say, that in New England every child possesses such means. It would be difficult to find an instance to the contrary, unless where it should be owing to the negligence of the parent; and in truth, the means are actually used and enjoyed by nearly every one. A youth of fifteen, of either sex, who cannot read and write, is very seldom to be found” - Daniel Webster, speaking at Plymouth, Massachusetts in 1820. **The Works of Daniel Webster**, Vols. I and II, Boston, 1851. Quoted by John Eidsmoe, **The Christian Legal Advisor**, (Milford, MI: Mott Media, 1984) p. 289.

#### **NOTE #5:**

“The Department of Education estimates that there are 24 million functional illiterates in the United States, virtually all of whom have had from eight to twelve years of compulsory public schooling. Contrast this with the figures for illiteracy in 1910 issued by the U.S. Bureau of Education and quoted in the January 30, 1915 issue of James McKeen Cattell’s own weekly publication, **School and Society**: “Statistics compiled by the Bureau of Education for use at the Panama-Pacific Exposition, show that of children from 10 to 14 years of age there were in 1910 only 22 out of every 1,000 who could neither read nor write” - Samuel L. Blumenfeld, **N.E.A.: Trojan Horse In American Education**, (Boise, ID: The Paradigm Company, 1984), p. 102.

“Illiteracy statistics in America in the 1930s show that the problem was small and could be soon solved: native born whites 1.5%, foreign-born whites 9.9%, blacks 16%. A 1935 survey of Civilian Conservation Corporation (CCC) enrollees, presumably from low socio-economic groups, found only 1.9% to be illiterate. Today the national illiteracy rate is estimated at 25%, and at least 40% for blacks. Inner-city schools are a disaster almost beyond comprehension. In Chicago inner-city schools (which are 82% black or Hispanic), the high school dropout rate is over 50%. Of those who remain in high school, more than half are marginally illiterate and fail at least two courses a year” - Phyllis Schlafly, **The Phyllis Schlafly Report**, Box 6618, Alton, IL 62002, November, 1985. Vol. 19, No. 4, Section 1, p. 2.

## NOTE #6:

### EARLY AMERICAN EDUCATION WAS FOUNDED ON CHRISTIAN PRINCIPLES

“The colonial schools all had the teaching of religion as their chief aim and their main component. Massachusetts, in 1647, adopted what they called the “Old Deluder Act.” The Act said: “It being one chief project of ye Old Deluder, Satan, to keep men from the knowledge of The Scripture, it is therefore ordered that every township in this jurisdiction, after ye Lord hath increased ye number to fifty householders, shall henceforth appoint one in their town to teach all children.”

“In other words...the aim of education in the colonies was to bring children to The Scriptures and to God.” ...“Colonial education was thoroughly Christian, and provided a means for the covenant people to insure the preservation of the Biblical commonwealth for their descendants” - William B. Ball, as quoted in “On the Mandate for Christian Education,” **Letter from Plymouth Rock**, Plymouth Rock Foundation, May, 1986, 3, as cited by Rus Walton, **One Nation Under God**, (Nashville: Thomas Nelson Publishers, 1987), p. 60.

“For the first two-hundred years in American history, from the mid-1600s to the mid-1800s, public schools as we know them were virtually non-existent. ...In these two centuries, America produced several generations of highly skilled and literate men and women who laid the foundation for a nation dedicated to the principles of freedom and self-government.

“The private system of education in which our fore-fathers were educated included home, school, church, voluntary associations such as library companies and philosophical societies. ...The Bible was the single most important cultural influence in the lives of Anglo-Americans. Thus, the cornerstone of early American education was the belief that “children are an heritage from The Lord.” Parents believed that it was their responsibility to not only teach them how to make a living, but also how to live. As our forefathers searched their Bibles, they found that the function of government was to protect life and property. Education was not a responsibility of the civil government” Robert A. Peterson, “Education in Colonial America,” 1979. cited by Rus Walton, **One Nation Under God**, (Nashville: Thomas Nelson Publishers, 1987), p. 61.

## NOTE #7:

### EARLY AMERICAN EDUCATION WAS FREE FROM GOVERNMENT CONTROLS

“Apart from New England, where tax-supported schools existed under state law, the United States, from 1789 to 1835, had a completely laissez-faire system of education. ...there were no compulsory attendance laws anywhere. Parents educated their

children as they wished... There was no need for any child to go without an education. The rate of literacy in the United States then was probably higher than it is today” - Samuel L. Blumenfeld, **Is Public Education Necessary?** (Boise, ID: The Paradigm Company, 1985), p. 27.

“The general principle in the matter of public education is that anyone is free to found a public school and to direct it as he pleases. It’s an industry like other industries, the consumers being the judges and the state taking no hand whatever... There has never been under the sun a people as enlightened as the population of the north of the United States” - Alexis De Tocqueville quoted in George W. Pierson, **Tocqueville in America** (Garden City, New York: Anchor Books, 1959), pp. 293-294.

#### **NOTE #8:**

### **EDUCATIONAL IDEAS OF ROBERT OWEN**

School systems should be freed from belief in God.

Man is not responsible for his own character. Character is given by the society in which one lives.

“capitalism and religion created a competitive, irrational environment that made man evil, and that a totally new form of education was needed to create cooperative, rational men, free of superstition, who would forever be wise, good, and happy” - Samuel L. Blumenfeld, **Is Public Education Necessary?** (Boise, ID: The Paradigm Company, 1985), p. 37.

#### **NOTE #9:**

### **INFLUENCE OF JOHN DEWEY**

“It was...Dewey who began to fashion a new materialist religion in which humanity was venerated instead of God. This is basically the religion of Secular Humanism, and this is what has become the official religion of the United States, for it is the only religion permitted in its public schools and totally supported by government funds. The Constitution of the United States forbids the government from establishing a national religion. But we have one, whether the people know it or not” Samuel L. Blumenfeld, **N.E.A.: Trojan Horse in American Education**, (Boise, ID: The Paradigm Company, 1984), p. 55.

“Dewey was one of the founders of the American Humanist Association, the beliefs and teachings of which, for all practical purposes, constitute the state religion now fostered in our school system. His belief in the evolutionary ascendancy of man and the right of the state to guide future evolution through the training of its young is

primarily responsible for modern secularism and experimentalism in the schools” - Henry Morris, **Education For The Real World**. 1977, P. 94.

Dewey “gave education a social mission of exalted revolutionary proportions: the transformation of American society from capitalism to socialism” - Samuel L. Blumenfeld, **N.E.A.: Trojan Horse in American Education**. (Boise, ID: The Paradigm Company, 1984), p. 55.

### JOHN DEWEY’S INTENT

“Why should we longer suffer from deficiency of religion. We have discovered our lack: let us set the machinery in order to supply it... Education is the modern purveyor, and upon the schools shall rest the responsibility for seeing to it that we recover our threatened religious heritage” - John Dewey, quoted from John Fentress Gardner, **The Experience of Knowledge**, (Garden City, NY: Waldorf Press of Adelphi University, 1975), pp. 213-214, via Onalee McGraw, **Family Choice In Education: The New Imperative**, (Washington, D.C.: The Heritage Foundation, 1978), p. 41.

### INFLUENCE OF NEA AND HUMANIST MANIFESTO

“The road to a humanist curriculum began in 1918 with the NEA’s Seven Cardinal Principles which stressed humanist ethical values to replace those of traditional religion. ... The undermining of the Judeo-Christian tradition was well underway when in 1933 John Dewey and 33 other liberal humanists drew up and signed that extraordinary document known as the **Humanist Manifesto**” Samuel L. Blumenfeld, **N.E.A.: Trojan Horse In American Education**, (Boise, ID: The Paradigm Company), 1984, p. 225.

### NOTE #10

### ALL EDUCATION IS RELIGIOUS EDUCATION

“As defined by the United States Supreme Court, the legal definition of religion under the Constitution is “ultimate concern.” That is, whatever is the ultimate concern of an individual or of a state, for that matter, is its religion” - John W. Whitehead, **The New Tyranny: The Ominous Threat of State Authority Over the Church**, p. 19.

“Religion as ultimate concern...provides the framework within which education occurs. ...Religious concern (whether or not recognized and designated as such) is the motive which actuates the educator and produces the general pattern of work. The relationship between education and religion as ultimate concern is, in fact, a reciprocal one. Not only does religion provide the ultimate foundation for education, but education provides an admirable field for implementing religious commitments, thus making faith

explicit in concrete act” - Phillip Phenix. **Religious Concerns in Contemporary Education**, 1959. p. 19.

“The function of education is...to school persons in the ultimate values of a culture. This is inescapably a religious task. Education has always been a religious function of society and closely linked to its religion. When a state takes over the responsibilities for education from the church or from Christian parents, the state has not thereby disowned all religions but simply disestablished Christianity in favor of its own statist religion, usually a form of humanism” - R. J. Rushdoony, **The Philosophy of the Christian Curriculum**, (Vallecito, CA: Ross House Books, 1985), p. 3.

“If education is in any sense a preparation for life, then its concern is religious. If education is at all concern with truth, it is again religious. If education is vocational, then it deals with calling, a basically religious concept. It would be absurd to reduce preparation for life, truth, and calling to an exclusively religious meaning in any parochial sense, but it is obvious that these and other aspects of education are inescapably religious. As Whitehead observed, “The essence of education is that it be religious” -R. J. Rushdoony. **The Messianic Character of American Education**. 1963, p. 315, with quote from Alfred North Whitehead. **The Aims of Education**, 1952, p. 26.

“At present, the state schools are an establishment of Humanism. They teach and propagate a philosophy of life which does more than omit Christianity: it is radically at war with Biblical religion. Until we recognize that schools are establishments of religion, and that all education is inescapably a religious activity, we cannot come to grips with our cultural crisis. It is necessary, therefore, to recognize that the most central religious exercise of any culture is education” Rousas John Rushdoony, **The Philosophy of the Christian Curriculum**, Vallecito, CA: Ross House Books, 1985. p. 176.

“Although many of the most vociferous objections to any confusion of religion and state come from supporters of the public schools, no school of any kind can maintain such separation. Value-free education is a contradiction in terms, and any hierarchy of values constitutes a religious system. Hence, all education is fundamentally religious” -Herbert Schlossberg, **Idols For Destruction: Christian Faith and Its Confrontation With American Society**, (Nashville: Thomas Nelson Publishers, 1983), p. 210.

“Education is a series of religious acts in part because the power of assumption is so great. ...The assumptions of modern public education concerning the nature of man, the function of the state, the nature of truth, and so on are such as to inculcate a set of presuppositions that can only be called religious” - Herbert Schlossberg, **Idols For Destruction: Christian Faith and Its Confrontation With American Society**, (Nashville: Thomas Nelson Publishers, 1983), pp. 210,211.

## NOTE #11:

### RELIGIOUS SILENCE IN PUBLIC SCHOOLS

“even when religion is not directly attacked, silence is itself a powerful form of speech. From age five to age eighteen, American children spend a majority of their waking hours, nine months of the year in classrooms. Many then choose to continue their education into college and graduate school. To a considerable extent the entire function of education has been taken from the family and given to the schools. If, during all that considerable time, children and young people hear no mention of God, no suggestion that religion may have something important to say about the state of the universe, if they sense that teachers go to elaborate lengths to avoid religious subjects in the classroom, they inevitably draw certain conclusions - that religion is not true or relevant, possibly that it is something not altogether wholesome” - James Hitchcock, “Disentangling the Secular Humanism Debate, **Whose Values: The Battle for Morality in Pluralistic America**, ed. by Carl Horn. (Ann Arbor, MI: Servant Books, 1985), pp. 27-28.

“For a parent to require a child to wash his face and keep his body clean, and not require him to learn and obey the Bible, is to teach him that the body is worth more than a pure heart and a clean and holy spirit. For a parent to require a child to learn spelling and reading and arithmetic, and not require the child to study the Bible, is to teach it, by a forcible object lesson, that it is more important to be qualified to live in this world than to be fitted to live in heaven.

“There is no evading these simple truths. The parent that so treats and impresses his child is the worst enemy that child has. He will be made to feel this when he meets that child at the judgment of God. It is better to face the question honestly now” -**David Lipscomb**. Original source unknown, quotation picked up from a church bulletin.

## NOTES #12:

### TYPICAL EXAMPLE OF CRITERIA FOR MORAL AND SPIRITUAL VALUES

In 1951, the Educational Policies Commission of the N.E.A. issued a statement, written by William G. Carr, and titled, **Moral and Spiritual Values In The Public Schools**. It expressed the hope that “this report will encourage in homes, churches, and schools a nationwide renaissance of interest in education for moral and spiritual values.”

The commission declared, “By moral and spiritual values we mean those values which, when applied to human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture” - Rousas J.

Rushdoony, **Intellectual Schizophrenia: Culture, Crisis, and Education**. (Philadelphia: Presbyterian and Reformed Publishing Co., 1961), p. 63.

### MENTAL ILLNESS IN CHILDREN?

“Every child in America entering school at the age of five is mentally ill, because he comes to school with certain allegiances toward our founding fathers, 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” - **Chester Pierce**, Professor of Education in the faculty of Medicine and Graduate School of Education, Harvard University.

### SOCIAL CONSEQUENCES OF MODERN PUBLIC EDUCATION

“As a result of the indoctrination that I received as a student, I began abusing drugs and became sexually promiscuous. As a result, I became pregnant twice, and twice aborted my babies, the effects of which are still evident with me today. I was applauded by my teachers for my decision to abort and encouraged to share my experiences with my peers. When I was a senior in high school I was living with my boyfriend. Because of this, I was invited to speak to the marriage class at my school, and I discussed the personal and intimate details of that situation. Today, I have three children to raise, three children whom I wish to protect from the effects of this type of teaching. This is my personal mission for testifying before you today” - Testimony of Kay Fradeneck, **Child Abuse in the Classroom**, edited by Phyllis Schlafly, (Alton, IL: Pere Marquette Press, 1984), p. 163.

“The importance of “relevance” in today’s education was exemplified by this passage in an 8th grade English textbook:

“Write a suicide note.” (The following is the example given in the text). “I am finally going to do it. Unemployment drives me crazy. Inflation makes me angry. The cost of living turns my stomach. Big business raises the cost of candy and gum. Teachers expect too much: School takes away my freedom. I can’t communicate with my parents. My parents don’t understand me. I have said my goodbyes. I fought a good fight, but I have met defeat.”

“That depressing advice was supposed to be “relevant.” It was taken from an “activity” approach to **Basic English, Part 2**, published by the New England School Development Council in Newton, Massachusetts” - Testimony of Anne Pfizenmaier, **Child Abuse in the Classroom**, edited by Phyllis Schlafly, (Alton, IL: Pere Marquette Press, 1984), pp. 308-309.

“We have a daughter, Brooke, who is in the 9th grade. On February 15, at Clackamas High School, they showed two movies in the so-called Health Class. One



was called “The Right to Live, Who Decides?” This movie showed actual actors playing out the “lifeboat situation,” where you have the lifeboat that’s got too many people on it and it is going to sink, so therefore, you have to throw somebody over, so the boat will float and you save some of the people.

“So they go through the values. They say, “Well, this one’s a doctor, and this one’s handicapped, this one’s a youth, this one’s a parent, this one’s an attorney.” They go through the process of placing a value on each person. I totally object to that type of situation. Everybody has a tremendous value in our entire country. Nobody has more or less value” -Testimony of Larry Johnson, **Child Abuse in the Classroom**, edited by Phyllis Schlafly, (Alton, IL: Pere Marquette Press, 1984), pp. 308-309.

#### **NOTE #13:**

##### **“Cave-In Simulation”**

“The teacher has the students sit close together in one corner of the classroom, on the floor, if possible. He turns out the lights and pulls down the shades. He puts a lighted candle in the center of the group. Then he explains the situation.

“The class, on an outing to some nearby caves, has been trapped hundreds of feet below the ground by a cave-in. There is a narrow passageway leading up and out of the cavern where they are trapped. Night is coming fast and there is no one around for miles to help. They decide they will form a single file and try to work their way out of the cave. But at any moment there might be another rock slide. The ones nearest to the front of the line have the best chances for survival. Each member of the class will give his reasons for why he should be at the head of the line. After hearing each other’s reasons, they will determine the order by which they will file out” - Sidney B. Simon, Leland W. Howe, Howard Kirschenbaum, **Values Clarification: A Handbook of Practical Strategies for Teachers and Students**. (New York: Dodd, Mead and Company, 1978), pp. 287-288.

##### **“The Alligator River Story”**

“Once upon a time there was a woman named Abigail who was in love with a man named Gregory. Gregory lived on the shore of a river. Abigail lived on the opposite shore of the river. The river which separated the two lovers was teeming with man-eating alligators. Abigail wanted to cross the river to be with Gregory. Unfortunately, the bridge had been washed out. So she went to ask Sinbad, a river boat captain, to take her across. He said he would be glad to if she would consent to go to bed with him preceding the voyage. She promptly refused and went to a friend named Ivan to explain her plight. Ivan did not want to be involved at all in the situation. Abigail felt her only alternative was to accept Sinbad’s terms. Sinbad fulfilled his promise to Abigail and delivered her into the arms of Gregory.”

“When she told Gregory about her amorous escapade in order to cross the river, Gregory cast her aside with disdain. Heartsick and dejected, Abigail turned to Slug with her tale of woe. Slug, feeling compassion for Abigail, sought out Gregory and beat him brutally. Abigail was overjoyed at the sight of Gregory getting his due. As the sun sets on the horizon, we hear Abigail laughing at Gregory” - Sidney B. Simon, Leland W. Howe, Howard Kirschenbaum, **Values Clarification: A Handbook of Practical Strategies for Teachers and Students**. (New York: Dodd, Mead and Company, 1978), pp. 291-292.

### **“Wife Swapping”**

“A number of married couples who knew each other were thinking of “swapping” (changing partners for sexual intercourse). The couples lived in the same neighborhood and knew each other quite well. There were people in their late thirties or early forties. They felt that they would like to have new sexual experiences. They felt that after being married for so long and having sex with the same person, sex had become quite dull.

1. If all the couples agreed to it, would it be alright for them to change partners? Why or why not?
2. Recently there have been a number of “swapping” cases reported in the newspapers. The public’s general reaction is very negative. Why do you think people react this way? Do you agree or disagree with them? Give your reasons.
3. If the couples had children, would this make any difference? What effect do you think “swapping” would have on the children?
4. What could some of the possible positive effects be?
5. What could some of the possible negative effects be?”

- Cited by Kathleen M. Gow, **Yes, Virginia, There Is Right and Wrong**, (Wheaton, IL: Tyndale House Publishers, 1985), pp. 61-62, citing from M. Blatt, et. al.

### **NOTE #14:**

#### **MODERN PUBLIC EDUCATION IS FOUNDED ON HUMANIST PHILOSOPHY**

“...today we find Humanistic Psychologists as the major designers and directors of educational programs which begin in Kindergarten and have the one prominent and potent feature of utilizing all types and forms of psychological techniques to condition school children to an acceptance of the religion of Humanism. In other words - change all values acceptable to the “peer group” from those based on Christian-Judeo philoso-

phy to those of Humanistic philosophy. And, of course, inherent in this is the belief that once the “peer group” becomes a part of society, then society itself will be changed” - Jo-Ann K. Abrigg, **Values Changing - Whose Values?** (Educational Research Analysts, P.O. Box 7518, Longview, Texas 75607, 1977), p. 6.

“Who are these Humanists? Well, other than John Dewey and Horace Mann, who set the stage back in the early 1900s for using public education to promote the religion of Humanism - just to mention a few: B. F. Skinner, whose operant conditioning is widely used in classrooms and taught in most college education courses today; J. L. Moreno, who designed sociograms, role playing and psychol-drama; Maslow, whose Third Force Psychology was used as the basis for the National Training Laboratories, founded by the N.E.A.; Dr. Carl Rogers of the Western Behavioral Sciences Institute, well-known for many forms of sensitivity training; Dr. Lester Kirkendall of SIECUS, and Dr. Albert Ellis, clinical psychologist who, among other things, espouses glorious theories on premarital sex; Dr. William Glasser, whose so-called educational philosophy was rapidly placed in classrooms under the title “Schools Without Failure,” and whose Reality Therapy is an integral part of many educational programs; Dr. Robert Carkhuff, self-proclaimed “militant humanist” and designer of human and educational development series for guidance counselors and teachers; Jerome Bruner, author of the obnoxious MACOS program; and last but certainly not least to this discussion, Louis Rath and Dr. Sidney Simon - designer and promoter of Values Clarification Programs and Values Changing curriculum.”

“Now, there are several things to keep in mind. Every one that I’ve just mentioned is a psychologist or psychiatrist, knowledgeable in the ways of manipulating the mind; every one is a Humanist; every one of these people is in the business of using psychological techniques to condition others to an acceptance of the philosophy of Humanism; and every single one of them is either designing educational programs or writing portions of textbooks, or in some way influencing the school children of America through public education, by changing or clarifying their values. And the most frightening aspect of all this is that American parents and taxpayers are not only permitting this to take place - we are paying for it, and allowing our children to be the captive audience, the guinea pigs for this dangerous experiment in Utopian dreaming” - Jo-Ann K. Abrigg, **Values Changing - Whose Values?** (Longview, TX: Educational Research Analysts, 1977), pp. 6-7.

#### **NOTE #15:**

#### **PAROCHIAL SCHOOLS FOR SECULAR HUMANISM**

“I am convinced that the battle for humankind’s future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must

embody the same selfless dedication as the most rabid fundamentalist preachers, 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 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" - John J. Dunphy, "A New Religion for a New Age," **The Humanist**, 43:1, (January/February 1983): p. 26.

"...The NEA have remained remarkably faithful to the Humanist Manifesto since 1933. For all practical purposes, the public school has become the parochial school for secular humanism. Its doctrines pervade the curriculum from top to bottom" Samuel L. Blumenfeld, **N.E.A.: Trojan Horse In American Education**, (Boise, ID: The Paradigm Company), 1984, p. 228.

"Humanists obviously have a vital interest in the passage of a strong bill for federal aid to public education. Without wanting to push the analogy too far, one might say that public education is the parochial education for scientific humanism" (Joe R. Burnett, **The Humanist**, Nov.-Dec., 1961, p. 347; cited from Samuel L. Blumenfeld, **The Blumenfeld Education Letter**, July, 1989, pp. 7-8.

#### **NOTE #16:**

#### **ALL PUBLIC SCHOOLS NOW TEACH HUMANISM IN ONE FORM OR ANOTHER**

"The modern creationist movement and the resistance of secular educators to this movement have brought into clear focus one very important fact. Our American public schools and secular universities are controlled by the religious philosophy of evolutionary humanism. Furthermore, through its pervasive influence on the graduate schools and the textbook publishers, this powerful concept has had significant impact even on most Christian schools" Henry M. Morris, "The Religion of Evolutionary Humanism and the Public Schools," **Up With Creation! ICR Acts/Facts/Impacts, 1976-1977**, ed. by Duane T. Gish and Donald H. Rohrer, (San Diego, CA: Creation-Life Publishers, 1978), p. 312.

"Education is thus a most powerful ally of Humanism, and every American public school is a school of Humanism. What can the theistic Sunday-school, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?" - Charles F. Potter, **Humanism: A New Religion**, (New York: Simon and Schuster, 1930), p. 15.

“We will need to recognize that the so-called “basic skills,” which represent nearly the total effort in elementary schools will be taught in one-quarter of the present school day. The remaining time will be devoted to what is fundamental and basic” - Catherine Barrett, President, NEA. 1973, from Solveig Eggers, “Unions vs. Education,” **Roll Call**, April 5, 1973, via Onalee McGraw, **Family Choice In Education: The New Imperative**. (Washington, D.C.: The Heritage Foundation, 1978), pp. 54.

“It was...Dewey who began to fashion a new materialist religion in which humanity was venerated instead of God. This is basically the religion of Secular Humanism, and this is what has become the official religion of the United States, for it is the only religion permitted in its public schools and totally supported by government funds. The Constitution of the United States forbids the government from establishing a national religion. But we have one, whether the people know it or not” Samuel L. Blumenfeld, **N.E.A.: Trojan Horse In American Education**, (Boise, ID: The Paradigm Company, 1984), p. 55.

“The modern State has asserted its responsibility to educate children. This is the means by which the modern State has arrogated to itself the position of the established god on earth. The government schools have become the established religion of every nation on earth. Humanism, which is the worship of man and his works, rests on this crucial institutional foundation: the tax-supported, State-regulated, hypothetically neutral, deeply religious humanist school system. There can be no neutrality, yet the government schools have almost completely stamped out Christianity and the law of God by means of the neutrality myth. The State forces Christians to finance schools that teach a rival religion, the religion of humanism. The State has also attempted to regulate Christian and independently financed schools. At every point, the State has substituted tenured bureaucrats who are virtually impossible for parents to remove from authority, while it has removed parents from the seats of power in setting curricula or any other standards. The modern State, which is a messianic, supposedly man-saving institution, has used the tax-supported, compulsory schools as the primary means of stealing children from God, by removing them from parental control” Gary North, **Unconditional Surrender: God’s Program for Victory**, (Tyler, TX: Geneva Divinity School Press, 1983), p. 94.

Here’s a line of reasoning which leads to no other conclusion than that all public schools in America do, indeed, teach humanism. This argument is made in the area of naturalism. However, other arguments could also be formulated in other philosophical areas of humanism, such as secularism, materialism, statism, feminism, hedonism, etc. In syllogistic form, the argument may be stated as follows:

MAJOR PREMISE: **All** public schools teach the theory of evolution.

MINOR PREMISE: The theory of evolution is a major doctrine of humanism.

CONCLUSION: Therefore, **all** public schools now teach humanism.

**Outline expanding the syllogism is as follows:**

- I. MAJOR PREMISE: **All** public schools teach the theory of evolution.
  - A. The current “creation-evolution” controversy in the teaching of biology is NOT the major issue. The primary issue is: Which world view - creation or evolution - should serve as the educational philosophical world view for public schools?
  - B. Beliefs about origins are important because they determine beliefs about all educational subjects, methods, and purposes.
    - 1. In public education, the theory of evolution is considered to be, at least in theory, the philosophical and psychological foundation for all public education. It is...
      - a. The KEY to all knowledge.
      - b. The KEY to all educational methods.
      - c. The KEY to all educational purposes.
      - d. Increasingly, the theory of evolution is becoming in educational practices what it already is in theory.
    - 2. Special implications for creationists are that public education now denies the existence of God, the validity of supernatural revelation (i.e. the Bible), and the spiritual nature of man.
  - C. The creation world view is now beginning to threaten the philosophical foundation of all modern public education. That’s why it is so strongly opposed by the educational establishment.
- II. MINOR PREMISE: The theory of evolution is a major doctrine of modern humanism.
  - A. Humanist documents emphasize evolutionary beliefs.
  - B. Significance of theory of evolution to humanism is that ...
    - 1. It is a major support to the religion of humanism.
    - 2. It is the integrating factor of all life for humanists.

3. It is supposedly scientific. Therefore, it tends to make humanism creditable.
- III. CONCLUSION: Therefore, humanism is now taught in all public schools since one of its major tenets, the theory of evolution, is the philosophy undergirding educational content, methods, and purposes.
  - IV. ARGUMENT RE-ENFORCED: To realize the extent to which modern public education is humanistic, (that is, anti-Christian), imagine what public education would be like if it were theistic. That is,...
- A. If creation were the KEY to all educational subjects.
  - B. If creation were the KEY to all educational methods.
  - C. If creation were the KEY to all educational purposes” - Robert L. Waggoner, “Do All Public Schools Teach Humanism?,” **A Bi-Monthly Journal for Building Better Christian Homes**, Selma, AL: Houston Park Church of Christ, March/April, 1989, p. 4.

#### NOTE #17:

#### PREDICTED CONSEQUENCES OF “SECULAR” EDUCATION

“The tendency is to hold that this system must be altogether secular. The atheistic doctrine is gaining currency...that an education provided by the common government should be entirely emptied of all religious character. The Protestants object to the government schools being used for the purpose of inculcating the doctrines of the Catholic Church, and Romanists object to the use of the Protestant version of the Bible and to the inculcation of the peculiar doctrines of the Protestant churches. The Jews protest against the schools being used to inculcate Christianity in any form, and the atheists and agnostics protest against any teaching that implies the existence and moral government of God.”

“It is capable of exact demonstration that if every party in the State has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least, and then he that believes least must give way to him that believes absolutely nothing, no matter in how small a minority the atheists or the agnostics may be. It is self-evident that on this scheme, if it is consistently and persistently carried out in all parts of the country, the United States system of national education, separated from religion, as is now commonly proposed, will prove the most appalling engine for the propagation of anti-Christian and atheistic unbelief, and of anti-social nihilistic ethics, individual, social, and political, which this

sin-rent world has ever seen” -A. A. Hodge, **Popular Lectures on Theological Themes**, (Philadelphia: Presbyterian Board of Publications, 1887), p. 283f.

“I am much afraid that schools will prove to be great gates of hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the scriptures do not reign paramount. Every institution in which men are not increasingly occupied with the word of God must become corrupt” Martin Luther, as quoted in **The Rebirth of America**, ed. by Nancy Leigh DeMoss, Arthur S. DeMoss Foundation, 1986, p. 127.

#### **NOTE #18:**

### **THE LEADING INFLUENCE AWAY FROM GOD IN AMERICA IS PUBLIC SCHOOLS**

“The public school system in its present form has become perhaps the greatest of all influences away from God and his truth in America.” - Henry Morris. **Education for The Real World**. 1977, p. 22.

“I think that the most important factor moving us toward a secular society has been the educational factor. Our schools may not teach Johnny to read properly, but the fact that Johnny is in school until he is sixteen tends to lead toward the elimination of religious superstition. The average American child now acquires a high school education, and this militates against Adam and Eve and all other myths of alleged history.”

“Our seventy-five years in this century, all of which I have lived and relished, have been a good seventy-five years, full of rebellion against religious superstition, inspired by developing science, and increasingly open to religious realism. I doubt that any span in human history has carried the world farther along the road to honest doubt” -Paul Blanshard. “Three Cheers for Our Secular State,” **The Humanist**, (March/April, 1976), p. 17.

#### **NOTE #19:**

### **INFERIORITY OF AMERICAN PUBLIC EDUCATION**

“Ninety years have gone by since Dewey set American education on its progressive course. The result is an educational system in shambles, a rising national tide of illiteracy and the social misery caused in its wake” Samuel L. Blumenfeld, **The Blumenfeld Education Letter**, Vol. III, No. 10 (Letter # 26), October, 1988, p. 8.



“Our Nation is at risk. Our once unchallenged preeminence in commerce, industry, science, and technological innovation is being overtaken by competitors throughout the world. ... the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a Nation and a people. What was unimaginable a generation ago has begun to occur - others are matching and surpassing our educational attainments.

“If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war. As it stands, we have allowed this to happen to ourselves. ... We have, in effect, been committing an act of unthinking, unilateral educational disarmament” - **A Nation at Risk: The Imperative for Educational Reform**, April, 1983, p. 5.

“We have public education at the elementary and secondary level that ranks below every industrial competitor we have in the world. ... We are the only country in the industrial world that says to one out of every four of its young people, “We are going to let you drop out of sight; we are not going to give you the tools to be productive.”

“Education is the most backward single institution in all the U.S. It is not for lack of money. It’s a lack of intelligence and will and competence. It is a bureaucratic inertia that is unbelievable and inexcusable. Between 38 cents and 41 cents of our education dollar gets to the classroom. That is an act of irrationality. ... In the city of New York there are more school administrators than there are in all of France. In the state of New York there are more administrators than there are in all of the European Community, and the E.C. has 12 countries and 320 million people” Former Secretary of Labor William Brock, **Time**, 7/23/90, as quoted by Samuel Blumenfeld, **The Blumenfeld Education Letter**, Vol. V. No. 8 (Letter # 48), August, 1990, p. 7.

## NOTES #20:

### STANDARDS OF PUBLIC EDUCATION HAVE BEEN LOWERED

“At a recent education seminar, one speaker quoted the following questions taken from a high school entry examination given to Indiana 8th graders in 1911:

1. In what state, and on what waters, are the following: Chicago, Duluth, Cleveland and Buffalo? State an important fact about each.
2. A rope 500 feet long is stretched from the top of a tower and reaches 300 feet from the base of the tower; how high is the tower?
3. Write a brief biography of Evangeline.

4. Give the structure of a muscle and the spinal cord. Define arteries, veins, capillaries and pulse."

"The speaker then quoted from the current Alabama High School Graduation Examination, which is given to 11th graders and is commonly referred to as the exit exam. Every question is multiple choice.

1. Next to a picture of a circle, the question reads: This is called a: (a) rectangle, (b) circle, (c) triangle, (d) square.
2. Amy bought a notebook for \$1.98 and a pen for \$.89. She also paid \$3.41 for additional supplies. How much did she spend all together?
3. Mary left \_\_\_\_ books in the car (a) his books, (b) its books (c) her books (d) them books.
4. Basketball scores would be found in what part of the newspaper? (a) classified section (b) editorial section, (c) entertainment section (d) sports section" - Phyllis Schlafly, **Phyllis Schlafly Report**, Vol. 22, No. 1, Section 1, August, 1988, p. 1.

"My church has a day school. It goes from kindergarten to ninth grade, but there are only two full-time students in the ninth grade. This is a universal phenomenon: the private school system ends for the most part at the eighth grade. It gets too expensive to hire teachers who are capable of teaching all the courses that the high school student needs. The pressures of the division of labor squeeze out the private high school. Funny thing, though; a century ago, one teacher taught everything from the first grade to 12th grade. Another funny thing: the **6th McGuffey Reader** is too rigorous for most college graduates in contemporary America."

"...Let me tell you my favorite law school story. Professor Bertel Sparks of the Duke University Law School assigns to his first-year law students a section from **Blackstone's Commentaries on the Laws of England** (1765), the essay on property. They have great difficulty discussing it in the following class. Then he shows them where he got the extract: the **6th McGuffey Reader**, the standard school book for 12 year olds in the late nineteenth century. He says this experience humbles them sufficiently to get them working" - Gary North's **Remnant Review**, (P. O. Box 8204, Fort Worth, Texas 76124, Vol. 16, No. 23, December 22, 1989), p. 4.

## NOTE #21:

### DECLINE IN EDUCATION MAY BE RESPONSIBLE FOR DRUG ABUSE

"I believe that the decline in education is probably responsible for the widespread use of drugs. To live in the midst of a civilized society with a level of knowledge closer

perhaps to that of primitive man than to what a civilized adult requires (which, regrettably, is the intellectual state of many of today's students and graduates) must be a terrifying experience, urgently calling for some kind of relief, and drugs may appear to many to be the solution. ...

"This is no longer an educational system. Its character has been completely transformed and it now clearly reveals itself to be what for many decades it has been in the process of becoming: namely an agency working for the barbarization of youth" - George Reisman, professor of economics, Pepperdine University, **The Intellectual Activist**, as quoted by Samuel Blumenfeld, **The Blumenfeld Education Letter**, Vol. V. No. 8 (Letter #48), August, 1990, p. 8.

#### **NOTE #22:**

##### **ADDITIONAL SOCIAL CONSEQUENCES OF PUBLIC EDUCATION**

"The once proud and efficient public school system of the United States - especially its unique free high school for all - has turned into a wasteland where violence and vice share the time with ignorance and idleness, besides serving as a battleground for vested interests, social, political and economic" Jacques Barzun, "Jacques Barzun Reflects on Today's Schools," **American Education** 18:2 (March 1982), p. 4.

#### **NOTE #23:**

##### **EDUCATION REFORM IS IMPOSSIBLE**

"The crisis in education in America is a crisis of conflicting purposes and conflicting goals. The government schools have their own agenda, and Christian parents have another. Those parents who persist in sending their children to the public schools help perpetuate the crisis through their patronage and support of a system that is in conflict with their own professed beliefs. And the simple truth is that Christians will never wrest control of the system from the humanists, for the latter have so thoroughly shaped the system in their own image that no accommodation with Christianity is even remotely possible. Thus, handing one's children over to the humanists for education is tantamount to handing them over to Satan" -Samuel L. Blumenfeld, "The Home School Movement and Christian Revival," **Chalcedon Report**, ed. by Rousas J. Rushdoony, No. 302, September, 1990, pp. 2,3.



**CLASS NUMBER 8**  
**WILL CHRISTIANS BE PERSECUTED IN AMERICA?**

**INTRODUCTION:**

- A. Story of Patrick Henry and religious persecution.<sup>1</sup>
- B. First Amendment guarantees freedom of religion.

**I. RELIGIOUS FREEDOM OF EARLY CHRISTIANS RESTRICTED BY CAESAR WORSHIP.**

- A. General background of Caesar worship.
- B. Commentary on and reading of Revelation 13:16-18.<sup>2</sup>
- C. Implications of Caesar worship: A religious license.

**II. CHRISTIAN RELIGIOUS FREEDOM NOW OFTEN DENIED IN AMERICA.**

- A. Examples:
  - 1. In employment - K. Pierce,
  - 2. In housing - E. Smith,
  - 3. In schools - R. Higgins, E. Pearson, Angela K. Guidry, Ken Roberts, J. Bergman,
  - 4. In churches - Lewisville, NE; Collinsville, OK; Jackson, TN; Paynesville, OH
- B. Numbers being denied religious freedom are accelerating.

**III. WHY ARE CHRISTIANS BEING DENIED RELIGIOUS FREEDOMS IN AMERICA?**

- A. Humanism has arisen to challenge Christianity.
  - 1. Humanists want religious freedoms which are incompatible with religious freedoms desired by Christians.

2. Two major concepts of humanism which influence public policies are...
    - a. Theory of evolution and rejection of supernatural.
    - b. Implications from these concepts.
      - 1) Bible has also evolved; Bible is human in origin, not Divine.
      - 2) Law evolves, there are no absolute standards anywhere.
      - 3) Man is his own god.
  3. Humanists (not Christians) now determine most public policies.<sup>3</sup>
- B. Humanists insist upon separation of “church and state,” by which they mean separation of religion from government.
1. Humanists attitudes differ from those of founding fathers, e.g. G. Washington, Northwest Ordinance, J. Adams, T. Jefferson.<sup>4</sup>
  2. Declarations of humanists (**Humanist Manifesto II**, Ninth article).<sup>5</sup>
  3. Secularization of America accelerated by Supreme Court decisions.
    - a. Some significant decisions.<sup>6</sup>
    - b. These decisions have had effect of exchanging citizens’ rights to freedom **of** religion for society’s freedom **from** religion.<sup>7</sup>

#### IV. WHAT ABOUT THE FUTURE?

- A. Historically, there are two stages to denial of religious freedom, which are already accomplished, to a limited degree.<sup>8</sup>
  1. Removing state and its agencies from religion by secularization.
  2. Indirect attacks on the church, thus denying its existence.
- B. Like apostles, “We must obey God rather than man.” Moreover, Christian religion must shape public policy, or be shaped by it.

- C. Persecution seldom comes everywhere at the same time. Rather, attacks are localized at weakest points.

**CONCLUSION:**

- 1. Martin Niemoeller failed to speak up until it was too late!<sup>9</sup>
- 2. When Patrick Henry saw religious persecution he spoke up. Will we?





**EXTRA NOTES - CLASS NUMBER 8**  
**WILL CHRISTIANS BE PERSECUTED IN AMERICA?**

**NOTE #1:**

“Gentlemen may cry, Peace, Peace! - but there is no peace. The war has actually begun! The next gale that sweeps from the North will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!” - Patrick Henry

**NOTE #2:**

“he” (the beast out of the earth) “causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six” (Revelation 13: 16-18).

**NOTE #3:**

## WHICH PERSPECTIVE SHOULD DETERMINE PUBLIC POLICIES?

### Humanist Perspective

OR

### Christian Perspective

God is not relevant  
Man is basically good  
Man is only physical  
Man is only temporal  
Ethical and moral values are:  
    relative  
    situational  
    determined by man  
Bible is from man  
State is sovereign  
Man is judge of all things  
Man is accountable to the State

God is relevant  
Man is a sinner  
Man is physical and spiritual  
Man will exist after death  
Ethical and moral values are:  
    absolute  
    universal  
    determined by God  
Bible is from God  
God is sovereign  
God is judge of all things  
Man is accountable to God

I F

Christian perspective is correct

T H E N

For Christian conduct to be consistent with Christian belief Christians should participate in determining public policies.

### NOTE #4:

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. ...Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles” - **George Washington**, Farewell Address, 1796.

“Reason, morality, and knowledge” are “necessary to good government and the happiness of mankind” - **Northwest Ordinance**, 1787, U.S. Congress.

“Our Constitution was made for a religious and a moral people. It is wholly inadequate for the government of any other” - **John Adams**, Address to the Militia of Massachusetts, 1798.

**NOTE #5:**

“The separation of church and state and the separation of ideology and state are imperative” **Humanist Manifesto II**, (Ninth).

**NOTE #6:**

**Significant Supreme Court Decisions  
Which Accelerated Secularization of America**

“The “establishment of religion” clause of the First Amendment means at least this: Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another”  
Everson v. Board of Education of Ewing Township, 1947, 330. U.S. at 15.

The “power, prestige and financial support of government” cannot be placed “behind a particular religious belief” Engel v. Vitale, 1962, 370 U.S. at 431.

“...to withstand the structures of the Establishment Clause there must be a secular legislative purpose and primary effect that neither advances nor inhibits religion”  
Board of Education v. Allen, 1968, 392.

“...to pass constitutional muster...a statute must not only have a secular purpose and not foster excessive entanglement of government with religion, its primary effect must not advance or inhibit religion” Thorton v. Caldor, Inc., 1985, 53 Law Week at 4855.

**NOTE #7:**

**Practical Effects of these Court Declarations:**

1. A citizen’s right to freedom of religion has been exchanged for society’s freedom from religion.
2. Government agencies now consider it proper to remove Christian practices, not only from schools, but from all public activities.

**NOTE #8:**

“Historically, there have been two stages in the attack on the church. First, the state and its agencies are secularized. Second, the state attacks every prerogative or privilege of the church in an indirect manner so that, in disguised fashion, its right to exist is denied” -John W. Whitehead, **The Stealing of America**. (Westchester, IL: Crossway Books, 1983), p. 100.

**NOTE #9:**

“In Germany  
they came first for the communists,  
and I didn't speak up because I wasn't a communist.  
Then they came for the Jews,  
and I didn't speak up because I wasn't a Jew.  
Then they came for the trade unionist,  
and I didn't speak up because I wasn't a trade unionist.  
Then they came for the Catholics,  
and I didn't speak up because I was a Protestant.  
Then they came for me,  
and by that time no one was left to speak up.”  
- Martin Niemoeller

(For a manuscript of this message, see **Embattled Christianity: A Call To Alarm The Church To Humanism**, ed. by Terry M. Hightower, The Third Annual Shenandoah Lectures, Shenandoah Church of Christ, 11026 Wurzbach Road, San Antonio, Texas 78230, pp. 213-227.)

## **CLASS NUMBER 9**

### **THE ROAD TO VICTORY**

#### **INTRODUCTION:**

- A. Every fighter wants victory. In the spiritual war between Christianity and humanism, it is only reasonable that Christians want to be victorious.
- B. God gives victory according to His terms. Therefore to arrive at victory Christians must fight their spiritual battles in accordance with God's will.

#### **I. THE PRIZED VICTORY TOWARD WHICH WE TRAVEL.**

- A. Temporally: A society built upon Christian principles.
  - 1. Where God and his word are not only revered but constitute the desired foundation for all social and governmental structures.
  - 2. Where individuals realize their human nature as both physical and spiritual, temporal and eternal, and therefore act in prospect of eternal rewards or consequences.
  - 3. Where husband and wife are committed to live together for their lifetimes; and where children are brought up in the nurture and admonition of the Lord.
  - 4. Where the church is known to be a blessing to all humanity by proclamation of the gospel, by building saints up in their faith, and by compassionate benevolence to those in physical need.
- B. Eternally: An eternal home as reward for faithful stewardship.
  - 1. Where there will be no more sorrow nor tears; where there will be joy forever in the presence of the Lord.
  - 2. Where the servants of the Lord will praise and serve their Lord forever.

#### **II. THE ROAD TO VICTORY IS A VERY DIFFICULT ROAD.**

- A. It is littered with victims, consisting of dead and wounded, both physical and spiritual - abortion, divorce, drug abuse, battered wives, molested children, etc.

- B. It is filled with many enemies of Christianity which have been gathering for centuries. Unless some drastic changes occur soon, it is conceivable that Christianity may vanish from America.<sup>1</sup>
- C. It is congested with apathy and indifference. Most people want only personal peace and affluence.<sup>2</sup>

### III. THE ROAD TO VICTORY IS A DEMANDING ROAD.

- A. It requires that Christians change this world.
  - 1. Only Christians have a message that can change the hearts of men.
  - 2. Only Christians can be the salt of the earth, and the light of the world (Matthew 5:13).
  - 3. Only Christians can rightfully fulfill God's ordinances for civil governments.
- B. It requires much preparation.
  - 1. Repentance, both individually (Exodus 4:24-26) and collectively (Joshua 7-8; Judges 20:26).
  - 2. Knowledge of enemy, and of God's word (Joshua 1:7-8).
- C. It requires Christian character qualities, some of which are ...
  - 1. Strong and Courageous, like Joshua (Joshua 1:6-9).
  - 2. Faith and Work, like Gideon (Judges 6-8).
  - 3. Commitment, like Nehemiah (2:1-5), and Josiah (2 Chronicles 34:2-3).
- D. It requires prayer (2 Chronicles 32:20; Acts 4:24-30).
- E. It requires strategy, consisting of ...
  - 1. Molding Public Opinion.
    - a. Subject content needed: relevancy of God; spiritual nature of man; necessity of moral absolutes; horribleness of sin,

certainty of judgment, eternal destiny; roles and limitations of the family, the church, and the state in society.

- b. Methods available: public forums; letters to editor, elected officials, etc.; private conversations; leadership influence.
2. Shaping Public Policy - through leadership positions to conform all social structures to Christian precepts (Note: Neither molding public opinion, nor shaping public policy by itself is sufficient without the other. Both are essential, and must be concurrent. Illustrated: 18th Amendment to U.S. Constitution (1920) was repealed by 21st Amendment (1933) because hearts of people were not agreed with law.)
3. Compassionate service to needy - Begins with personal initiative, leads to family and church ministries, produces favor with all the people (Acts 2:45; 4:33; 5:12,15).<sup>3</sup>

#### IV. THE ROAD TO YOUR VICTORY DEMANDS YOUR PARTICIPATION.

- A. Don't make excuses like Moses who said, "Who am I, that I should go ...? (Exodus 3:11); "What if ... (Exodus 4:1); "I am not eloquent ... (Exodus 4:10); "Get someone else ... (Exodus 4:13). Blessings come from accepting responsibilities. Had Moses not pleaded a lack of eloquence, the priesthood might have come through him, rather than through Aaron.
- B. Respond to serve so that if or when victory is achieved, you'll not have given others cause to ask where you were during the battle, or curse you for not joining the fight (Judges 5:15b-17,23). (Would it not be regrettable if denominational folks then asked where churches of Christ were during this spiritual war?)
- C. Do what you can! You can make a difference!
  1. Perhaps individually, like Jonah, Esther, William Wilberforce, Phyllis Schlafly, Mel and Norma Gabler, etc.
  2. Certainly in groups with others, e.g. **Eagle Forum, Concerned Women for America, American Family Association, Focus on The Family**, etc. Why not especially with others in the church?
  3. What can you do? Develop Christian character qualities. Attain leadership positions. Take responsibilities. Be a leavening influence. Strive for excellence in all things. Choose your own path of

service according to your own abilities. When you see something needing to be done, do it!

## **CONCLUSION:**

### **A. Exhortation:**

1. "... if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for such a time as this?" **Esther 4:14.**
2. "I am only one, but I am one. I cannot do everything, but I can do something; And what I can do, that I ought to do; And what I ought to do, by the grace of God, I shall do." **Edward Everett Hale** (former chaplain, U.S. Senate).

### **B. If all who claim to be Christians will fight for the Lord, believing God will give us the victory, then we can remove the entrenched forces of humanism from our culture and replace them with Christian influences anytime we choose! Let's do it.**



## EXTRA NOTES - CLASS NUMBER 9 THE ROAD TO VICTORY

### NOTE #1:

#### FORCES HAVE BEEN GATHERING FOR CENTURIES

"The main characteristic of the attack upon, and defense of Christianity is, that it is all along the line. Forces that have been gathering for centuries are concentrating simultaneously. Forces of science and philosophy hitherto at war have made peace with each other that they may attack the common foe, viz. Christianity" - Henry B. Smith, **Apologetics**, 1881, p. 13, quoted by Wilbur Smith, **Therefore Stand** (Natricks, MA: W.A. Wilde Co.), 1945, p. 7.

#### PREDICTION NEARLY FIFTY YEARS AGO OF WHAT WE MAY EXPECT

"Unless some unexpected supernatural force enters our contemporary civilization compelling a change in the course which it is now pursuing, no carefully drawn chart of the intellectual, religious and economic tendencies of the twentieth century will foretell anything else, for the years immediately before us, than that there will be even more frequent and increasingly powerful attacks upon the Christian faith. If the next fifty years should reveal in western civilization an apostasy from the Christian faith, and a widening of its hold upon thinking people, as great as the last fifty years have witnessed, true believers will then have become hardly more than a persecuted remnant, the church for the most part nothing more than an institution devoted to the welfare of men, and a true knowledge of the Bible rarer than a knowledge of Greek myths" - Wilbur Smith, **Therefore Stand**, (Natricks, MA: W.A. Wilde Co.), 1945, pp. 101-102.

### NOTE #2:

#### IMPOVERISHED VALUES BY WHICH MOST PEOPLE LIVE

The majority of people, including professed Christians, have adopted "two impoverished values: personal peace and affluence. Personal peace means just to be let alone, not to be troubled by the troubles of other people, whether across the world or across the city - to live one's life with minimal possibilities of being personally disturbed. Personal peace means wanting to have my personal life pattern undisturbed in my lifetime, regardless of what the result will be in the lifetime of my children and grandchildren. Affluence means an overwhelming and ever increasing prosperity - a success judged by an ever-higher level of material abundance" - Francis Schaeffer. **How Should We Then Live: The Rise and Decline of Western Thought and Culture**. (Old Tappan, NJ: Fleming H. Revell Company. 1976) p. 205.

### NOTE #3:

#### HOW TO CARE FOR THE NEEDY

“In Geel, Belgium, there is an interesting model of care for the unwanted, discarded mentally handicapped. It is a system that has been in effect since the middle of the fifteenth century.

“Over the course of 500-plus years, thousands of pilgrims have visited the Shrine of St. Dimpna in Geel. Mentally impaired or handicapped supplicants often traveled long distances to the site in hope of a cure. Many of the pilgrims were not cured. In such cases, all too often the natural family, in despair and frustration, returned home, leaving the supplicant behind. Invariably, local families would open their homes to those abandoned. Again and again, the same sad scenario was replayed. As time passed, word spread throughout Europe that the people of Geel had hearts of compassion and mercy, and would open their homes to the distressed, unwanted, and feeble-minded.

“To this very day, over 1,000 families within this town of 30,000 exercise hospitality and provide medical care for one or more impaired boarders. There has never been a recruitment program, never a central bureaucracy, and never a central administration. There have been only Christian families, generation after generation, demonstrating Christ’s love, compelled by the Good Samaritan faith. There are no mentally retarded, no autistic, no handicapped outcasts on the streets of Geel, because there, the people of God take seriously the Biblical mandate to care for the helpless and equip the poor. In the United States, there are thousands of psychologically broken victims cluttering our alleys and flop houses. The reason? Christian families have failed. We can’t blame “deficit-conscious politics.” We can’t even blame the welfare system. The Bible teaches us that the family is the primary agent of charity in a society. It is not the state’s job to take care of the poor, the unemployed, the dispossessed, the untouchables, and the aliens. Nor is it the job of the social service agencies. It is Christian families that are to provide environments of stability, healing, nurture, encouragement and responsibility. And it is the job of the church to mobilize and motivate, equip and enlist those families” - George Grant, **Bringing In The Sheaves**, (Atlanta, GA: American Vision Press, 1985), pp. 112-113).

**OUTSIDE READING - CLASS NUMBER 1**  
**THE FAMILY - UNDER GOD OR MAN?**

Jill Riscoe, *Fight For the Family: A Plan for Rebuilding the Family*, (Grand Rapids: Zondervan Publishing House, 1981), 1986. pb.

George Grant, *Grand Illusions: The Legacy of Planned Parenthood*, (Brentwood, TN: Wolgemuth and Hyatt, Publishers, Inc., 1988), 354p. pb. Indexed.

George Grant, *The Dispossessed: Homelessness in America*, (Ft. Worth: Dominion Press, 1986), 283p. pb.

Tim LaHaye, *The Battle for the Family*, (Old Tappan, NJ: Fleming H. Revell company, 1982), 249p. hb.

Marlin Maddoux, *America Betrayed!* (Huntington House, 1948), 153p. pb.

Donald E. Wildmon, *The Home Invaders*, (Wheaton, IL: Victor Books, 1985), 192p. pb.



## **OUTSIDE READING - CLASS NUMBER 2**

### **CHRISTIANITY VERSUS HUMANISM**

George Barna and William Paul McKay, *Vital Signs: Emerging Social Trends and The Future of American Christianity*, (Westchester, IL: Crossway Books, 1984), 155p. hb.

Carl Horn, ed. *Whose Values? The Battle for Morality in Pluralistic America*. (Ann Arbor, MI: Servant Books, 1985), 205p. hb.

Donald R. Howard, *Teen Turmoil*, (Green Forest, AR: New Leaf Press, 1988), 254p. pb.

Dale A. Jorgenson, *Christianity and Humanism: Humanistic Traditions and The Christian Faith*, (Joplin, MO: College Press Publishing Company. 1983), 105p. pb.

Tim LaHaye, *The Battle for the Mind*, (Old Tappan, NJ: Fleming H. Revell Company, 1980), 246p. pb.

Gary North, *Conspiracy: A Biblical View*, (Ft. Worth: Dominion Press, 1986), 168p. pb. Indexed.

Francis A. Schaeffer, *A Christian Manifesto*, (Westchester, IL: Crossway Books, 1981), 187p. pb.

Francis A. Schaeffer, *How Should We Then Live? The Rise and Decline of Western Thought and Culture*. (Old Tappan, NJ: Fleming H. Revell Company, 1976), 287p. pb. Indexed.

Joseph Sobran, *Single Issues: Essays on the Crucial Social Questions*, (New York: The Human Life Press, 1983), 189p. hb.

Thomas B. Warren, ed. "Christianity Vs. Humanism," *The Spiritual Sword*, XIII, January, 1982, 1-50.



## OUTSIDE READING - CLASS NUMBER 3

### HOW TO UNDERSTAND HUMANISM

#### Basic Documents of Humanism (Produced by humanists):

*Humanist Manifesto I*, drafted by Roy Wood Sellers, first published in *The New Humanist*, May/June, 1933, (Vol. VI. No. 3), co-signed by 34 persons, the first and most prominent of which was John Dewey.

*Humanist Manifesto II*, drafted by Paul Kurtz and Edwin H. Wilson, first published in *The Humanist*, Sept./Oct., 1973, (Vol. XXXIII, No. 5), co-signed by 114 prominent persons, including Isaac Asimov, Edd Doerr, Anthony Flew, Sidney Hook, Lester Mondale, Corliss Lamont, Lester Kirkendall, and B. F. Skinner.

*A Secular Humanist Declaration*, drafted by Paul Kurtz, first published in *Free Inquiry*, Winter, 1980/81, (Vol. 1, No. 1), co-signed by 81 persons from eight countries.

*A Declaration of Interdependence: A New Global Ethics*, drafted by Paul Kurtz, first published in *Free Inquiry*, Fall, 1988, (Vol. 8, No. 4), endorsed by 14 Humanist Laureates of the Academy of Humanism, the Board of Directors of the International Humanist and Ethical Union, and the International Humanist and Ethical Union.

#### Pro-Humanist Books:

Peter Angeles, ed. *Critiques of God*, (Buffalo: Prometheus books, 1976).

John Dewey, *A Common Faith*, (New Haven: Yale University Press, 1934).

John Dewey, *Experience and Education*, (New York: Collier Books, 1938).

Roy P. Fairfield, ed. *Humanistic Frontiers in American Education*, Forward by Paul Kurtz. (Buffalo: Prometheus Books, 1971).

E. D. Klemke, ed. *The Meaning of Life*. (New York: Oxford University Press, 1981).

Corliss Lamont, *The Philosophy of Humanism*, 5<sup>th</sup> ed., revised and enlarged. (New York: Frederick Unger Publishing co., 1949).

Charles F. Potter, *Humanism: A New Religion*, (New York: Simon and Schuster, 1930).

Courtney D. Schlosser, ed. *The Person in Education: A Humanistic Approach*. (New York: Macmillan Publishing Co., Inc. 1976).

George Smith, *Atheism: The Case Against God*. The Skeptic's Bookshelf. (Buffalo: Prometheus Books, 1979).

Morris B. Storer, ed. *Humanist Ethics*, (Buffalo: Prometheus Books, 1980).

Anti-Humanist Books:

Nancy Leigh DeMoss, ed. *The Rebirth of America*, (Philadelphia: Arthur S. DeMoss Foundation, 1986), 256p. pb.

Homer Duncan, *Secular Humanism: The Most Dangerous Religion in America*. (Lubbock, TX: Missionary Crusader, 1979), 136p. pb. revised.

Florida College Lectures - 1985, *Humanism: Devotion to Man*. (Temple Terrace, FL: Florida College Bookstore, 1985), 240p. hb.

Norman Geisler, *Is Man the Measure? An Evaluation of Contemporary Humanism*. (Grand Rapids, MI: Baker Book House, 1983), 201p. pb.

Hightower, Terry M., ed. *Embattled Christianity: A Call to Alarm the Church to Humanism*. (Third Annual Shenandoah Lectures) Shenandoah Church of Christ, 11026 Wurzbach Rd., San Antonio, TX 78230, 394p. hb.

Jim L. Smith, *One Nation - Under God or Man?* (Smith Publications, Rt. 1, Box 206-B, Lawrenceburg, TN 38464, 1989), 127p. pb.

Thomas B. Warren, *Have Atheists Proved There is No God?* (Jonesboro, AR: National Christian Press, 1972), 105p.

Thomas B. Warren, *The Warren-Flew Debate on the Existence of God*, (Jonesboro, AR: National Christian Press, 1977), 254p.

Thomas B. Warren, *The Warren-Watson Debate on the Existence of God*, (Jonesboro, AR: National Christian Press, 1978), 364p.



**OUTSIDE READING - CLASS NUMBER 4**  
**MODERN ENEMIES OF CHRISTIAN HOMES**

Secularism:

Carl Brecheen, director, *Christ and Culture: The Problem of Secularism*, (72<sup>nd</sup> Annual Lectureship, Abilene Christian University), Abilene, TX: ACU Press, 1989, 214p. hb.

Harry Blamires, *The Christian Mind: How Should A Christian Think?* (Ann Arbor, MI: Servant Books, 1963), 191p. pb.

John W. Whitehead, *The End of Man*, (Westchester, IL: Crossway Books, 1986), 304p. pb. Indexed.

John W. Whitehead, *The Separation Illusion*, (Milford, MI: Mott Media, 1977), 210p. pb. Indexed.

John W. Whitehead, *The Stealing of America*, (Westchester, IL: Crossway Books, 1983), 158p. Indexed.

Naturalism:

Michael Denton, *Evolution: A Theory In Crisis*, (Bethesda, ML: Adler and Adler, 1985), 368p. hb. Indexed.

Duane T. Gish, *Evolution: The Fossils Say NO!* (San Diego, CA: Creation-Life Publishers, 1979), 198p. pb.

Robert E. Kofahl, *Handy Dandy Evolution Refuter*, (San Diego, CA: Beta Books, 1980), 158p. pb.

Henry M. Morris, *The Troubled Waters of Evolution*, (San Diego, CA: CLP Publishers, 1974), 217p. pb.

Charles B. Thaxton, Walter L. Bradley and Roger Olsen, *The Mystery of Life's Origin: Reassessing Current Theories*, (New York: Philosophical Library, 1984), 277p. pb. Indexed.

Bert Thompson, *The History of Evolutionary Thought*, (Ft. Worth, TX: Star Bible and Tract Corp., 1981), 192p. pb.

Bert Thompson, *Theistic Evolution*, (Shreveport, LA: Lambert Book House, 1977), 235p. pb.

A. E. Wilder-Smith, *The Natural Sciences Know Nothing of Evolution*, (San Diego, CA: Master Books, 1981), 162p. pb.

John C. Whitcomb, Jr. and Henry M. Morris, *The Genesis Flood*, (Philadelphia: The Presbyterian and Reformed Publishing Company, 1963), 518p. hb.

#### Materialism:

Roy J. Hearn, *Handbook on Materialism: A Discussion of the Question, "Does Man Have an Immortal Spirit?"* (Austin, TX: Firm Foundation Publishing House, 1950), 118p. hb.

Carl W. Wilson, *Our Dance Has Turned to Death*, (Tyndale House Publishers, Inc. 1979), 251p. pb.

#### Statism:

Gary DeMar, *Ruler of the Nations: Biblical Principles for Government*. (Ft. Worth: Dominion Press, 1987), Blueprint Series, 258p. pb. Indexed.

John Eidsmoe, *God and Caesar: Christian Faith and Political Action*, (Westchester, IL: Crossway Books, 1984), 239p. pb.

James B. Jordan, *Judges: God's War Against Humanism*, (Tyler, TX: Geneva Ministries, 1985), 334p. hb.

Rousas John Rushdoony, *Christianity and the State*, (Vallecito, CA: Ross House Books, 1986), 200p. hb. Indexed.

Herbert Schlossberg, *Idols for Destruction: Christian Faith and Its Confrontation with American Society*, (Nashville: Thomas Nelson Publishers, 1983), 344p. pb. Indexed. (Recommended only for persons with a college education. Most others will find this excellent book to be difficult reading.)

Rus Walton, *One Nation Under God*, (Nashville: Thomas Nelson Publishers, 1987), 208p. pb.

#### Feminism:

Clair Chambers, *The SIECUS CIRCLE: A Humanist Revolution*, (Belmont, MA: Western Islands, 1977), 506p. pb. Indexed.

George Gilder, *Men and Marriage*, (Gretna, LA: Pelican Publishing Co., 1986), 218p. Indexed.

Weldon M. Hardenbrook, *Missing from Action: Vanishing Manhood in America*, (Nashville: Thomas Nelson Publishers, 1987), 192p. hb.

Neil R. Lightfoot, *The Role of Women: New Testament Perspectives*, (Memphis: Student Association Press, 1978), 67p. pb.

Mary Pride, *The Way Home: Beyond Feminism Back to Reality*. (Westchester, IL: Crossway Books, 1985), 234p. pb. Indexed.

Hedonism:

William S. Banowsky, *It's a Playboy World*, (Old Tappan, NJ: Fleming H. Revell Co., 1969), 127p. pb.

Fritz Ridenour, *The Other Side of Morality*, (Glendale, CA: G/L Publications, 1969), 234p. pb.

Thomas B. Warren, *The Warren-Barnhart Debate on Christian Ethics Versus Utilitarian (Psychological Hedonism) Ethics*, (Jonesboro, AR: National Christian Press, 1981), 258p.



**OUTSIDE READING - CLASS NUMBER 5**  
**HOW HUMANISM IS CHANGING OUR WORLD**

James Hitchcock, *What is Secular Humanism? Why Humanism Became Secular and How It Is Changing Our World*, (Ann Arbor, MI: Servant Books, 1982), 158p. pb.

Robert L. Waggoner, "Sound the Alarm: The Goals of Humanism," *Embattled Christianity: A Call to Alarm the Church to Humanism*, ed. by Terry Hightower, The Third Annual Shenandoah Lectures, Shenandoah Church of Christ, 11026 Wurzbach Road, San Antonio, Texas 78230, pp. 65-85.



**OUTSIDE READING - CLASS NUMBER 6**  
**HOW HUMANISM ATTACKS CHRISTIAN HOMES THROUGH**  
**MAJOR PROFESSIONS**

Law:

John Eidsmoe, *The Christian Legal Advisor*, (Milford, MI: Mott Media, 1984), 575p. pb. Indexed.

James K. Fitzpatrick, *God, Country and The Supreme Court*, (Chicago: Regency Books, 1985), 217p. hb. Indexed.

Rousas John Rushdoony, *Law and Liberty*, (Fairfax, VA: Thoburn Press, 1971), 152p. pb.

John W. Whitehead, *Parents' Rights*, (Westchester, IL: Crossway Books, 1985), 190p. pb.

John W. Whitehead, *The Second American Revolution*, (Elgin, IL: David C. Cook Publishing Co., 1982), 284p. pb. Indexed.

John W. Whitehead, *The Separation Illusion*, (Milford, MI: Mott Media, 1977), 209p. pb. Indexed.

Medicine:

Robert L. Sassone, Commentator on Karl Binding and Alfred Hoche, *The Release of the Destruction of Life Devoid of Value*, (Santa Anna, CA: Robert L. Sassone, 1975), 111p. pb.

Francis A. Schaeffer and C. Everett Koop, M. D., *Whatever Happened to the Human Race?* (Old Tappan, NJ: Fleming H. Revell Company, 1976), 258p. hb. Indexed.

Fredric Wertham, M. C., *The German Euthanasia Program*. Excerpts from *A Sign for Cain: An Explanation of Human Violence*, (Cincinnati, OH: Hayes Publishing Company, Inc. 1966), 64p. pb.

Psychology:

Martin and Deidre Bobgan, *Psycho Heresy: The Psychological Seduction of Christianity*, (Santa Barbara, CA: Eastgate Publishers, 1987), 259p. hb.

Nelson E. Ninman, *An Answer to Humanistic Psychology*, (Irvine, CA: Harvest House Publishers, 1980), 142p. pb.

William Kirk Kilpatrick, *The Emperor's New Clothes: The Naked Truth About the New Psychology*, (Westchester, IL: Crossway Books, 1985), 184p. pb.

William Kirk Kilpatrick, *Psychological Seduction: The Failure of Modern Psychology*, (Nashville: Thomas Nelson Publishers, 1983), 239p. pb.

Paul C. Vitz, *Psychology as Religion: The Cult of Self-Worship*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977), 149p. pb. Indexed.



**OUTSIDE READING - CLASS NUMBER 7**  
**HOW HUMANISM ATTACKS CHRISTIAN HOMES THROUGH PUBLIC SCHOOLS**

Blair Adams and Joel Stein, *Who Owns the Children: Compulsory Education and the Dilemma of Ultimate Authority*, (Grand Junction, CO: Truth Forum, 1983), 364p. pb. Indexed.

Samuel L. Blumenfeld, *Is Public Education Necessary?* (Boise, ID: The Paradigm Co., 1985), 263p.

Samuel L. Blumenfeld, *N.E.A.: Trojan Horse in American Education*, (Boise, ID: The Paradigm Company, 1984), 284p. pb.

Reginald G. Damerell, *Education's Smoking Gun: How Teachers Colleges Have Destroyed Education in America*, (New York: Freundlich Books. n.d.), 313p. hb. Indexed.

Homer Duncan, *The Religion of Secular Humanism and the Public Schools*, (Lubbock, TX: Missionary Crusader, 1983), 146p. pb.

Mel and Norma Gabler, *What are They Teaching Our Children?* (Wheaton, IL: Victor Books, 1985), 192p. pb.

Kathleen M. Gow, *Yes, Virginia, There is Right and Wrong*, (Wheaton, IL: Tyndale House Publishers, Inc., 1985), 256p. pb. Indexed

Benjamin Hart, *Poisoned Ivy*, (New York: Stein and Day Publishers, 1984), 254p. pb.

Tim LaHaye, *The Battle for the Public Schools: Humanism's Threat to Our Children*, (Old Tappan, NJ: Fleming H. Revell Company, 1983), 283p. pb.

Barbara M. Morris, *Change Agents in the Schools*, (Upland, CA: The Barbara M. Morris Report, 1979), 281p. pb.

Rousas John Rushdoony, *Intellectual Schizophrenia: Culture, Crisis, and Education*, (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1961), 141p. pb. Indexed.

Rousas John Rushdoony, *The Messianic Character of American Education: Studies in the History and Philosophy of Education*, (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1963), 410p. pb. Indexed.

Phyllis Schlafly, ed. *Child Abuse in the Classroom*, (Alton, IL: Pere Marquette Press, 1984), 448p. pb.

Robert L. Thoburn, *The Children Trap: Biblical Principles for Education*, (Ft. Worth, TX: Dominion Press, 1986), 187p. pb. Indexed.

Paul C. Vitz, *Censorship: Evidence of Bias in Our Children's Textbooks*, (Ann Arbor, MI: Servant Books, 1986), 142p. pb. Indexed.

Thomas B. Warren, "Values Clarification No. 1," *The Spiritual Sword*, XIV, 1, October, 1982, 1-50.

Thomas B. Warren, "Values Clarification No. 2," *The Spiritual Sword*, XIV, 2, January, 1983, 1-50.

**OUTSIDE READING - CLASS NUMBER 8**  
**WILL CHRISTIANS BE PERSECUTED IN AMERICA?**

Jerry Bergman, *The Criterion: Religious Discrimination in America*, (Richfield, MN: Onesimus Publishing, 1984), 80p. pb.

William A. Stanmeyer, *Clear and Present Danger: Church and State in Post-Christian America*, (Ann Arbor, MI: Servant Books, 1983), 219p. hb. Indexed.

Francis A. Schaeffer, *The Great Evangelical Disaster*, (Westchester, IL: Crossway Books, 1984), 192p. pb.



**OUTSIDE READING - CLASS NUMBER 9**  
**THE ROAD TO VICTORY**

Harold O. J. Brown, *The Reconstruction of the Republic*, (Milford, MI: Mott Media, 1981), 234p. pb. Indexed.

James R. Evans, *America's Choice: Twilight's Last Gleaming or Dawn's Early Light?* (Dallas: Fisher Institute, 1981), 150p. hb.

Gary North, *Backward Christian Soldiers: An Action Manual for Christian Reconstruction*, (Tyler, TX: Institute for Christian Economics, 1984), 290p. Indexed.

Gary North, *Unconditional Surrender: God's Program for Victory*, (Tyler, TX: Geneva Divinity School Press, 1983), 264p. pb. Indexed.

Herbert Schlossberg and Marvin Olasky, *Turning Point: A Christian World view Declaration*, (Westchester, IL: Crossway Books, 1987), 158p. hb.

Robert Thoburn, *The Christian and Politics*, (Tyler, TX: Thoburn Press, 1984), 198p. pb.

Peter E. Waldron, *Rebuilding the Walls: A Biblical Strategy for Restoring America's Greatness*, (Brentwood, TN: Wolgemuth and Hyatt, Publishers, Inc. 1987), 166p. hb.