

CHRISTIANITY **or** **HUMANISM**

Which Will
You Choose?

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Library of Congress Cataloging-in-Publication Data

Waggoner, Robert L., 1931-

Christianity or humanism : BLURB : which will you choose? /
Robert L. Waggoner.

p. cm.

Includes index.

ISBN 978-0-929540-67-2 (alk. paper)

1. Apologetics. 2. Christianity. 3. Humanism. I. Title.

BT1103.W34 2007

261.2'1-dc22

2007044229

Printed in the United States

To my son, Clark (whom I love dearly), who as
a teen-ager, indirectly motivated me to search
for answers to many questions, most of which
I could not then even begin to formulate.

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ACKNOWLEDGMENTS

Over twenty-five years ago, I discovered the philosophy of secular Humanism—after I had been preaching for over twenty-five years! To my horror, I discovered that secular Humanism is the primary philosophical enemy of Christianity, that it dominates almost all aspects of life not only in our nation but also throughout the world, and that I had been totally unaware of it. I wondered why I had not known about this before. Why had Christian leaders not been alert to teach against this anti-Christian philosophical enemy? When I began to talk about secular Humanism, only a very few of my church friends had any idea what I was talking about.

Lottie Beth Hobbs

I discovered secular Humanism when I began to receive an unsolicited periodical called *Pro-Family Forum* from Lottie Beth Hobbs. It was an eight-page publication about what's happening in our world. (Lottie Beth realized that preachers and other church leaders needed to know the dangers of Humanism; she determined to inform them.) Every issue of her publication included order forms for books on topics discussed. I began to order some books. As I read them, I began to express ideas contained in them. Most people did not believe me, partly because I did not express those ideas very well, and partly because they were hearing something very different from their understandings of reality. I began to document my discoveries. Slowly these ideas began to gain credibility among my church friends. Thank you, Lottie Beth Hobbs, for your influence upon my thinking.

Dr. David Noebel

One of the most comprehensive books that later came to my attention was David Noebel's book, *Understanding the Times: The Story of the Biblical Christian, Marxist/Leninist, and Secular Humanist Worldviews*. Following two introductory chapters, this book treats ten categories, each considers three perspectives—biblical Christianity, Marxist/Leninism, and secular Humanism—with one

chapter to each perspective. A lengthy closing chapter then relates each of the ten categories to the New Age philosophy. I found Noebel's book extremely helpful. I mention it here because it provided significant background that ultimately influenced the writing of this book. Thank you, Dr. David Noebel.

**Dr. Pat Hardeman, Dr. Phillip Slate,
and Dr. Bert Thompson**

I began writing notes for *Christianity or Humanism* about a decade ago. More than three years ago, I placed a draft in the hands of some friends and colleagues for their evaluations and critiques. Dr. Pat Hardeman, Dr. Phillip Slate, and Dr. Bert Thompson had very beneficial suggestions, many of which I've incorporated into this book. Thank you, Dr. Hardeman, Dr. Slate, and Dr. Thompson. Criticisms of this work that may be forthcoming should be directed only to me—not to any of these scholars.

Friends, Associates, Scholars

I'm thankful for the many, many friends and associates who have encouraged and supported me in my study, writing, and teaching about the devastating influences of secular Humanism in our culture and upon the church. I'm also very grateful to a host of scholars from many fields whose written works have furnished me with excellent insight regarding conflicts between biblical Christianity and secular Humanism. As the writings of others have blessed my life and provided me a better understanding of the spiritual battle between biblical Christianity and secular Humanism that rages in our world, so also my hope is that this book will be a blessing to the lives of many others.

Publishing Designs, Inc.

Research and writing are an author's responsibility, but additional expertise is needed to market a book. I'm grateful to James Andrews, Peggy Coulter, and the staff at Publishing Designs for their expertise in giving grand style and aesthetic attractiveness of my manuscript to the public.

PREFACE

Since many professed Christians know little, if anything, about secular Humanism, they may think it is not necessary to prove that biblical Christianity is superior. Such thinking reveals this: They have been greatly humanized without their being aware of it! Many professed Christians in our modern world are unaware that our whole culture now operates more by the values of secular Humanism than it does by the principles of biblical Christianity. Even if a majority of our culture professes to be Christian, the quality of Christianity for most is so weak that it is essentially not identifiable with biblical Christianity. Therefore, their weak Christianity has little power to resist the assaults of secular Humanism.

The perspectives of biblical Christianity and secular Humanism must be contrasted to show that (1) the two cannot coexist in a stable society, (2) their respective values are constantly at war with each other in a presumed secular society, and (3) biblical Christianity is superior to secular Humanism in every way.

While Christians generally realize there are differences between Christian and Humanist perspectives—theological, philosophical, and ethical—many seem unaware that there are also distinctive Christian perspectives regarding such subjects as history, law, politics, education, and economics. That Christians are not generally aware of distinctive Christian perspectives in these latter categories is but an indication that secular Humanism has captured Christian thinking to the point that many Christians no longer realize they should have a distinctive Christian mindset regarding every subject.

Criteria acceptable to both Christians and Humanists are required to demonstrate superiority. While Christians are willing to prove that Christianity is consistent with divine revelation, secular Humanists discount all biblical evidence. Therefore since secular Humanists accept those things which are scientific, reasonable, and according to critical intelligence, our objective is to demonstrate that biblical Christianity is superior to secular Humanism

according to their criteria. Biblical Christianity is consistent with divine revelation.

The relevance of this study may be emphasized by quoting from Harry Blamires, who made the following observation in 1963:

There is no longer a Christian mind. It is commonplace that the mind of modern man has been secularized. For instance, it has been deprived of any orientation towards the supernatural. Tragic as this fact is, it would not be so desperately tragic had the Christian mind held out against the secular drift. But unfortunately the Christian mind has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history. It is difficult to do justice in words to the complete loss of intellectual morale in the twentieth-century Church. One cannot characterize it without having recourse to language which will sound hysterical and melodramatic.

There is no longer a Christian mind. There is still, of course, a Christian ethic, a Christian practice, and a Christian spirituality. As a moral being, the modern Christian subscribes to a code other than that of the non-Christian. As a member of the Church, he undertakes obligations and observations ignored by the non-Christian. As a spiritual being, in prayer and meditation, he strives to cultivate a dimension of life unexplored by the non-Christian. But as a *thinking* being, the modern Christian has succumbed to secularization. He accepts religion—its morality, its worship, its spiritual culture—but he rejects the religious view of life, the view which sets all earthly issues within the context of the eternal view which relates all human problems—social, political, cultural—to the doctrinal foundations of the Christian Faith, the view which sees all things here below in terms of God's supremacy and earth's transitoriness, in terms of Heaven and Hell.¹

Christians, because of eternal consequences, are concerned to demonstrate the superiority of Christian beliefs over Humanist beliefs. Those concerns are of no interest to Humanists, because they are concerned only about what is here and now. Therefore,

¹*The Christian Mind: How Should a Christian Think?* (Ann Arbor, MI: Servant Books), 3–4.

P R E F A C E

the superiority of Christian faith over secular Humanism must be shown as a better way of living in the here and now—better in the sense that a society which possesses Christian beliefs is stronger, more stable, and longer lasting than is a society which possesses Humanist beliefs.

Although written primarily for Christians, this book will be read by many Humanists. The purpose of this work is not only to inform but also to stimulate thought on the relevance of God and Christian values in all aspects of human life. Churches that use this book in adult class programs will receive great benefits.

This study will generate much discussion, because many Christians have never thought about these issues from a distinctively Christian point of view. In the thinking process, many will change their minds—some, several times. Not everyone will agree with everything I've set forth, but all who profess to be Christians should grapple with these issues and their implications. Christians must learn to think, not from secular, but from Christian perspectives. Many Christians may challenge some of the categorical distinctions and concepts given here between biblical Christianity and secular Humanism. Some challenges will arise because issues may be unfamiliar and therefore not clearly understood. Other challenges may arise from those who have given much study to these distinctions yet sincerely disagree. The affirmations presented here were not reached without considerable personal mental struggle. Your conclusions may be different from mine, but that's all right if we can arrive at a more Christian way of thinking. When enough professed Christians realize the strengths of biblical Christianity and the weaknesses of secular Humanism, they will become more galvanized in their faith and begin to discard Humanist values from society.

Christians must learn how their philosophical enemies think. They should read basic documents of Humanism, such as *Humanist Manifesto I, II, and III*. Christians should also read from Christian thinkers. A select list of general reading materials is provided on page 166. Also, recommended reading lists are included after

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several topics. Questions following each topic will provide review and promote class discussion.

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Montgomery, Alabama
October 2007

INTRODUCTION

A contrast between biblical Christianity and secular Humanism necessarily requires an understanding of terms. The documents of the New Testament will be used as a basis for understanding biblical Christianity. Basic documents of Humanism will be used as a basis for understanding the secular worldview. Christians do not always agree with other Christians; neither do Humanists always agree with each other. Christians' beliefs and Humanists' beliefs are considered in a general sense in this book. What Christians believe is generally founded upon biblical documents. What Humanists believe is generally founded upon the published writings by Humanists.

Because Renaissance Humanism is not the same as secular or contemporary Humanism, a brief explanation is in order regarding how Humanism is designated in this book. Renaissance Humanism may be designated by not capitalizing the word; secular or contemporary Humanism may be recognized by the term being capitalized. This distinction is reasonable because contemporary Humanism should be recognized as religious. Inasmuch as religions are designated by their terms being capitalized—Christian, Buddhist, Hindu—the term designating the religion of Humanism should also be capitalized. Also, since *Christian* is capitalized when referring to a believer in Christianity, *Humanist* will be capitalized when referring to a believer in contemporary Humanism.

Definition and History

Humanism may be defined as “any system or mode of thought or action in which human interests, values, and dignity predominate.” Humanism consists of “a variety of ethical theory and practice that emphasizes reason, scientific inquiry, and human fulfillment in the natural world, and often rejects the importance of belief in God.”¹ The definition of Humanism has changed since the time of the Renaissance when it related to devotion to or study

1 Random House Webster's Unabridged Dictionary

of the humanities. Secular Humanism may be defined as a philosophical perspective that removes God from reality and makes man the judge of all things.

Until the middle of twentieth century, the Christian faith dominated societies in the Western world. Now Christianity is seriously challenged on every hand by the growing worldview of secular Humanism. Ancient Greek Humanism, already in decay, was suppressed by the coming of Christianity. Christian values then came to govern social values in the Western world for nearly two thousand years. Only with the coming of the Renaissance in the sixteenth century were Christian beliefs and values challenged, and then only mildly at first. Renaissance humanists generally believed in God, the inspiration of the Bible, miracles, the deity of Christ, resurrection of the dead, divine judgment, and eternal destiny. But as Renaissance humanists studied literary works of humanity that did not relate to biblical truths, they started accepting anti-biblical values.

The so-called “Age of Enlightenment”—a misnomer because it presumes human enlightenment by reasoning apart from a knowledge of God—from the early 1600s until the late 1700s further expanded departures from biblical moorings. However, the greatest negative impact upon Christian values escalated after 1859 with the ever-increasing popularity of the theory of evolution. The result is that secular Humanists now deny the existence and relevancy of God, inspiration of the Bible, miracles, deity of Christ, resurrection of the dead, divine judgment, eternal destiny, and many other spiritual matters.

Secular Humanism may be designated by philosophical terms like secularism, naturalism, materialism, scientism, statism, socialism, egalitarianism, feminism, relativism, hedonism, rationalism, romanticism, multiculturalism, and globalism.

Humanism functions in many areas: religion, philosophy, history, ethics, biology, medicine, psychology, sociology, law, politics, economics, education, and culture. Differences between Christian and secular Humanist beliefs and values are presented in chapters

by these categories, and Christian superiority over secular Humanism is demonstrated.

Religion and Culture

The basic issue is this: Can religion be separated from human life? Humanists think so! Yet, throughout recorded history no culture has been known that had absolutely no form of religion or worship. There are two approaches to relating religion and culture. One is to incorporate religion into all aspects of the culture. The other is to deny as fully as possible the right of religious beliefs to influence culture.

During most of human history, religious beliefs and practices have dominated all aspects of human existence. Until the sixteenth century, everyone realized that religion influences every aspect of human life. The concept of the secular apart from religion did not exist in human history. Only since the Renaissance has there been a growing effort to remove religious influence from culture.

The Conflict

The present conflict in beliefs and values is real. People have to make choices in their beliefs and behavior. We must choose between:

- creation and evolution.
- pro-life and pro-choice.
- acceptance and denial of the inspiration of Scripture.
- acceptance and rejection of the supernatural.
- a monistic and a dualistic view of humanity.
- human and divine ethics.
- capitalism and socialism.
- internationalism and globalism.

The consequences of these clashes are already upon us, as seen in the changes of social, legal, and cultural norms. However, future generations will feel greater consequences than can be presently imagined. Either Christianity will suppress secular Human-

ism and bring about a better society, or secular Humanism will suppress Christianity and produce national chaos and Christian persecution. The outcome is by no means certain. If Christians do not actively engage in this conflict, Christianity may be annihilated in this country.

Anyone who attempts to resolve conflicts between Christians and Humanists must realize that no solution can result from considering only one category of the conflict. The categories discussed are interrelated—some to a greater extent than others. Any ideological and practical solution to conflicts in one area must relate to resolving conflicts in other areas also.

The final section of each chapter is “Playing with Fire,” an illustrative story intended to reinforce the message of the chapter. No person or event described in “Playing with Fire” is actual. A geographical area, when named in the story, is designated for the purpose of accommodating the fictitious events and characters.

**Why Biblical Christianity
Is Superior to Secular Humanism**

CATEGORY	Biblical Christianity	or	Secular Humanism
Religion	Historical	or	Natural
Philosophy	Supernaturalism	or	Naturalism
History	From Creation to End of World	or	Evolutionary
Ethics	Absolute	or	Relative
Biology	Created	or	Evolved
Medicine	Pro-Life	or	Pro-Choice
Psychology	Dualism	or	Monism
Sociology	Family	or	Government
Law	Natural & Biblical Law	or	Positive Law
Politics	Justice & Freedom	or	Globalism
Economics	Stewardship	or	Socialism
Education	Family	or	Government
Culture	Theism	or	Secularism
SUMMARY	God	or	Man

RELIGION

It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians; not on religions, but on the Gospel of Jesus Christ. For this very reason peoples of other faiths have been afforded asylum, prosperity, and freedom of worship here.¹

—Patrick Henry

Is Humanism a Religion?

Many Humanists do not admit that Humanism is a religion, but evidence proves it is. After proving Humanism is a religion and contrasting it with Christianity, we will demonstrate that the Christian religion is superior to the religion of Humanism.

Humanism Claims to Be a Religion

As the saying goes, if a bird looks like a duck, quacks like a duck, waddles like a duck, and swims like a duck, then it must be a duck. Likewise, if contemporary Humanism claims to be a religion, is legally declared to be a religion, and acts like a religion, then it must be a religion. This is true even though Humanists who

¹ William J. Federer, *America's God and Country: Encyclopedia of Quotations* (Coppell, TX: FAME Publishing, Inc., 1994), 289.

previously affirmed that Humanism is a religion now deny it.¹ Evidence is available to refute all claims by Humanists when they say Humanism is not a religion.

The language of *Humanist Manifesto I* proves that its signors believed Humanism is a religion. They thought the circumstances of their world had “created a situation which requires a new statement of the means and purposes of religion.”² They believed that “to establish such a religion is a major necessity of the present.”³ They declared: “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.”⁴

Humanist Manifesto I affirmed fifteen principles, eight of which use language that requires recognition that Humanism is a religion.⁵ The last paragraph of that document begins with the words: “So stands the theses of religious Humanism.”⁶

Forty years after *Humanist Manifesto I* was written, Paul Kurtz declared in the opening statement in the preface to *Humanist Manifesto I and II* that “Humanism is a philosophical, religious, and moral point of view as old as human civilization itself.”⁷ He also stated that “in 1933 a group of thirty-four liberal Humanists in the United States defined and enunciated the philosophical and religious principles that seemed to them fundamental. They drafted *Humanist Manifesto I* . . . It was concerned with expressing a general religious and philosophical outlook . . .”⁸

1 See, for example, Paul Kurtz, “The New Inquisition in the Schools,” *Free Inquiry*. Winter, 1986/87, 5.

2 Paul Kurtz, ed. *Humanist Manifestoes I and II* (Buffalo, NY: Prometheus Books, 1973), 8.

3 Ibid.

4 Ibid., 7.

5 These are numbered First, Fifth, Seventh, Eighth, Ninth, Tenth, Twelfth, and Thirteenth.

6 Kurtz, 10.

7 Ibid., 3.

8 Ibid.

Kurtz then noted that *Humanist Manifesto II* also addressed itself to “the problems of religion.”⁹ The first two of seventeen statements of belief in *Humanist Manifesto II* are discussed under the category of Religion. Although the language of “religious Humanism” is not used in the second manifesto as extensively as it was in the first, there can be no doubt that the beliefs presented in the second document may also be categorized as “religious Humanism.”¹⁰

Moreover, the *Bylaws of the American Humanist Association* declare that “the American Humanist Association was incorporated under the ‘not for profit act’ of the State of Illinois as a non-profit organization, as certified by the Articles of Incorporation dated 13 February 1943, which Articles were amended 20 March 1968, to reflect that the Association has a legal status as a ‘religious organization.’”¹¹

**BRASS
FACT**

The American Humanist Association has a legal status as a religious organization.

Humanism Has Been Legally Declared to Be a Religion

In the traditional Christian sense, religion is God-centered. Atheism, being opposed to a belief in God, is man-centered, and until recently was not considered as a religion. It is now.

Beginning in the 1940s, Christian theism came under increasing attack. The federal courts began to broaden and diversify the definition of *religion* until by the end of the 1960s the judicial definition

⁹ Kurtz, 3.

¹⁰ For a good evaluation and comparison of basic Humanists' writings, see Norman L. Geisler. *Is Man the Measure: An Evaluation of Contemporary Humanism* (Grand Rapids: Baker Book House. 1983), especially chapter 9, “Secular Humanism,” 111–122.

¹¹ *Bylaws of the American Humanist Association*, enacted 1971; revised 1977; amended 1978, 1980. Update compilation, July, 1981 by the subcommittee on American Humanist Association Bylaws: Harvey Lebrum, Ward Tabler, Howard Consalves, “Historical Note,” 1.

of religion was altered from *sustenance of belief* (belief in and obligation owed to the “Creator”) to the *impact* of the belief on the *life* of the person expressing and holding it . . . The basis of truth was shifting from Christian theism’s emphasis on God-centered-ness to Humanism’s emphasis on man-centered-ness.¹

The courts’ alteration of the definition of religion resulted in religion’s finally being defined as “ultimate concern.”² That is, whatever is of ultimate concern to an individual is his religion. This in turn led to the court’s definition of Humanism as religion. In the landmark case of *Torcaso v. Watkins*, the U.S. Supreme Court said that “among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others.”³ Other court decisions have also declared that Humanism is a religion.⁴

Do contemporary Humanists deny that Humanism is a religion because they realize that if Humanism is generally considered to be a religion, then it, like Christianity, is also subject to the First Amendment’s prohibition of the establishment of religion, and therefore may not be taught in public schools? Many Christians believe that Humanism is a religion and that it dominates the philosophical foundations and psychological methodologies of all public education. They therefore have decided that the only way to protect their children from indoctrination in religious beliefs of Humanism is to reject the public school system. They seek Chris-

1 John W. Whitehead. *The Second American Revolution* (Elgin, IL: David C. Cook publishers, 1982), 104.

2 For a more thorough discussion of legal changes to the definition of religion, read John W. Whitehead, *The Second American Revolution*, 104–108.

3 (20 367 U.S. 488 [1961] footnote 11).

4 Among them are *Washington Ethical Society v. District of Columbia*, 101 U.S. Appellate D.C. 371, 249 F 2nd 127 (1957); *Fellowship of Humanity v. County of Alameda*, 153 Cal. App. 2nd 673, 315 P. 2nd 394 (1957); *Jaffree v. Board of School Commissioners of Mobile County*, 554 F. Supp. 1104, 1129 n. 41 (1983); *Zorach v. Clauson*, 343 U.S. 306, 314 (1952).

tian educational alternatives—often home-schooling their own children.

**BRASS
FACT**

One of the goals of the American Humanist Association is to place a Humanist counselor in every public school in America.

Humanism Acts Like a Religion

Humanism promotes values that seek to change lives, to worship mankind, and to have religious assumptions.

Humanism Seeks to Change Lives

A publication of the American Humanist Association states: “The American Humanist Association is a non-profit organization, funded in the early 1940s to provide an alternative religious philosophy.”⁵ The AHA seeks “people interested in becoming certified Humanist Leaders, Counselors, or ordained Ministers.” “A Humanist Counselor, AHA, is the legal equivalent of minister, priest, rabbi . . . Humanist counselors, AHA, may act as chaplains on campuses and in prisons, hospitals, and other institutions where the presence of a non-traditional or non-theistic minister is often a need.”⁶ “To extend its principles and operate educationally, the Association publishes books, magazines, and pamphlets; engages lecturers; selects, trains and accredits Humanist Counselors as its ordained ministry of the movement . . .”⁷

One of the goals of the American Humanist Association is to place a Humanist counselor in every public school in America.⁸ If that effort is successful, Humanist counselors will be able to give

5 As quoted by Lottie Beth Hobbs, “Humanist Ministers and Counselors,” *Pro-Family Forum Alert* (Ft. Worth, TX: September, 1984), 3.

6 Ibid.

7 *Bylaws of the American Humanist Association*, “Preamble,” 2.

8 Hobbs, 3.

guidance freely, according to principles of Humanism, to children of Christian parents without their parents ever knowing of it.

Humanism Worships Mankind

Christians are rightly concerned that Humanism is recognized as religion, and that, as religion, it is currently being taught in all public schools. However, the primary concern of Christians is not its being labeled as a religion. Rather, it is that Humanism is a form of self-worship.

Although the term *Humanism* became popular only in the last quarter of the twentieth century, its concepts have existed as long as mankind has existed. Eve was the first Humanist. She wanted to become like God by eating the forbidden fruit (Genesis 3:5–6). Those who started to build the Tower of Babel wanted to make for themselves a great name. Their intent was to build a tower with “its top in the heavens” (Genesis 11:4–7). This was probably an assertion of their independence from God. Throughout history, men have considered themselves gods. Tyre was destroyed because its proud heart declared, “I am God” (Ezekiel 28:2). The paramount worship of mankind throughout history has been that of self-worship.¹

**BRASS
FACT**

**Humanism is
a form of self-
worship.**

Humanity Study Versus Humanity Worship

Secular Humanism differs considerably from that of Renaissance Humanism. Renaissance humanists were students of the humanities. In reading ancient, non-Christian documents of hu-

1 Herbert Schlossberg, *Idols for Destruction: Christian Faith and Its Confrontation with American Society* (Nashville: Thomas Nelson Publishers, 1983), 40, quoting Arnold Toynbee, *Reconsiderations*, vol. 12 of *A Study of History* (New York: Oxford Univ. Press, 1961), 488.

manity, humanists absorbed many pagan assumptions regarding the nature of man. Subsequently, they began rejecting Christian perspectives. Humanism gradually changed from being primarily a study of the humanities to becoming the worship of humanity.

In the nineteenth century, French philosopher August Comte established a formal Religion of Humanity for the worship of all mankind—past, present, and future.

This religion had a catechism, sacraments, a sacred calendar, a priesthood, prayers and something imitative of the Trinity. It also had a social system of which Comte was the chief planner. The Religion of Humanity, as a visible institution, for a time had great vitality. Comteans formed positivist societies for the worship of great people, and their churches spread even to South Africa.²

After the death of Comte, the formal designation of the “Religion of Humanity” gradually changed to “Humanism.” Since then, the informal worship of humanity has continued to grow.

Society of Self

Humanism produces self-worship in many forms, and even though Christian faith recognizes self, it calls for self-denial and selflessness. However, Humanism promotes self-esteem, self-integration, self-determination, and self-actualization—ideals that have produced a very selfish society. Selfishness seeks hedonistic lifestyles through homosexuality, pornography, gambling, drug abuse, and the like. Selfishness produces divorce and is the primary motivation for abortion. In our society, selfishness has become a virtue. Many books about the wisdom of looking out for “number one” are bestsellers.

BRASS FACT

Selfishness is the logical result of a religion that promotes man as his own god.

² Schlossberg, 41.

Although Humanists generally do not designate humanity by titles of deity, their language ascribes to man the roles and attributes of God. Humanism implies that man is all-powerful, all-wise, and sovereign (autonomous)—that he is his own savior and the only lawgiver. Humanism must reject any law or moral code that is not derived from human wisdom. That includes the Bible!

Contrasting Religious Worldviews

Humanists cannot prove God does not exist, or that he does not intervene in human events. They assume man has no spiritual nature, is self-existing, and that all things evolve. They assume there are no absolute moral values, ethics is autonomous, and man is not accountable to God after this life. Humanism assumes there is no sin and therefore no need for eternal salvation. Humanism assumes there is no life after death—no heaven or hell.

The religions of Christianity and Humanism conflict in many ways, only a few of which are noted here. As other categories are presented, other religious conflicts will be noted.

Religious Foundations

Christianity is a philosophical and historical religion based on the person and work of Jesus Christ and divine revelation. Humanism claims to be “a philosophical, religious, and moral point of view.”¹ Humanism is a religion based on naturalism, rationalism, and scientism. Whereas Christians believe God alone authorizes what mankind should believe and do, Humanists believe only mankind should formulate a religion relevant to this age.²

Existence and Relevancy of God

Christians believe God is existent and relevant, being philosophically the first cause of all effects, who functions as creator, provider, lawgiver, judge, redeemer, and lord. They also believe God is faithful, omnipotent, sovereign, omniscient, omnipresent, per-

¹ *Humanist Manifestoes I & II*, Preface.

² *Humanist Manifesto I*, Introduction, paragraph 2.

sonal, holy, and true. On the other hand, Humanists believe God is non-existent and not relevant, that he is a mythological character—the product of human imagination—like an elf or leprechaun. Humanism is atheistic by its very nature.

Understanding of Nature

Christians believe the universe was created by God and is temporal. Humanists believe the universe is self-existing and therefore eternal. Christians think all creatures were designed, remain constant, and reproduce after their own kind; Humanists think all living things have evolved by chance and continue in an upward progression.

Humanity

Christians believe mankind has both physical and spiritual natures, is a free moral agent, and was created by God in his own image. Humanists believe mankind has only a physical nature, is only temporal, and is basically good, being the highest form of evolutionary development. Christians believe that although mankind is the best of God's creation, everyone is a sinner needing salvation from sin and guidance from God. Humanists believe human beings are self-sufficient, able to govern themselves, and apart from God are able to save themselves from their problems. Christians think all people have limited authority, are accountable to God, and have an eternal destiny. Humanists believe humans constitute supreme authority and are therefore accountable only to themselves. Humanists deny the possibility of any eternal destiny. Christians think belief in God is not only realistic (i.e., sane) but that it is foolish not to believe in God (Psalm 14:1; 53:1). Humanists think belief in God is unrealistic (i.e., insane).³

³ "We assume that Humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking." *Humanist Manifesto I*, Eleven.

The Source and Nature of Religion

Christians perceive reality to be physical, spiritual, and eternal, comprising both natural and supernatural realms. They believe religion must be established and presented by God. Humanists perceive reality to be only physical and temporal, consisting of only the natural realm. They believe religion must be established and maintained only by human reasoning and scientific methodology. Christians believe reality must be ascertained by both natural and divine revelation. Humanists believe reality can be ascertained only by natural revelation. While Christianity requires that knowledge be obtained by the word of God, Humanism requires free inquiry (i.e., being unhampered by divine revelation) in its quest for knowledge.

BRASS FACT

Christianity produces human submission to divine revelation and reverence toward God. Humanism produces maximum individual autonomy.

Immortality

Christians believe every soul has an eternal destiny; Humanists deny that people have souls.¹ Christians think obedient believers go to heaven and unrepentant sinners go to hell, but Humanists deny any eternal destiny of individuals either in heaven or hell.² The Christian religion seeks salvation from sin, holiness in this life, and eternal life with God rather than eternal punishment with Satan. The religion of Humanism seeks complete realization of the human personality and the good life in the here and now.³ Christians believe people are sinners, needing salvation from sin, and by obedient faith in Jesus Christ, sinners receive God's grace

1 "Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." *Humanist Manifesto II*, Second.

2 "There is no credible evidence that life survives the death of the body." Ibid.

3 *Humanist Manifesto II*, Third.

of salvation. Humanists on the other hand presume humanity is basically good (i.e., not sinners); the only salvation needed is from their temporal problems.⁴

Regarding perspectives on immortality, Christians believe Humanism unrealistically rejects the supernatural, leaving humanity without God, unprepared for eternal judgment. Humanists believe traditional religions (such as Christianity) do a disservice to humanity.⁵ They consider belief in immortal salvation both illusory and harmful.⁶

RELIGION	Biblical Christianity	or	Secular Humanism
Foundation	Based on person and work of Jesus Christ; from divine authority	or	Based on naturalism, rationalism, scientism; from human authority
Existence of God	God is considered creator, provider, holy, true, redeemer all-wise.	or	God is considered non-existent and non-relevant; a mythological person
Nature	Created by God	or	Evolved by chance
Humanity	Physical and spiritual; dependent on God	or	Only physical; but self-sufficient
Source of Religion	God	or	Human reasoning
Immortality	Eternal life	or	No afterlife
SUMMARY	God	or	Man

4 "They believe that men and women are free and are responsible for their own destinies and that they cannot look toward some transcendent Being for salvation." *A Secular Humanist Declaration*, 6. "What more pressing need than to recognize in this critical age of modern science and technology that, if no deity will save us, we must save ourselves? It is only by assuming responsibility for the human condition and in marshaling the arts of intelligence that humankind can hope to deal with the emerging problems of the twenty-first century and beyond." *Humanist Manifestos I & II*, Preface.

5 *Humanist Manifesto II*, First.

6 *Humanist Manifesto II*, Second.

Why Christianity Is Superior to Humanism

Proof that Christianity is superior to Humanism is much more abundant than the two fundamental reasons presented below. Other reasons may be inferred when examining additional areas of life.

Consistency

The Christian religion is consistent with Christian declarations; Humanist theology is not consistent with Humanist declarations. Because Christians can demonstrate the validity of their beliefs from both natural and divine revelation, the Christian religion is consistent with Christian declarations. On the other hand, Humanists cannot prove their beliefs either by natural science or by reason. Here are a few examples of their unproved tenets.

Humanists cannot prove these contentions:

- There is no God.
- Matter is eternal.
- All things originated through evolution.
- Man is only physical.
- Man has no demonstrative purpose in life.

BRASS FACT

Although Humanists claim their religion must be established by scientific methodology,¹ their religion is not scientifically provable.

Identity

Christianity gives better answers to questions of identity. Like all other religions, Humanism seeks to answer basic and ultimate questions regarding reality. To the question, “Who am I?” Humanists answer that “man is a part of nature and that he has emerged

¹ “Religion must formulate its hopes and plans in the light of the scientific spirit and method.” *Humanist Manifesto I*, Fifth.

as the result of a continuous process.”² On the other hand, to the question, “Who am I?” Christians answer that everyone is more than an animal (Genesis 9:2–3, 6), although just a little lower than angels (Psalm 8:5; Hebrews 2:7, 9). Even so, all are children of God by creation (Genesis 3:20; Acts 17:26), while some are also special children of God by redemption in Christ Jesus (John 1:12–13; Galatians 3:26).

IDENTITY	Biblical Christianity	or	Secular Humanism
Who Am I?	Child of God	or	Product of nature
Where Did I Come From?	Created by God	or	Evolved by chance
Why Am I Here?	To glorify and serve God; to serve others	or	No purpose; just here by accident
Where Am I Going?	Eternity destiny—life or death	or	Nowhere—life’s fulfillment is only here and now
How Do I Get There?	By God’s grace and my faithful service	or	By personal achievements
SUMMARY	God	or	Man

To the question, “Where did I come from?” Humanists respond that “the human species is an emergence from natural evolutionary forces.”³ Christians answer that mankind was created by God: made from the dust of the ground and in the image of God (Genesis 2:7; 3:19; 1:26–27; 9:6). Man is therefore both physical and spiritual in nature.

To the question, “Why am I here?” Humanism declares, “The ultimate goal should be the fulfillment of the potential for growth in each human personality—not for the favored few, but for all of humankind.”⁴ “Commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality.”⁵

² *Humanist Manifesto I*, Second.

³ *Humanist Manifesto II*, Second.

⁴ *Humanist Manifesto II*, Preface.

⁵ *Humanist Manifesto II*, In closing.

To that same question, “Why am I here?” Christians answer that man is made to glorify God and to serve God and humanity (Matthew 25:21, 23; 1 Thessalonians 1:9; Hebrews 11:28; 1 Corinthians 9:19; Galatians 5:13).

To the question, “Where am I going?” Humanists answer, “Religious Humanism considers the complete realization of human personality to be the end of man’s life and seeks its development and fulfillment in the here and now.”¹

Christians answer the question, “Where am I going?” by saying that everyone has an eternal destiny (John 5:28–29; Romans 6:23; 2 Thessalonians 1:7–9). After death man will be resurrected to face God in judgment (Ecclesiastes 11:9; 12:14; Acts 17:30–31; Hebrews 9:27). Depending upon an individual’s beliefs and conduct, he or she will be rewarded either with eternal life with God in heaven or condemned with eternal punishment with Satan in hell (Matthew 25:31–46).

To the question, “How do I get there?” Humanists respond, “Believing that religion must work increasingly for joy in human living, religious Humanists aim to foster the creative in man and to encourage achievements that add to the satisfaction of life.”²

On the other hand, to the question, “How do I get there?” Christians respond that a life of faith and service is essential to receive eternal life, and unbelief will result in everlasting punishment.

Logical Thinking

Which is better: Thinking God’s design and purpose are the cause of human ancestry or thinking humans evolved by blind chance? A belief in God’s purposes gives meaning to life; a belief in life from non-life negates meaningful life. Thinking humanity (being both physical and spiritual, both temporal and immortal) is superior to animals (being only physical and temporal) is surely better than thinking humanity is only like animals. Believing life is best lived when spent in praise to God and service to mankind is

1 *Humanist Manifesto I*, Eighth.

2 *Humanist Manifesto II*, Twelfth.

surely better than believing life is to be spent in selfish, materialistic, and hedonistic pursuits. To live with belief in an eternal reward for having lived a good life in faithful service to both God and man is surely better than to think death / annihilation is the inescapable end.

Christian answers to these questions of identity are better than Humanist answers for reasons both temporal and eternal. Humanist answers result in ultimate absolute nothingness and eternal condemnation; Christian answers result in meaningfulness and eternal life.

**BRASS
FACT**

Even if there were no eternal life, the Christian's identity fortifies him better for this life.

Conclusion

Humanism may be recognized as a religion because it claims to be a religion, it has been legally declared to be a religion, and it acts like a religion. Humanists seek to change lives, worship mankind, and make religious assumptions. Christians and Humanists differ in their religious foundations and in their beliefs about immortality. Their beliefs differ regarding the existence and relevancy of God. Their understandings also differ regarding nature, humanity, and the source and nature of religion.

Two reasons may be given to support the contention that the Christian religion is superior to the religion of Humanism.

- The Christian religion is consistent with Christian beliefs, but Humanist theology is not consistent with the tenets of Humanism.
- The Christian religion gives better answers to questions of identity than does the religion of secular Humanism.

Much . . . may be said of the Court's interpretation of the religion clauses of the First Amendment. The liberal intelligentsia is overwhelmingly secular and fearful of religion, hence its incessant harping on the dangers posed by the "religious right." That ominous phrase is intended to suggest that Americans who are conservative and religious are a threat to the Republic, for they are probably intending to establish a theocracy and to institute an ecumenical version of the Inquisition. (Exasperated, a friend suggested that the press should begin referring to the "pagan left.") It is certainly true, however, that the liberal intelligentsia's antagonism to religion is now a prominent feature of American jurisprudence. The Court moved rather suddenly from tolerance of religion and religious expression to fierce hostility.¹

—Robert H. Bork

PLAYING WITH FIRE

Abby cried to her mother, "I don't understand my homework!" Third grade was so different from last year. In class the next day, when Ms. Sisk asked, "What is two times two?" Abby answered, "Six."

"Six is a good answer," Ms. Sisk responded. "But four is the better answer."

What are the consequences when Humanism promotes self-esteem above truth?

1 Coercing Virtue: The Worldwide Rule of Judges (Washington, D.C.: The AEI Press, 2003), 65.

Review Questions

1. Present evidence that proves Humanism is a religion.
2. In what ways does Humanism act like a religion?
3. List some assumptions of the religion of Humanism?
4. What is the religious foundation of Christianity?
5. What is the religious foundation of Humanism?
6. How do Christians and Humanists differ in their view of God?
7. How do Christians and Humanists differ in their views regarding the origin of the universe?
8. How do Christians and Humanists differ in their views regarding the nature of humanity?
9. How do Christians and Humanists differ in their views regarding the establishment of religion?
10. How do Christians and Humanists differ in their views regarding immortality?
11. In what ways is the Christian religion superior to the religion of Humanism?
12. How do Christians and Humanists answer differently the major questions of identity?
13. What are some important implications derived from recognizing the fact that Humanism is a religion?



PHILOSOPHY

The fundamental affirmation of the gospel, namely the ultimate reality which is the object of all our search for truth has been made present in history in the person and work of Jesus Christ. “The Word was made flesh and dwelt among us . . . and we beheld his glory” (John 1:14). If that is true, then it must define the nature of all our search for truth, including our searches for truth in the world of impersonal entities. The theological level of inquiry, while not invading or calling into question the other levels on which explanation is to be sought, must be recognized as the ultimate one.¹

Everyone has a philosophy of life, whether or not he readily acknowledges it. *Philosophy* is a compound of two Greek words, *philo* meaning love, and *sophia* meaning wisdom or knowledge. So by definition, a philosopher is one who loves knowledge or wisdom. The word *philosophy* is frequently used to describe one’s worldview or outlook on life. As a discipline, philosophy may be categorized as natural, moral, and metaphysical. What follows relates to metaphysical philosophy.

¹ Lesslie Newbign, *Proper Confidence: Faith, Doubt & Certainty in Christian Discipleship* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 63.