
Study Guide for

Whatever Happened to the Human Race?

By

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Introduction

The aim of *Whatever Happened to the Human Race?* is plain enough. Francis A. Schaeffer and Everett Koop, M.D., are convinced biblical Christians who will not accept without a struggle the advent of abortion-on-demand and the trend towards infanticide and euthanasia. This struggle is two-fold. It is *both* to inform the public, whether Christian or not (for the issues affect everybody), of the actual facts of the current situation, *and* to encourage decisive, sacrificial action within the generous boundaries provided by the U.S. Constitution. *Whatever Happened to the Human Race?*, book and film, is a particular vehicle for carrying on this struggle.

The design of *Whatever Happened to the Human Race?* is also very plain. Book and film alike are divided into two segments. The first one deals successively with abortion, infanticide, and euthanasia. The second segment focuses on the dynamic philosophical positions which deny or give uniqueness and dignity to human beings.

This design directly serves the authors' argument. The order of the first segment is deliberate because euthanasia is treated as a last step in a process which begins with abortion. The salient facts having been presented, the second segment grapples with the fundamental reasons for the diminishing respect for human life, concluding that they are rooted in Western materialistic humanism. This humanism, like its mirror image, Eastern pantheism, provides no base for humanness and absolute, humane values. It therefore leads to the destruction of defenseless human life on the grounds of social convenience.

At this juncture, a reasoned explanation is given of historic biblical (Judeo-) Christianity, as the only view of reality which in theory and historic practice produces genuine respect for life. The normative truths and values of Christianity are, however, set forth in a book, the Bible, which has been systematically misrepresented by humanists and disregarded by the general public. The task of the final portions of the film and book, therefore, is to apply common tests of evidence to show that the Bible is not a volume of myths and contradictions but a trustworthy record. In other words, it lives up to its amazing claim to be a verbal communication by the Creator to His creatures, given in the flow of real human history.

The purpose of this study guide is, *first*, to clarify your understanding of the facts and the arguments presented by the authors. It is, *second*, aimed at making you think through the issues for yourself, that you may act upon them. The study-guide material, for each chapter and film episode, is therefore arranged as follows:

- I—Outline of the Argument (a detailed breakdown of what the authors say)
- II—Food for Thought (a careful selection of quotations from the text and script to highlight some of the key ideas)
- III—Tackling the Issues (four questions to help you rethink the material; the first question in each case is a general test of comprehension while the third is a “devil’s advocate” question which may also be useful as the basis for group debate)
- IV—Going Further (suggestions for additional study and/or action)
- V—Last Words (some especially pointed quotations which capture the overall thrust of the argument)

As indicated earlier, the book and the film proceed in parallel. The text of the book is, however, fuller than the film script, the two being in approximate telescopic relation to each other. As a result, the “Outline of the Argument” and the “Food for Thought” sections follow the longer book version. If you are using this guide with the film alone, the only difference will be that you will notice some extra material. Having said that, there are variations in words between the film and the book and, occasionally, a quotation is taken directly from the film. For the sake of the reader who is using the book alone, these quotations are identified by a notation in square brackets: [film].

A final word: even when treating the same material in the same way, a book and a film are never exactly the same because they are different art forms. There are images in the film which are “worth a thousand words.” There is documentation in the book, especially in the longer notes, to which no film could do justice. This is in the nature of the case and the obvious advice is: See the film *and* read the book; read the book *and* see the film!

Study Guide for

Whatever Happened to the Human Race?

1 The Abortion of the Human Race

I. Outline of the Argument

A. Introduction

1. Cultures, Values, and Human Life
 - a) The judgment of a culture: "How did it treat people?"
 - b) Cultural tension between valuing people and disregarding them
 - c) This tension has reached breaking point in our own culture
 - d) Memorial to Holocaust in Jerusalem: symbol of the challenge
 - e) Common humanity of murderers and victims underlines basic human capacity for evil
 - f) Function of choice in this situation

B. Theoretical Foundations for the Cheapening of Human Life

1. The Thinkable and the Unthinkable
 - a) Values depend on how we think, therefore they shift; but rate of change has speeded up drastically of late

Notes:

- b) Regard for human life as case-in-point: changes in medical oaths
 - c) Judeo-Christian world view basic to sanctity of life in West
 - d) Humanism taking us back to pre-Christian disregard for life
 - e) Both sides of Iron Curtain, humanism inside and outside the church has replaced Christianity
 - f) Why humanism devalues man; assertions of Edmund Leach
 - g) Propaganda for mechanistic view of man dominates education and the media
 - h) Impact of doctrine of chance on value of human life
2. Sociological Law and Personal Cruelty
- a) Devalued man: theory into practice with demise of Christian consensus
 - b) Law becomes sociological: what the elite now thinks; role of Supreme Court at expense of legislative process
 - c) Epidemic of personal cruelty due to biblical freedom minus biblical absolutes, plus mechanistic view of human life
3. Abusing Genetic Knowledge
- a) Logic and irreversibility of genetic manipulation
 - b) Humanism destroys humanity: six reasons
-



Loving, skilled hands combined with unfeeling machinery to save this premature infant.

- c) Non-Christian, unlike Christian, opposition to genetic engineering is in a moral vacuum
 - d) Sociobiology: the more lethal twin of sociological law
 - e) Ignorant of the full *how* and *why* of human chemistry, yet sociobiologists abandon humane values for Nazi conflict-model
 - f) Wilson's synthesis: reaction to weak humanism; his deficient data base hidden by popular rhetoric of materialism
 - g) Resulting cruelty surprises men who gave ideological basis
 - h) Communist materialism led way in human cruelty; West now making up lost time
- C. Cheapening of Life Exemplified
- 1. Child Abuse
 - a) Three forms: physical assault, physical neglect, emotional abuse and neglect
 - b) Demand prevents end of pornographic exploitation of children
 - c) Child abuse cases up 800 percent, 1972-76; incest as an epidemic; role of pornography in sexual abuse increase
 - d) Supreme Court abortion decision (1973) and rise in crimes against children correlated
 - e) Child abuse a fruit of humanism; proud illogic of humanist refusal to abandon their base
-

2. Abortion

- a) Radical nature of U.S. Supreme Court abortion ruling: disregarded sanctity of human life, right of privacy, state laws, public opinion (Noonan's analysis)
- b) The Court usurped political process (Archibald Cox): for example, frustration of Hyde Amendment by federal judge
- c) Schizophrenic society: intensive care—abortion; parental consent for liquor, cigarettes—but not for abortion
- d) Like the black slave, fetus is nonperson to abortionist (Dred Scott Decision)
- e) Abortionist claim wrong: child abuse *increases*, and this despite abortion of millions of supposed "target" babies
- f) West German Court: no demand-abortion because of educational impact; Brown's opinion
- g) Irrational juxtaposition: concern for child abuse, handicapped, congenital birth defects, while killing healthy unborn

D. Confronting Abortion

1. The Growth of Human Life

- a) Conception: only logical definition of life's beginning
-

- b) Fetal development: unborn emphatically human and not an extension of woman's body
 - c) U.S. Supreme Court failed to deal seriously with viability of fetus because not ultimately concerned about it
 - 2. Abortion Techniques
 - a) Dilation and curettage; suction; saline; hysterotomy
 - b) Killing of babies that survive anyway; legal cases
 - c) High rate of "embarrassing" survivals in prostaglandin cases
 - 3. The Problem of Unwanted Live Births After Abortion
 - a) Second-trimester abortions: 5-10 percent live births; maternal injury
 - b) Medical and economic efficiency as determinants
 - c) Private abortion-inducers predicted, eliminating abortionist
 - d) Embarrassment of "live" abortions underlines contradiction between abortion and the medical ethic of saving life
 - e) Hospital strategies for avoiding embarrassment: Pittsburgh case
 - f) Problem of extra-uterine embryos; ethical issues
 - g) Mother's identity with fetus, with refusal to give for adoption, is logic behind delayed, late abortions
 - h) Woman needs time to ponder options; recent local laws
-

- i) Vicious circle: low values—abortion—lower values; medical ethics failed to master medical technology
 - j) Surgical rescue of defective babies a cause to be scandalized about abortion
4. Three Final Issues
- a) Failure of abortion counselors: to treat woman as a woman, advising of consequences, including wound to maternal sense
 - b) Abortion issue: neither Roman Catholic, nor “religious” but human; a matter of *human* rights
 - c) Court opinion (1973) leaned on “Ancient religion” for its decision: when will ancient infanticide be accepted, too?

II. Food for Thought

Most abortions take place in the first 90 days. During this time, the baby’s heart starts beating (21 days); brain waves can be picked up (45 days); he will *recoil from pain* (85–90 days).

A common argument for abortion on demand was that the destruction of the unwanted unborn would save them from abuse after birth. Since the U.S. Supreme Court decision (January, 1973), about 1 million “potential” victims of abuse have been killed each year. Between 1972 and 1976, officially reported child-abuse cases rose from 60,000 to over 500,000 yearly.

West German Court, in ruling against abortion on demand:
“We cannot ignore the educational impact of abortion on the respect for life.”

Dr. John T. Noonan: “By virtue of its [the U.S. Supreme Court’s] opinion, human life has less protection in the United States than in any country of the Western world.”

Professor Alexander Bickel on the drift of recent decisions of the U.S. Supreme Court: “. . . to bespeak the people’s general will when the vote comes out wrong.”

Dr. Leon Kass: “. . . if we come to see ourselves as meat, then meat we shall become.”

III. Tackling the Issues

- A. How would you summarize the basic *ideas* which have led to the cheapening of human life?
 - B. What do the authors mean by the “schizophrenia of American society”?
 - C. “Yes, of course, abortion is bad but, first, why single it out for such a vehement attack and, second, what makes you think you have a right to force your opinions on others?”
Discuss.
 - D. What is sociobiology and what is its bearing upon everyday life?
-

IV. Going Further

This material is not just academic; it demands action. But

action needs to be informed and responsible. The suggestions for "Going Further" at the end of each segment are designed to encourage such action.

"Know your enemy": Edward O. Wilson's *Sociobiology: The New Synthesis* (1975) is written by an advocate; Archibald Cox's *The Role of the Supreme Court in American Government* (1976) is penned by a critic. It is, however, instructive to read what the man-in-the-street is more likely to pick up, such as H. Curtis Wood (with William S. Ruben), *Sex Without Babies* (1971), which carries an alarmingly dictatorial note, or Ellen Peck's shrill assault on the family, *The Baby Trap* (1971). There are several excellent books on abortion, including Dr. Koop's *The Right to Live; The Right to Die* (1976). The special topic of the biblical texts relating to the matter is probably best handled by John M. Frame, "Abortion From a Biblical Perspective," in *Thou Shalt Not Kill*, ed. Richard L. Ganz (1978), pp. 43-75.

V. Last Words

"Cultures can be judged in many ways, but eventually every nation in every age must be judged by this test: How did it treat people?"

"Of all the subjects relating to the erosion of the sanctity of human life, abortion is the keystone."

"Sodom comes readily to mind when one contemplates the evils of abortion and the death of moral law" [film].

2 The Slaughter of the Innocents

I. Outline of the Argument

A. Introduction

1. The Threshold of the Issue

- a) Infanticide defined; ambiguities of current practice
- b) Medical education for killing of "unwanted" live babies
- c) Social and biological reasons against deciding a life is not worth preserving
- d) Positive results of preserving lives of handicapped babies

B. The Practice of Infanticide

1. The Medical Profession Views Infanticide

- a) Against medical ethics and Christian values, infanticide now practiced by doctors who should be child protectors
- b) Support of traditional medical ethics by distinguished medical leaders: Dunphy, Zachary, Rickham, Lord Cohen
- c) Support of infanticide by majority of panel:

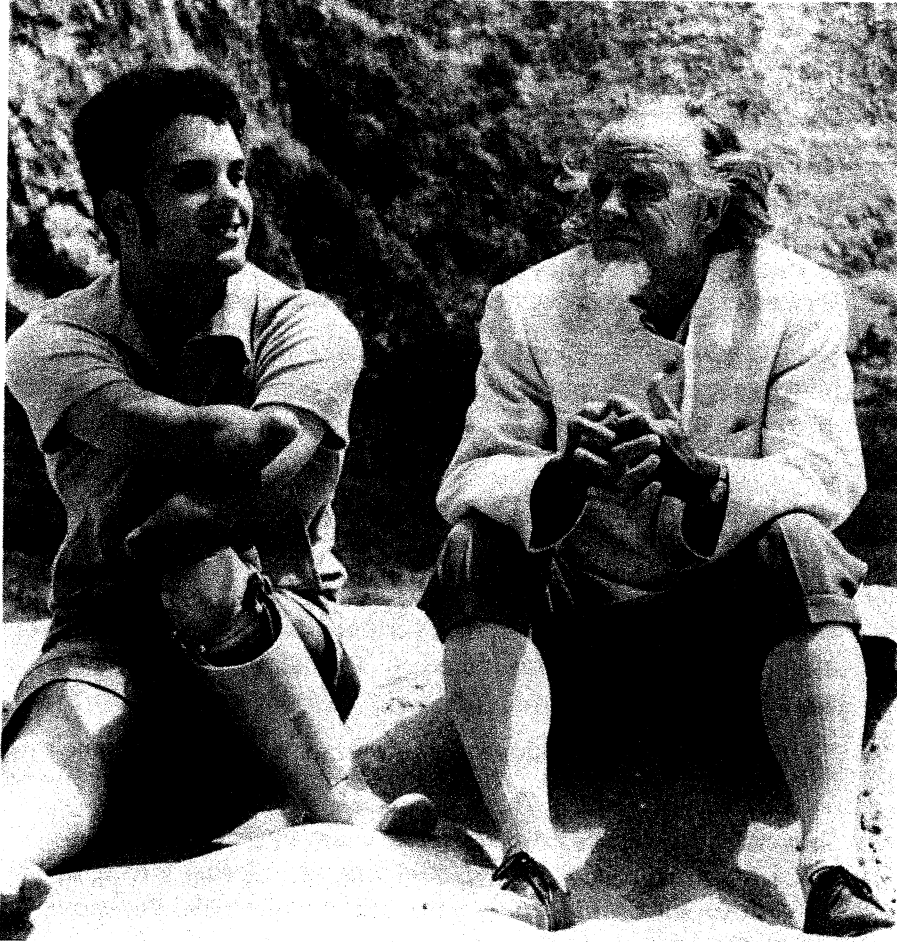
Notes :

Sonoma Conference (1975)

- d) Objections to panel in *Pediatric News* interviews; moral fallibility of doctors; private value judgments dangerous
2. The Decision to Kill
- a) Handicapped people, not doctors and parents, best judges of whether life is worth living with a disability
 - b) Description of 8 people, aged 11 to 30, with severe defects
 - c) Uniform testimony of group: life is worth any cost
 - d) Disabled seminarian: “. . . they are talking about murder”
 - e) Shift in medical ethics: family “well-being” precedes life of defective child
 - f) Life issues touch all of society, not just immediate circle
 - g) Exception as rule: abortion now; soon infanticide, euthanasia
 - h) Advent of “sociological medicine”—what is useful outweighs what is moral
3. Treating Congenital Defects
- a) Challenge of surgical correction of congenital defects
 - b) Dr. Koop: no child or family ever wished surgery reversed, despite personal and family hardships
 - c) Chris Wall: issues and answers; surgeon responsible for life entrusted to him
-

- d) Letting lives slip away creates mentality undermining all health care
 - e) Same mentality and resulting brutalization in society at large: "Whatever happened to the human race?"
- C. The Propaganda for Infanticide
- 1. Advocates of Infanticide
 - a) As doctors accept infanticide, government and society follow
 - b) Nobelists Watson and Crick, and ethicist Everett: screen the newborn to eliminate the handicapped
 - c) Shallow, disingenuous, manipulative advocacy of Duff and Campbell of Yale (1973)
 - d) Shaw: not life but only *quality* life is viable; situationist
 - e) By this logic: wipe out "inferior" slum dwellers to solve economic and social eyesores
 - f) "Built-in obsolescence" applied to life; abortion on grounds of gender preference
 - g) Without standards, acceptance of "survival of the fittest" depends on will of elite and public apathy
 - 2. Meaningful Humanhood
 - a) Insidious elite: Fletcher's "meaningful humanhood" and Engelhart's "wrongful life"; danger to society
 - b) What do "rights" mean if parental and family rights include killing of a newborn? No place to draw line
-

- c) Logic of Duff and Campbell: doctor can decide to kill self-sustaining babies; prejudice against defects same as against race, color, creed, or sex, with usual high-flown verbiage
 - d) Death as an option in medical treatment
 - e) Response of "vegetated" person, now psychologist: *Newsweek*
 - f) Improved technology increases doctor's options, not his moral expertise
3. Infanticide and the Church
- a) Utilitarian contempt for life: Nazi camps; United States slave markets; Dred Scott Decision
 - b) Religious Coalition for Abortion Rights: "God's love" supports it
 - c) Infanticide justified by special task force of Anglican Church of Canada (1977)
 - d) Church's calling forbids pretense that infanticide is an option: testimony of history and theology
 - e) Testimony against abortion in *Didache* and Tertullian
 - f) Liberal theology is "liberated" only from genuine church tradition of social action, such as Wilberforce and slave trade
4. What Chance for Humanity?
- a) From abortion to infanticide: argued and commended at population conference, Washington, D.C. (1972)
 - b) Sorenson: state control of quantity and quality of children
 - c) Willing: methods for state control of family size (1971)
-



Craig, born with multiple defects, tells Dr. Schaeffer, "I'm very glad to be alive."

- d) Without Christian base, these horrors predictable; proponents correctly evaluate humanist logic
 - e) Abortion and infanticide: next step euthanasia
-

II. Food for Thought

“The loss of humanness shown in allowing malformed babies to starve to death is not a thing of the future. It is being put forward as the accepted thing right now in many quarters.”

Francis Crick: “. . . no newborn infant should be declared human until it has passed certain tests regarding its genetic endowment and that if it fails these tests it forfeits the right to live.”

Dr. John Robertson: “. . . Is no life better than one of low quality? The person to ask is an individual who has a disabling birth defect.”

Dr. Anthony Shaw: “My ethic further considers quality of life as a value that must be balanced against the belief in the sanctity of life.”

“The physician’s decision, not the infant’s defect, becomes the lethal factor.”

“As soon as we let anyone, even a physician, make decisions about our ‘meaningful humanhood,’ about ‘wrongful life’ or ‘rightful life,’ we have then invited them to make decisions about our worth”

Dr. Raymond S. Duff: "The public has got to decide what to do with vegetated individuals who have no human potential."

Tertullian (A.D. 197): "For us murder is once for all forbidden It makes no difference whether one take away the life once born or destroy it as it comes to birth. He is a man, who is to be a man; the fruit is always present in the seed."

Task force of the Anglican Church of Canada (1977): "Our sense and emotions lead us to the grave mistake of treating human-looking shapes as if they were human, although they lack the least vestige of human behavior and intellect"

Sondra Diamond (psychologist; 1973): "I must confess that I fit the description of a 'vegetable' My parents were also told, 35 years ago, that there was 'little or no hope of achieving meaningful humanhood' for their daughter."

III. Tackling the Issues

- A. What are the main arguments used nowadays to justify infanticide?
 - B. Why is the distinction between life and "meaningful life" so dangerous?
 - C. "My wife and I, and our children, are healthy, intelligent and active individuals, and our decision to authorize the doctor to allow our last baby to die was not for selfish reasons but to spare a mongoloid the anguish of not being a full part of the family." How do you respond?
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- D. Popular ignorance and misinformation are crucial factors in the acceptance of infanticide. How can you, as a human being and a citizen, remedy this?
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IV. Going Further

The suggestions given at the end of the first segment are equally applicable here, for the good reason, as the authors point out, that infanticide is a simple extension of the abortion ethic. Insofar, however, as the abortion issue is giving place to infanticide as a topic of discussion, you do have the opportunity now which you may not have taken in the past to challenge every argument for the taking of defective babies' lives. Write letters to your favorite women's magazine or your local paper; demand fair coverage on local TV or national talk shows; urge your representatives and senators to investigate the legality and incidence of *de facto* infanticide. Meanwhile, assimilate the relevant facts given in this chapter, not neglecting the accompanying notes, and master the arguments.

V. Last Words

"The word *rights* is meaningless outside the context of some moral framework that extends its protection to the whole human family."

"Where the destruction will end depends only on what a small scientific elite and a generally apathetic public will advocate and tolerate."

"We would insist that if we cannot cure, we can care; and we do not mean ever to use the words *cure* and *kill* as synonyms."

3 Death by Someone's Choice

I. Outline of the Argument

A. Introduction

1. Making Euthanasia Thinkable

- a) Life goes from conception to natural death; society takes right to kill young life; so why not old life?
- b) Economic, social, legal, and cultural inducements to kill "burdensome" old people
- c) Floodgates opened by Supreme Court's insistence that viable life must be "meaningful" life

B. Theory and Practice of Euthanasia

1. Euthanasia: "death with dignity"

- a) Origin of concept "death with dignity": Germany (1920)
- b) "Passive euthanasia" of newborn is a euphemism
- c) True "death with dignity" in sole context of massive effort to save life; motivation and stewardship of surgeon crucial

Notes:

- d) So-called mercy killing devoid of effort to save life
 - e) Social convenience dictates killing of "live" abortions; this principle will be given more scope, as Nazis showed
2. The case of Karen Quinlan
- a) Karen Quinlan: dilemma described
 - b) Judge Muir's refusal to disconnect respirator reversed
 - c) Patient's survival since shows fallibility of expert opinion
 - d) Legal precedent to "pull the plug" would mean death of patients who otherwise survive; examples given
3. Does Anyone Want to Die?
- a) Talk of euthanasia degrades elderly; breeds prejudice against health care for them
 - b) Under-Secretary of HEW (1977): penalize states without "living-will" legislation
 - c) Efficiency, especially economic, precedes compassion
 - d) Russell: callous belief that elderly infirm want to die
 - e) "Rights," "compassion" used dishonestly to foster euthanasia
 - f) AMA President-elect (1973): review boards for "mercy killing." Ducks issue of objective, moral criteria
-



This elderly woman remembers her beloved dead, and at the same time clings to her own desire to live.

- g) Euthanasia arguments contradicted by British report: the dying want to live; can overcome pain and still prolong life
 - h) Fletcher's authoritarian euthanasia: same as "slavery is good for blacks" or Nazi claim to serve society's best interests
4. Reports in the Press
- a) Humanistic consensus chief cause of more acceptance of euthanasia
 - b) British doctor: obligatory death pill for aged by 2000; hostile reaction of Director of Help for the Aged
 - c) Swedish doctor: clinics to facilitate suicides; relates issue to abortion "rights"
 - d) British woman urges overdose on mother: "Not sin anymore"
 - e) Without Christian base, issue is social and economic convenience: British woman was in debt and stood to inherit; British doctor also stressed economic burden of elderly
 - f) Abortion discussion in U.S.A. increasingly economic: *Newsweek* (1977)
 - g) U.S. Supreme Court abortion ruling: Justice Powell's crass utilitarian reasoning
- C. Learning the Lessons of History
1. The Holocaust
- a) Three stages in disrespect for life: sociological law;
-

- changing medical ethics; general apathy and selfishness
 - b) Nazi experience as prototype; all major social, political, religious institutions aided extermination: Rubenstein
 - c) Alexander: role of medical profession; Hegelian utilitarian rationale for extermination before Hitler
 - d) Hitler's general plan of extermination
 - e) Propaganda of euthanasia: film *I Accuse* and manipulation of school textbooks
 - f) Official euthanasia program (1939); details of implementation
 - g) Alexander: doctors' acceptance that some life is not worthy to be lived is thin end of wedge of extermination movement
 - h) Hunt's Harvard history class: amoral fatalism about Nazi extermination
 - i) Difficulty of discerning trends in our own day; verbal disguise for reality of extermination
 - j) Point of no return
2. Principal Concerns
- a) Sanctity of all human life: current trends undermine it
 - b) Parallels to Germany. Now: no outcry by Christians who know better; silence of doctors. And when the economy slips?
 - c) Challenge: to be living and human in an age afraid of life
 - d) Modern version of sacrificing children to the gods can be rejected on basis of adequate inner world view
-

- e) Dutch people and doctors: resistance movement coordinated opposition; doctors refused cooperation with Nazis

D. Practice What You Preach

1. Alternatives

- a) Obligation to deal with positive results of own advice
- b) Help pregnant women and girls who otherwise abort: L'Abri
- c) Church buildings and people can offer child care to help out
- d) Caring for handicapped who are spared and "unwanted" pregnant girls: Schaeffer's and Koop's experiences
- e) Christian and non-Christian: deeds must back up doctrine at any cost
- f) Women's rights: abortion not part of issue; if anything, detracts from those rights
- g) Care of aged and infirm: St. Joseph's Hospice; Dr. Schaeffer's mother. Both voluntary and professional
- h) Gospel demands, common-sense dictates, expenditure of time and money for elderly
- i) Inaction gives rein to evil; final basis for action biblical

II. Food for Thought

Nazi genocide "started with the acceptance of the attitude that there is such a thing as a life not worthy to be lived."

U.S. Supreme Court abortion decision (1973): “. . . only viable human beings who have the capability for meaningful life may, but need not, be protected by the state.”

“The Nazis . . . argued that their victims were being sacrificed for the high end of the general good of society.”

Dr. John Goundry (1977): “In the end I can see the state taking over and insisting on euthanasia.”

“One is reminded of the slaveholders who devoutly espoused the theory that slavery was really for the good of the black man”

Dr. O. Ruth Russell (1972): “Surely it is time to ask why thousands of dying, incurable and senile persons are being kept alive . . . who unmistakably want to die.”

“Semantic *legerdemain* can prepare us for accepting a horror.” Nazi term for conveyance to killing centers: *Charitable Transport Company for the Sick*.

World Conference on Population Control (1974) definition of abortion: “retrospective method of fertility control.”

“The word *euthanasia* becomes a respectable part of our vocabulary and consciousness in a subtle way, via the phrase *death with dignity*.”

Dr. Richard Hunt (on opposition to the Nazis): “. . . I want to point out that single acts of individuals and strong stands of institutions at an early date do make a difference in the long run.”

“If we sit back and do nothing, our mere passivity and apathy will lead to actively evil results by removing resistance to those who *are* active and nonapathetic.”

III. Tackling the Issues

- A. What are the medical, social and economic reasons given to justify euthanasia?
 - B. “Let your yea be yea and your nay be nay”: What is the role of language in the euthanasia movement?
 - C. “Every generation has its ‘gloomsmen’ who put up their umbrellas when the sun starts to shine. But we most certainly are not going to be browbeaten into accepting the simplistic notion that social progress is Fascist just because a handful of Germans took things too far.” Give a straightforward, reasoned answer.
 - D. Compile a list of the practical steps we can take to show our concern for human life “from conception to natural death.”
-

IV. Going Further

One of the most vivid and nauseating expressions of the contempt for life and for moral indignation is the film *The Seven Beauties* by the Italian film director Lina Wertmüller. It trivializes the whole subject of Nazi atrocities. Its reception by

campus audiences underlines the findings of Dr. Richard Hunt quoted in this segment.

Although hard to get hold of, unless you have access to a medical library, Leo Alexander's article "Medical Science Under Dictatorship," *New England Journal of Medicine*, 241:2 (July, 1949), 39-47, cited extensively in this segment, is a very important source.

Two other works, also cited and worth consulting, are: Richard L. Rubenstein, *The Cunning of History: Mass Death and the American Future* (1975) and Frederic Wertham, *A Sign for Cain: An Exploration of Human Violence* (1969).

V. Last Words

"Life is a continuum from conception until natural death. Since life is being destroyed before birth, why not tamper with it on the other end?"

"Of course, if a human being is *not* made in the image of God, why shouldn't the malformed young and the elderly be put out of the way for the good of society . . . ?"

"There is little difference between active euthanasia and the way so many of the elderly are abandoned to a living death in the old folks' homes" [film].

4 The Basis for Human Dignity

I. Outline of the Argument

A. Introduction

1. The Source of the Evil

- a) Killing of unborn and defective newborn presented as a virtue, a forward step
- b) Such action never in a vacuum; based on view of reality

B. Materialistic Humanism: Its Nature and Inadequacy

1. Materialistic Humanism: The World View of Our Age

- a) Source of inhumanity: reality purely material; universe came by chance
- b) Base of West was biblical but humanist now assumes irrationality of Christianity; Edmund Leach quoted
- c) Superior air of humanism contradicted by its pessimistic results; Woody Allen, Gauguin, and Blackham cited
- d) Pessimism real, not psychological, deriving from pure logic of materialism; Bronowski cited

Notes:

- e) Two conclusions: no base for looking down on Christianity; brutalization of life not circumstantial but humanistic
 - f) Humanness comes from a world view; without it, neither idealism nor wishful thinking (radicalism of sixties) will stop drift
 - g) World view that *produces* humanness needed. How to find it?
2. The Search for an Adequate World View: A Question of Method
- a) Key questions: existence and form of universe; uniqueness of man
 - b) Biblical response not considered: seen as a "faith" answer
 - c) Humanist blind to fact that his response to key questions rests on pure faith
 - d) Becker: this prejudice is recent—since Enlightenment
 - e) Christian view invites normal scientific test: apply the theory to the facts and evaluate the biblical "key"
 - f) Pantin and Thorpe: science deals with the easy issues. Big issues discussed by Bible are essential framework for science and are far closer to real life
 - g) Two options to Christianity: Western humanism, Eastern pantheism. Latter is exact opposite: C. S. Lewis
 - h) Western humanism: a tanker polluting the shoreline, wrecked on the rock of relative knowledge and relative morality
-

C. Materialistic Humanism: Its Evolution and Results

1. How Do We Know We Know?

- a) Wisdom of early modern science: rejected human opinion if against findings; admitted limits; respected biblical cosmos
- b) Pride of early modern philosophy: made the extent of human inquiry an absolute, thus challenging God as well as man
- c) Spawned problem of certainty of observation: epistemology
- d) Descartes's account of problem (1641) as vivid as *Blow-Up* (1966)
- e) Locke: no innate ideas; Hume (1732): no causality. Science impossible on this base
- f) Hume the skeptic cannot avoid destroying the natural, when he rejects the supernatural: Nott's appraisal
- g) Hume: admits impossibility of applying theory to life
- h) Deepest issue of modern philosophy now stated: reject divine reason and you have *no* reason and yet live by reason
- i) Everyday relevance? Only biblical "ship" fits life; humanistic "ship" is a wreck which pollutes meaning and morals

2. The Meaninglessness of All Things

- a) Weinberg: universe pointless if materialism is truth
 - b) Weinberg's myopia: meaning discussed in materialist terms only
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- c) Climate of pessimism: practical result of problem of knowing
3. The Relativity of Morals
- a) No value base in materialism: description, no definition; "is" but never "ought"
 - b) Social contract or 51 percent vote sole standard: Huxley's caricature
 - c) Moral relativism a further practical result of problem of knowledge: Solzhenitsyn; humanism and Marxism on common base
 - d) Inconsistency haunts humanism; Beckett says words have no meaning yet writes plays using words
 - e) This inconsistency forced by form of universe and uniqueness of man
 - f) Oriental pantheism in same boat: you cannot live what you believe: Pirsig's experience
 - g) Sole options to Christianity: nonreligious and religious; both impersonal; alike unable to explain universe and man
- D. Attempt to Relieve Tension in East and West
1. Relieving the Tension in the West
- a) Alienated? Pretend there's a god: Huxley and Ibsen. To the honestly sensitive this is darkest despair
 - b) Directionless? Theory of evolution promises progress but progress is meaningless even as a theory in this context
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- c) If evolution could even account for personality coming from impersonality by chance, it must admit it is retrogressive
 - 2. Relieving the Tension in the East
 - a) Human longings given matching "gods" but initiated know that the "gods" are illusory
 - b) *Bhagavad-Gita*: charity in spirit of detachment because real involvement conflicts with transcendent impersonal universe; Ghandi
 - c) Endless cycles to drain social tension but as unproven as Western theory of physical cycles; nonanswers
 - d) Non-Christian approaches reduced to silence by big issues; superior attitude uncalled for, yet man will not back down
 - E. Pure Experience and the Loss of Human Freedom
 - 1. Reason Is Dead
 - a) Enlightenment heritage: sovereign reason proved impotent
 - b) Existential methodology: admit no defeat; embrace unreason
 - c) Methodology dramatized: no hope plus lies and illusions equals absurd hope
 - d) Camus's conclusion; irrationalism now all-pervasive
 - 2. Long Live Experience!
 - a) Existential methodology: new mysticism; meditation without an object: Rookmaaker's comment
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- b) Blind experience over reason is the end of Enlightenment: Barrett quote
 - c) Truth must be practiced but practice without truth is meaningless: experience as experience in Existentialism
 - d) Pure experience popularized: Wolfe on Haight-Ashbury and Ken Kesey
3. The New Mysticism
- a) Middle class embraces fads of the sixties: meditation and experience-oriented theology
 - b) Symptoms of panic flight into experience: UFOs; von Däniken's popularity; occult; drugs. Leary's advice
 - c) Subjective mysticism hallmark of existentialism beyond incidental variations
 - d) Rejection of reason falsifies existentialist claims: if end is unknowable, directions are a posture without meaning
 - e) Vulnerability of modern man to cults, aided by media and commercialism, stems from acceptance of new mysticism
 - f) No criteria for morals leads to gratuitous rejection of idea of morals; Zen master quoted
 - g) This impersonal humanism is socially unworkable and thus leads to faceless authoritarianism and loss of human freedom
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- h) Bankruptcy of Eastern and Western mysticism faced by reality demands examination of biblical solution

F. The Biblical Answer

1. The Unveiling of Truth

- a) Greco-Roman and Hindu religions stress silent unknown; Bible says God has revealed *Himself* for man needs revelation
- b) Humanist dilemma solved: Infinite Creator, through the language He has given, speaks to man what he needs to know
- c) Bible not to be taken blindly: like a torn book, the ripped pages of visible reality dovetail into God's revelation
- d) Value of this image: God completes the answer (humanistic control is out); reason has a place (recognizing but not inventing the answer)
- e) Necessity still there to choose to accept evidence

2. The Personal Origin of Man

- a) Person of Creator gives absolute meaning to human personality which materialistic evolution cannot give
 - b) Man's past record shows he is unique; any world view not able to explain this uniqueness is clearly wrong
 - c) Bible and history show man is flawed; biblical record alone can tell us why without destroying his uniqueness
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- d) Fall result of man's choice, not his nature; Fall summarized
 - e) Real Creation and Fall are first step in Christianity, not Christ as Savior
 - f) Materialism and most religions: what is, is. Bible: history discontinuous; what is, is not always "right."
 - g) Creation and Fall provide nonarbitrary moral framework that makes sense: sin is wrong *and* it destroys us
3. Freedom Within Form
- a) Knowledge of right and wrong crucial for freedom and order in society
 - b) Biblical truth: great freedom within perimeter of God's order
 - c) People relate instinctively to world around (example: word *cat* corresponds to a cat); only Christian knows why it's possible
4. The Importance of Genesis
- a) Human study cannot explain meaning of its results; Bible alone has the key
 - b) Since early Genesis gives meaning to following ascertainable history, to call it allegory or not history makes Bible mere idea, explaining no more than other ideas
 - c) Biblical truth is rooted in Genesis; Christ's death otherwise meaningless
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- d) Bible says: we are persons, distinct from rest of creation; as made in God's image, and for this reason only, our lives are sacrosanct
- e) Each life has a genealogy, superior to all incidental genealogies, going back to the first parents and the knowledge that every human being is made in God's image

II. Food for Thought

Edmund Leach (1978): "Our idea of God is a product of history . . . such beliefs are justified by faith alone, never by reason"

Hume (1732): "Thus the sceptic . . . must assent to the principle concerning the existence of body, though he cannot pretend, by any argument of philosophy, to maintain its veracity."

Descartes (1641): ". . . I see so manifestly that there are no certain indications by which we may clearly distinguish wakefulness from sleep, that I am lost in astonishment"

Steven Weinberg (1976): ". . . The more the universe seems comprehensible, the more it also seems pointless."

Jacob Bronowski (1965): "Man is a part of nature, in the same sense that a stone is, or a cactus, or a camel."

A. Solzhenitsyn (1975): ". . . It is considered awkward to use seriously such words as good and evil. But if we are deprived of these concepts, what will be left? We will decline to the status of animals."

Yun-Men (Zen master): "If you want to get the plain truth, be not concerned with right and wrong. Conflict between right and wrong is the sickness of the mind."

"Another way the tension is relieved is through the theory of evolution, the idea that *by chance* there is an increasing advance By this argument people are led into imagining that the whole of reality does have purpose"

H. J. Blackham (1967): "On humanist assumptions, life leads to nothing, and every pretence that it does not is a deceit"

Woody Allen (1977): ". . . you struggle to do a work of art that will last and then you realize that *the universe itself* is not going to exist after a period of time"

Sir Julian Huxley (1962): ". . . a person functions better if he acts *as though God exists*."

H. R. Rookmaaker: "Modern mysticism is 'a nihilistic mysticism, *for God is dead*.' "

Radhakrishnan: ". . . When asked to define the nature of God, the seer of the Upanishad sat silent, and when pressed to answer claimed that the Absolute is silence."

Saint Paul: "'No eye has seen, nor ear has heard, no mind has conceived . . .' but God has revealed it to us."

III. Tackling the Issues

A. What are the two basic questions which any philosophy

- must answer? Discuss the shifting treatment given to them by Western humanists from the time of Descartes.
- B. What is the role of evolutionary theory in modern humanism?
 - C. "Yes, we scientific humanists have certainly failed so far to provide a convincing explanation for things, but at least we are trying to build up our case using actual facts. It is cheap escapism for the Christian to boast of having arrived at the beginning of the rainbow on the basis of a purely abstract theory of an invisible god." How is this statement best handled in the light of the arguments in this segment?
 - D. Why are the early chapters of Genesis so important and what influences are behind the tendency in some Christian circles to downplay their historicity?
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IV. Going Further

Of the books mentioned in the notes to this segment, two are especially worth reading: H. J. Blackham, et al., *Objections to Humanism* (1967); William Barrett, *Irrational Man: A Study in Existential Philosophy* (1958). Aldous Huxley's *Brave New World* (1932) is, of course, a minor classic but, as the years pass, a far more subtle and penetrating prophecy of the future is seen to have been given by C. S. Lewis in *That Hideous Strength* (1945). Do not be put off by the slow start. An excellent companion volume to Barrett, tracing the tension between "fact" and "feeling" in the Enlightenment legacy, is Erich Heller, *The Disinherited Mind* (1953).

Although evolutionary biology is not about to throw in the towel—for the reasons given in this chapter, basically—the chorus of doubt is beginning to swell. An interesting book by a well-known Cambridge University biologist is W. H. Thorpe's, *Purpose in a World of Chance* (1978). More than just reading in this field, however, we can also act. It is a simple fact that materialistic evolution is a central tenet in a humanist creed and that it is taught, virtually without challenge, to our children. Something can be done about this. An important article, Wendell R. Bird, "Freedom of Religion and Science Instruction in Public Schools," *The Yale Law Journal*, 87:3 (January 1978), 515–70, establishes the constitutional right to a two-model presentation of origins.

V. Last Words

"There is a rock on which all humanist philosophy must run aground. It is the problem of relative knowledge and relative morality"

"It was the materialistic world view that brought in the inhumanity; it must be a different world view that drives it out!"

"We have to resist any suggestion that to be involved in answering the 'big' questions is somehow to be getting further and further away from 'the real world.' The opposite is the case. It is as we come to these big questions that we approach the real world"

5 Truth and History

I. Outline of Argument

A. Introduction

1. Bible Open to Historical Verification
 - a) Segment devoted to Bible's openness to historical testing
 - b) Judeo-Christian roots in history allow unusual possibility of checking and confirming statements
 - c) Bible's geo-historical context richest for usable evidence
 - d) Bible's validation increases with each new fund of knowledge

B. Old Testament History

1. Moses and Joshua
 - a) Moses emphasizes historicity of deliverance from Egypt and Sinai covenant
 - b) On basis not of inner experience but what Israel saw and heard, Moses urges courage before enemies and obedience to God

Notes:

- c) Bible denies distinction between “religious” truth and everyday reality; a lie to deny what happened. Structure of mind is the same, even when we pretend otherwise
 - d) Three keys to biblical truth: grounded in God’s existence, and character, and God’s creation and revelation; unlike Greek theory of truth, it relates to history and can be verified at various points; involves whole person, and demands choice and commitment. (Biblical view of truth completely contrary to modern relativistic view)
 - e) Bible demands to be seen in this context, hence Moses’ and Joshua’s use of tangible evidences
2. Abraham and Isaac
- a) Almost-sacrifice of Isaac as further case-in-point
 - b) Significance for future temple and the sacrifice of Christ
 - c) Real-life emphasis in God’s commands and promises to Abraham, and in the birth of Isaac
 - d) Preparedness to sacrifice Isaac in context of previous definite experience of God’s reliability
 - e) Irrational to call it leap of faith; Abraham’s real faith was based on really excellent reasons
- C. New Testament History
1. Paul in Corinth
- a) Firm historical, circumstantial context of Paul’s preaching in Corinth spelled out in Book of Acts
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History reaffirms the timeless truth of the Bible.

- b) Details in Acts been exactly verified from other sources
 - c) No disjunction, then, between “religious” and everyday truth
2. Resurrection and History
- a) Paul’s First Letter to Corinth stresses historical verifiability of Christ’s Resurrection; objective, not subjective
 - b) Paul: Christianity is finished if this isn’t true. (Theological existentialists in many pulpits today do not hold this)
 - c) Gospels: same emphasis on objective, verifiable Resurrection
3. Thomas and the Resurrected Christ
- a) Thomas’s verification of the Resurrection parallel to Moses’ insistence on Israel’s having seen God’s works
 - b) Christianity: survives as truth not myth; Christian committed to truth not myth
 - c) Jesus’ rebuke of Thomas is not argument for leap of faith but for adequacy of evidence previously available to him which is equally available to us
 - d) Reality of risen Christ in incident of catch of fish and breakfast on the beach
 - e) Our response must be like Thomas’s: “My Lord and my God!”

II. Food for Thought

“Christianity involves history. To say only that is already to

have said something remarkable, because it separates the Judeo-Christian world view from almost all other religious thought”

“. . . The Hebrew (and biblical) view of truth, rather than being similar to the modern relativistic (or dialectical or existential) concept of truth, is completely contrary to it.”

“. . . churchmen who have been influenced by existential thought . . . say, ‘Even if Jesus did *not* rise from the dead, Christianity is left untouched.’”

Paul said: “. . . if Christ has not been raised, our preaching is useless and so is your faith”

“The entire Bible makes plain that the history it records is to be seen as real history.”

Moses: “But it was your own eyes that saw all these things the LORD has done.”

“Joshua set up the twelve stones that had been in the middle of the Jordan . . . And they are there to this day.”

Jesus: “. . . Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones as you see I have.”

Paul: “After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living”

“It [Christianity] cannot live on as a mere *idea* because Christianity is about objective truth and not merely religious experiences.”

“The more we understand about the Middle East between 2500 B.C. and A.D. 100, the more confident we can be that the information in the Bible is reliable, even when it speaks about the simple things of time and place.”

“They [Israel] were called to obey God not because of a leap of faith, but because of God’s real acts in history”

“In fact, in the light of this sufficient and sure witness we, like Thomas, are disobedient if we do not bow. We are without excuse.”

III. Tackling the Issues

- A. What is the most distinctive thing about the Bible’s approach to everything? Give examples.
 - B. In the light of what you know from the previous chapter and episode, why do most theologians nowadays seem to disregard or deny the factual thrust of the Bible?
 - C. “I still find it hard to believe that so many biblical scholars have been so wrong about the Bible for so long.” How do you deal with this very common and very understandable objection?
 - D. How does the author deal with the two incidents that are often used to bolster the idea of a leap of faith: Abraham’s call to sacrifice Isaac and Jesus’ comments to Thomas?
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IV. Going Further

For this segment the lengthy notes are particularly important to read. Two readily available books by K. A. Kitchen amplify the treatment, providing a storehouse of argument and information: *Ancient Orient and Old Testament* (1966) and *The Bible in Its World* (1977). On a more popular level but very useful are Josh McDowell's *Evidence That Demands a Verdict* (1972) and *More Evidence That Demands a Verdict* (1975).

The most systematic follow-up to this chapter, however, is to insure that your own reading of the Bible does justice to its facticity. Have a good Bible dictionary at hand to check names, places, and other details. If there is something you do not understand, dig deeper, until you find the answer, bearing in mind that sometimes one must wait quite a time. A good example of the answer to a tough question yielding to faithful patience is Edwin R. Thiele's disposing of the supposed contradictions in the Hebrew king-lists. See his recent short summary: *A Chronology of the Hebrew Kings* (1977).

V. Last Words

"This is the Bible's view of truth: Certain things are true whose opposites are not true"

"We have only one hope and it rests on a serious commitment to the existence of God and the reliability of his Word, the Bible, in all the areas in which it speaks."

"Faith is bowing to that which is adequately sure" [film].

6 Our Personal Response and Social Action *

I. Outline of Argument

A. Introduction

1. Biblical Truth the Only Basis for Reversing the Tide
 - a) Sole barrier against extermination of "useless" people is biblical revelation: Creation; Incarnation; unique value of man because made in God's image
 - b) Last two chapters substantiate truth content of Bible; action must take place on basis of this truth

B. Life, New Life, and Obedience

1. First Steps Toward Solving the Problem
 - a) Rejection of utilitarian approach to Christianity
 - b) Conscious, willing submission to God on *His* terms needed
 - c) Summary of biblical salvation in Christ
2. The Lordship of Christ
 - a) If Christ is Savior, He is also Lord and must be obeyed in all areas of life and thought

* The film has five episodes. The book has a sixth chapter dealing with our personal response and social action, which receive emphasis throughout the film.

Notes :

- b) Practical example of meaning of such obedience today
 - c) Appeal to Christians, personally and corporately, to use all legitimate means to combat loss of humanness
 - d) In view of centrality of biblical testimony, Christian must resist all attempts to dilute its authority and universality
 - e) Christian social presence means fighting evil and reaching out in love
3. The Challenge Before Us
- a) No consistent and lasting concern for "useless" people without Judeo-Christian base; mere conscience quickly stilled
 - b) Greatest moral test for Christian today: make practical affirmation of value of *all* human life
 - c) How we respond today will make the Gospel credible or incredible to future generations
 - d) Either act consistently with what Bible teaches or lapse into the befuddled apathy of our generation
 - e) Materialistic humanism is a spiritual ill that Christ alone can cure

II. Food for Thought

"If people are not made in the image of God, the pessimistic

realistic humanist is right: The human race is indeed an abnormal wart on the smooth face of a silent and meaningless universe”

“In the end we must realize that the tide of humanism, with its loss of humanness, is not merely a cultural ill, but a spiritual ill that Christ alone can cure.”

“Biblical Christianity and Christ will indeed stop the drift, but not if Christianity is only used for manipulation by those who think it is not true—but only useful.”

“Faithfulness to the Lordship of Christ means using the constitutional processes while we still have them”

“If we do not take a stand here and now, we certainly cannot lay any claim to being the salt of the earth in our generation”

III. Tackling the Issues

- A. Summarize the relationship between the general argument in the later segments and the issues of abortion, infanticide, and euthanasia.
 - B. Why does the author go out of his way to stress the Bible?
 - C. “Christianity managed to salvage values of sanity and decency when Rome fell. Although I am not a Christian, I certainly welcome anything Christianity can do nowadays to stop the rot.” What can you say to this?
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- D. What precedents are there in the Bible and in church history for standing up and acting in our own day on matters affecting the good of society? What are the biblical guidelines?
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IV. Going Further

The final message of *Whatever Happened to the Human Race?* is that "the biblical answers have to be lived and not just thought." A perceptive explanation of the failure to heed this message is given by Harold O. J. Brown, "The Passivity of American Christians," *Christianity Today*, January 16, 1976. The malaise of noninvolvement among Christians is, however, too deep to be removed by a mere call to action. A book which goes to the root of the problem and lays a foundation of sound biblical exegesis to help us see it, is Ranald Macaulay and Jerram Barrs, *Being Human: The Nature of Spiritual Experience* (1978). A final reminder of where we stand: Francis A. Schaeffer, *Death in the City* (1969).

V. Last Word

"Future generations will look back, and many will either scoff or believe in Christ on the basis of whether we Christians of today took a sacrificial stand in our various walks of life on these overwhelmingly important issues"
