UNDERSTANDING AND REFUTING HUMANISM

Brother Walter

.

Table of Contents

.

1   Introduction to Humanism

1.1   What is humanism?

Humanism is an officially recognized religion in the United States, but it is not limited to the United States. Recently some humanist's from several countries have written manifestos but humanism did not begin with those manifestos. Their manifestos reflect certain ideas that may be prevalent among humanists in their time but they themselves admit that their ideas are changing with time. If that is the case how can we define humanism? Is it a totally randomly changing set of beliefs? Are there some aspects to it that are time invariant? Is there a humanistic method that controls the flow of humanist ideas? Who ends up deciding what is and is not humanism? And by what authority? These are very good questions and many humanists lack good answers to them.

1.2   Humanism as an approach to finding knowledge, and a set of beliefs the powerful humanists hold.

Humanism at a minimum contains two ideas:
1) Man is autonomous
2) Man apart from divine revelation, can look within himself to determine truth, justice, meaning, morals and beauty and any other thing that needs to be known.

Some might wish to add to the definition the ideas of atheism, or of man being preeminent or evolution. These ideas often manifest themselves in humanistic thought, because they are seen as necessary implications of the idea of man being autonomous and being unconstrained

.

by a higher being and therefor able to define truth, justice, meaning, morals and beauty by looking within himself.

What a humanist decides is "humanism" will vary from humanist to humanist, and manifesto to manifesto. Each humanist will refer to their own beliefs as "common sense", "reasonable", "rational", "self-evident", "scientific" or "obvious", and refer to ideas opposed to theirs as "irrational", "absurd", "unthinkable", "not in accord with reason", "not measuring up to the bar of reason" or "un-scientific". Groups of people may claim they are speaking on behalf of "Reason", "Human Reason", or "Science" kind of similarly to a religious prophet might claim to be speaking on behalf of God, a god, a spirit, or an angel. Just like a religious organization might regard someone who did not believe in a set of alleged revelations and their implications as a heretic, a non-believer or an infidel, so humanistic organizations dismiss someone who rejects their proclamations as "unreasonable", "unscientific", or in the extreme case "mentally ill".

1.3   Eve the 1st Humanist

Some say that humanism began with Eve in the Garden of Eden, when after listening to the word of the serpent casting doubt on the character of God and the truthfulness of His word, she set aside the revealed word of God and chose a worldview put forth by the serpent.

> Gen 3:1-6 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? (2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: (3) But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (4) And the serpent said unto the woman, Ye shall not surely die: (5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (6) And **when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**

Eve's decision was not merely a decision to eat some fruit, it entailed a change in her belief about the character and attributes of God.

- She was first persuaded that God was not looking out in their best interest.
- She believed God's word could not be trusted.
- She believed there was a mechanism for self-improvement and knowledge apart from God. This implies that some principles or some other being rules apart from God's control, and governed the universe apart from God.
- She believed God was not sovereign, and not in control over all things
- She believed that God was afraid of certain things happening, namely her becoming like a god.
- She believed that by rebelling against God she could improve her estate according to principles which she presumed existed independent of God.
- She believed her own feelings and thoughts were a more reliable source of truth than God's revealed word.

.

When Eve abandoned her belief in God and His revealed word. She did not trust in God, and took it upon herself to decide what is right and what is wrong apart from God's revelation, she was the first person to adopt the humanistic epistemological method of looking within themselves to their feelings, their beliefs and their thoughts and experience as an ultimate authority in judging ideas and determining the truth. Eve made herself, rather than God, the measure and judge of all things. Similarly today, the path to apostasy from the Christian faith typically starts with a denial of God's word, a denial of the sovereignty of God, a rejection of the Biblical teachings of the attributes of God, and often time ends up in atheism or agnosticism. Historically one might call humanism a Christian apostasy, since it grew out of a Christian culture and borrows many things from the Christian worldview, perhaps without realizing it.

It is interesting to note that the apple with a bite or piece of it missing is often a symbol in humanism. One of the links on the American Humanist Association site is to an organization called the Kochar Humanist Education Center. Their logo contains an apple with a bite taken out of it in the shape of the logo for the American Humanist Association

1.4   Early views on human autonomy

The word *autonomous* comes from two words: *auto*, which means self; and *nomos* which means law. Autonomous means self-law or self-governing. If something derives it's law or nature from something outside of itself then it is not autonomous. Created beings could not choose their nature, since making a choice requires having a nature, and for this reason. Since created beings cannot chose their nature, they cannot be viewed as autonomous. For something to be autonomous they would have to have an uncreated nature that owed its character to no one.

The Stoics believed in human autonomy. They recognized autonomy would be inconsistent with man being a created being, they solved this problem by assuming men have an uncreated "divine spark" in them. The Epicureans believed man was autonomous as well, but explained it by assuming that men were composed of uncreated atoms which were eternal and "free". In both cases these philosophies recognized the difficulties with something being completely created yet "autonomous", they both believed that man had an eternal uncreated aspect to his existence, in one case it was a "divine spark" in another it was "eternal atoms".

A belief that something is autonomous from God, would raise the question *where did this autonomous entity come from*?. If it was created by God, didn't God know what it would do before he made it? If it functions according to it's nature, then didn't God create it's initial nature along with all the things that might be able to mutate that nature, and didn't God create

.

the laws of interaction that would exist regarding how one thing is or is not able to mutate the nature of another? Not surprisingly, many who advocate human autonomy reject the Biblical view of God. The may believe in a lesser god that is not all powerful or all knowing. The belief in a god that does not possess the omni attributes of the Biblical God is called open theism.

1.5   Protagoras and humanism hostility toward God

The Greek philosopher, Protagoras (490 BC – 420 BC) summed up the humanistic view point in his popular motto "man is the measure of all things". Given this viewpoint, it is not surprising that Protagoras was also an outspoken agnostic. It should not be surprising that many modern humanists are not keen on, and sometimes hostile to, the very notion of God. Like Eve, in order for them to choose themselves as a reference point for determining truth, they would have to deny either the existence of God or deny that He has the attributes stated in the Bible. If they believed that the Biblical God "worketh all things after the counsel of His own will[1]" and "turnest man to destruction; and sayest, Return, ye children of men[2]", how could they say "man is the measure of all things"?.

One cannot believe that God is sovereign over man and that man is the ultimate judge of all things. The doctrine of the sovereignty of God is one of the most hated doctrines of the humanists. In his book *No Place for Sovereignty, What's Wrong with Freewill Theism*, R.K. McGregor Wright traces this common modern humanistic thought back to the Renaissance[3].

> "But the revival of interest in ancient philosophy also meant the revival of influence of Platonic and Aristotelian theories of truth and reality, and reintroduced pagan theories of human nature. Syncretistic solutions soon appeared in the efforts of Christian apologists to grapple with the challenge of great philosophical minds of the past. One of the great themes of ancient thought had been the battle between human choices and "fate", an important unification principle common in the pagan world view. Because so much Renaissance thought assumed classical formations of, and solutions to the problem of unity and diversity, it was commonly assumed that to deny freewill meant acceptance of Greek concepts of fate and necessity. Thinkers often fell back on freewill theories to escape fatalism. **As a result of the subject matter of much Renaissance humanism, the term humanism came to include philosophical tendencies that sought to free all university learning from the control of scholastic theology. This "secular" use of the term meant that humanism was increasingly thought of as the enlightened alternative to Christianity. It is this usage that dominates today. In fact, the term secular humanism crystallizes this development in the modern mind**"

---

[1] King James translation of the Bible, Ephesians 1:11
[2] King James translation of the Bible, Psalms 90:3
[3] R.K. McGregor Wright, *No Place for Sovereignty, What's Wrong with Freewill Theism*, InterVarsity Press, Downers Grove, Illinois, p. 24

.

Wright is not alone in noting Humanisms hostility toward Christianity, and Christian institutions. We find the same kind of thinking expressed in the humanist manifestos. Consider the following from the preface of Manifesto I

> The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. **The time is past for mere revision of traditional attitudes**. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity**, the vital movement is now in the direction of a candid and explicit humanism**. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.
>
> **There is great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century**. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult), established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

1.6 Today man's larger understanding of the universe, his scientific achievements, and deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. While this age does owe a vast debt to the 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. It is a responsibility which rests upon this generation. We therefore affirm the following:

Religious states are largely a thing of the past, and subversive entities which were implicitly humanistic have been very successful in destroying the original religious character of a number of organizations. Now the humanists claim that they are done with minor efforts to revise religious sentiments and institutions. They believe that the time has come for an explicit and candid humanism. This explicit and candid form of humanism, has as its goal the conquest of all religious institutions.

> (Manifesto I) "THIRTEENTH: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation,

.

transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world."

Making good on their promise, the American Humanists have been much more direct in their opposition to religion. In addition to planting humanists in seminaries, they have been particularly successful in using the court system, the media and the educational system to institute changes to the American way of life, turning it away from Christianity in particular and in some cases religion in general. If they stand for a religion it is typically for the purpose of creating division.

We should not be surprised by Humanisms animosity toward Christianity. The ideologies are irreconcilable and on a collision course. There is no common ground. Humanists believe "man is the measure of all things". They think all things should revolve around men. Whereas the Bible, in Proverbs 16:4 teaches "God has made all things for Himself.", the humanist believes that all institutions exist for man, and any that have some other purposes need to be reconstituted to be man centered as soon as possible.

Christians should not be surprised that Humanists want to rid society of the influence of Christianity, scripture tells us that man, in his fallen state, actively suppresses the knowledge of God and does not like to retain the knowledge of God.

> Romans 1:18-32 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (19) Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: (21) **Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened**. (22) Professing themselves to be wise, they became fools, (23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. (24) Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: (25) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (26) For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: (27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. (28) **And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;** (29) Being filled with all unrighteousness,

.

> fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, (30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, (31) Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: (32) Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

At a minimum fallen man does not like to acknowledge God as God, meaning they don't want to acknowledge God as having the attributes listed in the scriptures. Many fallen men do not like to "retain God in their knowledge", denying not only His attributes but even His existence. The Humanist's tendency toward rejecting the Biblical God as an apriori is made clear by the first two statements in the first two humanist manifestos

> "Religious humanists regard the universe as self-existing and not created." (Manifesto I point 1)

> "As nontheists, we begin with humans not God, nature not deity." (Manifesto II point 1)

The second statement is not only a proclamation of their atheism, but also an indication of their epistemological approach, and a rejection of the revelation as a means of knowing truth. The disdain the Humanist has for the scriptures is evident from the first section of the Humanist Manifesto II statements regarding religion.

> "We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species."

1.7   The Epistemological Conflict between Humanism and Christianity

Epistemology is theory of knowledge. It is concerned with questions like "how do you know what you claim to know?". A Bible believing Christian believes in the Biblical God and should start their epistemology with the revealed word of God, the Bible. The true Christian believes the Bible is the word of God and the infallible source of truth, and all other ideas should be judged in light of it. The first points of the first two manifestos are that the signers of the manifesto do not believe in God and they start their epistemology with man. Hence the Bible believing Christian and the Humanist are not only in disagreement in what they believe, but in how they believe truth is determined.

.

2 Atheistic Humanism's views of initial conditions and causes cannot provide a basis for believing order, knowledge, logic or a thinking man.

2.1 Humanism's Universe, History and Humanistic Man

2.1.1 An important clarification

It is important to make clear I am not saying Humanists believe the universe has no order, there is no knowledge, there are no sound laws of logic, or that man can't think and know things. I am saying the Humanisms believed initial conditions, proposed mechanisms for the propagation of the state of the universe and the consequences, have not been demonstrated to provide a basis for believing that the universe has order, there is knowledge, there are sound laws of logic, or that man can think and know things.

In this chapter we show how humanism's view of man and the ordered universe is not accounted for by their alleged causes of man. We also discuss how humanists try to avoid these problems with their belief system by pretending their proposed causes for man produce a common view of man with the Christian.

2.1.2 Caused, but the measure of all things? Is humanism self-consistent?

Humanist believe that man is the measure of all things and by himself, without revelation from God, can determine truth, justice, meaning, morals and beauty. Humanism wants to "start with man". Yet, according to the humanist history, man does not exist on his own, he is caused by something prior. Yet how could man be the measure of all things when he himself is caused by something other than himself? Why wouldn't that which created or caused man be the measure of all things since it ultimately determined man? Is that which the humanist postulates to be the cause of man sufficient to account for a man capable of knowledge? Can it account for the existence of concepts or the laws of logic? If the humanists view of the initial conditions and causes do not predict the existence of a thinking man that is worthy of being the measure of all things then humanism is not self-consistent.

2.1.3 Problem with induction

If the humanist concedes that there is something more fundamental than man, that caused matter to come from non-matter, and ultimately endowed man with concepts and knowledge, and now considered that thing to be the measure of all things and set about to try to determine what that is. The humanist would be left with the impossible task of trying to determine the nature of the cause from looking at effects. While the existence of the effects do allow one to discard many proposed possible causes, there still remains an infinite number of possible causes that could account for a finite set of effects. Ultimately you could never determine one of them. The problems for the humanist are twofold:

1. They have chosen a cause of man that does not account for their observations and beliefs about man.

.

        a. This is like choosing a model in physics that does not predict their believed and observed particulars.
2. Even if they did chose a cause of man that could account for their observations and beliefs about man, they would have no way of knowing their generalization is correct.

The humanists are not alone in having the second problem. The natural theologians, who attempt to deduce the existence of a god from observed particulars, have a hard time arguing for the veracity of their particular view of god based on the claim their God is sufficient to account for the observed particulars. This is why Biblical Christianity calls for a revelatory epistemology, where knowledge of the true God is not deduced from some other truths but revealed to man directly by God. In the Christian view, God could not be deduced from other points because He is not completely comprehended or defined, whereas a consequence of a set of completely defined axioms is comprehensible and well defined.

2.2 Huxley's Analogy –Atheisms failed attempt to provide a basis for order

2.2.1 Huxley

Thomas Henry Huxley was an English biologist and the chief proponent of Darwin's theory of evolution. His aggressive defense of Darwin earned him the title "Darwin's Bulldog".

2.2.2 Huxley's Analogy

There was a debate between Huxley and
Wilberforce (A British Mathematician), there is very little record of the debate, so little can be certain about actually happened. According to legend Huxley was asked to explain how all the apparent design in life could be the result of chance and responded with the following analogy:

> If given an extremely long period of time, an infinite amount of ink, six monkeys who never die and six typewriters that never break. The monkeys would eventually type the complete works of Shakespeare.

According to legend Wilberforce did not have a good objection to the analogy and that marked a great turn in the public opinion concerning evolution.

.
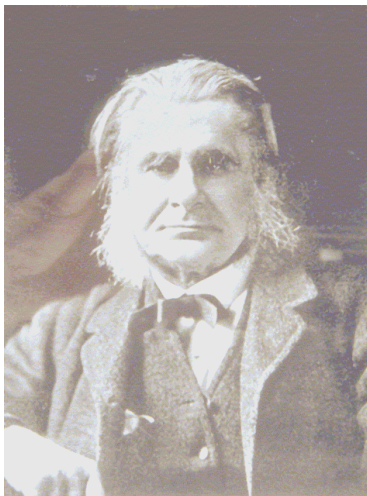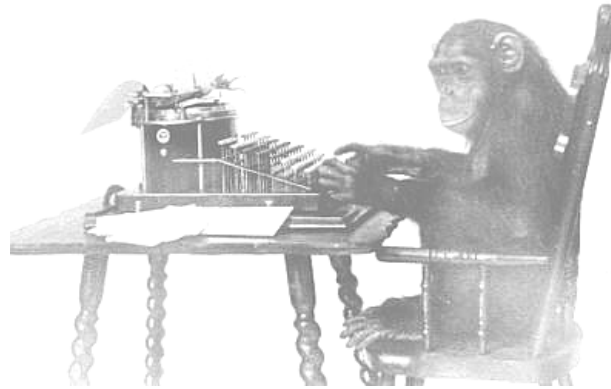
2.2.3   Understanding Huxley's Analogy
- The universe is the paper and the ink
- The monkeys are "random" external causal agents.
- The input of the random forces are restricted by the laws of the typewriter which would correspond with assumed "laws of nature".
- The complete works of Shakespeare are supposed to be analogous to the complexity of life.

2.2.4   Problems with the Analogy
- The scope of the analogy
  - We don't have infinite time
  - We don't have infinite matter
- The analogy of the current state with the complete works of Shakespeare
  - In the end nobody within Huxley's "universe" understands what has been written! So Huxley has not explained the existence of concept information.
- The typewriter mechanism is not analogous to current laws of how things operate
  - The Typewriter is a one way ratchet mechanism; however the formation of the building blocks of life from "primordial soup" is a reversible process, the analogy would be more accurate if at any moment the ink of the characters that had been typed could spontaneously go back through the typewriter. Not only this but the decay rate would be faster than the rate of generation.   Dr. Harold Blum comments on this in his book *time's arrow and evolution*.

> "I should want to play down, still more, the importance of the great amount of time available for highly improbable events to occur. One may view that the greater the time elapsed the greater should be the approach to equilibrium, the most probable state, and it seems that this ought to take precedence in our thinking over the idea that time provides the possibility for the occurrence of the highly improbable."[4]

---

[4] Harold F. Blum, Times Arrow and Evolution, Torchbook edition first edition 1962 p. 178A. The book was originally published in 1951 by Princeton University Press. The quote may not be in the earlier editions.

.

A.E. Wilder-Smith does an excellent job of explaining this in his book Man's Origin, Mans Destiny. First he points out the difference between the analogy and the chemistry it claims to represent.

> "As he (Dr. Blum) points out, biological synthesis, and the probability laws governing it, represents the result of many reversible reactions, all in equilibrium with one another, as far as we can see, since they are reactions governed by catalysis biogenetically. The monkeys strumming for millions of years on typewriters produce "compositions" which are "stable end products" as opposed to unstable biological end products in equilibrium with their precursors. The Shakespeare sonnet churned out by the monkey, once turned out, remains fixed on the paper and does not decompose, returning through the keyboard into its constituent words and letters conceived by the monkey's brain.[5]

Wilder-Smith then goes on to state

> "In a chain of equilibrium reactions such as those on which biogenesis and life depends, increasing time spans will not increase the attainment of an improbable end product (life) but will favor the attainment of true reaction equilibrium. And this reaction equilibrium will certainly not lie at the end of the chain of reaction where the highest degree of improbability will almost certainly be found."[6]

2.2.5 Huxley put to the test

In an interesting little experiment, Huxley idea was put to the test (although only for a limited time). A Plymoth University research team left a computer in the monkey enclosure at Paignton Zoo in southwest England, home to six sulawesi crested macaques. named Elmo, Gum, Heather, Holly, Mistletoe and Rowan. Mike Phillips, who runs the university's Institute of Digital Arts and Technologies, had the following comments concerning the results:

1. "The lead male got a stone and started bashing the hell out of it."
2. "Another thing they were interested in was in defecating and urinating all over the keyboard."
3. The monkeys failed to produce a single word "They pressed a lot of S's, Obviously, English isn't their first language."

I found points 1 and 2 to be particularly interesting in that it is indicative of how a "chance god" would interact with the "laws of nature". If you are interested in learning more about this study, the results have been published in a book entitled "Notes Towards the Complete Works of Shakespeare" by Elmo, Gum, Heather, Holly, Mistletoe and Rowan

---

[5] A. E. Wilder-Smith, Man's origin Man's Destiny, The Word for Today, P.O. Box 8000 Costa Mesa, California 92628 p 47-48

[6] A. E. Wilder-Smith, Man's origin Man's Destiny, The Word for Today, P.O. Box 8000 Costa Mesa, California 92628 p48

The price of the book is 25 UK pounds, you can buy the publication online at: http://www.kahve-house.com/society/shop/. For more details regarding the experiment check out the following site: http://www.vivaria.net/experiments/notes/documentation/

2.2.6   Postulating an infinite number of universes does not help

Some atheists have recognized this problem and have postulated an infinite number of universes all driven by random processes and then merely state that we just happen to be in the one where the random causal agent happens to act by accident in such a way that there appears to be trends. This explanation, although common, has a few problems. First it assumes that we are in the one universe that is predictable, secondly it assumes that this universe is sufficiently ordered that we exist and can observe it! Let us examine the first problem by considering a few time intervals, we define the following times $t0<t1<t2$ since an infinite number of universes have been postulated then for every universe that seems to function predictably from time $t0$ to time $t2$ there are an infinite number of universes that function "predictably" from to $t0$ to $t1$ and then behave wildly after $t1$. While it is true that one might be able to look back on a random walk processes and fit a curve to sections of it reasonably well, one is an utter fool if they try to use that curve to tell them the future direction of a purely random process. In short why should someone ever assume that they are in a universe which will be predictable if they profess it is driven by a random process or a lack of intelligence? Even if there happened to be order, or apparent order, why would we assume that a component of an ordered system would be able to recognize that order?

2.3   Knowledge and the Humanist

2.3.1   On what basis does a humanist think knowledge is possible

A worldview must be able to explain the existence of concepts, logic and knowledge. While it easy to account for the existence of concepts, knowledge and logic for the Christian, it is not so easy for the humanist. They have not explained where, when and how concepts, the laws of logic, and knowledge came into existence.   If the humanist claims these things existed before man, it raises the questions "who had knowledge?", "where did the non-material laws of logic reside?", "who or what possessed concepts?". If there was a period before which there were no concepts, laws of logic, knowledge or thoughts, how, when and where did they come into existence?   If they came into existence at a particular time, that which existed before that was

.

by definition not intelligent. Since what was prior was the cause of the later, we are left with thought not having an intelligent cause. If thought does not have an ultimate intelligent cause, why should we believe there would be meaningful thoughts? The truth is exceedingly narrow, there are many more ways to be incorrect about something than there is to be correct. Even the set of all good approximations is small compared to the set of drastically wrong thoughts. If all thoughts are equally likely, then it would be much more probable a random thought would be unsound. Even if by chance one had made a right initial assumption, if the laws of logic are not eternal universals, then why should we suppose using them to determine "logical implications" of those initial assumptions would have any value at all?

2.3.2   Is man discovering or deciding truth, justice meaning and morals?

If man is merely discovering truths and knowledge that exists independently of man then man is not the measure of all things, instead man's thoughts would be measured against the standard of truth and knowledge that exists outside and of him. That independent truth begins to sound a bit like a god of some kind. On the other hand, If man is creating truth, concepts and knowledge by his thoughts then one might consider him the measure of all things, yet this ends in subjectivity with each man creating his own measure of all things. Not surprisingly we see this very thing. In fact, several of the epistemological methods advocated by humanists end in subjectivity.

2.4   Important facts about knowledge

2.4.1   Don't be tricked.

While Humanists think very highly of their own thoughts, often thinking they should be accepted by all, and that all institutions should fall in line with their ideology, they have a hard time expaining how thoughts came from non-thoughts, concepts from non-concepts, etc… Their attempts to explain often involve a clouding of the issues. As with Huxley's analogy, concepts and thoughts are often times confused with symbols used to represent them, machines with adaptive algorithms are said to be "learning" even though they do not possess a single concept. The next several sections will help identify some categorical fallacies that have clouded the minds of many who attempt to think on these issues.

2.4.2   Concepts are not equal to the symbols the represent them

The assignment of symbols to concepts is an arbitrary convention used for the sake of communication.   The symbols themselves do not intrinsically possess the concepts they represent, if that were true we would not need to invest time to memorize the vocabulary of a foreign language because the meaning would be intrinsic to the symbol.   The graphite and the paper upon which a math problem is solved have no understanding of the math problem or the solution, a book has no understanding of the concepts which we associate with the symbols on it's pages.

2.4.3   Machines do not think

The processing of symbols should not be confused with the processing of concepts. It is quite possible for something to process symbols without having any understanding of the concepts that someone has associated with them. Thinking should never be confused with symbol manipulation. Similar to the previous point, we should recognize that a machine which outputs

.

symbols what we associate with concepts does not possess concept information and does not think. For example a thermometer has no understanding of temperature, my computer doesn't associate any concept with the states of the internal components or with the images on it's screen.

2.4.4   Concept information is different from information in the Shannon sense

Shannon's "information" deals with the expected value of a group of symbols.   Shannon's information metric considered a group of symbols to have a higher information content if it was a less predictable grouping.   His theories helped us make more efficient codes but it is totally unrelated to "concept information". This can be clearly seen in examining the following two sequences:

      1) "xwcjkrz"
      2) "Happy"

According to Shannon's definition, sequence 1 has a greater amount of information because there is not a recognizable pattern to it, if one letter is missing, it would be impossible from the context to predict the missing letter. Sequence 2 has much less Shannon information since the sequence is a common pattern, and if one of the letters were obscured you would probably be able to guess the value of that letter.

Neither one of the sequences of characters contains any information intrinsically to itself. Sequence 2 is a more common sequence because we have chosen to associate it with a concept, whereas I don't know of any convention that associates a concept with sequence 1.

2.4.5   Unpredictability is not the hallmark of thought or consciousness

Because people think and people often do things that we do not expect, some consider unpredictability to be a characteristic of thought. But this conclusion is built on a categorical fallacy. It is confusing the category of "perceived unpredictability from a human stand point" with "thinking". The two are not the same.   This bad reasoning is carried to an extreme by some who then propose that thought is by nature not determined. This conclusion compounds the initial flaws with the unwarranted assumption that if something is unpredictable to us that it must be undetermined.   This flawed thinking is often "supported" by another bad argument, that goes something like "Machines are completely determined, and machines don't think, therefore things that are determined don't think" This statement also commits the categorical fallacy, wrongly equating the categories "not thinking" and "determined".

2.4.6   Thinking does not imply learning

Because people think and they change and grow in knowledge over time, some have wrongly equated the categories of "learning" and "thinking".   This fallacy can be reduced to an absurdity by pointing out that under such a misguided equivocation, someone who was omniscient and thus incapable of learning would then be considered incapable of thought! Similarly some wrongly equate the categories of "changing" and "thinking". This can be shown to be absurd by considering that an immutable perfect being that possesses all knowledge under the previously stated false assumption would be considered incapable of thought! We have shown that "change" is not a necessary condition for thought, it is also worth pointing out that it is not a

.

sufficient condition for thought.   A finite state machine such as a soda machine, changes how it reacts depending upon external stimulus, but only a pantheist would consider a soda machine sentient.

2.4.7   Neural Networks do not think

The misconception that neural networks think, was fueled by star trek the next generation. Some years back people from a national laboratory had created some mechanical objects that had an external resemblance to bugs. The machines had square "bodies" and 3 or 4 "legs" on the left and right sides of the body.   The motors in the legs were controlled using a neural network; the network had internal connections and inputs from the leg motors and a light sensor. The "bugs" were very proficient at walking over all kinds of terrain and they exhibited some very interesting behaviors that the designers did not expect. For this reason, the designers started making claims that the "bugs" had a will of their own. And that they had created "mechanical life". Well the "bugs" never stopped acting in accordance with their adaptive algorithm, since the adaptive algorithm was both nonlinear, received feedback signals from a fair amount of sensors, and the environment was not simple to predict, it is natural that the designer would not know all the implications the environment would have on his design. The ignorance of the designer hardly constitutes evidence for the device having a will of any kind let alone a will of its own.   I am not sure whether the outrageous claims of creating "mechanical life" were really believed in by the people who made them. Maybe they did get caught up in the excitement of observing pleasant implications of their design they never expected and let their imaginations get the better of them. It is also possible that they believed by making such great claims they might convince someone to give them a large amount of funding. Unfortunately, wild claims of this sort are not isolated to the inventors of these "mechanical bugs".

Below is a list of important truths regarding neural networks:
1. Neural networks may process symbols that we have associated with concepts.
    a. Processing symbols is not the same as processing the concepts we relate with the symbols. Something can process symbols without having any ideas of a concepts.
2. Neural networks exhibit complicated behavior that the designers often did not expect.
    a. The fact that something has a complex behavior that is hard to model does not in any way imply it is autonomous, or thinking.
3. Neural networks adjust their internal state during a training time. The state is changed in response to input and expected output pairings. The change of state results in a change of the output input relationship. The law by which the neural network changes it's state is called a "learning algorithm".
    a. The learning algorithm is merely adjusting a set of parameters according to a rule. It associates no concepts with the inputs, the outputs, nor any state in-between.

2.5   Hawking's Failed Attempt to explain man's ability to think

Even if one gratuitously assumed there was some order in a mythical universe without God, where would concepts, logic and knowledge come from? Why would we even think such a set of initial conditions would even result in a thinking man? Steven Hawking attempted to answer this question.

.

2.5.1 Hawking's statement of the problem

This question of man's ability to know anything in a deterministic universe troubled Stephen Hawking in his book *A brief history of time*

> "Now if the universe is not arbitrary, but is governed by definite laws, you ultimately have to combine partial theories into a complete unified theory that will describe everything in the universe. But there is a fundamental paradox in the search for such a complete theory. The ideas about scientific theories outlined above assume we are rational beings who are free to observe the universe as we want and to draw logical deductions from what we see. In such a scheme is it reasonable to suppose that we might progress ever closer toward the laws that govern the universe.   Yet if there really is a complete unified theory, it would also presumable determine our actions. And so the theory itself would determine the outcome of our search for it! And why should it determine that we come to the right conclusions from the evidence? Might it not equally determine that we should draw the wrong conclusion or no conclusion at all?" [7]

Hawking basically points out that if we view man as merely as a portion of a completely ordered universe, man loses any notion of autonomy from "nature" and there is no reason to assume that man as a part of nature would converge upon an understanding of nature.   I would add that the existence of an ordered mechanized world does not imply the existence of thoughts or concept information.

2.5.2 Hawking's attempt to give an explanation

Dr. Hawking goes on to attempt to explain[8]

> "The only answer that I can give to this problem is based on Darwin's principle of natural selection. The idea is that in any population of self-reproducing organisms, there will be variations in the genetic material and upbringing that different individuals have. These differences will mean that some individuals are better able than others to draw the right conclusions about the world around them and to act accordingly. These individuals will be more likely to survive and reproduce and so their pattern of behavior and thought will come to dominate. It has certainly been true in the past that what we call intelligence and scientific discovery has conveyed a survival advantage. It is not so clear that this is still the case: our scientific discoveries may well destroy us all, and even if they don't, a complete unified theory may not make much difference to our chances of survival. However, provided the universe has evolved in a regular way, we might expect that the reasoning abilities that natural selection has given us would be valid also in our search for a complete unified theory, and so would not lead us to the wrong conclusions."

2.5.3 Analysis of Hawking's Explanation

The short answer is as follows: Hawking merely assumes the truthfulness of a particular instance of the general phenomena which he is hoping to prove. Then argues the truthfulness of the particular is proof of the general phenomena.

---

[7] Stephen Hawking "A Brief History of Time from the big bang to black holes" Bantam Books p12
[8] Stephen Hawking "A Brief History of Time from the big bang to black holes" Bantam Books p12-13

.

His whole argument is a bit like admitting I have no basis for assuming the existence of such a thing a breakfast cereal and then stating that the best argument that you can make for the existence of breakfast cereals is that you have assumed the existence of a particular kind of cereal called frosted flakes and if that exists well, then we know there is such a thing as breakfast cereal. In short he got around the problem by wishful thinking and assuming additional presuppositions which he hopes are able to generate the desired consequence the mere assumption of order did not supply.

2.5.4 Additional Unwarranted Assumptions of Dr. Hawking

Hawking also made a host of gratuitous assumptions that do not follow from the existence of an ordered universe. Let's list the additional assumptions that Dr. Hawking has made in his explanation, none of them follow from Atheism. If temporally, one starts with Atheism, one would never expect any of the following conditions to be met.

1. Why would they assume the existence of a self-reproducing population of organisms
   a. Why would they assume these organisms have "genetic material" as a basis for life
   b. Why would they assume these organisms are persons and can be called "individuals" and that they have thoughts about the world
2. Why would they assume the existence of concepts, thoughts and logic
   a. Where, if anywhere, did concepts, thoughts and logic come into the process?
3. Why would they assume the better thoughts more capable of survival?
   a. If one assumes there are such a thing as thoughts in the universe yet doesn't presuppose an intelligent cause behind the universe why would one ever expect that the environment would reward the self-replicating individual for possessing a right thought?
   b. Why would they assume the laws that describe the progression of the state have concepts built into them?
      i. If they don't have concepts built into them how do they recognize and reward more accurate thoughts?
   c. The ability of the system to prefer more correct thought, implies the system has a built in understanding of truth since it can not only recognize it but reward it and punish deviations from it.
4. Why would they assume that worldviews and presuppositions are passed biologically from parents to children?
   a. If this were true it would be a strong argument against humanism, since the birth rates in countries which are more humanistic are much lower than in countries that are not.
   b. If humanists really believed ones world view was genetically determined, they would not have needed to make humanism the dogma of the public schools in the USA.
5. Even if a better thought was more likely to survive in a culture, this alone does not imply a drift toward the truth, why would one assume thoughts move toward the truth? To determine that you need to know something about
   a. The existence of a mechanism for new thoughts
   b. The probability of a new thought

.

       c. The conditional probability of a new thought being closer to the truth, than the last one.
          i. This might be difficult to even measure since there are billions of ways ideas can be completely false.
          ii. Many false ideas can be equally far from the truth. For example, is the belief that the moon is made of entirely of cheddar cheese more false than the belief that it is made entirely of coconut flavored gelatin?
       d. If the new thought is randomly generated, there is no reason to believe the new thought would likely be more accurate.
          i. For every way you can be right, there are many ways you can be incorrect.
          ii. If closeness to the truth were a metric in a continual space, it would be just as easy to move away from the truth as towards it.
          iii. Being close to the truth, but not true, still means you are wrong.
          iv. There is no guarantee that the progression of the thoughts of individuals will proceed in an upward manner.
          v. If we were on a progression towards truth and will reach it at the end of history, there would be no reason to believe a particular element of the consensus at any point in time was true.

6. Why would they assume the degree to which the thought processes of these "individuals" are correlated with the truth about the universe is related to their ability to survive and reproduce?
       a. There is no indication that better thoughts make people more capable of surviving in an arbitrary universe.
       b. There is no cause to believe that thoughts would be transmitted to offspring.
       c. It should be noted here that birth rates of non-atheists seem to be higher than that of atheistic humanists.

7. Why would they assume the principle of Darwinian natural selection?
       a. This is often a fairly undefined entity since
          i. The idea of survival is not specified
             1. If I am a collection of chemicals, which are changing, how am I surviving since I am always changing?
             2. If I am specified by my DNA then that could exist without me breathing
          ii. the fittest is not defined
          iii. the probability of the survival of the fittest is not specified

8. Why would they assume the idea that Darwinian natural selection, if propagated from a set of initial conditions, results in an increasing complexity of life forms resulting in thinking individuals, whose thoughts would get closer to the truth.
       a. This is asserted but never proven
       b. There is no indication that better thoughts make people more capable of offspring.

2.6 The Anthropic Principle: An expression of a humanist longing that his beliefs about history would someday be able to account for the development of a sentient man.

2.6.1.1 The Anthropic Principle

The anthropic principle has two forms the strong form and the weak form. Webster's online dictionary defines them as follows:

.

Anthropic Principle: either of two principles in cosmology: *a* : conditions that are observed in the universe must allow the observer to exist —called also *weak anthropic principle b* : the universe must have properties that make inevitable the existence of intelligent life —called also *strong anthropic principle*

Ideally we would like our model to be able to predict what we observe with certainty, however at a bare minimum, a model which might include a random forcing function or allow for uncertainty ought to at least recognize the possibility of what is observed. If a model declares things as impossible that exist then the model is obviously flawed and should be discarded. Humanists believe man is an observer. From the weak anthropic principle we can conclude that any decent model of the universe must account for the possible existence of an observer. The strong anthropic principle says that a good model of the universe should predict with certainty the existence of the observer. In fact, a good model of the universe should be sufficient not only to account for the existence of an observer, but for the other things that have been observed.

Sometimes humanists appeal to the anthropic principles not as statements whereby their view of the universe can be evaluated, but as assumptions regarding their view of the universe. They might claim that their beliefs about man's origins and causes are sufficient to account for the existence of modern man, because they believe in the strong anthropic principle. Their professed belief in two things "their view of man's causes" and "the strong anthropic principle" does not imply that the two beliefs are compatible with each other. One of the key points of this chapter is to point out that the humanist's views of the causes of man, are not sufficient to account for the existence of man, nor even to account for the possibility of man.

If the humanist professes a belief, even in the weak anthropic principle, they must explain how it is possible to derive matter from non-matter, concepts from non-concepts, a thinking man from an arrangement of chemicals, and a host of other things as well. To this day the humanists have not been able to do this.

If the humanist's assumptions regarding the initial state of the universe and its causes of it transitioning from one state to the next could account for the intelligent observing man, he would not need to reference the weak or strong anthropic principles as separate ideas. He would merely explain how his assumed properties of the universe at the start of time acting under his assumed laws that described its transition through time yielded an intelligent man, or at least the possibility of one, as a consequence. The absence of such a proof is the reason for the existence of the strong anthropic principle. The Christians do not generally bother with this because it is obvious that their worldview accounts for the existence of man being an observer.

2.7   No common ground for the Christian and Humanist

Atheists have been greatly criticized that their belief in man's causes are insufficient to account for the existence of man as the humanist believes him to be. The smart Christian insists the Atheists start at the beginning of his alleged history and proceed from there and account for

.

what is. The humanist has been unable to give any proof that his views of initial conditions and causes logically result in either the necessity of man, or even the possibility of man. When humanists claim they have given proof, all one needs to say is "Great, list your presuppositions and show how they logically result in your conclusions.". At this point the humanist will typically back off their claim. Some will cite the anthropic principle and state their belief in it, but a statement that the universe must account for the existence of man, does not mean their definition of the universe can account for the existence of man.

Because of their difficulty in explaining how their view of the universe is consistent with the idea of the universe producing a man, the atheists often like to avoid the issue by saying "We may disagree on many things but we agree on the nature of man, so let's start with what we agree upon and reason from there." At this point the Christian should point out the following things:

1. Terms like Man, Knowledge, Religion, God are flexible, they mean different things to different people. Just because two people believe in something they each call man does not mean they believe the same thing about man.
   a. Christians and humanists do not agree on what man is, we believe man is a created being, made by God and in the image of God. Humanists do not profess to believe that.
2. Humanists have not given an account for how their initial assumptions about the universe would result in the existence of order, thoughts, concepts, logic and thinking mankind.
   a. If they claim they have given an account for these things then say "please give me a consistent list of initial assumptions and a proof that the logical consequences of these assumptions includes the existence of a thinking and observing man. When the humanists are done with that they can explain how their assumptions concerning the initial state of the universe and the laws propagating the state of it warrant the search for order in the universe, the existence of logic, explain where concepts and knowledge came into being."
   b. If they claim their belief in weak anthropic principle is the basis for their epistemologically wanting to start with a "thinking man with useful sense perception", then point out to them two things:
      i. They have not demonstrated that their view of the universe is consistent with the weak anthropic principle. In other words they need to demonstrate their beliefs are sufficient to account for the possibility of a thinking man.
      ii. Even if they could demonstrate the consistency of their initial assumptions about the universe were sufficient to account for the possibility of thinking man that would not give them a basis for starting with thinking man as a certainty, it would only give them a basis for starting with the possibility of thinking man.
   c. If they claim their belief in strong anthropic principle is the basis for their epistemologically wanting to start with a "thinking man", then point out that you

.

do not believe their views of the universe are consistent with a universe that will certainly produce a thinking man.

    d. If they believe in either of the anthropic principles while unable to prove the existence of an intelligent observing man is a consequence of their assumptions about the universe, point out to them that their belief in one of the anthropic principles does not mean their beliefs about the universe are consistent with that belief.

    e. Perhaps abstracting the discussion may help them understand things better. Consider two people: Don and Scott. Don holds a set of axioms labeled X to be true. Scott holds a set of axioms Z to be true. Both profess to believe that Y is a consequence of their axioms. Both Don and Scott recognize that Z implies Y, Don does not believe in Z, he believes in X. He has never been able to demonstrate that X implies Y but he insists that it does. Don says he has come up with principle Q, which states "any true set of axioms must have "Y" as a consequence. He then says "I believe in X and Q, therefor I believe in Y, and my belief that X implies Y". While this does adequately explain why he believes that X implies Y, it does not prove that his belief that X implies Y is correct.

3. It should be emphasized that there is no common belief in man. Yet, even if there was a common belief concerning what man is, it would not imply that all men believe man is the starting point of knowledge.

    a. Why should someone think the starting point of thought should be the lowest common denominator of the views that men have?

    b. What if someone believed men did not exist, would we then be constrained to start with a set of axioms that does not contain a belief in man? Would the humanist first have to prove his existence to the solipsist, based on a set of axioms that he has in common with the solipsist?

    c. If we were constrained to reject any axiom that is not universally accepted? In that case we could never start with the axioms of Humanism since they are not universally accepted.

    d. Even if all men did believe that man was the starting point of knowledge it would not make it true. The scripture states "Let God be true and all men be liars" – Romans 3:3-4

        Romans 3:3-4 For what if some did not believe? shall their unbelief make the faith of God without effect? (4) God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

4. Christians should not make common ground with an unbeliever a requirement for the starting point of their thoughts. They should begin with God's word!

    a. The fear of the Lord is the beginning of knowledge – Proverb 1:7

5. By starting with God and His revealed word, the Christian can give an account for man

    a. The Bible teaches that man was made in the image of God and the all-knowing, all-powerful God endowed with the ability to think and sense his environment. The Bible also teaches that man is not autonomous but man's nature is completely mutable in the hands of an eternal all-powerful all-knowing God. The

Christian explains man's correct and incorrect beliefs by pointing out that the Bible talks both of people having the truth revealed to them and to some having the truth hidden from them. As Jesus stated in Luke_10:21 "...I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."   Likewise the Christian appeals to God creating sense perception as his reason for assuming it is useful for determining something about the outside world. And the ability of man to be able to model things in the world is the traced to God giving man dominion and telling him to go out and subdue the earth in the first chapter of Genesis. The Christian's belief in the God of the Bible provides a cause sufficient to account for man having knowledge. The Christians views of God, man, and history are consistent.

2.8   List of questions that may help the Humanists recognize their problems

1) What is the humanist view of concepts, logic, and knowledge?
   a. Do they exist apart from man?
   b. Does man discover knowledge or does he invent it on the spot?
   c. If knowledge exists apart from man,
      i. Did it always exist?
         1. If not how did man come to possess it?
      ii. Where does knowledge exist and in what form?
   d. What about laws of logic?
      i. Do they exist?
      ii. Are they immutable?
      iii. Are they material?
      iv. Are they external to man?
   e. Why would a humanist believe that man's thoughts which they profess to be the outgrowth of a random process, should ever be considered remotely reliable,
   f. Why should man's feelings to have value if man is just the implication of a set of laws, why should we expect a component in a system to have understanding of anything let alone the whole system?
2) What is the humanist view of man?
   a. Did man always exist or is he the outgrowth of a process
      i. Modern Humanists do not believe man is eternal, they believe he is a product of an evolutionary process
   b. If man is not eternal then:
      i. What did man come into existence from?
      ii. Was there a person or a process that caused man to come into existence?
         1. If so, how is man autonomous?
         2. How did that person or process make man have concepts and knowledge?
         3. Why should we expect a component in a system to have understanding of anything let alone the whole system?

.

      iii. Why should a humanist believe that evolving man's sense perception would be correlated with reality if it is the byproduct of an unintelligent system?

      iv. Why would a humanist believe that man's thoughts which they profess to be the outgrowth of an unintelligent process, should ever be considered remotely reliable?

      v. Why should man's feelings to have value if man is just the implication of a set of laws?

3   Humanisms Four Attempts at an Epistemological Method

3.1   How Humanistic epistemology tries to start with man.

Although the idea of starting with man, involves glossing over the fact that humanist's view of initial causes for the universe can't account for man as they believe him to be, we none the less look at their attempts to start with their view of man.

Typically humanistic epistemology takes some aspect of man such as man's thoughts, man's feelings, man's beliefs, and man's experience, abstracts it, almost deifies It. They often write as if they consider their thoughts, feelings, beliefs, and generalizations of their experience, to be more than just subjective outputs from an individual, but as truth itself. Depending upon the aspect of man they choose they have a different type of epistemological method.

- Human Reason – Rationalism

- Human Emotion – Mysticism

- Human Beliefs – Fideism

- Human Experience – Empiricism

The Humanist's view of the causes of man cannot account for their belief that man, or any aspect of man, has any meaning, let alone is a source of truth. If man is an accidental arrangement of matter, then his thoughts, feelings, beliefs and interpretations of his experience are also outgrowths of a chain of accidents. If man is the deterministic product of a set of laws governing the behavior of matter, why should one think that a set of laws governing a mechanistic process would produce a subset of the system that has any concepts or thoughts let alone a correct set of concepts?

3.2   Mysticism

The mystic looks to man's feelings as a source of knowledge. A mystic might say something like "It just feels right to me".   Below is a quote Wikipedia attributes to the science fiction writer Isaac Asimov

> "I am an atheist, out and out. It took me a long time to say it. I've been an atheist for years and years, but somehow I felt it was intellectually unrespectable to say one was an

.

> atheist, because it assumed knowledge that one didn't have. Somehow, it was better to say one was a humanist or an agnostic. I finally decided that I'm a creature of emotion as well as of reason. Emotionally, I am an atheist. I don't have the evidence to prove that God doesn't exist, but I so strongly suspect he doesn't that I don't want to waste my time." - Free Inquiry (Spring 1982)

Atheists are not the only mystics, it is very common to hear a Mormon missionary say that they believe the book of Mormon is the word of their god and that Joseph Smith is a prophet because they prayed about it and had a burning in their bosom. People of just about every belief regardless whether such a practice is advocated by their religion, often go by their feelings. Even Christians, who are repeatedly warned in the Bible not to trust in their own heart, often appeal to a feeling as a source of truth, such as claiming to have a particular calling from God.

3.2.1   Problems with Mysticism

Although the humanist mystic may have high regard for his feelings, they are localized to him. Other people feel differently. How many people do not have a burning in their bosom when they pray about Joseph Smith and the book of Mormon? Even if everyone did, would it follow that their god exists and the book of Mormon is from their god? Joseph Smith also taught there were men on the moon dressed like Quakers. What if I asked you to pray a prayer for at least 3 minutes about whether there were men on the moon dressed like Quakers and if you felt a pain in your toe then you would know it is true, and then I went and dropped a weight on your foot. Would the pain in your foot prove there are men on the moon dressed like Quakers?

Mr. Azimov talks of his feelings going against his reason and he decides to go with his feelings and declare his atheism. Yet many others will tell you they think it is reasonable and in accord with their feelings to believe in one god or another.

When mystics hang out with likeminded mystics they are much more likely to have their feelings affirmed. In this environment it may seem to them that their feelings are a source of truth since they are generally in accord with those of others. When they encounter someone who does not affirm their feelings nor think trusting ones feelings is very reliable, the mystic might claim this person is not able to properly sense things, has bad energy, outputs bad vibes, is not spiritual, needs to get in touch with their feelings, or they have not properly developed their intuition. This is a way the mystic attempts to handle the fact that following ones feelings can really only tell you how you feel. Our feelings are not consistent with others, and are often not even consistent across our own lifetimes. Even if they were universally consistent across all mankind throughout time that would not make our feelings true. What if we were genetically wired to feel incorrectly?

3.3   Fideism

Fideists believe something is true *because* they believe it. They would assume that man creates knowledge, through his beliefs. While everyone believes what they believe to be true,

.

otherwise they would change their minds, only a fideist believes it is true *because* he believes it. An example might be a person who believes all the things they are experiencing are just creations of their own mind. Some of these people will claim that matter is not real, and that there is no external world. This approach is not very common with modern humanists. Most modern humanists believe in an external world and, according to their manifestos, they are trying to control it!

3.3.1 Issues with Fideism

Fideism, like the mysticism and rationalism, ends in untethered subjectivism. While empiricism does have some subjectivity to it, it is at least tethered to observations, and some apriori assumptions. Fideism ends in subjectivity, but this is not really a huge problem for the fideist, because, according to them, other people are only real if he believes them to be.

3.4 Rationalism

3.4.1 What is Rationalism

Rationalism is the belief that man, by climbing up in his ivory tower and thinking about things, can determine truth, justice, meaning and morals. Rather than say "I think this" or "I think that" the rationalist likes to take his thoughts and claim they are not merely his thoughts but they are "universal principles", "self-evident truths", "the voice of reason", "common sense" or "absolutes". The rationalists often speak as if they were receiving revelations from an entity called "Human Reason" or "Reason" and they are merely conveying it. For example, they may preface their claims with the statement "Reason dictates that …." Or "Common sense tells us that…". The rationalist believes that *he* is the man who is the measure of all things, *he* is the voice or embodiment of "reason". He deified the abstraction of his "reasoning" and he calls it "Human Reason". The rationalist will often dismiss other men's ideas that are contrary to his own as being "unthinkable", "absurd" or will say they do not measure up to the "bar of Reason". The fact that rationalist learn and change their mind is really an argument against their epistemological method that many rationalists have not considered.

Rationalism was popular with the signers of the Humanist Manifestos as can be seen by some of their titles:

- Albert Ellis, Exec. Dir., Inst. Adv. Study Rational Psychotherapy
- Christopher Macy, Dir., Rationalist Press Assn., Great Britain

We can also see the dismissing of contrary ideas as being "unreasonable" in their writings. In the Preface of Humanist Manifesto II, we read

> "As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to live and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. **Reasonable minds look to other means for survival.**"
> – Preface Humanist Manifesto II

.

"The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, over-population, dehumanizing institutions, totalitarian repression, and nuclear and bio-chemical disaster. Faced with apocalyptic prophesies and doomsday scenarios, **many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat**." – Preface Humanist Manifesto II

"FOURTH: **Reason and intelligence are the most effective instruments that humankind possesses**. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, humankind's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics." - Humanist Manifesto II

The above statement indicates a hodgepodge of epistemological methods, rationalism, empiricism and mysticism. On the section "Humanity as a Whole" the 2nd Manifesto states:

"We urge recognition of the common humanity of all people. **We further urge the use of reason** and compassion to produce the kind of world we want - a world in which peace, prosperity, freedom, and happiness are widely shared."

Rationalism was extremely popular some years back, when people lived in communities that were fairly ideologically homogeneous with a common cultural and religious background. In such an environment people's beliefs tend to seem "self-evident" and obvious to them and everyone around them. In such an environment, ideas that the majority of the community believes in can then be passed off as absolutes that all reasonable humans must accept. Rationalism cannot survive in a non-homogeneous society, people will either realize that there is not monolithic entity giving people common sense, or they will consider many people to be without "common sense" which of course hardly makes it common! Even within fairly uniform cultures, critics of rationalism pointed out that the ancestors of the rationalists and people in

.

other parts of the world did not believe their alleged "self-evident" ideas, and this "Reason" seemed to say different things to each person she spoke to. If people are left to think for themselves, rather than being a source of unchanging truth, rationalism or "common sense" would fragment the culture into tiny pieces as "Reason" whispered into the ears of each rationalist whatever they wished to hear.   For this reason the humanists seek to control the media, legal system and the education system to ensure any thoughts they do not like are condemned as "unreasonable", "unthinkable", and "irrational".

While religious people who are bound to a text, Humanists are not bound to anything. That makes it easier for a totalitarian group to manipulate them. If the group controls the ideology of the educational system and the media. The ideas presented by the media and the educational system will seem "rational" and "common sense" because all the media outlets and the educators speak with seemingly one voice to those who are bombarded by it. Rationalism can never go against the grain of the culture to provide a truth since it depends upon the culture to provide a judgement of what was "reasonable" or "unthinkable".

Many recognized that rationalism was untethered by anything outside the mind of the rationalist, and turned to empiricism as the epistemological method of choice. At least empiricism was constrained to be consistent with observations, and therefor limited in its ability to speculate. Despite the fact that rationalism has recognized short comings, rationalists continue their trade but with a different vocabulary. Instead of referring to the source of their ideas as "Reason" they use the word "Science". Just like the rationalists of old would say "Reason dictates" modern rationalists use phrases like "Science tells us" in a similar manner. Just as the rationalist of old used the word "unreasonable" to dismiss ideas the modern rationalist uses the word "unscientific".

3.4.2   Problems with Rationalism

Rationalism should have died an ugly death some time ago.

1. The humanist view of man's causes does not provide a basis for thinking man's thoughts have value or meaning.
2. Without a dominating presence policing thoughts Humanism ends in subjectivism, with one person claiming human reason tells him one thing and another saying it told him something else.
    a. Humanism can only be kept alive if the media, schools, government and work together to ensure people get proper indoctrination into what human reason says, and establishes punishments against those who would offer a different view.
    b. The enforcement may consist of mandatory certifications for teachers, social workers, psychologists, etc… to make sure they are indoctrinated into the state's humanistic dogma.
3. Humanism has a problem with their history, reason seems to change with time.
    a. The humanists themselves change their minds and even revise their manifestos. Even though themselves change their minds, they maintain a claim that "reason"

.

         abides with them and they ***ought*** to be obeyed. However without the ability to determine universals, oughtness is a hard point to argue.

     b. Humanistic governments often want to rewrite history to make the government look better. This may be done in a few ways. They could claim people always believed the ideas of the humanist state, or the past beliefs can be referred to as times of darkness. However, claiming the people in the past were in darkness, will also cast doubt on what is called "rational" today.

4. "Human Reason" is really the will of a the elite

     a. Humanists do not regard all peoples "reason" as equal. They form groups and call other people "irrational" and themselves "rational". They then say they need to control other people for their own "good". Yet the humanist can't really find a basis for the concept of good.

3.5   Summary of Empiricism

Empiricism, in it's broadest sense, is man's generalizations of his experience. An experience in itself does not tell you why it happened, or what should have happened, so Empiricism cannot communicate purpose, morals or meaning. At best it can only create generalizations of what has happened and predict what will happen.

1) Empiricism is not self-contained. It requires a host of presuppositions that are not granted by Empirical methods such as:

    a. The existence of the things I am experiencing.

    b. My perceptions of experience are correlated with reality.

    c. Order in the external world – the ability to make sound generalizations about what is.

    d. The soundness of laws of logic

    e. The existence of concepts and human thought

    f. The ability of humans to possess concepts and recognize the order in the external world

    Since these beliefs are preconditions for empiricism, they cannot be verified by empiricism.

2) My experiences do not come with an interpretation or even a generalization. That has to be provided by some other epistemological method such as rationalism. All of these methods end in subjectivity.

3) Operational science is a narrower form of empiricism that deals with modeling repeatable processes, hence the generalizations have verifiable consequences.

    a. For a finite set of experiences, there are an infinite amount of possible interpretations or generalizations one can make that fit the observed particulars.

    b. The argument for an empirical theorem being true takes the form: A implies B, I observe B therefore I believe A. Yet there may be many different things that also may imply B. This logical fallacy is called asserting the consequent.

    c. It often troubles people that operational sciences like physics and chemistry, although the most respected form of empiricism, are based on a logical fallacy called asserting the consequent.

.

      d. If certain philosophical assumptions are true, then operational sciences like physics and chemistry, can give real knowledge, but they are very restricted in what kind of knowledge they can give. It cannot determine, meaning, morals, or beauty, or provide you with a history. In addition, this kind of empiricism does not provide a basis for its own practice.

      e. Because of the great interest in operational science. This book contains two appendices dealing with the limits and practices of operational science and showing some conditions whereby even a limited set of measurements can give useful knowledge.

      f. Operational science is not self-contained, efforts to verify generalizations of observations are based on a logical fallacy, but has provided useful falsifiable models of repeatable phenomenon.

3.5.1   Empiricism needs an enabling philosophical structure behind it

If one believes physics, chemistry, or any other form of operational science is good or useful, they should have a worldview, religion or underlying philosophy that that provides the philosophical presuppositions necessary for the practice of operational science. If their worldview does not provide the presuppositions necessary for the practice of operational science, they have no right to claim operational science or any of it's current beliefs as support of their belief system. In fact, if one practices operational science while ascribing to a worldview or religion that cannot account for it, then they are intellectual, religious and philosophical trespassers living off the borrowed capital of another worldview.

While the Christian finds their basis for practicing operational science in the Bible, the humanist must claim to get the enabling presuppositions for operational science from some other means. But all they are left with is rationalism, fideism, and mysticism.

3.6   Humanism's Epistemological Quagmire

Even if the presuppositions were provided to the humanist by some other epistemological means (which they are not), the limitations of empiricism leave the humanist unable to speak on matters of morals, meaning and history. Since the humanist does not have a reliable epistemological basis for practicing empiricism they cannot claim the success of operational science as an outgrowth of their system. Even if they tried operational science cannot produce a history under even the best conditions.   The humanist is left claiming to know all things without being able to give any kind of cogent explanation consistent with their system explaining how they "know" what they claim to know. This is why their only defense is to resort to mocking and shaming people who don't believe what they wish you to believe.

3.6.1   Problems with Humanism and Its Epistemological Methods

Thus Humanism has 4 methods, three of them are incapable of coming to a definitive conclusion and ending in subjectivity. While the forth method, empiricism, seems to have some utility for describing repeatable phenomena, any extension of it beyond descriptions of repeatable phenomenon ends up suffering from the same subjectivity that plagues the other 3 methods. In addition, empiricism is not self-contained, thus the humanist must rely on one or

.

more of the three unreliable methods to provide the presuppositions necessary for it's practice, as well as the generalizations of the observations. Given the unreliable nature of the three epistemological methods, humanism has no firm basis for practicing operational science!

Furthermore the validity of the four epistemological methods cannot be shown to be a consequence of the humanists assumptions regarding the initial state of the universe and the laws they claim progress one state to the next.

4   Humanism's incompatibility with Operational Science

4.1   Introduction to Operational Science

4.1.1   Definition of operational science

The word science means knowledge. It is often used to disciplines like physics and chemistry but it is also be used to by humanists to refer to all their beliefs, including historical or philosophical assertions that have nothing to do with things like physics or chemistry. When words are ambiguous it is good to choose more precise terms to communicate more clearly. With that in mind, we define "operational science" as the practice of empiricism, limited to describing the commonly observed behavior of things and how things operate. Some examples include: Physics, which models how mater operates; Chemistry, how chemicals behave, Anatomy, how the body is organized and operates, etc…. Models derived from operational science have allowed engineers, technicians, and scientists to design our modern conveniences.

4.1.2   When operational science work well and fails

Empiricism differs from rationalism, mysticism and fideism in that it is actually required to be consistent with observations. For any set of finite observations there exists an infinite number of possible generalization one could make. While no generalization follows from a set of finite particulars, it has been noted that the farther the generalization gets removed from observations the more it becomes similar to rationalism, mysticism or fideism and the less it is tied to the observations. Since rationalism, mysticism and fideism ended up in subjectivity, we have more reason to be leery of empirical generalizations that transcend mere descriptions of phenomenon that can be observed.

Operational science gives us models of what we have observed and generalizations of behavior beyond our observations. Many models work very well when tested in conditions similar to the data used to make the model, but fail when the generalization is applied to conditions quite different than those used to gather data to form the model. For example, if the we are determining the relationship between observed quantities x and y and we only use points where x varies between -5 and 10, our model may work well in that area but may not work well when we try to apply it for the case where x = 10,000.

4.1.3   Operational Science is not self-contained

Experience cannot interpret and provide generalizations of itself, it is not self-contained, it owes its practice to more foundational presuppositions about the world, which necessitates a more foundational method of knowledge. There was a group of people called the logical

.

positivists that claimed that the only meaningful statements are statements that are empirically verifiable. Of course that premise itself is not empirically verifiable and is thus self-refuting. Even the logical positivists in the end had to admit that even the most restricted forms of empiricism, such as operational science, required some apriori assumptions before it could be practiced.

4.1.4   A List of Presuppositions Necessary for the Practice of Operational Science
There are a host of assumptions someone must make before they would even think to begin to model the behavior of things. Physics, Chemistry and operational science depend upon the following presuppositions:

1. Order in the universe
2. Laws of Logic apply to the universe
3. Concept Information
4. Man having concept information
5. Man's sense perception being correlated to reality
6. Things having a nature
7. The nature of things is related to observable attributes
8. Man can recognize order in the universe
9. Man is mutable and capable of learning
10. Man can make useful models of how things operate and use them to subdue things for a purpose
11. A basis for making simplifying assumptions such as symmetry, invariances and preferring simpler models complex models.

4.2   Operational science is not compatible with all worldviews
The practice of operational science is not a philosophically neutral activity. While people of all kinds of different religions study and learn physics or chemistry, this does not imply these disciplines are philosophically consistent with each of their belief systems. For example, if a worldview claimed that there were a plurality of finite gods fighting for control over the universe with no knowable laws arbitrating their fight, why would someone with that worldview look for order in the universe, let alone universal laws? Worse yet, why would someone who believed there was no intelligent cause behind the universe, believe there would be any order in the universe, let alone that the universe would have a component, man, that was able to think?

If a worldview teaches that man was the accidental product of a random process, yet a person of that worldview believed in the practice of operational science, the following questions might help them realize the inconsistency of their worldview with the presuppositions necessary to practice operational science.

1. Why would they expect man's sense perceptions would in any way be correlated with an external world?

.

2. Why would they believe men possess the ability to think and that his thoughts were correlated with reality?
3. What basis is there for believing simpler models are more likely to be true?
4. How does the worldview explain the existence of non-material things like concepts and the laws of logic?

If one claims natural selection can account for the above, the following questions should be asked:

1. Why would an unintelligent random universe want to select according to any pattern?
2. Where do concepts come from in a random universe?
3. If the universe has a metric defining what fittest means that exists independently of what exists and if it evaluates and selects from what is on that basis, then doesn't the universe have intelligence?
4. If the universe does not have an independent metric of what is fittest, but what is fittest is determined by the state of the random universe then the notion of fittest is an arbitrary reflection of what is in a random universe. Why should one assume survival would be correlated with a correct understanding of the random reality or a correlation with between sense perception and random reality?

In the previous chapters, we looked at many reasons why humanism's idea of starting with man was problematic. Humanisms view of the cause of man and the universe does not have as their consequence the presuppositions necessary for the practice of operational science. It is necessary and right to conclude that humanism is not consistent with the practice of operational science.

Even if you present a sound argument to a humanist they may not be willing to change their religion. The natural unregenerate man would rather believe in a mess of conflicting ideas or go on with an ungrounded philosophical system than conform to the teaching of the Bible. The Bible teaches that people willingly suppress the truth in unrighteousness

Rom 1:18-22 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (19) Because that which may be known of God is manifest in them; for God hath shewed it unto them. (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (21) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (22) Professing themselves to be wise, they became fools,

It also tells us that the natural man cannot receive the things of God

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

.

People often live in direct contradiction to their stated beliefs, this can be due to our moral weakness as humans, our lack of understanding of the implications of our beliefs, or that our stated beliefs are not in line with things we know to be true in our hearts and we would rather suppress the truth and knowingly follow stated beliefs we know to be false.

4.3 Humanisms commitment to atheism, and man as part of nature.

Humanism proclaimed "man is the measure of all thing". This belief denies the existence of the Biblical God. It is not surprising that the first points of the first two Humanist manifestos have a proclamation of their belief in atheism and to humanistic centered epistemological methods:

> "FIRST: Religious humanists regard the universe as self-existing and not created."

> "As nontheists, we begin with humans not God, nature not deity." (Manifesto II point 1)

Notice that man and nature are both listed as starting points. Which one is it? And what is the meaning of "nature". The 2nd point of Manifesto I indicates that humanist assumes some kind of evolution as an apriori, and man is a part of a broader process called nature.

> "SECOND: Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process."

This statement makes man less than the measure of all things, he is now part of a broader process called "nature". It is "nature" that determines and defines man, man is only a part of nature. Does nature possess concept information? Does nature think? Does nature know the truth? Does nature order it's components according to principles? If the humanist says yes to this then nature begins to sound a bit like a god of some sort. Does this "nature god" predestine things to operate in a specific manner according to the council of its will to produce man as a result? Does this "nature god" have a hierarchical set of laws? Does the "nature god" exercise sovereignty over its components having the ability to change the nature of it's components?

While it is easy to see how a knowledgeable God might order a universe and ordain a component of the universe to be able to understand part of the process of the universe. Can Atheism account for a process where a man who thinks, knows and practices operational science emerges from vacuum by means of an immensely dense dot forming out of the vacuum and exploding? The atheistic Humanist Manifesto II claims man's personality is solely the outgrowth of a biological organism interacting with the culture.

> SECOND: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the "ghost 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. We continue to exist in our progeny and in the way that our lives have influenced others in our culture. (Manifesto II)

Concepts have never been shown to be material objects that develop from some chemical process, but if one assumed that it was, and all personality including thoughts were the outgrowth of a biological organism interacting with its culture, it might lead one to the idea of subjectivity since each biological organism is different and experiences a different part of the culture. One might argue that if organisms had a common ancestor and experienced a correlated environment or culture, they might have many common conceptions. But even if the organisms had identical conceptions, it would not give any hope that the conception was meaningful or correlated with the truth. Since neither the organism nor the culture has an intelligent cause, why should one believe they would produce an organism with concepts that are correlated with the truth or converge to it over time? One might postulate the existence of some selection mechanism that prefers organisms and cultures that are more positively correlated with the truth. But where did this selection property come from? If one says the selection mechanism is not external to the matter of the universe it is built into the matter of the universe. Whether the intelligence is built into one centralized location or distributed across all the matter in the universe, it still requires the existence of the intelligent selector. The fact that there would be a mechanism of such a complexity built into a system does not follow from a non-intelligent cause or a deterministic set of dynamics.

The more technically inclined may like to think about this in the context of dynamic systems. Certainly there are a huge number of dynamic systems one could imagine that do not converge to any point ever. While if one supposes the universe to be an accidental dynamic system or even an unintelligently determined dynamic system, and the correlation with the truth an objective function. Why would someone think the unrelated objective function would be correlated with the unintelligently caused dynamics? Why would the dynamic system happen to converge to the global maximum point of an unrelated objective function?

The process of operational science requires certain presuppositions about man and the universe to be true. Atheism doesn't provide implications that grant us those presuppositions. If we start with atheism we don't get the presuppositions necessary for the practice of operational science. A good operational scientist picks generalizations that predicts the observed and believed particulars. If we start with the presuppositions necessary to practice operational science and seek to find and a generalization that predicts them, atheism would not be considered a good generalization since it fails to predict believed and observed particulars.

Deductively starting with atheism we don't get operational science, inductively starting with operational science we do not get atheism as a suitable generalization, thus atheism is not a suitable belief for the operational scientist. It is one of the most successful con jobs of our time that humanist have been able to dupe large numbers of people into believing that humanism and it's fanciful fairy tales are somehow tied to operational science. Humanisms incompatibility

.

with the presuppositions necessary for operational science, destroys the false claims of humanism and can help liberate those enslaved by the humanist propaganda.

4.4   Operational science and the humanistic scam

Although Huaminism does not provide a philosophical basis for the practice of operational science, Humanists often use operational scientists as it's spokesmen. They like to market their philosophical assumptions under the name of "science". This is an attempt to imply their views have the same credibility of as the models used in physics or chemistry. Sometimes the humanist will talk as if their beliefs were actually derived from physics or chemistry and to reject their beliefs is somehow equivalent to denying the utility of the models of physics and chemistry used by engineers to come up with all kinds of wonderful inventions. After duping someone into thinking their belief system is somehow tied with or derived from operational science, they will point out that the Bible contradicts some of their beliefs about history that they have wrongly packaged in the name of "science" and claim the Bible is in conflict with "science". The want someone to believe that Christianity is incompatible with operational science, but all they have done is point out Christianity is in conflict with humanism. The Christian should do the following things:

- Ask them to define "science"
- If they claim science is operational science then
    - Point out that operational science does not stand alone but needs an enabling philosophical basis
    - Point out that operational science is unable to determine history
    - Point out that the humanist's historical assumptions and ideas of causation are not sufficient to account for the practice of operational science.

5   Humanism and the myth of neutrality
5.1   Overview of the humanist approach
Here I present an overview of the humanist approach to taking over societies. Some aspects of the approach will be dealt with in more detail in later sections and appendices.

Humanists attempt to gain control in a society by the following steps:
1. Attack and divide the dominant religion
    a. Create, promote and publicize religious disharmony among the dominant religion.
        i. Promote splinter sects.
        ii. Create sects that maintain outward rituals but do not believe the religion.
    b. Divide the population as much as possible
        i. Encourage immigration of people of other religions as a divide and conquer strategy against the cultural religious identity of a particular state.

.

       c. Use minority religions as a tool to attack the main religion in the culture
          i. Claim the main religion is oppressive and unjust because it is incompatible with other ideologies
       d. Create communist, atheistic groups
          i. Get funding for these groups from other countries who may have an interest in a regime change.
              1. For example they may want entrance into the market, or access to the countries resources, etc…
       e. Portray the dominant religion or even all religion in general as the cause of all the major problems of societies.
2. Redefine religion to be far less than what it is
       a. Whereas many religions consider themselves to provide a revealed objective basis for the truth about morals, meaning, justice, etc.. The humanists reduce the concept of religion to a matter of subjective personal taste. The humanist considers religion to operate in a sphere of subjective personal taste. For them "what is your religion" is similar to asking "what is your favorite flavor of ice cream" or "what is your favorite fictional novel".
       b. Create and promote apostate religious groups having an outward form of the religion and it's rituals but no real substance.
          i. The apostate religious groups lower religion to subjective personal taste.
          ii. They have ecumenical meetings because none of these people really believe in their religion as anything more than a matter of personal taste and they are happy to turn religion in general into a worthless shell.
       c. People who are unwilling to settle for a stripped down version of their religion that is compatible with the humanism of the day will be mis-portrayed as not really speaking for the religion. They will be dismissed as "extremists", "fundamentalist nuts", etc…
          i. They will vilify sincere religious people as people. They will portray them as uneducated and ignorant people they will call them "extremists", "fundamentalists".
              1. They are fundamentalists because they actually believe the fundamental tenets of the religion as opposed to the humanist splinter groups that don't believe the religion at all.
              2. The sincere religious practitioners are called extremists because they transgress the boundaries humanism prescribes for religions and their influence.
              3. The sincere religious practitioners are called extreme because they believe the humanist cabals are a lower authority than their religious texts or religious leaders.
3. Humanism will present itself as an alleged "neutral" approach that will provide common ground for people of all religions and sects.
       a. While their claim is a farce and there is no "neutral" set of ideas all ideas have consequences. If they persuade you that certain ideas are neutral and universal

.

and all must start with those presuppositions they can determine where you will end up.

b. They may say that people may be able to practice their religions in a humanistic society because they falsely claim that humanism is religiously neutral.

    i. They seldom mention how communists and other humanists killed Christians and put Christians in labor camps, prisons and mental institutions.

c. They will claim all religions believe in man, so why not epistemologically start with man.

    i. This is a flawed claim since

        1. People of different ideologies have different views of man.

        2. Man was not the ultimate cause so why should I start with man?

        3. Humanists don't really start with mankind, they start with a group of elites who seek to tell mankind what to believe.

d. They will refer to religious ideas and religious people as "biased", "religious"

    i. Recall they have already tried to tie the notion of religion with the notion of subjectivity.

e. They will refer to humanists as unbiased and their ideas as "unbiased", "reason", or "science".

    i. They are trying to claim their ideology is objective, and religions are subjective

f. This is an effort to place the humanistic ideas in a position of authority over the allegedly revealed concepts of the religion.

    i. Previously their only method of criticizing a religion was to consider whether or not it was self-consistent. If they can sell the religious person on the idea that humanism is a common ground of truth for all mankind and a neutral arbitrator of the truth, they now can judge or reject a religion on the grounds of it being inconsistent with humanism.

    ii. If they are successful in pawning this off the idea that humanism is the basis for judgment then religious people will seek to promote their religion by claiming it is more compatible with humanistic presuppositions than other ideologies. They will also be willing to change their religion to make it more compatible with what they have wrongly accepted as an arbitrating allegedly neutral source of truth.

    iii. The earlier humanist declared their ideas "reasonable" and conflicting ideas were labeled unreasonable. Typically modern humanists will refer to humanism's ideas as "science" and opposing ideas as "unscientific". If a religious person denies a humanistic idea the humanist will claim that to be on the level of denying the models used by engineers to create modern conveniences.

g. They will challenge the religious people to "prove" the axioms of their religion based upon humanisms allegedly neutral axioms.

.

        i. Foolish religious people will get suckered into this and effectively become humanists because they are treating the humanists axioms as a final authority rather than their religious texts.

       ii. Smart religious people do internal critiques of the humanist system and show some of the flaws mentioned in this book. The humanists will dismiss their arguments, by merely calling the people who put them forth "extremists", "fundamentalist", "nuts" and never dealing with the substance of the internal critique.

4. They will make every effort to control positions of ideological influence such as the newspapers, TV, movies, the school systems, and the legal system.
   a. Fictional books, movies and TV are particularly helpful because they construct non real scenarios as real. This allows them to arbitrarily associate consequences with actions, and stereotype religious people, particularly Christians in a negative way.
5. They will discourage practitioners of the dominant religions from taking positions of leadership in society, those who do will be attacked viciously.
   a. If they fail to live consistently with the ideals of their religion they will be called hypocrites, when the actual meaning of a hypocrite is an actor not a person who fails to live up to their beliefs about what is ideal.
   b. If they do not have any bad past failures they will dismiss them in some other way, whether that be declaring them a member of a broader group that did something wrong in the past or associating them even unjustly with something unpopular. This is why humanist will try to portray religious Christians as Klansmen even if they never had a thing to do with the Klan.
   c. Slander and lie about their opponents.
6. When they get more control they will declare religious people who critique or oppose them as unfit to be influencers in society.
   a. Unfit to be a professor
   b. Unfit to be a judge
   c. Etc…
7. They will demand people get a humanist education to be certified to perform jobs dealing with education or policy.
8. The humanist psychologists and psychiatrists can declare those who disagree with them to be "mentally ill".
   a. It was a common practice for the communist humanists in the USSR to declare Christians mentally ill and place them in mental institutions where they would be subjected to tortures that had the denial of their faith as the goal.

5.2   Questions to ask the Humanist regarding their alleged neutrality

- How can humanism be neutral when other people's religions reject it's ideas?
- How can a secular society be neutral when it rejects religion from having influence over the state?

.

- Humanist views vary from humanist to humanist, so it can't present itself as having an unchanging set of principles?
- How can one "start with man" when men have different core beliefs?
  - When Humanist say they start with man do they mean they start with non-religious men, in particular the humanists?
- If humanism is neutral, why do they have such animosity toward God and those who believe in God?
- How can Humanism provide a basis for evaluating other ideas, when it does not clearly define it's mechanisms for coming up with new hypotheses, nor of evaluating them?
- How could humanism be called religiously neutral when
  - Humanism is a system where some human's write manifestos and claim that they are speaking for all humans and all humans should believe them.
  - According to their manifestos the humanist is ruthlessly attempting to bring all organizations under their control, and vigorously attempting to silence those who will not restrict their ideology to be within the bounds set forth by the humanist elite.
  - The humanists idea of origins is in conflict with many religions.

5.3   An elite group of Humanists want to define what we should think
5.3.1   Humanism does not begin with man but with a select group of men

The idea that a humanist begins with "man" in a universal sense is a farce. They begin with themselves. They do not speak for all men. All men don't agree. Even if they did it would not make it true. Humanists like to make claims in the name of "reason" or "science" because it sounds more like a universal than "Bill, Jeb, George, Some rich people, media moguls, and politicians all believe this or that …" Far from giving us immutable universal truths, the authoritarian humanist cabal changes their minds with time. This can be seen from the following quotes from Humanist Manifesto II

> "It is forty years since Humanist Manifesto I (1933) appeared. Events since then make that earlier statement seem far too optimistic." - Preface to Humanist Manifesto II

> "The lifestance of Humanism—guided by reason, inspired by compassion, and informed by experience—encourages us to live life well and fully. It evolved through the ages and continues to develop through the efforts of thoughtful people who recognize that values and ideals, however carefully wrought, are subject to change as our knowledge and understandings advance." – Humanist Manifesto III

The above verbage is an admission that they don't always know what they are doing, yet the cabal still expects you to slavishly follow their view of "science" and "reason". Though they speak in the name of "science" and "reason", the Humanists at the time of the Humanist Manifesto II did not perfectly agree among themselves

.

> "Those who sign Humanist Manifesto II disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. This statement is, however, reaching for vision in a time that needs direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today **it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future**." – Preface to Humanist Manifesto II

The fact that they wish to take over other institutions started by men and make them conform to their views is an admission that they are not putting forth ideas universally accepted by all men, but seeking to impose their ideas on all men.

> (Manifesto I) "THIRTEENTH: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world."

Religions, particularly those tied to unchanging source, such as the Bible, are a great obstacle in the way of the Humanists being able to speak in the name of "Science" or "Reason" and have their ideas, no matter how often they change, accepted as axioms by society.

5.3.2   Who are the modern humanists?

Who are these people who presume to speak for mankind, who wish to rule the world and guide mankind into the future? As pointed out earlier, they are atheists, who wish to "begin their philosophy with man". According to the following statement from Manifesto II, they view themselves as the modern extension of the Greek philosophers.

> "Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation."

Despite the great philosophical and logical problems with humanism, the humanists have been wildly successful in gaining control over large sections of the world.   It used to be that almost every country was a religious state. Now there are very few religious states left in the world.

.

Religion is no longer the founding principle of many governments. Instead many constitutions are just the consensus of a few powerful people who formed or reformed the country according to their beliefs.

Some wrongly think the United States of America is a Christian country, but that has never been the case. The constitution do not appeal to the Bible as their authority. Instead it appeals to "self-evident" truths. This is the clear language of rationalism. The Bible does not teach that man has the innate self-evident truths whereby he can construct a good system, instead the Bible says "without revelation people perish" and "There is a way which seemeth right unto a man, but the end thereof *are* the ways of death" (Prov. 14:12). It also state that "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1Co 2:14).While the declaration of independence mentions a god, it does not specify who that god is. Nor does the constitution regard the identity or worship of that god as being very important, since it values freedom of religion over faithfulness to God. While the founders may not have been atheists, they had a humanistic approach to epistemology, looking not to the Bible for truth, but looked into the well of their own being, deifying some aspect of their life and claiming to either be "thinking on behalf of all men"-rationalism, or "feeling on behalf of all men" – mysticism, or "believing on behalf of all men" - fideism.

5.3.3   Who are the signers of the manifestos?
1) Manifesto I was signed by a bunch of Unitarian clergy members and philosophers, some psychologists, an editor for newspaper chain, and the heads of some self-described liberal organizations.
2) The 14th point of manifest I indicates they are not only atheists but socialists
     > **FOURTEENTH**: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. **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.
3) Manifesto II's signers demonstrated the progress of the movement as well as it's intents. We see many more professors, and leaders of some organizations such as: Americans United for the Separation of Church and State, Planned Parenthood, and a senior fellow of the Overseas development council, Lester Brown who was a prominent globalist and environmentalist, Lawrence Lader the Chairman of the Natl. Assn. for Repeal of Abortion Laws, Corliss Lamont, Chm., Natl. Emergency Civil Liberties Comm, Sir Julian Huxley, former head, UNESCO, Great Britain, Norman Fleishman, Exec. Vice Pres., Planned Parenthood World Population, Los Angeles, Leaders of the Radical Humanist Association of India, and Indian Secular Society.
4) While many of the signers of the manifestos were committed rationalists, as the general public became more aware that rationalism ended in radical subjectivity, the humanists began to speak less in the name of "Reason" and more in the name of "Science". In Humanist Manifesto III we see many more signers who have strong credentials in laboratory sciences like Physics and Chemistry. For credibility, Humanists often like to

.

have spokesmen who have degrees in physics, even though the ideas put forth by the humanist are in no ways derived from physics, at least not portions of physics that are tethered to a large number of measurements.

5.4   The Separation of Church and State Scam

5.4.1   Humanists claim they are neutral at first but are totalitarian when they gain control

The humanists are quick to point out that religions have conflicting beliefs. They then claim that since the religions can never agree on how to govern, a so called "secular" state is best. Often they will claim that the secular state is religiously neutral.   This is just the myth of neutrality implemented on a national level. Every secular government has laws and rules based on certain ideas it assumes to be true. Ideas and assumptions have consequences and implications, they also have things that are antithetical to their consequences. The humanism is a religion, atheism and agnosticism are ideas with religious implications. Humanists are really decieving people when they put this forth. It could be more clearly expressed in the following way:

1. All the other religions have conflicts with each other and don't get along,
2. If my religion is put in charge, my religion will treat all the other religions equally and fairly. I will treat all of them the same.
3. All other religions will all have an equal right to practice any part of their religion that is compatible with mine.

The humanists make this claim so they will not be opposed by the religions they seek to overthrow. It is best if you point out to them the following things:

1. Atheistic ideologies like Humanism, Communism and Naziism are religions, they are not religiously neutral.
2. There are no set of neutral axioms.
3. Atheistic ideologies have conflicts with other ideologies also, and have been incredibly hostile toward them.
4. Atheism cannot give a basis for thought and thus has very little ground for claiming to be a truth since it can't give a proper explanation of where any concept came from let alone the concept of truth.

When other religions are influential, and the humanists fear them, they will present themselves as a non-religious entity. Often they will claim to be speaking in the name of "science" and "reason" and not in the name of a particular god. They will claim this makes them religiously neutral, sometimes they will say they are compatible with certain religions. They will encourage people to prove their religions are more "reasonable" or "scientific" than other religions and allow the religions to compete in the so-called "market place of ideas". Religious people often fall for this, not realizing that making humanism's view of "science" or "reason" the judge they are making humanism the master religion whereby all other ideas are evaluated.

.

When humanism gets more powerful they will be much more open about the fact they are a religion and demand conformity to their ideology. Consider the following from the preface of Manifesto I

> The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. **The time is past for mere revision of traditional attitudes**. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity**, the vital movement is now in the direction of a candid and explicit humanism**. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.
>
> **There is great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century**. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult), established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.
>
> **Today man's larger understanding of the universe, his scientific achievements, and deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion**. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. **While this age does owe a vast debt to the 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. It is a responsibility which rests upon this generation**. We therefore affirm the following:

The goal is control over other religions

> (Manifesto I) "THIRTEENTH: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world."

.

5.4.2 Humanist use the separation of church and state to preclude religious people from government

Humanists seek to control all institutions and bring them into subjection to itself. They do not consider their sphere of influence to be unrelated to that of the church, but believe they should be over the church.

Humanists would declare a sincere evangelical Christian as unfit to be a Supreme Court justice if they do not share the current humanistic elite's views on certain issues, whether that be the treatment of unborn children or of gays, or the authority of foreign laws such as the Quran and Hadith in interpreting law. They will attack them by claiming they are extremist Christians and religiously biased. They gladly appoint humanists who have a Christian veneer. This serves two purposes this allows them to claim they are not anti-Christian. It also encourages Christians to compromise so they can be accepted by the humanist crowd. The Humanists are experts at employing the myth of humanistic neutrality. Now that you understand how it works, it will be harder for them to dupe you and your family.

5.4.3 Refuting the "freedom from religion" activists

Militant humanists and other atheists often demand freedom from religion. They want a state where humanism is pushed on the people by the humanist elites and all other ideas are suppressed. Some of them appeal to the constitution or other statements about separation of church and state usually made by some dead politician. Although one might engage them in regards to the meaning of the constitution or what the politician wrote, I do not recommend doing so. Arguing with the atheist about such things involves gratuitously allowing the atheist the use of many assumptions their worldview does not provide for them.

It is good to ask the questions:

1. Why as an atheist or agnostic are you making a moral appeal about what we should or ought to do?
   a. If they argue that it is not a moral appeal but a legal appeal, ask them what their basis for law is?
   b. If they say the constitution or something like that, then ask them why should I believe the writings of other people, particularly dead people, should be binding on anyone?
2. On what philosophical grounds does an atheist have a basis for the concept of government, a republic, a democracy, etc…?
3. Since Atheism does not provide a philosophical basis for government, have you considered your involvement in it makes you look like you are denying your foundational beliefs?

If they keep arguing with you ask them if they believe in logic and concepts, if they say no they discredit themselves. If they say they believe in them but they are material, ask if they are eternal, if not then where did they come from? This may help him and others see the poverty of his worldview.

.

5.4.1   Humanist Accreditations, Regulations and Persecutions

Through accreditation and regulation of schools, deciding on what level of indoctrination someone needs to work a job, and who is fit to be in society and who is not. The humanist elites seek to control every area of people's lives, as invasively as many competing religions!

Psychologists and psychiatrists go through humanistic training where they study a cadre of confused humanists who can't even agree on what man is or if man has a soul, yet this somehow qualifies them to determine who is and who is not mentally ill. In humanistic governments like the former Soviet Union, those who believed in God and rejected humanism were declared heretics and were tortured in mental institutions, punished in prisons, or served the humanist elite in slave labor camps.

As the humanists seek to control a greater and greater amount of society they will begin requiring more and more training and certifications from humanistic institutions particularly in jobs that involve education, morality etc… Under tight humanistic control parents are not allowed to educate children for fear they will impart to them a different set of values. A person who would seem the most qualified to raise children might not be allowed to by the government. For example consider the fact that a grandmother who had degrees in history, physics, and literature who had successfully raised many children would be considered unfit to be an elementary or secondary school teacher because she did not receive a degree in education. While the grandmother might be an expert in reading, writing, and arithmetic, she would be regarded as unqualified because the humanist government is more interested in imparting humanistic values than it is that knowledge.

The state "educates" people for careers in things like social work where the humanistic state will be deciding how children should be raised and whose children should be taken from their home and placed in an environment more conducive to the indoctrination. People in these programs are often graded on how well they conform to the instructors views. If they conform closely and are eloquent in expressing the humanist ideas they may even receive awards and commendations. This is not for the student's mastery of a skill but for the humanist institutions master of the student.

People attending universities studying majors like social work, political science, psychology, etc… will face a much greater amount of indoctrination than those choosing stem majors or going to trade school to learn an actual skill. The Humanists have typically not been so concerned with regulating the mechanic, the plumber, the circuit designer, or the low level low profile STEM (Science Technology Engineering and Math) workers. This is because they are not in positions that influence morality or policy. However, there is a large amount of junk science that is used to push agendas through and questioning that junk science will result in a heresy trial. The high profile stem workers are a bit of a concern because they have some credibility to differ with the humanist cabal when it speaks in the name of "science". These people typically understand that going along with the program gives them a chance at getting grants, promotions and the like. They also understand that an academic speaking out against them can

.

be a career death blow. To see this one need only see what happens to people who speak against the evolution on the college campuses.

In a tightly run humanistic society they will still be asked to sign religious statements regarding company culture and policy. This policy is often mandated to the companies by the humanistic government.

The actions of the humanists, and their desire to so tightly control the education and the media indicate that they realize their ideas are not "self-evident" or "common sense" if they were they would not have needed to educate anyone or control the media. The people would naturally believe in "self-evident truths" and follow their "common sense". The smart Christian should realize that the appeal to these idea of corporate human rationalism was not something the humanist cabal had any interest in doing themselves, it is something they want you to do. They want you to leave your Bible and look for "self-evident truths" while they dominate your information flow.

5.5   God has the right axioms and they are not neutral.

Ideas and axioms have implications. Neutral axioms or ideas do not exist. Even if they did exist, why would want axioms that are neutral?   Why would I want a set of axioms that were not for or against any ideology? Such a set would be useless in determining truth from falsehood. The only set of axioms or ideas that are neutral is no idea. But no axioms or ideas means having no implications of ideas and even no laws of logic to propagate an initial set of axioms. I would have no place to start my thinking, and no means of thinking! I want axioms that are true and broad in their implications.

The Bible's verses relating to the issue   .
- **Prov. 3-5-7 "Trust in the Lord** with all thine heart; and lean not unto thine own understanding. **In** all thy ways acknowledge him, and he shall direct thy paths."   How could a Christian say he trusts God above all else claim that God's word is not the ultimate authority over man but the dictates of a group of humanists are?
  - The Christian could claim that all men are ignorant, tell lies, and have limited intelligence and experience, therefore each one is biased against the truth. The only reliable viewpoint is Gods. God's views are 100% true.
  - If the humanist denies believing in God then point out to them that the Bible teaches in Romans 1 that they do believe in God they just don't want to acknowledge God as God.
- Laws are not valid because people ascent to them and ascent to them. The Bible says "Let God be true and all men liars". In I Timothy chapter 1 makes clear that laws are given for law breakers who do not agree with them.
  - Rom 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

.

- o 1Ti 1:8-10 But we know that the law is good, if a man use it lawfully; (9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
- The Christian should recognize there is no common ground with the humanist
  - o 2Co 6:14-18 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (15) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (16) And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. (17) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, (18) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
  - o When Paul spoke to the stoic and epicurean humanists of his day, he did not restrict himself to a subset of his beliefs that were in common with them, instead he affirmed his belief in several things that they categorically rejected, such as the resurrection of the body, the fact that all men were made of one blood, and they would all be judged by a Jewish man who bodily rose from the dead. He also told them they were ignorant of the true God and spoke against some of their cherished ideas and practices such as their temples and their idols.
- If there were no Biblical principles telling us how a country should be run, on what basis could anyone claim a certain rule is right?
  - o Don't the humanist and other atheists disagree on the laws that should govern a society?
- If we love our neighbors, we should wish that godly people rule according to godly principles.
  - o Blessed are the people whose God is the Lord, and when the righteous rule the people rejoice.
- The clever humanist may claim that Christianity teaches there is a humanistic law above the religion. They may even point out the Bible says render unto Cesar what is Cesar's
  - o The Bible says that Cesar only has legitimacy to the extent it was given to him by God and ultimately God and His word will judge Cesar.
  - o Cesar will not be the judge of God's word.
  - o Pilate was not he could have no power except it be given him by God
  - o Ultimately the government is upon the shoulders of Christ, when he comes back He will not judge the world by humanistic principles but will gather together all those who would not have him be Lord over them and slay them.

.

5.6   Christians are called to subdue the earth and occupy until Christ comes back

Some Christians want to sell their religion to humanists and others as a governing principle that all people will be happy with. This is simply not true. The Bible makes very clear that it does not tolerate certain behaviors. The Bible condemns many things such as not honoring parents, lying, stealing, sexual immorality and it says adultery, homosexuality and bestiality are worthy of death. This is not limited to the Old Testament law, The New Testament says that even though we have all broken the law, the law is good. It also says rulers should punish evil doers. Jesus himself tells of a parable where the true lord has his followers bring the people who did not want him to be lord over them and slay them.

The Bible commands believers to go out and subdue the earth. Jesus told his followers to occupy until he comes. God's commandments are for our good. Would it not have been better for all if we grew up in a culture that promoted Biblical values and punished wicked people? How many fewer people would have been abused and molested? How many people would never have done some of the sins they did if it were not for peer pressure from a prevailing culture? How many people could have done much greater things if they were encouraged by their culture to do them? Christians have a mandate to subdue the earth and not be passive and hand over to unbelievers the keys to the government.

5.6.1   Verses about law and government

1. The Bible indicates that government is placed upon Christ's shoulders, not on the shoulders of philosophers and those who advocate natural law.
    > Isa 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
2. Even if all men agreed upon a law or an idea it would not make it just
    > Rom 3:3-4 For what if some did not believe? shall their unbelief make the faith of God without effect? (4) God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
3. God's laws are not naturally pleasing to men
    1) 2 Corinthians 2:14 says "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned."
    2) 1Co 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
4. The Bible makes clear that laws were not given for those who innately wanted to obey them, but for people who would hate and reject them.

.

> 1Ti 1:9-10 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

If we look for laws that all men consent to, we will have a lawless society.

5. The Bible says that it is better for people if the righteous rule.

> Pro_29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

6. National revivals came when leaders did not seek to please men but sought to please God. They did not seek to get agreements with all people, they drove some people from the land.

    1) 1Ki 15:11-13 And Asa did that which was right in the eyes of the LORD, as did David his father. (12) And he took away the sodomites out of the land, and removed all the idols that his fathers had made. (13) And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

    2) Pro 20:26 A wise king scattereth the wicked, and bringeth the wheel over them.

Christians struggle with all kinds of social problems in part because we have bought into the lie that we are supposed to have a government based on so-called "natural law". Christ did not look to have his teaching evaluated by some higher standard compete within the "marketplace of ideas", He taught that His teachings were the foundation that we should build our lives upon not mere implications of another foundation. Christ is Lord over the system! Christians should occupy until He comes.

5.7   Christians who have taken the Humanists bait

There are some professing Christians, called Natural Theologians that like the humanists, believe the proper way to pursue knowledge is to start with man. Natural theologians typically make assumptions about some allegedly "self-evident" truth, and try to "prove" the existence of the God of the Bible based on them. These people have abandoned Biblical epistemology often unwittingly become epistemological humanists and started down a road towards apostasy and explicit humanism. They think their religion has to be reasonable in the sight of men to be true. They do not trust in the Spirit of God to convert people they believe they can convert people by logically deriving implications from a common set of self-evident neutral presuppositions.

The Bible never talks of some neutral set of principles that all men believe in, and can be used to judge the world and prove the existence of God and the veracity of His words. It never instructs Christians to prove the existence of God based on some other set of principles.   Were some other set of principles able to do that, they would have to be powerful enough to completely define and specify God. The Bible indicates the Christian does not totally understand God,

.

> Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Since God is not completely understood, He cannot be completely defined, since He is not completely defined, His existence could not be seen as an outgrowth of a set of well understood axioms. Having a set of principles which have God and His existence as an implication is not possible. Instead the Bible starts with "In the beginning God … " and tells us that God has revealed himself to all men, but men suppress the knowledge of God.

> Rom 1:18-21 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (19) Because that which may be known of God is manifest in them; for God hath shewed it unto them. (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (21) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

The Bible tells man to reject the humanistic epistemological methods and start with an epistemology anchored not in man but in God and God's revelation to man. A Christian revelatory epistemology has the revealed word of God as the foundation for knowledge.

> Pro 3:5-7 Trust in the LORD with all thine heart; and lean not unto thine own understanding. (6) In all thy ways acknowledge him, and he shall direct thy paths. (7) Be not wise in thine own eyes: fear the LORD, and depart from evil.

It is the Bible's teaching that God, not man, is the starting point of knowledge

> Pro 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Both the Bible and the modern humanists recognizes the humanist and the Christian have completely incompatible starting points for knowledge. The initial assumptions one makes will ultimately determine where their belief system ends. While most humanists are smart enough to realize one cannot deduce humanism starting with a Christian epistemological framework, sadly, many natural theologians mistakenly think they can prove Christianity by beginning with humanistic assumptions and epistemological methods.

6   Humanism, History and Evolution

In evaluating the claims of the humanistic historical scientist, it is good for us to consider the method of obtaining their histories, the claims they make about their histories, the implications of their historical assumptions, and the track record of humanistic historical science.

.

6.1   How Humanists try to sell their ideas under the name of "science"

Often humanists like to try to package their ideas about history under the word "science", and like to call other people's ideas about history "religion". They then declare all who disagree with them as "unscientific" in a manner similar to the way a rationalist declared those who disagreed with them "unreasonable". They are a little bit at a loss to get very specific about how they know things, or how do they know when "science" or "reason" tells them something. Below are some statements on epistemology from Humanist Manifesto III

> **The lifestance of Humanism—guided by reason, inspired by compassion, and informed by experience**—encourages us to live life well and fully. It evolved through the ages and continues to develop through the efforts of thoughtful people who recognize that values and ideals, however carefully wrought, are subject to change as our knowledge and understandings advance.

And

> **Knowledge of the world is derived by observation, experimentation, and rational analysis.** Humanists find that science is the best method for determining this knowledge as well as for solving problems and developing beneficial technologies. We also recognize the value of new departures in thought, the arts, and inner experience—each subject to analysis by critical intelligence.

The Humanist seems to have a hodgepodge of epistemological methods observation, experimentation, rational analysis and inner experience are all cited, it is also mentioned that their knowledge is subject to change. This does not stop them from making very bold statements in the name of "reason" or "science". This can be seen in the following statement from Humanist Manifesto II

> **SECOND**: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. **Modern science discredits such historic concepts as the "ghost 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. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

> **Traditional religions are surely not the only obstacles to human progress**. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

.

To the Humanist, "science" or "modern science" tells us we have no soul and that evolution is true. But it does not clearly tell us how "modern science" communicated such things. Doesn't seem like something that could be proven by assembling matter in a certain fashion and seeing how it reacts, colliding particles, or heating a compound. This is a clear indication their "science" is not physics, or chemistry. In short the Humanist elites refers to their beliefs as "science", "modern science" or "reason".

6.1.1   Humanists reject evidence that does not agree with their ideology as unscientific evidence

Just as a Bible believing Christian would reject a origin story as myth if it contradicted the Bible and likewise a humanist filters what it considers evidence and rejects any evidence that contradicts it's beliefs which it likes to refer to as "science". We see this in the prologue to Humanist Manifesto II.

> "Any account of nature should pass the tests of scientific evidence" (prologue to manifesto II)

Humanistic "science" determines the validity of an account of "nature". A recorded account of the nature of something is thus disregarded if it conflicts with the humanists idea of humanistic science.

6.1.2   Humanists want their ideas associated with operational science

Humanism claims to use a hodgepodge of epistemological methods, it does not really clearly spell out how their epistemology works. Certainly nobody reading their statements on knowledge would believe they are limiting themselves to operational science since they cite observation, experimentation, rational analysis and inner experience. That pretty much runs the epistemological gamut with the exception of revelatory epistemology of course. Despite their diverse epistemological method they like to refer to their beliefs as coming from "science", a term they seldom define hope the listener wrongly associates humanistic ideas with the laws of how things operate derived from operational sciences such as physics and chemistry.

Humanist often try to leverage the credibility of operational science by getting a well credentialed physicist to present the humanist view of history. Typically he will state the doctrines of the Humanist religion prefaced by "science tells us that …". This helps give the false impression that the humanist history is somehow derived from the models of physics or chemistry. This helps give the impression that operational science is indivisibly bound to their worldview and that to believe in God, believe you have a soul, or reject their ideas about history is the equivalent of rejecting all the operational science that allows engineers to build all our wonderful modern conveniences.

This con job has been very successful, in part because anyone who dares to expose it will bear the full wrath of the humanistic system. A physics, chemistry or biology professor who speaks

.

against humanists religious ideas about history is declared as "unscientific", "not a scientist". After proclaiming them heretics by the high priests of humanism, they are deemed unfit to teach in a school run by the humanistic government. If the humanists could easily answer the challenges put to them by those who do not believe in evolution they would more willing to engage them, instead they attempt to silence them by shaming them or exiling them from the academic community.

Many humanists like to make outrageous claims such as "Evolution is a proven fact", or "Science have proven evolution". When you hear this kind of thing you are dealing with either an ignorant person or a propagandist who is attempting to intimidate you. Most likely the person is ignorant, and could not produce a proof of anything, and is just repeating something he was intimidated into believing by a humanist. In dealing with these people, I have found it helpful to ask the following questions:

- If they claim it has been proven ask them
    - What were the axioms assumed as the basis for the proof?
    - How was evolution derived as a consequence of those axioms?
    - Can you give me the proof?
- If they are willing to admit that evolution is not a logical consequence of a set of axioms, then ask them "how is it a known truth?"
    - Given that even hypotheses dealing with repeatable phenomenon sometimes need to be scrapped or revised, how can you have such great confidence to proclaim that this theory which does not concern itself with repeatable events should not be questioned?
- If they claim it was proven by historical science, give the proof with the observations and how they went from them to the generalization that it happened, and how that is the only possible generalization that could be made.
- Point out to the humanist that to practice physics and chemistry and other operational sciences it is necessary for things like concepts, knowledge, and logic to exist, ask the humanist to derive their history from the humanists initial assumptions about the universe using the laws of physics.
    - They will never be able to tell you where concepts, thought, logic and other things come from and how man as an accidental arrangement of chemicals came in possession of such things.

One might think the humanist would be forced to admit their history and their basis for believing that man could have knowledge and successfully practice physics or chemistry have serious problems. Perhaps some will see that much of their so-called "scientific history" is wild generalizations allegedly based on very few observed particulars, and perhaps contrary to other observations. But you should realize that humanism is just another way that man attempts to run away from God and their beliefs are not the product of a well thought out system but the result of an emotional rebellion against the creator. Humanism is a crutch used by the deluded to help them get the idea that they will be judged by God out of their head.

.

It may be helpful to point out to the humanist that they use the word "science" in much the same way rationalists used the word "reason". Humanists will speak of "science" as if it was an objective monolithic thing that spoke with one voice and could reveal a history, deny the existence of God, and the soul and proclaim evolution a fact.

6.2   Charles Darwin, rationalism and evolution

6.2.1   Darwin the rationalist.

Charles Darwin is an example a rationalist. Darwin grew up reading Christian rationalists who advocated natural theology. Natural theologians professed to believe in the Bible, many claiming that they could prove the existence of the Christian God, Biblical principles and other ideas by "Human Reason". The natural theologian puts the word of God on trial with his "Human Reason" being the judge. The Bible teaches the word of God will judge the thoughts of men, as Paul declared:

> Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The natural theologian effectively idolizes his own understanding, leans on the very thing the Bible warned them not to lean on. Not surprisingly, Charles Darwin's natural theology ended up with him rejecting the Bible's teaching and history as being "unreasonable". By doing so he actually acted consistent with the teaching of the Bible, which states "There is a way that seems right unto a man but the end thereof is the way of death".

6.2.2   Darwin's "reason" gave no real proof, and no details as to how it happened

Darwin claimed by the greatness of his "reason" give an account of history not based on records from ancient times or divine revelation. Denying the recorded history of the Bible, and other written accounts of ancient history, those who might wish to know history are left with little to go on. The distant history of the earth cannot be directly observed. Consequently, they are at best left with the following process:

1. Postulating an initial state,
2. Postulating mechanisms for transitioning from one state to the next,
3. Checking to see if the assumptions about the initial state and the mechanism of how states transition are consistent with the observations of the present state and the previously recorded observations of the state.

Of course consistency, while a necessary condition for a story being true, is not a sufficient criteria. It is possible there are many ideas about initial conditions and mechanisms that could be consistent with limited observations of a recent history.

But Darwin never did anything that rigorous. Darwin didn't feel the need to, He was a rationalist, he believed he could merely look into the well of his own being and see what

.

seemed "reasonable" to him, he would then proclaim it, not as his own thoughts, but as something dictated to him by a mythological creature called "Reason".

Concerning his assessment of the current state of things Darwin and his humanistic friends assumed it was "only reasonable" to believe that apes were lower life forms than black men, and black men were lower life forms than white men[9]. Regarding his initial state, Darwin postulated non-living matter. For his mechanism, Darwin postulated mutations being a mechanism from going from one state to the next and a better ability to survive preserving the better mutations. Darwin's hypothesized history involved non-living things evolving to small life forms then gradually to higher life forms eventually to apes then to black men then to white men. He recorded some of what seemed rational to him in his book "***On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life***."

Darwin so trusted his reason he did very little work in checking to see if his ideas about what is were true and if his ideas about the mechanisms were consistent. He did not perform statistical studies specifying the probability of a mutation, the probability of it being constructive, and the probability of an inferior or superior specimen being destroyed. He did not analyze what the probability of life existing in a steady state according to his assumed mechanism, or if his method predicts the existence of sexual life forms coming from asexual life forms. More importantly, he never explained how concepts came from non-living matter or whether they exist in non-living matter, or where laws of logic came from? Obviously he assumed both of those exist since he wrote a book.

6.3 The humanistic axiom of evolution
6.3.1 Manifesto Statement

It is not because Darwin's reason was so great or that there was a compelling argument put forth by an evolutionist that the humanist believes in evolution. The evolutionary view of history is accepted by the humanist as an axiom, because they are unwilling to accept alternative explanations. The 2nd point of Manifesto I indicates that humanist assumes some kind of evolution as an apriori, and man is a part of a broader process called nature.

> "SECOND: Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process."

---

[9] Darwin, C. R. 1874. *The descent of man, and selection in relation to sex*. London: John Murray. 2d ed.; tenth thousand. CHAPTER VI. ON THE AFFINITIES AND GENEALOGY OF MAN. "At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate, and replace, the savage races throughout the world. At the same time the anthropomorphous apes, as Professor Schaaffhausen has remarked,[18] will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilised state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro or Australian and the gorilla. Look it up yourself at DarwinOnline http://darwin-online.org.uk/content/frameset?itemID=F944&viewtype=text&pageseq=1

.

6.3.2   The mechanism is being questioned

If a humanist believed in a special creation, and a creator, and the humanist could no longer view himself as the measure of all things, and cease to be a humanist.   This is effectively what British zoologist D. M. S. Watson said in the August 10, 1929 issue of Nature (p.231 - 234).

> "the theory of evolution itself, a theory universally accepted not because it be can proved by logically coherent evidence to be true but because the only alternative, special creation, is clearly incredible."

Though Watson believed evolution took place he admitted there was no real evidence for a mechanism of how.

> Thus the present position of zoology is unsatisfactory. We know as surely as we shall that evolution has occurred; but we do not know how this evolution has been brought about. The data which we have accumulated are inadequate, not in quantity but in their character, to allow us to determine which, if any, of the proposed explanations is a vera causa. But it appears that the experimental method rightly used will in the end give us, if not the solution of our problem, at least the power of analysing it and isolating the various factors which enter into it.

Watson, like Darwin, is a rationalist, who has dreamt up a vague outline of history and called it "reasonable" and "credible", and contrary ideas are called "incredible" or "unreasonable". He does not yet have a definite initial condition and set of mechanisms from which he can derive his historical assumptions, let alone the recent observations made concerning the universe. He is merely someone putting forth ideas that seem reasonable to him. But if you only have a postulated initial condition and you do not have a sure mechanism whereby you can claim one state led into another, how could one possibly know a history? While Humanists talk vaguely about mechanisms, they do not have a history derived from initial conditions and a mechanism. What they have is a host of non-negotiable assumptions about history in search of a mechanism and a proper initial condition that might justify it.

I should mention that I did not quote Watson because I believe his ideas of history have any merit or basis. I am quoting him to show that he himself was at least honest enough to admit that his firmly held historical beliefs were not the result of having found a set of initial assumptions and a set of verifiable mechanisms which he could demonstrate through deduction led to consistency with observations regarding the recent state of the universe. When presenting his views of history, he was practicing epistemological rationalism.

To this day humanists cannot agree on how evolution happened. Some modern humanists hold to Darwin's ideas of gradual evolution. Other humanists claim that Darwin's views of gradual mutation throughout history were not "reasonable" in that it postulated the existence of a continuum of species that we find no evidence for in the present nor in the fossil record. Other

.

ideas were put forth to try to explain why this "evolution" took place in unobservable space. Gould claimed it happened quickly in isolated areas. Others criticized this view as being preposterous since it looked for a superman to appear from a group of inbreeds, which statistically seemed more prone to sever retardation.

Evolutionists don't argue by giving you a good statistical model, factoring in the probability of a mutation, the probability of a mutation being constructive or destructive, the probability of the mutation being passed along, the increase or decrease in the probability of the survival brought about by the mutations, and used this model to explain how it might be possible for mutation and natural selection to produce the life forms we see today from non-life.

Instead the idea of evolution is put forth as the only "reasonable" belief of origins by humanistic organizations, and those intimated by them. Those who speak against evolution are not proven wrong based on some universally agreed upon set of axioms. They are just dismissed by the humanistic system as "unreasonable" heretics of the humanistic religion and punished accordingly.

6.4   Operational science and humanistic historical constructions

6.4.1   There are many different historical constructions

For the same set of beliefs regarding physics and chemistry, there exists several alleged humanistic "reconstructions" of history. None of these reconstructions give you a very detailed history beginning with an initial state and showing how the assumed laws of operational science propagate that initial state to produce a man who is able to practice operational science. Even if the histories gave you an initial condition, and showed you how the laws of operational science would over a certain time lead you to the current state of the universe, it would by not guarantee it was the only initial condition that would lead to that final state. In fact, since the system passes through a huge number of states on the way to the current state, each one of those states could be hypothesized as an initial condition. In addition there may be an unlimited number of initial states that would lead someone to a certain state. When someone gives you a history, it probably tells you more about the person's presuppositions than any data they may have collected.

6.4.2   Operational Science and History

Operational science could not back out a history even if it has perfect models, and a perfect understanding of the current state of the entire universe, and a completely mechanized system.
1) It is possible for systems governed by the same laws regarding how the state changes but having different initial conditions, or different sequences of events to converge to the same state over time.   Consider the following systems that have this property.
   a.   Systems with no external inputs:
      i.   The ball in the bowl - Let's say you walk into a room and find a marble resting at the bottom of the bowl, and the whole setup is encased in a vacuum and assume you know gravity and friction perfectly. Can you infer from this a history of the spatial relationship between the ball and the bowl? The

answer is obviously no. There are an infinite number of trajectories that would end with the ball resting at the bottom of the bowl. There are an infinite number of examples that can be developed where a state converges to a stable operating point. It is not hard to construct examples of systems like this.

      1. Many dynamic systems have stable operating points that the system converges to, if it starts anywhere within a basin of attraction of that point.

b. Systems with external inputs:

      i. Whereas the previous example dealt with a continuous system with no external inputs, we also can find examples of finite state machines (such as a Soda Machine) which also do not allow us to determine history from knowledge of the current state of the system. Let's say you know the current state of a soda machine. One might see how many coins there are and of which denominations and how many dollars have been deposited as well, I might have a perfect understanding of how the soda machine operates but that does not tell me the order in which the coins had been deposited, or the time that elapsed between the deposits. You might assume the soda machine was fully loaded with drinks and that it initially did not have any money in it, but you have no way of verifying these assumptions, those are bounding conditions. You might observe the soda machine for awhile and try to find patterns for it's usage. Like rates at which people buy drinks and what kinds of drinks, even if you had perfect models for this you would not be able to know that those patterns and rates did not change over time, even if they were time invariant, it would not tell you how long this machine had been in operation since the last reload of drinks, for how can you be certain the last reload was a complete reload. It is not enough for me to understand how a particular thing operates, to determine history I would have to know how everything around it operates and even then I might not determine everything from looking at the current state. In this case we were not nearly as ambitious as the humanists who do historical reconstructions, since we did not address how the soda machine came into existence. Not only that we did not consider where the principles that govern it's operation came from like the laws of electricity, or the law of gravity or the laws of logic that we use to communicate our descriptions, or the concepts we possess as observers.

c. Since multiple states of a physical system can converge to the same state, it is impossible to determine the past history of the physical world even if given a perfect knowledge of the current state of the system and a perfect understanding of how the system progresses from one state to the next going forward in time.

d. If one believes our world is moving in increasing entropy. There are many hypothetical entropy states that could decay into a higher entropy state. Knowing the current state may rule out certain higher entropy states being in the past, (given our assumption is true for all time), but it does not imply a unique prior entropy

.

        state since there are an infinite number of preceding entropy states which are lower that it could have come from.

    e. Operational science, even with perfect observations and flawless generalizations, would not be able to provide a history of the universe even if it possessed a perfect knowledge of the current state of the system, and of how the states in the system changed from one state to another.

2) Now when we factor in that we don't have a perfect knowledge of how things operate and we do not have a perfect knowledge of the current state of the universe, and if energy is quantized as most now believe it to be, Heisenberg points out the implication that we are going to have to live with some degree of inability to accurately measure fundamental entities. So even when we apply all our efforts in measuring a particular thing there are several things we will not be able to measure as a consequence.   Couple this with the fact that we do not even attempt to measure all things at a fundamental level. We see our ignorance concerning the state of the universe is great and that it always will be great. That coupled with a lack of understanding of how things operate causes us to realize how unconstrained our speculations concerning unwritten history are. In addition, even if we had a perfect understanding of how things operate, that does not tell us how they came into existence.   The scope of what humanistic historical science attempts to answer is much greater than that of operational science, and they are much less constrained in their attempts to make generalizations, this should make us leery of their dogmatic proclamations of history.

Those who claim they can back out history from operational science are either ignorant concerning the nature and limitations of operational science, or they are not being honest. Typically, if you ask them for a proof of their history from an assumed initial condition using models meeting the "proven useful" conditions, they will begin to backtrack on their claims.

Some will claim their ideas of history are produced from an empirical practice similar to operational science and claim their conclusions are worthy of the same respect. It may be helpful to point out to them that their generalizations differ in the following respects:

    1) Humanist historical "scientists" attempt to model something much more complicated
        i. The flow of history is influenced by many more factors than for example the displacement of a spring under a force.
    2) Generalizations made by the humanists historical "scientists" are much broader in scope
        i. Claiming all of life on earth came into being through unintelligent random mutations and a natural selection is broader in scope than claiming that for a certain range of voltages, the voltage across a resistor divided by the current through it is roughly equal to a particular constant.
    3) Generalizations made by the humanists historical "scientists" are not as easily tested and generally do not allow testing at the intervals

.

     i. It is easier to test ideas about an assumed repeatable process than a non-repeating history.
       1. If the assumed repeatable process does not give repeatable results, then we have cause to doubt our assumption of repeatability.
   4) The theories of operational science often fit into the form that has been proven useful.
     i. Theories about repeatable processes have the opportunity to help us predict future events.
   5) The appendices contain a section discussing operational science and gives some examples of conditions under which operational science has been shown to be useful, and contrast that to the level of testing these "humanistic historical scientists" perform. Also keep in mind how much the data they use is filtered through apriori assumptions before it is applied. It is important to discuss the ability of humanistic "science" to test their theories and to examine their track record.

6.4.3 Can operational science reject certain histories?

It has been demonstrated that a perfect knowledge of operational science in the absence of miracles could not determine history even with a perfect understanding of the current state of the system. Even if operational science cannot determine history can it reject a history? If so under what conditions could it reject a history?

- Operational science describes the nature of how things currently operate.
- Operational science can only judge a history only if things are operating according to their nature during the entire period of history and to the extent their nature is known by operational science.
- It can at best provide a consistency check.

Christians do not believe things have immutable natures but believe all creation is subject to the sovereignty of God. Operational science is therefore not required to explain every single event in history. In fact, the Christian believes in many instances where the normal operation of things was suspended and God performed miracles. To the Christian, operational science attempts to describe the normal operation of things, it is not an ultimate authority and cannot account for how things got here in the first place.

A Humanist arguing against Christianity on the ground that Christians believe in miracles, is only making the case that a true Christian is not a humanist.

7 Track Record of Humanistic Science

7.1 Falsifiable things in historical science

The following example illustrates the difficulty in falsifying humanist historical assumptions, even in the presence of data that would seem to contradict it. Mary Schweitzer and Mark Armitage each found dinosaur remains with some soft tissue. Most did not think soft tissue

.

would survive ten thousand years let alone a several million. Despite the fact that humanists have been repeatedly proven wrong regarding their chronology by finding living animals they claimed died out millions of years ago, the evolutionists are not budging from their beliefs concerning when dinosaurs lived.   Instead they are looking for explanations of how this soft tissue could have survived millions of years. Even if after many years of searching, they are unable to find a mechanism to explain the preservation of the soft tissue for millions of years, they still believe it survived that long and will say they believe there is an explanation they just have not found it. Along the way they will latch on to many half-baked explanations because they are so desperately looking for the mechanism.

7.2   Humanistic histories proven wrong: The "Living Fossils"

While many of the implications of the hypotheses from humanistic historical science live in the unobservable space, and cannot be adequately tested, there are some of their ideas that have been tested and refuted by evidence.

To get an understanding of how a historical scientist thinks and comes up with their theories consider the following example. A historical scientist may find a fossil of an animal in a rock. He can observe what other animals are fossilized in the area surrounding that fossil, he can observe how deep in the ground the fossil was, he can look at the ratio of certain elements in the rocks in which it is found. None of these things give a timeline or a history, but a historical scientist may wish to hypothesize a history and claim that certain animals lived at certain times and died at certain times and may attempt to come up with an imagined history which attempts to explain how and when the objects ended up becoming fossils. Now suppose in the course of this ambitious attempt to reconstruct a history on very little data, he assumes a particular fossilized animal lived during such and such a time and died out approximately 11 million years ago.   The claim that it died out 11 million years ago is not verifiable, the claim that it lived 11 million years ago is not verifiable, the claim it died out at all is also not verifiable, there may be one living somewhere that the person making the claim is unaware of. This, in fact, has happened many times. Below are some examples where humanistic historical scientists pronounced that according to "science" such and such an animal died out millions of years ago only to find out later that they were alive today!

.

Humanistic historical scientists told us the Laotian Rock Rat (pictured above) died out 11 million years ago, but in 2006 we found there were Laotian Rock Rats still alive.

Humanistic historical scientists told us that "science" had determined that the Monito del Monte (pictured above) went extinct 11 million years ago, but recently a living one was found in the southern Andes.

.

Evolutionist historical scientists stated that according to "science", the Coelacanth went extinct over 65 million years ago. In 1938 one was discovered off the coast of South Africa near the Chalumna River.

Many times it has happened that we have found examples of species that according to humanistic historical "science" died out millions of years ago. Part of the reason we are able to falsify these humanistic historical reconstructions is because they have implications for our present time (namely that these animals are no longer alive). Hypotheses of historical scientists that do not have implications impacting our current experience are harder to falsify. The fact that these species have been found alive when humanistic historians claimed they died out many millions of years ago, rightly calls into question the methodology whereby they make claims to knowing about the history of species to begin with. If the procedures used by humanistic historical scientists produced a result so incredibly flawed, why should we take their other dogmatic assertions about history are reliable, let alone unquestionable? Every one of these claims were put forth by the humanists as "science" and it was demanded that we accept them as if they were fact. Those who questioned them were dismissed as "unscientific".

7.3   Critics of evolution point to a lack of missing links and evolutionists respond with frauds

Those who criticized evolution did so in a few ways,

1. Many pointed out that it was incompatible with the Bible, this appeal was only compelling to those who believed in the Bible; it was not a compelling arguement to the humanists.
2. Others pointed out that there was not a continuum in the fossil records but discrete species and the challenge was continually put forth to them to find their missing links.

.

In an effort to sway public opinion away from the Biblical view of history to a humanistic view, humanists invented many missing link frauds. These frauds were declared to be "proof" of the humanistic speculations regarding history. They were trumpeted by the humanistic press, the school systems and other institutions that the humanist had been able to control. Those who argued against them were not given much of a hearing but were dismissed as "uneducated" and "unscientific". Some of these missing links are listed below.   Notice how little evidence is considered to be the basis for a "proof" of a humanistic idea. Given the rate at which the humanists put forth frauds and were able to convince other humanists regarding them, it is surprising that humanists are not universally regarded as dishonest and gullible.

7.3.1   List of humanistic science's frauds and crimes
Quoted below is a brief description of these early missing links from Answersingenesis.com[10].

- Homo sapiens neanderthalensis (Neandertal man)-150 years ago Neandertal reconstructions were stooped and very much like an "ape-man'. It is now admitted that the supposedly stooped posture was due to disease and that Neandertal is just a variation of the human kind.
- Ramapithecus-once widely regarded as the ancestor of humans, it has now been realised that it is merely an extinct type of orangutan (an ape).
- Eoanthropus (Piltdown man)-a hoax based on a human skull cap and an orangutan's jaw. It was widely publicized as the missing link for 40 years.
- Hesperopithecus (Nebraska man)-based on a single tooth of a type of pig now only living in Paraguay.
- Pithecanthropus (Java man)-now renamed to Homo erectus. See below.
- Australopithecus africanus-this was at one time promoted as the missing link. It is no longer considered to be on the line from apes to humans. It is very ape-like.
- Sinanthropus (Peking man) was once presented as an ape-man but has now been reclassified as Homo erectus (see below).

Not only do we see frauds like Piltdown man but we see wild reconstructions based on very little evidence, such as Nebraska man where a whole man was built up from a tooth that later on was determined to be the tooth of an extinct pig. Wild generalizations were made based on very little data or on very suspect data. In some cases, like Piltdown man, objections were made but they were dismissed by those whose goal was to promote a certain view of history. All these frauds and scams were done in the name of "science" and all those who objected were dismissed as "unscientific".

7.3.1   Logical flaws in the missing link arguments
The missing link frauds indicate a willingness of on the part of the evolutionary historical scientist to accept anything as confirming evidence, and even put it forth as if it were a definitive proof for evolution. Logically this is absurd, if one found a 1000 species ranging in similarity between an ape and man that would in no way prove that one evolved into another.

---

[10] Is There Really Evidence that Man Descended from the Apes? January 21, 1998
https://answersingenesis.org/human-evolution/ape-man/is-there-really-evidence-that-man-descended-from-the-apes/

.

Even if there was a continuum that would not imply that one came from the other. Any evidence that one might give to claim man came from apes might also be used to support the idea that apes came from man.

7.3.2   The Persuasive Argument of the Scopes Trial

It was against the law in Tennessee for Mr. Scopes to be teaching evolution, the case was presented in court and several arguments were presented that seemed persuasive and turned the tide against the Biblical view of history and towards the evolutionary humanistic view of history. John Morris or the Institute of Creation Research made the interesting observation concerning the evidence for evolution presented at the scopes trial.

> As we look back, we see that each one of the arguments for evolution are now known to be wrong. Featured prominently were supposed vestigial organs, like the appendix or tonsils, once touted as leftovers from an evolutionary past, but now recognized as functioning. Embryonic recapitulation, the idea that the human fetus goes through various evolutionary stages in the mother's womb, surfaced, but this whole idea was disproved decades ago.

> Most memorable were the fossil ape-men, but consider the list of evidences: Neanderthal man, known to be fully human; Piltdown man, later discovered to have been due to a fraudulent combination of human skullcap with an ape's jaw; Java man, consisting of an ape skull and a human femur, found separated by many meters, and later disavowed by its discoverer; and Australopithicus africanus, the skull of an infant ape which typically bore a slight resemblance to a human child's skull. Not entered into the trial, but aired in the press, was Nebraska man, America's own ape-man and thus very popular. This fossil consisted of only one tooth, later discovered to be that of a pig.

> The evolutionists did not have a good case in 1925, but they did win a media victory

This underscores the idea that people believe what they want to believe concerning history often times with the flimsiest of support evidence. Some of these things like embryonic recapitulation and vestigial organs were unproven assertions that were considered evidence. Bones of alleged missing links clearly don't prove one species became another. What passed as proof for evolution is really pretty astounding.

7.3.3   The continued use of known frauds by evolutionary historical scientists

Recently a book written by Johnathan Wells and a corresponding video called "Icons of Evolution" showed that many of the items put forth as "proof for evolution" in the school textbooks have been known to be falsehoods for some time, other statements that fail to demonstrate what was claimed. Some of the items included:

- Haeckel's embryos
- The Miller-Urey experiments

.

- Darwin's Tree of life
- Darwin's finches

These examples demonstrate the lack of integrity of some involved in promoting humanistic "science" and it's fanciful ideas of history, in that they continue to use fraudulent claims if they think it helps indoctrinate people into their worldview.

7.4   Racism and Early Evolutionists

The historical reconstructions are more a result of the one doing the reconstruction, than the data itself. For example the data may indicate there is similarity between men and apes. The data may also indicate greater similarity in certain groups of people. None of this implies that one group of people came from another, nor does it imply that apes came from man or that man came from apes. It merely indicates that they have some commonality in their DNA. Unfortunately, racist evolutionary historical scientists asserted that monkeys and apes evolved into black men and to white men, and that black men were closer to an ape than a white man an inferior "race".

Because there is very little constraining a humanistic historical scientist, it is easy for them to weave in all kinds of things. It is not surprising that a racist who believed mankind was composed of separate races, and believed in evolution, might believe their race was the highest evolved and others were closer to apes.   Negative assertions concerning blacks and evolution were a product of the racist, views of the humanist historical scientists, not a certain consequence of any data, yet like the theory of evolution the humanistic historical scientists racist hypotheses spoken in the name of "science" were accepted as both historical and "scientific" by humanist elite. This was demonstrated in their writings and in their barbaric practices.

7.5   The Sad Story of Ota Benga

A black pigmy named Ota Benga was presented as a "missing link" between men and monkeys and placed in a zoo exhibit in the Bronx Zoo. Philips Verner Bradford and Harvey Blume record Ota Benga's story in their book "Ota Benga". The book records the mistreatment of Ota Benga and the objection to the exhibit by some Christians who saw it as both propaganda for humanistic "science's" doctrine of evolution and the mistreatment of a human being.

> "Rev. R. S. MacArthur of Calvary Baptist Church was an unsmiling face in the light-hearted crowd at the zoo on September 9. "The person responsible for this exhibition," he said, "denigrates himself as much as he does the African. Instead of making a beast of this little fellow we should be putting him in school for the development of such powers as God gave him… We send our missionaries to Africa to Christianize the people and then we bring one here to brutalize him." Dr. Gilbert of the Mount Olivet Baptist Church vowed that "he and other pastors would join with Dr. MacArthur in seeing to it that the bushman was released from the monkey cage and put elsewhere." (p. 182)

.

The objections of Reverend James H. Gordon, representing the Colored Baptist Ministers' Conference to Ota Benga being displayed at the monkey house are recorded on page 183 of the same book.

> "Rev. Gordon announced on behalf of the other ministers that the committee was going to apply directly to Mayor McClellan. As the zoo was chartered by the city, the mayor could put an immediate stop to "the degrading exhibition." If the mayor refused to help, the clergymen resolved to call for a series of "indignation meetings."
>
> Over time, the committee detailed a number of reasons for objecting to Ota's presence in the Monkey House and , further, his continued presence at the zoo. They had heard blacks compared with apes often enough before; now the comparison was being played out flagrantly at the largest zoo on Earth. "Our race, we think, is depressed enough," said Gordon, "without exhibiting one of us with the apes. We think we are worthy of being considered human beings, with souls."
>
> The ministers also opposed the exhibition because it teased the crowds with the specter of the Missing Link. Any reference to the Missing Link implied acceptance of Darwinism. As religious fundametalists the ministers' creed ran counter to the theory of evolution. Gordon commented:
>
>> This is a Christian country . . . and the exhibition evidently aims to be a demonstration of the Darwinian theory of evolution. The Darwinian theory is absolutely opposed to Christianity, and a public demonstration in its favor should not be permitted."

Rev. Gordon who also ran a home for colored orphan children offered to take Ota Benga into the orphanage and if that was not deemed acceptable he said he would gladly take him into his house. Unfortunately, Mayor McClellan refused to meet with the Baptists. An interesting statement from the New York Times regarding the controversy is found on page 186 of the same book.

> "It is most amusing to note that one reverend colored brother objects to the curious exhibition on the ground that it is an impious effort to lend credibility to Darwin's dreadful theories, . . . The reverend colored brother should be told that evolution, in one form or other, is now taught in the text books of all the schools, and that it is no more debatable than the multiplication table."

This particular quote is very interesting because it is indicative of the desire of the humanist to equate the credibility of their ideas of history not only with operational science but mathematics. They seek to place it in a category of an axiom which cannot be questioned. As such they are not treating it as a theory derived from data but an idea held as a non-negotiable axiom. Likewise the view of Reverend Gordon that the Bible is a non-negotiable axiom to be obeyed without question is also presented as part of his appeal. Certainly Rev. Gordon was familiar with the Bibles teaching in Genesis chapter 1 that man was created in the image of God, and the Apostle Paul's declaration to the Athenian philosophers that the God of the Bible who they did not know "hath made of one blood all nations of men for to dwell on all the face

.

of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). The conflict here was a result of the humanists and the Bible believing Christians who had a different non-negotiable source of assumptions which they believed should be a basis for ordering a society.

7.6   The Angel of Black Death

Unfortunately Ota Benga's story is not an isolated incident. The impact of a humanism's historical scientists and their evolutionary view of history, played a part in the murder of many aborigines in Australia. The humanistic historical scientists were eager for exhibits that could be presented as proof of evolution and to answer the objections regarding the "missing link"

Amalie Dietrich, a German evolutionist, like the humanists who put Ota Benga in the zoo, believed the Aborigines were not fully human, and qualified as missing links. Because she did not regard them as fully human, she had no problem paying for them to be shot for specimens, their skin stuffed and mounted for her museum employers. Thousands of dead Aborigines were shipped to Humanist museums to prove the widespread belief that they were the 'missing link', and buttress the idea that evolution should be accepted as a non-negotiable fact of history.

7.7   Implications of Humanism

A tremendous amount of questions follow from abandoning a Christian world view and adopting a humanistic one. If we are not created in the image of God and are an accidental arrangement of chemicals, is it surprising some would wonder what is wrong with rearranging a subset of chemicals? Are some people more evolved than others and therefore more human and others less human? If we came from lower species and we eat lower species is it alright for us to eat people we think are inferior to us? If it is wrong to eat them because they are along

.

the chain of life then how can we eat vegetables?   If we evolved on what basis do we believe in things like human rights? How could man both be an accidental product of a random process and the measure of all things at the same time?

The humanist's acceptance of Darwin's ideas led to a humanistic "science" exhibit at the world's fair wherein a black pygmy named Ota Benga was displayed with monkeys as transitional forms between non-living matter and the white man. This exhibit was humanistic "science's" attempt to respond to the Biblical idea that God created all men of one blood. It was in the name of humanistic "science" that humanists slaughtered aborigines and sent their remains to humanistic museums to be placed in evolutionary "science" exhibits.

Many modern humanists look back at what was done by the earlier humanists in the name of "science" and declare it was wrong, yet the humanists of their day acted in accord with their "Humanistic Science" and "Reason". This shows how subjective, time varying, unreliable, and dangerous humanistic "Science" is. If Humanist's "Science" or "Reason" cannot be trusted in regards to the generalizations it makes of observations of the present state of things, why should it be trusted to speculate on initial conditions, mechanisms for change and the construction a history of mankind? Especially when they give no detailed explanation of how their postulated earlier conditions could, by way of the postulated mechanisms, produce the current state of the system

8   Conclusion

Humanism is an atheistic religion, run by an elite group of people. They are not epistemologically grounded and cannot reconcile their view of history, with their initial assumptions about the universe, the state of man, and the practice of operational sciences like physics and chemistry. While claiming they are starting with man and speaking in accord with "human reason" they have developed beliefs and historical ideas that were hostile to large segments of the human population, who they regarded as not fully human. In a way that is how the humanist elite regards all those who disagree with them. This is why they feel comfortable speaking in the name of human reason, though there are many humans who disagree with them. This unfounded trust in their own sense of judgment and disdain for others sense of judgment is also seen in their desire to control other people and institutions. If they really believed in some notion of common sense they would not feel the need to force others into taking certain philosophical positions. They would believe it would happen naturally. They like to speak in the name of "science" but cannot clearly define their epistemological method. They are fond of demanding their ideas be accepted with the same respect accorded well tested laws of physics, despite the fact that their ideas have been proven wrong repeatedly and have resulted in horrible abuses of people.

They are very hostile toward the ideas of Christianity. Their ungrounded incoherent school of thought can best be explained by Romans 1 which describes how sinful man becomes foolish and wicked in suppressing the knowledge of God.

.

Romans 1:18-32 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (19) Because that which may be known of God is manifest in them; for God hath shewed it unto them. (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (21) Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (22) Professing themselves to be wise, they became fools, (23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. (24) Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: (25) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (26) For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: (27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. (28) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; (29) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, (30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, (31) Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: (32) Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

9   Appendix A: Humanist Ruling Countries

9.1   Example of Rationalism in the EU's documents and the humanists desire to regulate all religions and ideologies while claiming to be neutral.

Secular or humanistic governments often claim one of two things:
1) The government is religiously neutral
2) The government should be free from any religious influence

The first idea requires redefining religion to be far less than what it is so that it has no bearing on the state. This can be done in a couple ways:
1) Remove from the religion any of its claims of being a universal basis for morals or any specific commands on how a state should be structured. The redefined religion is then merely a means of how one wishes to make personal choices within the confines of what is allowed by the state.
    a. The hollowing out of religions has been accomplished by the humanists by creating "liberal" versions of the religions where the rituals are kept as a cultural

.

> thing but no stock is put in the religion's teachings. Examples of this are reformed Jewish synagogues and liberal protestant churches.

2) Create a false dichotomy between religion and politics, or religion and state. Any religion that attempts to interfere with the states agenda can be discredited by the false dichotomy. The response to the interfering religion may be along the lines of "we have freedom of religion but that's not a religion, it is a political philosophy". The dichotomy can be used to classify religions as valid and invalid religions, (or tolerant and intolerant) any religion that would go against the state would then be assigned a disqualifying label such as invalid, or intolerant.

Both methods have similar results all religions are pushed aside in favor of the state's agenda. Most opt for the first method, since it easier for religious people to swallow, since their religion is chopped into pieces and only those pieces deemed undesirable by the state are cast out. If the state wishes they can cast out more and more pieces as time goes on. This gradual destruction of the religion makes a rebellion much less likely. If the state has control over the educational system and the media, much of the public can be indoctrinated to think of religion according to the states false dichotomy.

An example of this is found in the European Union's Research Funding program document Horizon 2020. A committee of people from the EU government put together a call for proposals telling the prospective players what they want to receive from them. The EU government picks evaluators who choose to fund proposals that are most useful in implementing their agenda. The call for proposals and the evaluators will control the government policy, but they do not determine who will be implementing it. Some of the funding goes to things like developing technologies that will enable the agenda of the state. Other funds go to humanistic social scientists who can do "studies" to explain how they think the state's policies can be implemented. This serves a few purposes:

1) It allows all people a chance to audition for a role in the government's implementation of the state's agenda. It may even allow you to contribute ideologically to some of the finer details of their agenda. People then feel like they are participating in the system, even though they are actually just following the states agenda.

2) This is a clever way a totalitarian system can portray it's agenda as an independent grass roots effort done in the name of "science". Even though the proposer just echoes back the government's agenda filling in unstated details, the fact that he or she does not officially work for the government, gives the agenda the appearance of independence from the government. This is especially effective if proposer claims to be a "scientist" of some sort. Then the agenda can be attributed to "science", and the proposer's work can be cited as the "scientific" basis for why the government chose the agenda they did. Someone who objects to the states policy then is not only rebelling against the state, but can be portrayed as an ignorant person who rejects "science".

3) No agenda is neutral and certainly the state's agenda is not neutral. However the humanistic state likes to present it's agenda as unbiased set of rules used in specifying what constitutes a desired proposal and evaluating what is a good proposal. The state

.

determines the game and the rules to the game. They let anyone play their game and evaluate all of them by the same set of rules. Since the rules are applied to everyone's work the same, people consider the rules a neutral arbitrator among them. They seldom stop to ask why are we playing this game and who made up the rules to the game.

With this in mind let us look at a portion of the Horizon 2020 Work Programme which calls for proposals dealing with religion and government. It gives us insight into how the EU views religion.

Horizon 2020 Work Programme 2016 -2017
13. Europe in a changing world –inclusive, innovative and reflective Societies (Pages 84-85)

CULT-COOP-05-2017: Religious diversity in Europe -past, present and future

Specific Challenge: **Religious beliefs and affiliation to religious groups and communities were historically the cornerstones of the functioning of societal relations in Europe**. Acknowledging the rich tradition of the co-existence of diverse religions in Europe, the Charter of Fundamental Rights of the European Union enshrines the right to freedom of thought, conscience and religion. **Despite this strong commitment to the freedom of religion in Europe, religious tensions still exist in many European societies, and have sometimes been exacerbated by the instrumentalisation of religion for political ends by extremists.** It is therefore indispensable to understand better the new landscape of religions, secularism and spirituality in Europe and analyse both the roots of radicalisation and religious intolerance and peaceful coexistence and dialogue in Europe **in order to support the values and practices of peaceful co-existence and rationality**. Contextualising religious co-existence from a historical perspective can contribute to the promotion of a European public and cultural space and to enhancing mutual dialogue and understanding."

Scope: Using a broad historical and geographical perspective, the proposed comparative and **multidisciplinary research will examine various types and elements of co-existence of diverse religious and non-Religious communities in Europe today and in the future**. It should deepen knowledge about the relations, cooperation, tensions within and among these diverse communities or social groups. The gender dimension of these issues should be also considered. This research will further survey the position and role of religiosity, non-religiosity or other philosophical convictions in today's European society as well as their role for today's, especially young, Europeans. **It will assess the development of various forms of spirituality as a potential combination/compromise between secularism and religion in modern and post-modern democracies**. It will broaden the European comparative perspective of the historical roots of today's religious tolerance and intolerance by also taking into account

.

the historical and present experiences of those countries and territories that joined the EU after the fall of the Iron Curtain.

The Commission considers that proposals requesting a contribution from the EU in the order of EUR 2.5 million would allow this specific challenge to be addressed appropriately. This does not preclude submission and selection of proposals requesting other amounts.

Expected Impact
: By providing a historical and comparative perspective, **research will enable European citizens to better grasp the conditions needed for religious and non-religious coexistence in Europe. It will be translated into innovative dissemination tools in order to be used for education purposes of any type (e.g. formal, informal) and discipline (history, political science, civic education) and in proposals for appropriate changes in national educational systems**. The conclusions will also inform policy recommendations targeted at **policy and opinion-makers** of different levels in preparing future strategies of cooperation with religious communities as well as in coping with anti-religious animosity. **Research outcomes will also reach out to the broadest range of media**.

Type of Action: Research and Innovation action

Let's look at some of the things stated in the proposal
1. **"Religious beliefs and affiliation to religious groups and communities were historically the cornerstones of the functioning of societal relations in Europe"**
   a. At one time, religion was the framework through which the state functioned. This is no longer the case,
   b. The current basis of functioning societal relations is the constitutions, declarations and the epistemological basis is no longer revelatory but typically rationalism. However it is not explicitly stated why someone should feel compelled to conform to a document a government puts forth.

2. **"Despite this strong commitment to the freedom of religion in Europe, religious tensions still exist in many European societies, and have sometimes been exacerbated by the instrumentalisation of religion for political ends by extremists."**
   a. This statement speaks of freedom of religion as a state concept and then speaks of the "intrumentalisation of religion for political ends" as if it were something that should have ended with the institution of "freedom of religion".
   b. This gives us much insight into the EU's view of religion. It could be summed up with the following points:
      i. In the past, Religion impacted laws and defined the structure of society.

      ii.   The idea of "freedom of religion" carries with it the notion that religion deals with matters that are not related to the state.

     iii.   If religion was viewed as a source of truths related to morals, man's rights, etc.., there could be no "freedom of religion" as a right recognized by the state.

     iv.   The statement assumes that religion should not be something that impacts the political process.

      v.   People who believe a religion's teachings should impact the laws of a country are called "extremists". The term "extremist" indicates they have taken religion beyond the bounds the state has given it.

3. **"It is therefore indispensable to understand better the new landscape of religions, secularism and spirituality in Europe and analyse both the roots of radicalisation and religious intolerance and peaceful coexistence and dialogue in Europe <u>in order to support the values and practices of peaceful co-existence and rationality</u>."**

   a.   This statement indicates the epistemological method of the EU is rationalism, and they are committed to rejecting revelatory epistemology.

   b.   Rationalism is an epistemological method, that ended up in subjectivity. People cannot agree on what is "rational" or "reasonable". Since the government has the money supply and controls the educational system, certifications to work and the use of force, what is rational in this context is what the government deems to be rational.

   c.   "Religious intolerance" is the view that religion contains ideas that society ought to conform to. Religious tolerance is only possible to the extent that one believes religious texts or religious institutions do not provide a basis for morality or government.

   d.   Peaceful co-existence is only possible to the extent that one is willing to abandon the idea that a religion texts or institutions should be the basis for government.

4. **"It will assess the development of various forms of spirituality as a potential combination/compromise between secularism and religion in modern and post-modern democracies."**

   a.   Secularism feels threatened by religion, possibly a particular religion.

   b.   They are not calling for a new organizing principle for the state, they do not want a religious state, they want religion to be such that it can accept secularism.

   c.   This is effectively a call for development of a new spirituality that would not view itself as the ultimate organizing principle since it is a combination/compromise.

   d.   Such a spirituality could not be based on a religious text since that would not be a combination or a compromise.

   e.   Inherently, you are left with a form of rationalism.

.

5. **"Research will enable European citizens to better grasp the conditions needed for religious and non-religious coexistence in Europe."**
   a. The assumption here is that religious and non-religious groups can in fact coexist.
      i. The coexistence of two or more groups that think society should be organized according to conflicting principles is only possible to the extent that all but one of them are willing to abandon their belief concerning societal organization.

6. **"It will be translated into innovative dissemination tools in order to be used for education purposes of any type (e.g. formal, informal) and discipline (history, political science, civic education) and in proposals for appropriate changes in national educational systems**. The conclusions will also inform policy recommendations targeted at **policy and opinion-makers** of different levels in preparing future strategies of cooperation with religious communities as well as in coping with anti-religious animosity. **Research outcomes will also reach out to the broadest range of media**."
   a. There is a belief that the media and the education systems, policy, and opinion-makers can effectively implement a philosophical religious shift in Europe.
      i. This view is predicated on the assumption that religious people will not consider their religious texts or institution as ultimately being authoritative.
         1. If they do they will be considered "radicalized", "extremists", and enemies of the state.
      ii. It views these people as rationalist who make decisions based upon cultural norms. The norms are given to the public through the education system and the media. A failure to conform to them will be mocked in the schools, portrayed in a negative light in the media, and punished by the state.
      iii. It is interesting to note that the Charter of Fundamental Rights of the European Union speaks of the compulsory education of children. It also gives the state a huge amount of latitude to act if the state deems it is in the child's best interest.*

9.2   Excerpts from the CHARTER OF FUNDAMENTAL RIGHTS OF THE EUROPEAN UNION
9.2.1   Article 14 Right to education

1. Everyone has the right to education and to have access to vocational and continuing training.

2. This right includes the possibility to receive free compulsory education.

3. The freedom to found educational establishments with due respect for democratic principles and the right of parents to ensure the education and teaching of their children in

.

conformity with their religious, philosophical and pedagogical convictions shall be respected, in accordance with the national laws governing the exercise of such freedom and right.

9.2.2   Analysis of the above points of article 14

1. Point 1
    a. The humanists controlling the state are claiming you have certain rights, who gave you these rights? If it is the state then the state is your religious authority.
    b. The humanists controlling the state define what is and is not and education.
    c. The humanists controlling the state determine vocational training, what training you need to work. As the humanists controlling the state get more and more repressive it will require their certification and training for all kinds of things. A wise grandmother who successfully raised many godly children may be considered unqualified to teach kindergarten if she is not in possession of a state authorization.
2. Point 2
    a. The "free" training may be "compulsory". In other words it may not cost you any of their Euros, but you will be forced by the humanists controlling the state to attend their education/indoctrination programs.
    b. Compulsory also implies some kind of threat for failure to participate, that could be unemployment, low paying job, prison, etc..
3. Point 3
    a. Parents ability to teach their children are limited by the laws of the humanist national laws, they have only so much freedom as the humanist national law gives it.
    b. A religious book may place restrictions upon people in authority limiting their extent and power but when a group of humanist are defining the space in which you can operate, it can be quite arbitrary and as small as they want it to be. Unlike a religious text it is allowed to change with time.

9.2.3   Article 24 The rights of the child

1.   Children shall have the right to such protection and care as is necessary for their well-being. They may express their views freely. Such views shall be taken into consideration on matters which concern them in accordance with their age and maturity.

2.   In all actions relating to children, whether taken by public authorities or private institutions, the child's best interests must be a primary consideration.

3.   Every child shall have the right to maintain on a regular basis a personal relationship and direct contact with both his or her parents, unless that is contrary to his or her interests.

9.2.4   Analysis of the EU's "Rights of the Child"
The article contains terms like "well-being" and "best interests". The well-being and best interest of the child will be determined not by the parents or by the child but by the state. The

.

state thus takes upon itself the role of defining what is good for a child's well-being or in their "best interests". This is an enormous power given to the state.

The humanists who run the EU claim the "right" to determine what "rights" you and your children have and what is in your children's "best interest". Remember the humanists according to the "reason" and "science" put black pigmies in zoos, slaughtered aboriginies, legalized abortion, sold aborted baby body parts, and countless other crimes. Are they really qualified to be in control over determining what is in the "best interest" of people?

10 Appendix B: The Limits of Operational science

Operational science has truly produced many great things. It has taken us to the moon, it has given us the automobile, the microwave oven, modern electronics etc… Truly it's success is consistent with the statement that God gave man dominion over the earth. But it is important for us to understand for all the utility of operational science there are some things that it cannot do. Operational science cannot provide a basis for it's practice, but relies on philosophical assumptions outside of itself. (The Bible believer has a revelatory epistemology and scripture provides the basis for practicing operational science.) Operational science is limited on what kind of information it can provide. This will be discussed in the following sections.

10.1 Operational Science cannot provide a basis for it's own practice

1) Operational science requires a host of presuppositions that are not granted by operational science such as:
    a. The existence of an external world
    b. Order in the external world – the ability to make sound generalizations about what is.
    c. The soundness of laws of logic
    d. The existence of concepts and human thought
    e. The basic reliability but not perfect reliability of human sense perceptions
        i. Human sense perception has proven to be unreliable in some cases, for example:
            1. Color blindness
            2. Optical illusions result in wrong perceptions regarding what is sensed
    f. The ability of humans to possess concepts and recognize the order in the external world
2) In addition to assumptions necessary for the practice of operational science, there are many additional assumptions that are often made but not absolutely necessary such as:
    a. Spatial and temporal invariance
    b. Preference for simpler models

.

3) Since operational science does not provide a basis for its own practice, one must rely on one of the other epistemological methods to provide the presuppositions necessary to practice operational science.
   a. It should not be assumed that operational science is epistemologically neutral and is a practice consistent with every philosophy or epistemological method.
   b. Not every belief system can legitimately claim it provides a basis for operational science, certainly a belief system that claims to be rooted in operational science is a belief system that fails to recognize that operational science itself is not self-contained.

10.2 The Accuracy of Operational Science

It is logically impossible to make universal statements from a finite set of particulars.
1) The particular set of experiences do not provide the generalizations.
2) There are often an infinite number of possible generalizations one could make that fit a finite set of particulars.
3) The idea of making a generalization from a non-exhaustive set of particulars involves the commission of the logical fallacy asserting the consequent.
   a. A implies B. I observe B, therefore I assume A to be true.
   b. In this case A is the generalization and B is the observed particular.
4) Operational science must rely on some other epistemological method to provide the generalization or interpretation of human experience.
   a. Thus operational science can be viewed as a constrained form of one of rationalism or whatever humanistic epistemological method happens to provide the generalization of the experience.

10.3 Operational Science and the mutability of man and things

Operational science is the study and modeling of the nature of men and things. It does not assume the things being modeled are immutable or ultimate. The practice of operational science was enabled by the Biblical belief in a sovereign creator who made the universe and made man in his image. The same Bible which gives us the presuppositions necessary to practice operational science tells us that God is able to permanently or momentarily change the nature of any part of His creation. Recognizing that there is a God who is sovereign over the nature of man and things, allows to begin practicing operational science but also indicates to us that the so-called laws which currently describe the nature of things are not absolutes that are running the universe. This being the case, it is clear a perfect understanding of the current state and nature of all men and all created things would not allow us to back out a history since the vary rules of how things operate could have been different at different moments in the past, likewise they could be different in the future. The fact that man was given dominion over the earth does not mean it was an absolute dominion.

10.4 Operational Science and Purpose

Logically one cannot deduce why something is, or what ought to be, from sensory perceptions about what is. Nor can an observation of what is falsify a theory about what ought to be.

.

To ask the question "why?" implies the existence of intent, and reflects a belief that someone has an intent for all or some things. These beliefs are read into the question why, they are not intrinsic to the object and it's behavior.

1) Conjectures on purpose cannot be falsified by observation alone.
2) Even if one postulated a purpose for something which was not in line with its physical properties, it could always be argued that its purpose remained but it was a failure.
    a. The additional postulate that he who made it never fails, could be used in conjunction with observations concerning the properties of things in order to limit possible theories of purpose. However this additional assumption is not deduced from observation.

Purpose and morality cannot really be determined by observation alone.

10.5 Assumptions under which operational science can produce good approximations of the truth

Previously we pointed out that the fact that model, A implies a particular B, and observing that B is true, does not give us a basis for assuming the truthfulness of model A. This helped us understand that the process of induction used in operational science is flawed and may not yield true generalizations. Let us now set less ambitious goals. We no longer insist that we learn the true model, referred to as A, only one of the infinite number of possible models that are sufficiently close to the true model, A, to be useful to us. If we gratuitously assume that the true model A the observations of B may not prove our hypothesis A*, is the true model A, but it may infer that A* is approximately true, and thus useful. Now that was a mouthful and a bit abstractly stated. I do not expect you to absorb it immediately. I will give an example that will help clarify things.

Assumptions:
    1) All the assumptions necessary to practice operational science along with the additional simplifying assumptions of spatial and temporal invariance are true.
    2) Assume we can approximately measure the quantities x and y.
    3) We assume there exists a useful generalization that can be made concerning a variable x and an outcome y.

Our Goal: To come up with a function which would allow us to approximately predict y given an approximate value of x.
Implications of our assumptions:
    1) We are only seeking approximate knowledge, hence, there are an infinite number of functions that are within acceptable limits of error and could serve as useful approximations.
        a. Useful models will not greatly differ from one another in their predictions.

.

        b. We are no longer looking for a true model but a useful model, hence we are not looking for a single model among an infinite number of choices, but a member of a subset of possible models.
              i. Constraints on the true relationship being able to yield a useful model, implies the ability to make approximations about measured points (x,y).
              ii. If this constraint is true, each observation greatly restricts the number of possible models.
                    1. If a large number of observations are made over a space, the probability of making a useful model over the region, can be very high.

2) Let's talk about what this means in terms of x and y.
        a. We are no longer looking for the exact relationship y=f(x), but any function g(x) which does not differ greatly from f(x) at any point in the region of interest.
              i. We are not looking for a region over all possible x values, only a region of interest.
        b. Since x is not exactly known, and there exists a g(x) which is useful. Our g(x) must not vary wildly as a function of x, otherwise our uncertainties in x would render it useless.
              i. Since g(x) does not vary wildly with x, a measurement of an (x,y) pair around point x* gives us approximate knowledge of g(x) not just at x* but in a continuous region about x*.
                    1. Under the power of the presupposition, One particular measurement gives us an information about an interval of points.
                    2. While there are a infinite number of points in a region, there are not an infinite number of intervals.
                    3. If we have sufficient observed (x,y) pairs and our assumptions are sound, we can produce a useful model over that region.
        c. The subjectivity of choosing a particular model g(x) that fits all the points and is not wildly varying about those points, does not matter because we are not looking for truth but something that is close enough.

In this case we made a host of assumptions, under which the operational science could be used to find a useful model, provided one exists. Let's look at them.
- Standard assumptions necessary for operational science
- Temporal and spatial invariance
- We have a limited range of interest for x and y
- We can approximately observe or measure x and y over the range of interest.
- There exists a useful model approximately relating the output y and the variable x.
      o This implies some sort of continuity of a useful function g(x) at all points x* in the range of interest, such that knowing g(x*) gives us some approximation of g(x) at points around x*

.

- We have the ability to measure (x,y) pairs at sufficient spacing to ensure a model that matches our measurements and a smoothness criteria will be useful in approximating g(x) at a continuum of points in the range of interest.
- It should be noted that x and y can be vectors.

This shows there are circumstances under which operational science provides useful approximations over a limited range. One of the most restrictive circumstances is the requirement that there is a relationship between x & y and that it is sufficiently simple that we can find it. Another key assumption is the ability to make measurements across the space of interest, this precludes us from making generalizations which have unobservable implications. In our case, the observations (x,y) pairs and the generalization g(x) deal with what is, not what ought to be, or what is it there for. Both x and y are measureable. The generalization is testable, and a huge number of points, representative of the region of interest. Sometimes additional assumptions are made concerning g(x) which may limit the amount of observations. Assumptions may include things like symmetry, periodicity, band-limited behavior or other notions. For example if we assume g(x) is band-limited then we need only to sample at twice the bandwidth to determine the function for all values of x.

Though operational science is not self-contained and must rely on another epistemological method to provide the necessary assumptions for operational science, and further assumptions that ensure its utility, it does under a restrictive set of assumptions provide useful generalizations or models. It should be noted that the assumptions under which it is guaranteed to produce useful generalizations are quite limited. Though operational science may not give us a basis for meaning or morals, it given useful well tested models that have allowed cleaver engineers and technicians to design and build cars, computers, and all our modern technology. We call this branch of operational science operational science, since it is concerned with measurable models of how things operate.

11 Appendix C: The Practice of Operational Science

The goal of this chapter is to give the reader a better understanding of the modelling process. The assumptions made and the issues involved in forming a model.
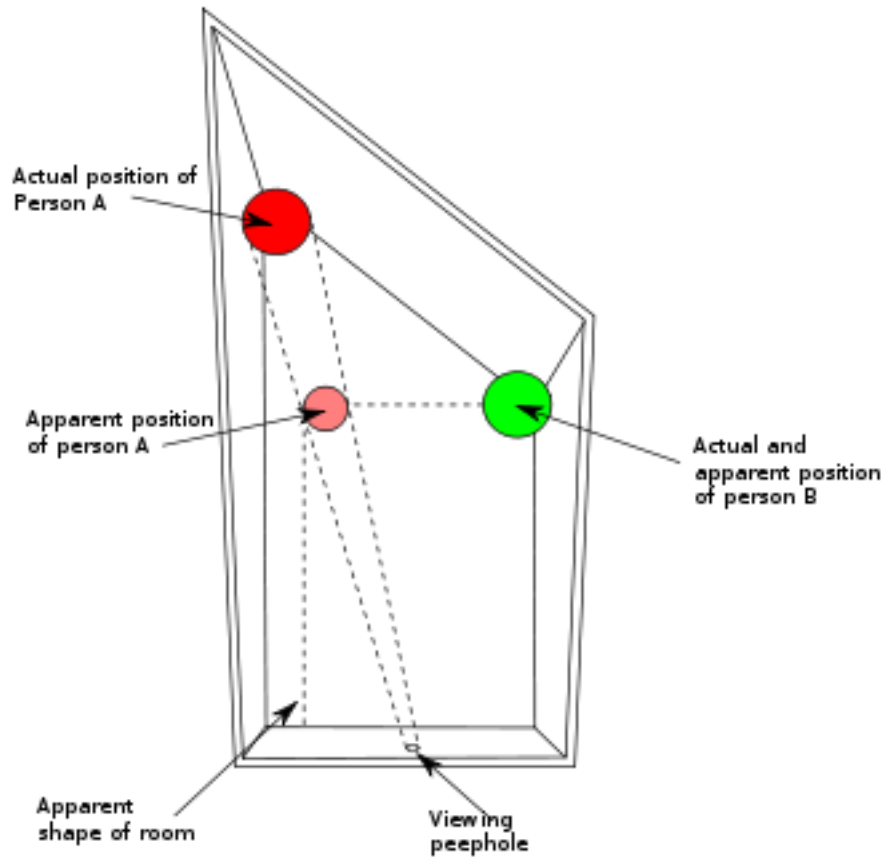
11.1 The Collection of Data

Often times data is preprocessed based on certain assumptions. A signal measuring temperature assumes the output of the device is actually related to the temperature it claims to be measuring.

Even in our minds we make assumptions in interpreting raw data. For example when most people look at the picture of the railroad tracks below they assume the tracks are roughly parallel even though in the picture they get closer together.

.

While in the case of the railroad tracks we use past experience to interpret a picture, there are times when we may use apriori assumptions that cause us to misinterpret what we see. An example of this is the Ames room.

An Ames room is built so that from the front it appears to be an ordinary room whose walls ceilings and floor are rectangular. Though this is not the case, the walls are trapezoidal, but the proportions of the markings on the walls and floors are such that it gives the same 2D-image a normal cube shaped room would. Because we assume a cube shaped room when evaluating what we see it makes a person or a thing appear to be much bigger if they are in the close corner than the far corner. Below is a diagram of an Ames Room along with some pictures of Ames rooms. The diagram and the pictures were taken from www.wikipedia.org

.

Actual position of Person A

Apparent position of person A

Actual and apparent position of person B

Apparent shape of room

Viewing peephole

.

Some critics of empiricism have pointed out many optical illusions where we believe our sense perception to be unreliable, and then conclude that the ground upon which empiricism rests is so woefully unreliable. Regardless of their words these same people typically practice empiricism every day, and for all the short comings of their sense perception, most seem to have little interest in gauging out their eyes or deafening their ears. They do make a point that much of what we call observation has in fact been interpreted.

A more typical case might involve something like using a camera without a zoom lens but with a range finder the camera is used to take pictures of objects and the range finder measurements are used to attempt to estimate the size of the object from the picture. The size measurement is not a direct measurement, nor is it perfectly accurate, but it is a measurement that is inferred from some assumptions that have been well tested.

Other measurement preprocessing might be a bit more controversial, for example. If one measured how deep something was in the ground and then attempted to infer how old the object was from that measurement, the preprocessed age measurement might be excepted by someone who thought the layers of the ground were put down slowly and regularly over time but would not be accepted by someone who believed the earth's structure was formed by a flood. Many people may not be even aware of all the assumptions that were made in the generation of the data they received. For example someone might say they determined the age of a rock looking by looking at some characteristics of the rock. They may refer to their believed age as an observation when it is not.

.

11.2 An Example of Modeling in Operational Science

Suppose we have the following data set relating the observed values of two quantities: The value of a measured variable representing the condition of an object X and the value of the response of that object in that condition, Y.
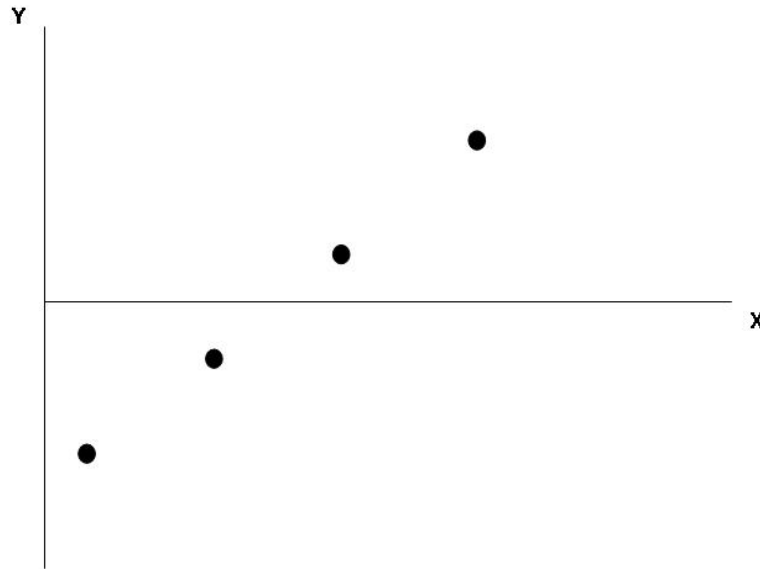
Already we are making at least a few assumption in addition to the assumptions stated in the previous section

1. We assume that for every value of X there is a unique value of Y and we desire to be able to predict the value of Y for a given value of X. (We call X the independent variable and Y the dependent variable)
2. We assume the relationship between X and Y doesn't depend upon any other quantities and hence we only need to know what X is to know determine Y

The goal of the operational scientist is to make the most useful generalization concerning the relationship between the value of X and the value of Y that fits the data points.
The words "most useful" stated in the goal need clarification so included is a set of characteristics that would help a model to be useful. (This list is not exhaustive)

1. The relationship between X and Y is valid over a large range of the value of X.
2. The relationship between X and Y could be expressed by a functional form.
3. That functional form is continuous and differentiable.
4. The functional form is one which is simple (a line, a polynomial, a trigonometric function)
5. The functional form is linear (this makes mathematical analysis easier)

.

In light of the above criteria, we might optimistically hypothesize an orderly relationship between the value of X and the value of Y represented by the following line.
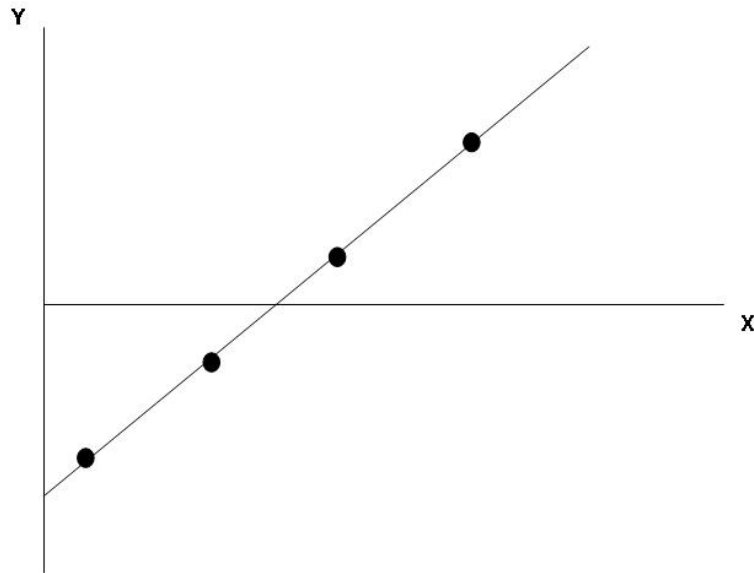
Notice that the hypothesis <u>assumes</u> a relationship between X and Y for an infinite number of points where there is no data.   The hypothesis cannot be completely verified because it would require processing an infinite amount of data![11]   It should also be pointed out that although the model chosen fits the observed data points, it is not the only model that fits the data points.   The following figure shows a different curve (a sinusoid) which also fits the data equally well!

---

[11] Data at every point in the line would still not verify all the assumptions we have made before beginning the modeling process. For example, we assumed that Y was only a function of X. let us assume an infinite amount of data was collected and every point covered if all our measurements were taken at roughly the same temperature, and it is was later discovered that the response Y, was not only a function of X but also of the temperature.   Our model would only be good for one value of X and temperature.

.
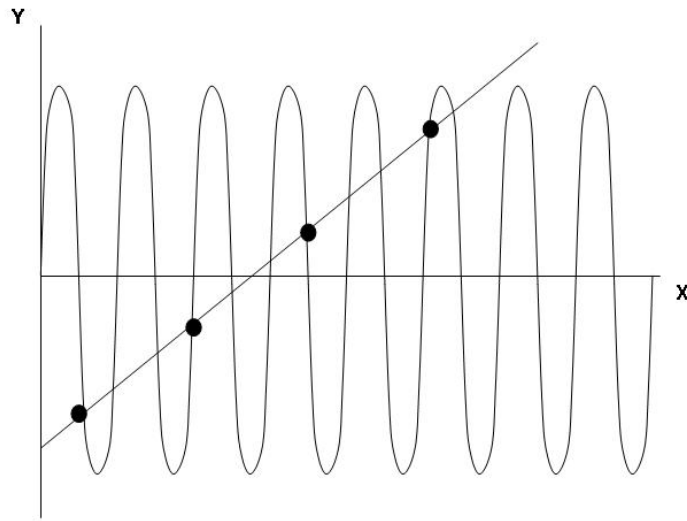
11.3 Choosing a Model

Since the data collected is finite and we are making a generalization covering an infinite number of points, we could find an infinite number of generalizations or models that fit the finite set of data equally well. William of Ockham assumed the simpler model should be preferred, this principle became known as Occam's Razor. Christians believe in Occam's Razor comes from the Bible stating God gave man dominion over the earth and told man to subdue it. Since God wanted man to subdue the earth, he made the models required to do that simple.

The model which more accurately reflects the relationship between X and Y (if there is one) is the best model. Since both models accurately reflect the observed data it would be good to obtain more data points to determine which model is better. In operational science this entails conducting an experiment to get additional data.   In some cases we may not have the ability to construct an experiment which fixes the value of X and allow us to determine the value of Y. Even if we are able to get new data, there is no guarantee the new data will fit either of our models. This case is illustrated in the following figure.

.
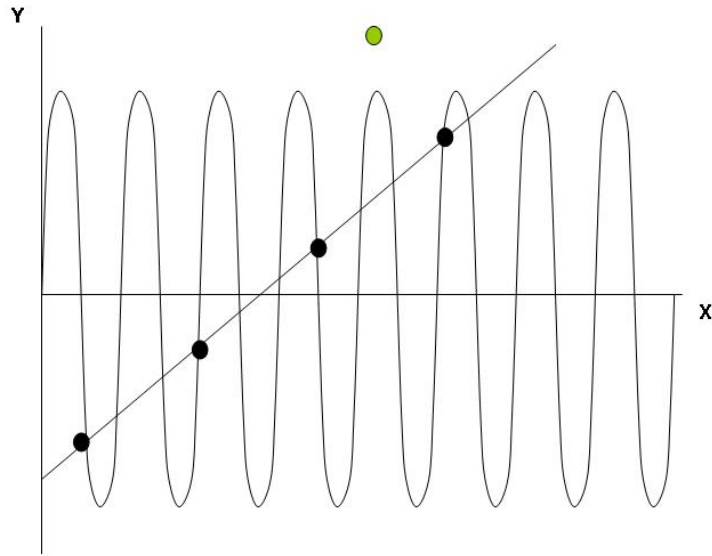
No matter how much data is collected, there is no guarantee we will ever guess the correct model. But models tend to be much more reliable in areas where they are well tested.

11.4 Scientific Models as Approximations

In the previous example, we assumed that the value of X completely determined the value of Y. A weaker statement would be that the value of X is all that one needs to approximately determine the value of Y. We might write this as Y = f(X) + N, where N is a small but complicated function of possibly innumerable variables, often referred to as noise. N is the un-modeled portion of Y and changes in a manner hard to predict. Typically we make no effort to predict the explicit value of N, we do however seek to get a rough idea of the average magnitude of N.

11.4.1 Example:

Assume that we are interested in predicting the earths position in it's orbit about the sun, given the sun's mass, M_S, the earths mass, M_E, and the earth's position, P_0, and velocity V_0, with respect to the sun at a given time are the main factors we need to predict the orbit. If we used these factors we might have a model of the following form

$$y(t) = f_1\left(M_S, M_E, P_0, V_0, t\right) + N_1(t)$$

If we want to more accurately predict the orbit of the earth we might take into account things like the shape of earth (this would involve approximating the shape of the earth with a mathematical function such as an ellipsoid with a major axis of length **a** and a minor axis of length **b**). This will result in a much more complicated function model including the additional terms, however the average value of the noise term will be slightly decreased.

$$y(t) = f_2\left(M_S, M_E, P_0, V_0, a, b, t\right) + N_2(t)$$

.

The gravitational effect of the moon and other planets could also be figured into our model to do this we would need to include masses for each planet as well as some function expressing their positions throughout time. Again these additions would slightly reduce the average size of the noise term, but it would also make the model much more complex. At some point we gain very little predictive accuracy in exchange for increasing the complexity of the model.

It should also be noted that some of the quantities which we might like to measure may not be precisely defined. For example, let's say we are interested in the length of an object. Many objects expand and contract depending upon the change in temperature; consequently if we really wanted to characterize the length of the object precisely we might specify the length as a function of the temperature of the ambient environment. For most cases we probably don't care knowing the length of an object to such a precision as to worry about how it changes with temperature.

Even if an object's features did not change with its environment, there is the issue concerning the ability to precisely measure an object. One of the first things we are told to do in an elementary science class is to measure the length of an object with a meter stick. The meter stick has markings of centimeters and perhaps even millimeters but it is not useful for measuring to a precision beyond the nearest millimeter.

We can summarize above limitations by the following list
1. The quantities of interest may not lend themselves to being simplistically defined
2. We have not taken into account every factor that has an effect on the quantity of interest
3. We have measurement error in both the dependent variable (the quantity predicted by the model) and independent variable (the quantity used to predict).

Because of the above limitations, some people expand the data points to regions of certainty. Below is a picture of the set of data points given earlier but with ellipses around them. The size of the circles are related to the uncertainty of the values of the dependent and independent variables.

.
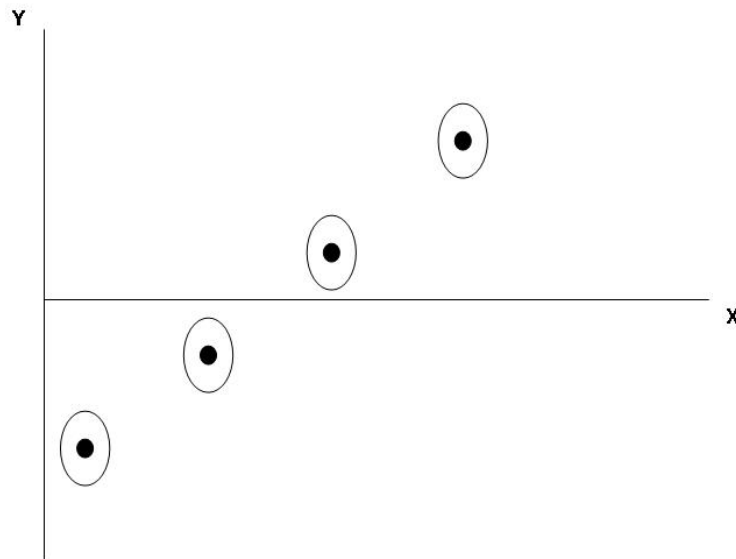
Even if there was an approximately linear relationship between X and Y, given the limitations previously mentioned, we would not expect all the data points to fall on a single line. Instead we might expect something like the following chart
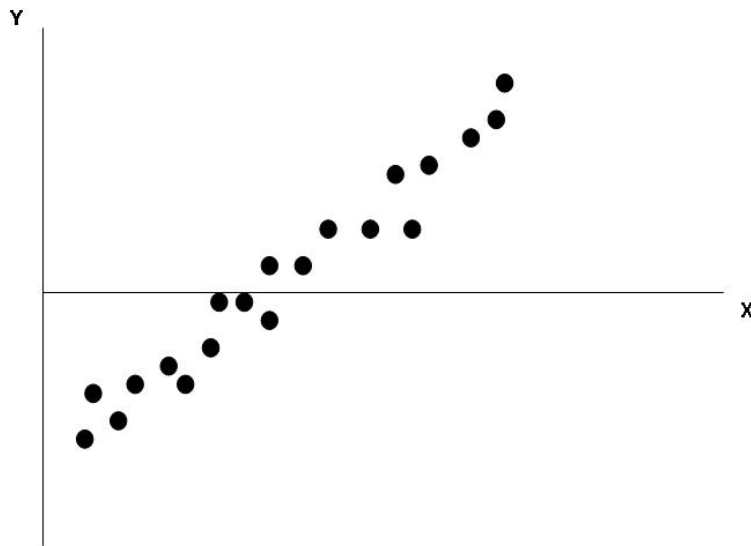
In like manner, if we have a data set like the one above where the points approximately follow a linear progression we would prefer to approximately fit the data points to a line than to exactly fit the data points to an extremely complex function. We prefer the simpler model, in part because it is simpler, and also because we believe there are some components of the measurements of Y, and perhaps Y itself, which are not related to the value of X. Requiring an exact fit for our model, would be incommensurate with the limitations of our modeling process. When one attempts to fit data more precisely than the data warrants it is called over-fitting the data, or fitting the noise.

.
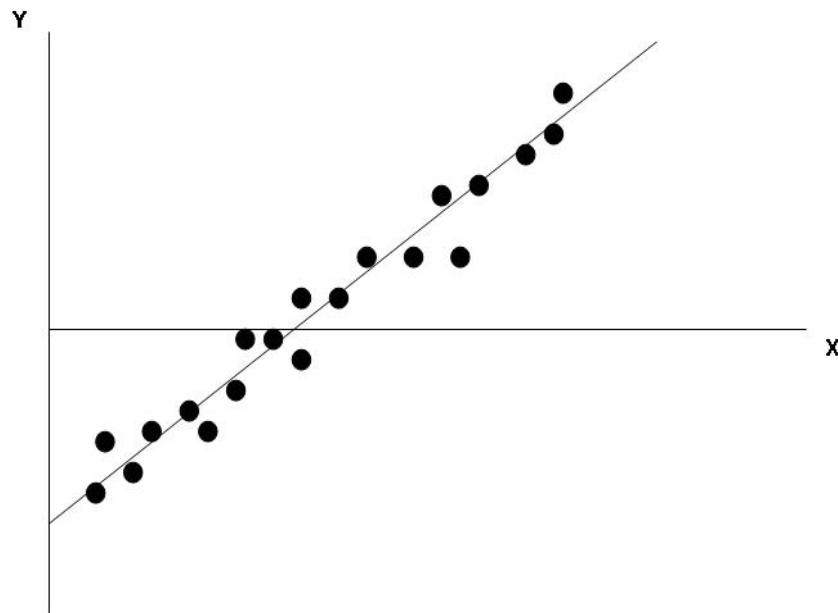
11.5 The utility of approximate models

The knowledge of operational science provides a useful but often flawed model of how things operate, but it is sufficient to control or subdue things. Most models used to control things are not made with perfect understanding of the things behavior. They are often reductionistic general rules. Some models require feedback to correct for the reductionistic nature of the model.

11.5.1 Example a refrigerator

You do not need a perfect knowledge of

       (1) how the refrigerator loses heat
       (2) what will be the ambient temperature of the refrigerator
       (3) when it will be opened and for how long
       (4) what foods will be placed in the refrigerator and at what temperature

Your refrigerator has a thermometer sensing the temperature and a device that extracts heat. Its control law is very simple when the temperature gets above a certain point extract heat, when it gets below a certain point stop extracting heat.

11.5.2 Example 2: control a satellite does not require perfect knowledge of its dynamics to point

2) The dynamics are hard to know precisely
    a) The solar arrays flex and move with solar pressure which is hard to know ahead of time
    b) The mass properties of the satellite change over time as it outgasses fuel
       i)   The fuel may slosh around in the tank in a complicated manner
    c) The exact amount of fuel outgassed by firing the thrusters may not be precisely known
    d) The vibrational modes of the satellite are not perfectly understood
    e) The properties of the materials may change with temperature
3) To combat this we take measurements continually

.

    a) Gyros sense rotational motion
    b) Star trackers sense the orientation of the satellite and calibrate the gyros
    c) We may measure how much propellant we have in the tanks or how much has been discharged
4) We use our measurements and our reductionistic understanding of the vehicle dynamics to control the orientation of the spacecraft
    a) Reaction wheels spin to counter act undesired rotation
    b) Thrusters fire to get rid of excessive momentum
5) The more accurately we can model the dynamics and the more finely we can apply forces to rotate or move the spacecraft, the more accurately we can point the spacecraft.

11.6 5 points concerning the "Noise Term"

1. The noise term is a catch all term for all the known effects we don't want to include into the model, and all the unknown effects haven't included in the model.
2. The noise term is assumed to be a very complicated and unpredictable function, After all, if even a portion of the noise term was easily described it could be included in the model.
3. An average value of the noise term is often measured by comparing measured and predicted values.
4. The noise term is often modeled a random function.
    a. Example: Rolling a die is a very simple action, but it is difficult to predict the outcome. On one hand, we believe that the result of the roll is determined by the orientation and velocity it receives from the initial toss, the weight and the balance and shape of the die, and the friction from the air and the surface upon which it rolls and ultimately comes to rest. However because of the extreme difficulty we have in measuring and factoring in all this information if it is a "fair and balanced die" we just say that for a particular toss the die has an equal probability of taking on any one of the possible values. In stating this we are not saying that we believe that the outcome was determined by a random forcing function outside time-space, rather we have adopted a probabilistic model in light of the fact we don't have accurately measured values for all the quantities necessary to predict the outcome of the die, and even if we did, we probably wouldn't want to spend the time needed to perform the calculations necessary to predict the outcome!
5. When we say things happen "by chance" we are really saying the outcome is not something we could not predict the outcome with certainty. You might say for example that you met someone by chance, what you mean by that is that you did not plan it. Typically one does not mean by that statement that there was a "Chaos god" outside of time-space who caused all these things to happen, although some may believe that.

11.7 Quantum Mechanics, Randomness, and the Heisenberg Uncertainty Principle

After making measurements, Bohr proposed a model of an atom where the electrons could take on certain discrete orbits corresponding to certain quantities of energy. As a consequence the energy that could be released from or absorbed by the electrons of an atom was quantized. The idea that energy is quantized has large implications, namely, it affects our ability to measure quantities without disturbing them. In every system where something is measured, there is some interaction of forces with the object of interest. For a large object this interaction of forces does

.

not greatly impact the characteristics of the object because the energy used in the measurement process is quite small.   However when we begin to look at very small objects and desire to measure some of their properties the existence of a minimum "quanta" of energy can have a significant effect upon the object because we cannot use an arbitrarily small amount of energy in the measurement process. The Heisenberg uncertainty principle states that we can never simultaneously measure the velocity or momentum of a particle and its position. This means that we have limitations in our ability to measure and know certain things about the physical world. Because of our inescapable ignorance concerning some of these things, it is often useful to use probabilistic models, much as we did for other complex behaviors about which we didn't have information. Again, by using these models, we are not implying that the underlying process is random, merely that we lack access to important information that would be necessary to model it completely accurately.

11.8 Scientific "Laws"

The practice of empiricism involves generating and then testing hypotheses.   If the hypothesis is tested and the testing produces results consistent with the hypothesis, it makes us more confident of the hypothesis.   When a hypothesis has been tested to a large extent and seems to hold in every known case, the hypothesis is then referred to as a "Scientific Law".   Scientific Laws are not always true, in fact, operational science has a history of repeatedly disproving it's own laws, and then refining them, or in some cases, rejecting them! We should always keep this in mind, there is a danger that over time we can become so confident of a hypothesis or a "Scientific Law" that we consider it to be an unquestioned established fact. Even Newton's laws, as useful as they are, were shown to be flawed and revised by Einstein. It should be noted, that although operational science cannot give us certain truth, it gives us very useful hypotheses.   Even generalizations of observations which are known to be flawed, can still be useful if they are approximately accurate for certain cases.   Often much of what is required is not exact knowledge, but approximate knowledge. Those with knowledge of operational science should understand the presumptions and the limitations of it. They should not ascribe more value to their hypotheses than is warranted. Unfortunately, there have been cases where empiricists, and even operational scientists, have so loved a theory, they clung desperately to it despite massive evidence to the contrary. A.E. Wilder-Smith in his book "The Scientific Alternative to Neo-Darwinian Evolutionary Theory"[12] gives just such an account of a scientist named Priestley. Priestly was an advocate of the phlogiston theory of combustion. Despite the ever increasing amount of evidence that suggested the phlogiston theory was flawed, Priestly clung to the phlogiston theory up to his dying day.   This is a good reminder to us that even operational scientists with their narrow scope of inquiry are not infallible nor are they unbiased

---

[12] A. E. Wilder-Smith "The scientific alternative to neo-darwinian evolutionary theory" The Word for Today Publishers, Costa Mesa, California 92704 forward pages i-iii.

The phlogiston theory believed that some substances such as metallic zinc contained a substance called phlogiston and after zinc was burned phlogiston was given off and a zinc calx remained. When the calx was measured it was found that it weighed more than the metallic zinc because rather than losing phlogiston it gained oxygen! Further experimentation seemed to support the oxygen hypothesis but no evidence seemed sufficient to dislodge the phlogiston theory from Priestly's head.

.

11.9 The Success of Operational Science

While the models of operational science are not perfect, and do not address many things, they have been the basis for all the amazing technological discoveries. Modern medicine, the space program, modern conveniences such as the microwave oven, the automobile, computers and other semiconductors, smart phones, etc… were all designed using models from operational science. While recognizing the success of operational science, it is important recognize there is much we do not know. While some of our models are wonderfully useful, there are many things we know very little about. In some cases we are limited by our ability to observe and in other cases, the system we are trying to model might be so complicated it is difficult to understand all of the modes of it's operation. One example of that is the human body, the human body contains so many complex feedback mechanisms and so many intricate processes going on in parallel, it would be hard to model them all. Most of our understanding of the operation of the human body is very reductionistic.

It is also important to distinguish operational science from other forms of empiricism which have not been so successful. It is quite common for humanist involved in making hypotheses outside the scope of operational science to desire that their hypotheses be granted the same trust and confidence afforded the most tried and tested models of operational science. Sometimes they employ operational scientists with great academic credentials and claim their theories were given to them by "science". This should be recognized for what it is, it is like Michael Jordan telling you what underwear or cereal is best, only in this case it is not an athlete making statements about nutrition or clothing, it is a person with great credentials in operational science making statements about history, metaphysics, or morality hoping their status as greatly credentialed operational scientists can give their ideas in another area a level of credibility they would otherwise not get.

12 Appendix D: Overview of decay rates and dating

12.1 Dating by the Index Fossils

Some people noticed that certain fossils tended to appear lower in the ground than other fossils. Based on this an order was established. The order does not appear any one place. The fossils are then associated with ages that humanists came up with from preconceived notions of humanistic beliefs about an alleged evolutionary history. They call this mental construct "The Geological Column". When a humanist finds a fossil and wants to date it or the rock containing it, they look up the corresponding index fossil in the "geologic column" and see the corresponding date. The problems with this are as follows:

1. How does one determine the time period corresponding to the fossils?
    1) The dates associated with the fossils does not come from the fossils or the rocks it is a construct of the imagination of the humanists.
        i. The humanist may say the dates come from the rocks but you will find the rocks are dated by the fossils which were dated by the humanist imagination.

.

2) Sometimes fossils that are indexed as being much older are found closer to the surface than fossils that are indexed as being earlier. This is a huge problem if these time periods are supposed to be millions of years apart.
   i. Even if there was uniformity in regards to what fossils appear at what level, we could not be certain that each level corresponded to a particular point of time.

12.2 Radiometric Dating

One might propose to estimate the age of an item by measuring the current decay rate from the parent to the daughter compound **and assuming the decay rate is constant**, and **presuming an initial ratio of the "parent" and the "daughter" materials**.

1) All the dating problems based on decay have the same structure.
   a) You know a current decay rate. You may assume it is constant, nobody can say for sure it was even if it has not measurably varied recently.
   b) You know the current ratio of the "parent" and "daughter" materials.
   c) You assume an initial ratio – this is an assumption, not a certainly measured quantity.
   d) You want to know how old the thing is conditioned upon your assumption.
      i) Compute the change in ratio from the assumed initial condition to the measured final condition.
      ii) Use the rate to compute a time required to produce the change in the ratio from its assumed initial condition to it's present state.
2) Carbon 14 currently has a half-life of less than 6000 years, so something that has stopped growing or finished forming a million years ago should not have any measurable Carbon 14 in it. Of course it there is no reason to believe at the beginning of there was any particular ratio of carbon 12 to carbon 14.

Depending what you assume regarding the initial conditions, you can get any age from zero to a maximum time defined by the time it takes for the ratio to go from a pure "parent" state to it's current state. There may be cases where you do not wish to have a pure "parent" state, this would limit your maximum time even further. One example might be if you believed there was a steady state type of situation with the "parent" and "daughter" materials that is present when things are formed. If one does not want to assume that the rate is constant they can get any time period they wish by hypothesizing different rates at different times.

12.3 Creationist and Humanist use of Dating Methods

Creationists and humanists have used the dating methods against each other. The creationist points out there is measurable amounts of carbon-14 in fossils, diamonds and coal which the humanists claim are millions of years old. The humanist typically respond by claiming carbon dating is not reliable for items with very little carbon 14 in them. Humanist claim carbon-14 levels in human remains indicates they are more than 10,000 years old, which runs contrary to the Bible's chronology. The Creationist typically responds by pointing out the tendency of carbon dating to give longer dates than it should since some living items take in a ratio of carbon 12/carbon 14 that is different than the atmosphere. They point to experiments where

.

the shell of a living freshwater mussel was dated over two thousand years by radiocarbon dating. The explanation of the obviously wrong date is that the mussels were getting carbon from a source which did not have the same ratio as the ambient atmosphere. Dating methods make assumptions and the assumptions or the results themselves can always be declared invalid by those who do not wish to believe the results.