

JESUS AND THE SPIRIT OF COMMON HUMANITY

A Christian Response to the Dominating Global Paradigm within Modern Religious Trending

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Table of Contents

Introduction: Overview of the paper.....	2
1. HINDUISTIC AND EASTERN FLOWS IN MODERN GLOBALISM.....	4
2. BIBLICAL EXEGESIS AND RENAISSANCE, SCIENTIFIC AND ENLIGHTENMENT HUMANISM.....	8
3. HIGH POLITICAL AND ECONOMIC INFLUENCING.....	21
4. DESIDERATA – GLOBALIST FRAUD CLAIMING SPIRITUAL LEGITIMACY.....	25
5. UBUNTU INFLUENCE IN AFRICA.....	27
6. COMMON HUMANITY FACES THE “GLOBAL BRAINS TRUST”.....	33
7. BIBLICAL FUTUROLOGY AND THE SPIRIT OF COMMON HUMANITY.....	44
Bibliography.....	49

Introduction: Overview of the paper

Jesus the carpenter never wrote literature. Through the Easter women, the fishermen, the tax collector and doubter, the stray Pharisee and the brother carpenter, Apostolic Creedal Christianity flowed from the apostles' writings, and those under their authentication, and the interpretation of the Old Testament Law, Prophets and Writings that Jesus used.

Apostolic Creedal academics has familiar passages presenting Jesus more than a guru/prophet/wise sage: Mark 1.6-11 / 8.29-38 / 12.1-11 / 14.60-64 and parallels; 1 Peter 1.3-5 / 2.4-8 / 2 Peter 1.16-21; John 1.1-14 / 1.29-36 / 3.13-21 / 8.56-59 / 11.23-27 / 14.1-6 / 16.7-16 / 20.19-29; 1 John 1.1-3 / 4.1-3; Acts 9.3-6 and parallels; Romans 1.1-6 / I Corinthians 15.3-20 / Philippians 2.5-11 / Colossians 1.16-23; Hebrews 1.1-5; James 1.1; Revelation 1.1-7 / 1.12-18 / 5.5-10 / 19.11-16 / 21.22-26. It is this Apostolic Creedal academics that is to be conformed/given reductionist Christology by enlightened scientific global humanism into myth reapplication needed to share the spirit of common humanity.

The New Testament's globalising expansion from Pentecost and under the apostles, and further expansion under the apostolic and Church fathers was largely linked to Roman roads and the Roman empire, but not exclusively so. The great global missionary expansion continued flowing out of the Catholic, Orthodox, Coptic and Protestant churches, with renewed dynamic after the Reformation and Renaissance. It was not always colonising, yet mostly linked to colonialism. The Portuguese and Dutch, for example, preferred the success of global settlements for their international trade flows with the East and Americas, but were never great colonisers. The Spanish and English, by contrast, sought both global settlements for trade flows as well as the perceived greater security for empire that colonising brought.

Within this background, Christian missionaries and

denominations came into contact with multiple religious perspectives around the globe, many of which had their own globalist perspectives. Of note for this paper, the particular globalism claims within Hinduism and the African Ubuntu or other ancestral perspectives like in China, strongly withstood and still withstand Christian mission, but now take links with secular global humanism.

The reverse flow – how these other religious global perspectives influenced Western academic and street level perspectives becomes the focus of this paper. This reverse flow, along and in conjunction with the rise of ‘universal declaration of human rights’ humanism linked to scientistic humanism, has led to the rise of a so-called ‘global spirit of common humanity’ academic superiority claim, which will be examined.

(1)

1. HINDUISIC AND EASTERN FLOWS IN MODERN GLOBALISM

Even more than just a wise sayings user and author, which included natural order illustrations, King Solomon (970-930 BC) was known as an early observer scholar of natural law and order (1 Kings 4.33 / Proverbs 30.24-31). Solomon offers us Ecclesiastes 1.7: [GNV] *Every river flows into the sea, but the sea is not yet full. The water returns to where the rivers began, and starts all over again.* [KJV] *All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.*

This is an obvious description of the meteorological cycle. It is not a link to the eastern and now global mysticism of common spirituality “rivers into the sea” behind all spiritualities, but has often falsely been used for that. The now globalised mystic idea had eastern spiritual roots, not this root.

1.1 In Hinduism:

The idiom “all rivers reach the sea” and equivalents, are not meteorological at all. The Vedas have variants like that of the ~800-600 BC Chandogya Upanishad 6.10.1: *...those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities—‘I am this river,’ or ‘I am that river’*— The meaning is of the ultimate importance of the one universal soul, as opposed to polytheistic deities. The ~400-200 BC Bhagavad Gita offers a similar idiom: *“I am in every religion as a thread through a string of pearls.”* By yogic meditation or other technique of spiritual life practice, one attains ‘moksha’ ‘universal spiritual oneness liberation’ from the ‘samsara’ ‘dualistic cycles of the personal soul into the one universal soul’ as the outcome, whatever spiritual path one chose.

1.2 In other Eastern Mysticism:

The quote from Lao Tzu (various 604-531 or 570-490 BC) in his Tao Te Ching verse 66 offers one such Chinese mystic expression: *... all streams flow to the sea because it is lower than they are. Humility gives it its power. If you want to govern the people, you must place yourself below them. If you want to lead the people, you must learn how to follow them.* This is also given spiritual interpretation as humility leads to unity the basis of life. It can be theist or not.

In Japan, Zen Buddhism also uses such sayings. One familiar one is *“The wave is free when it realises it is part of the sea.”* Another is *“Many paths lead from the foot of the mountain, but at the peak we all gaze at the single bright moon.”* (from Ikkyu, Monk, Poet, 1394-1481). From this has come the modernised saying *“All religions are just different paths up the same spiritual mountain”*. Even modern angelologists apply this to themselves, supposedly of angels in all religiosity.

1.3 Ancient Problems with Mysticism:

Mysticism is not just eastern mysticism as in India or China, but has also been part of Judaism, Christianity and Islam, somewhat uneasily. The Jew Philo of Alexandria, the Christian ‘Desert Fathers’, Gregory of Nyssa, and later monastics like Francis of Assisi, Boniface, Theresa of Avila and St John of the Cross are Old and New Testament and Church representative. Islamic Sufi orders (‘tariqas’ of devotees) use the idea of *dhikr* from the Quran instruction to Muslims to give special acts of remembrance while repeating the names of Allah, and praying supplementary prayers, to gain ‘experiential connection’ with the divine. In Judaism, Christianity and Islam, the inherent claim that a meditational withdrawal practice can open ‘mystic’ almost new revelatory or guru/sage enlightenment has not been easily accepted, Gnostics being one example from the time of the apostolic fathers.

1.4 Modern Outcomes:

The use of mysticism in spirituality is often claimed to be the real key to what is the heart of each religion. So quotes like “*Mysticism has been called the great spiritual current which goes through all religions*” (Annemarie Schimmel, Mystical Dimensions of Islam) are a regular part of this globalised trend. Another often-used quote is “*Infinity can never be captured by formulas... this shows that the number of possible truths is infinite.*” (John Barrow, The Infinite Book)

One interesting variation has arisen in the so-called “Aquarian Gospel of Jesus the Christ (full title: The Aquarian Gospel of Jesus the Christ: The Philosophic and Practical Basis of the Religion of the Aquarian Age of the World and of the Church Universal) by Levi H. Dowling. This is the ‘hippy’ false gospel, basically claiming to be the latest long secret gospel - Jesus goes to the ‘now Pakistan’ mystical east between the Luke 2.52-3.1 ‘silent years’, and returning with the true eastern mysticism gospel perspective which the uneducated apostles had failed to properly bring out. Schools of philosophy or ‘Theosophy’ now exist globally using this gospel as their primary spiritual source.

This ‘spirit of common humanity trend’ is given good indication as follows: “*I have come to see our many faiths as so many great rivers, which are all flowing toward the same vast ocean of the mystery of God. To reach that ocean you must get your feet wet, you must dive into one of the rivers and swim. Standing on the shore, testing all the waters, looking for the one perfect river, will get you nowhere. I know that I have become a better Christian through all my years of living with Buddhists, Jews, Muslims, Hindus, and Christians from other denominations. I hope they are better swimmers in the rivers of their traditions for having lived among those of us who are called Christians.*” (Mary Jo Leddy, Radical Gratitude)

Christians who know of the so-called ‘New Age Movement’ will discern its roots in this trend. What is not often realised is just

how extensively this is used as control focus in political philosophy, or in western academic training for priests/ ministers/ pastors. By contrast, the global humanist movements are well aware of the political philosophy control expressed in the early “spirit of common humanity” trends in Eastern mysticism. (1)

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1. See Bibliography Section 7: Religious Studies.

2. BIBLICAL EXEGESIS AND RENAISSANCE, SCIENTIFIC AND ENLIGHTENMENT HUMANISM

The 1517 AD Protestant Reformation took Christianity out of the dark and medieval ages wherever it spread. It's own measure of ownership of the Apostolic Creedal Christianity was expressed in it's four-fold exegetical slogans "*Sola Scriptura, Sola Fidei, Sola Gratia, Ekklesia Semper Reformanda*", "by scripture alone, by faith alone, by grace alone, the church is always reforming" (under guidance of the first three). The return in academic loyalty to the Greek and Hebrew scriptures led this the huge surge of Christian growth. (1)

The weight of Reformation success was that it's churches became the majority movement of church leaders, government and general populations. This occurred so generally across northern and Western Europe, spreading to north America, that the privileged self-claimed 'apex educated' minority leaders linked to so-called Renaissance, Scientific and Enlightenment trendings gained emergence only under the new freedom that democratic Reformed and other churches gradually extended. (Scottish Presbyterians held their first General Assembly in 1560, other churches took their own similar era actions).

However, the Enlightenment, linked to Renaissance and the Scientific Revolution thinking, gave the academic west a 'scholastic schizophrenia' split personality still persisting.

2.1 Renaissance Humanities:

Renaissance humanities, as distinct from Biblical academics and geographic and scientific exploration, took academic loyalty from a return to the ancient Greek and Roman and other classical literature, and focussed on the nature and importance of humanity therein. During this period, most humanities scholars

were Christian inside the humanities, as they practiced a new departure from Roman Catholic dominated medieval ‘scholasticism’ (studying other leading scholars, rather than original Greek and Hebrew gospels and humanities literature).

Scholars like Desiderius Erasmus (1466 – 1536) and Thomas More (1478 - 1535) became the original ‘humanists’, though Erasmus was equally as famous for his bilingual Latin-Greek New Testament which became the first printed version of the Greek New Testament. Its availability was a vital asset to the academic practice of the Reformers. Thomas More is famous for his book “Utopia”. Both remained Catholic humanists till their deaths, Thomas More by execution for treason trumped-up ordered by King Henry VIII. (2)

2.2 Scientific Humanism:

The relation between science and the Bible at the Reformation was largely that of the ‘general revelation and special revelation’ understanding. General or ‘natural’ revelation is researched in science so often labelled as ‘rational’, whereas special revelation or ‘saving’ is by faith and discerned through the Bible and Apostolic Creedal Christianity. This usage continues as the older user distinction among scientists and theologians in modern times. The later emerged ‘Science’ user distinction is labelled either ‘secularist’ or ‘atheist’, which explicitly repudiates special revelation. Its relation to ‘global humanism’ is explored later.

Three figures stand out in the growing split with a unified scientific Christian perspective that Catholic, Orthodox, Coptic (less so) and Protestant churches had led until then.

Michael Servetus (c1509 - d.1553), was the first western researcher and author on the human pulmonary circulation system (heart, organs and blood flow) who advocated a ‘Unitarian’ non-trinitarian departure from Apostolic Creedal

Christian belief. (Equivalents today are the small ‘Unitarian’ church, but more covertly the Freemasons, with opinion that major monotheistic religions deal with the same one God, with Jesus adapted into adoptionist / Arian / Sabellian type). It was this non-science related theological position that both Catholic and Calvinist opposed as heresy. The Catholics sentenced Servetus for heresy and to be burned with his books in June 1553, but he had fled to Geneva. He then became the primary example of ‘libertine’ French influx and Calvinist and Reformed intolerance when, under condemnation from Luther and Melanchton and with Calvin’s approval, he was condemned for heresy. French influx libertines had him burned on a pyre of his books, whereas Calvin had sought execution by beheading. Humanist resistance to his execution remains today. (3)

Galileo Galilei (1564 – 1642) was a Catholic physicist astronomer and engineer who became caught in ‘general versus special revelation’ theological academics by misdirected Catholic theological intolerance. Galileo practiced science and had no intention to advance a divergent theological opinion from a reasonable Catholic expression of Apostolic Creedal Christianity. Although not the first to do so (see Copernicus/Brahe/Kepler), when his famous helio-centric description of the solar system by empirical telescope observation contradicted geo-centric Catholic dogma (theologically not empirically prioritised), the Catholic church ordered him to recant. He did, as life-saving for him, but became the most prominent example of ill-balanced intolerant church use of the ‘general versus special revelation’ understanding. Servetus, Galileo, particularly Isaac Newton (1642-1727 - deist ‘gravitational natural law’ definer, after which the ‘natural law ordering’ separated from revelation in faith became permanent, but still using revelation), and other such scientist figures became celebrities in growing humanist resistance, setting pace ‘for new theological/ humanities/ philosophical approach’. (4)

Baruch Spinoza (1632 – 1677) was a Dutch Jewish philosopher (not scientist) who became the originating face of modern secularism and it's scientistic-humanist form. His opinion difference with rabbinic 'natural order versus divine Old Testament origin' teaching led to his 'cherem' expulsion from the Jewish community in 1656. Spinoza had opinion that God or godness was "*the sum of the natural and physical laws of the universe and certainly not an individual entity or creator*". The major break with the 'general versus special revelation' understanding had been given a 'scientific' natural law ordering basis. What was to follow in the developing new humanities approach was a distinct 'no special revelation is acceptable'. This 'godness' understanding has been taken up by Albert Einstein who wrote that he is not to be called atheist but believes in Spinoza's God. Stephen Hawking expressed similar opinion.

Scientistic humanism now gives no place to 'special revelation' or faith-based opinion. Spinoza is regarded as the father of secularism, which has collateral partnership with atheism as the scientific basis for any humanism which works within the global humanist priority. (5)

With the growing scientific 'revolution' and it's 'empirical experiment, proof and fact' focus, in tandem with what was renaissance humanities, a movement developing through reason and rationalism as opposed to faith revelation became increasingly widespread. Taking in the Enlightenment, humanism as a full-blown separate understanding from 'renaissance humanities' has become the dominating paradigm of academic studies in the Humanities in distinction from the dominating secularist or atheist scientism in the Sciences. The personalities and their presented opinion are too numerous for this paper, but some trends must be looked at which brought out western secular scientific humanism. However, many Christian

Humanities and Sciences remained of the opinion that the 'general versus special revelation' distinction still best suits academic enterprise in both Humanities and Sciences.

Through the time of Isaac Newton, John Locke and the Deists in England, the 'philosophes' in France, and the German Enlightenment, however, academics chose to give superiority either to reason or subjective experiencing. None presented a prevailing opinion academic resolving 'scholastic schizophrenia', now shifted from revelation in tension with reason, and to reason (natural law science) in tension with human subjective self-realisation. Whereas the 'philosophes' and the French Revolution led to a twisting of reason into barbarity, new 'subjectivist' FDE Schleiermacher (1768-1834) became the academic of the 'spontaneous self-responsibility of the individual' in society as opposed to external laws and formulating statements. Within academic peer focus, however, there was to be no return to any real role for special revelation, which remains within the generalised 'faith' or 'superstitious' closet of the private life of the academics or average person. (6)

In political and commercial life, western colonial expansion across the globe became the catalyst for what would the 'global village' and globalisation. However, the 'accompanying-in-tension' Catholic and Protestant global missionary movement exerted its own effect for Christianity. Even though largely English, the crucial role of John Newton (1725-1807), William Wilberforce (1759-1833) and the Anti-Slavery Movement (with large Methodism and Pietist influence) which upheld the 'saved by amazing grace' of the slaves and the colonised, in upholding their rights under 'special revelation' is noteworthy, rather than humanist rationalism or subjective 'existentialism' according to descendants of Schleiermacher. It is too often glossed over because of its profound 'delivered equality' of humans as opposed to the 'academic superiority' of secular humanist claims

increasingly flowing through the world's elite universities, colleges and training institutions. Besides the successful repeal of slavery, perhaps the height of its influence should best be seen in the disparity given to Joseph Conrad over against missionaries who laboured on the ground. Conrad's "Heart of Darkness" presenting humanist darkness in Leopold's Belgian Congo colonisation among supposed 'darkest Africa', is globally celebrated for humanising balance. Yet two African Americans were much more the human face of that struggle, Baptist George Washington Williams (in the Congo in 1890, like Conrad was) and Presbyterian William Sheppard (in Congo 1890-1910), with Sheppard probably to be considered a Wilberforce type figure for the conscientising effect he had in the Belgian Congo, Belgium, the United States and England. (7)

Nevertheless the academic fondness for secular humanist outputs like the French "Declaration of the Rights of Man" (1789), the "Bill of Rights" of the United States Constitution (1791), and various other historical secular humanist 'human rights' statements remains the product of the 'scholastic schizophrenia' in which human reason and natural law or human subjectivity, and not revelation or faith, leads a majority global elite and its academic curricula. The tension with the revelatory faiths Christianity, Islam and Judaism is obvious.

Modern humanism basically comes in two 'all rivers' streams, scientific secular humanism, or secular enlightened subjective existentialist humanism, with the second being the expanded global incorporation into the humanities of all ancient religions and their primary source scriptures. Each secular humanist stream has its own trending opinions, with science still demanding the priority trending opinion in the use of the now 'global spirit of common humanity'.

2.3 Exegetical Separation: Salvation History and History of Religions.

Though the distinct ‘faith and revelation’ division had been relegated to lesser academic status in global academia, it persists in theological exegesis in two overlapping religious academic curricula in the distinct division between ‘faith and revelation in Christianity’ and ‘natural law ordering and reason applied to religions’ - Salvation History (‘heilsgeschichte’) distinct from History of Religions (religionsgeschichte).

History of Religions uses secular humanist basis, in either scientific secular humanism or enlightened subjective existential humanism form of ‘myth’ exegesis, and with an overall desired ‘global spirit of common humanity’ outcome in its academic specialisation in religions globally, and overall trend in outcome of exegesis of Old and New Testament, for all religion is superstition, religious writings are superstitious myth. Needless to say, huge political economy weight is now being geared into faculty and bursary presence of History of Religions (alternatively Science of Religion), whether the scientific or subjective humanist form in global academia. The Salvation History ‘faith and revelation in Christianity’ (which is normally the academic form of Apostolic Creedal academics) is devalued and marginalised. The usefulness of the global spirit of common humanity in global politics and business, as distinct from the awkwardness of the ‘faith and revelation’ academia with the known “St Thomas Beckett” or “St Thomas More” awkwardness, has been a major influencing factor. (8)

The Quest of the Historical Jesus. In its English title “The Quest of the Historical Jesus”, Nobel Prize winner Dr Albert Schweitzer’s 1905 book “Von Reimarus zu Wrede...” labelled the humanist quest for the historical Jesus narrative which still dominates global New Testament exegesis – but could also be

labelled as the quest for the myth Jesus, as Schweitzer made clear. In the two streams of 'history of religions' exegesis, under secular scientific humanist influence, or under enlightened subjective existential humanist influence, (thus the wider 'Religious Studies/Science of Religion/Comparative Religions' field), Jesus is a largely 'mythologised' Bible figure to be demythologised for proper use in the modern age. The 'find the science fact truth about the miraculous 'pericopes' (original oral myth stories) leads those labelled of the 'Old Quest'. Prominent academics have been G Herder, JKL Gieseler, A Von Harnack, WM Ramsey, BF Westcott, BH Streeter, William Barclay. The 'find the message of the myth' of the pericopes (original oral myth stories) leads those of the Schleiermacher descended now 'New Quest' using Form and Redaction critical method. Some prominent academics have been DF Strauss (his 1835 Life of Jesus was the original myth Jesus writing), W Wrede, M Dibelius, R Bultmann, G Bornkamm, H Conzelmann, V Taylor and JAT Robinson of fame for the book "Honest to God". (Robinson's follow up repositioning academically in "Redating the New Testament" must be noted). The profound change in outcomes of such exegesis of the New Testament is that Jesus' resurrection, ascension, and giving the Holy Spirit, and miracles can all be myth labelled according to the academic's preference, and to be favoured as the 'school of exegesis' trend in curricula and faculties. This humanist favourable exegetical outcome, in particular in the global 'all rivers lead to the sea' era, has become the key manner to present a reductionist 'stripped of resurrection, ascension, seated at the right hand Lord, Baptiser in the Holy Spirit', thus rather guru Jesus of exemplary socio-politics or spiritual oneness kingdom globally. Significant responses have been given, but Albert Schweitzer is most discerning about this professor-concocted Jesus of only exemplary socio-politics or spiritual oneness 'schools': "*The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of heaven upon*

earth, and died to give His work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historical garb." Jesus without saving amazing grace given in His crucifixion, resurrection, ascension, Holy Spirit Baptism is false academic fiction. (9)

Apostolic Creedal Christianity still accepts a historically probable apostolic authorship or apostolically authenticated authorship of the New Testament, so historical eye-witness accounts. Paul's letters, the preaching of Peter of Mark's gospel and Matthew and Luke linking to that, with 1 and 2 Peter, John's gospel, letters and Revelation, and other letters, have such extensive historical evidencing in apostolic and church fathers letters and writings and the writings of the controversies, that it needs to be critically asked: What viability of historical evidencing for 'pericope' authorship exists in secular humanistic academic claims?

The Great Debilitation.

Anonymous pericope 'oral stories' not uniformly agreed upon, and also having not uniformly agreed compilation together by pseudonymous writers for whom no historical evidence can exist (and can't exist for anonymous and pseudonymous), but claimed to be detectable in the vocabulary jargon semantics of Greek language New Testament writings by elite professors and doctorates not of the original languages and with known sceptical bias, is dubious value academics which deserved Albert Schweitzer's scepticism.

Within the modern global humanist era, quest of the historical Jesus bias to 'professors of pseudonymous pericopes of Jesus myth', 'doctorates of born-again is just psycho-emotional catharsis' because Jesus resurrected is myth, 'use a globalist elite Ivy League or English episcopacy or Rhineland or Elbe university College otherwise research is inferior' has not been

impressive. Rather, when such influence was given on academic ministry training for the traditional mainline denominations (Catholic, Orthodox, Coptic, Baptist, Pentecostal, Independent largely excepted), the **Great Debilitation** has occurred and is occurring. A comparison of the western and global decline and closing of mainline churches, with the astounding gospel growth in Africa and China under mission and since colonialism where such academic influence does not prevail, should only lead to one opinion - secular humanist basis, in either scientific secular humanism or enlightened subjective existential humanism form, and with an overall desired 'global spirit of common humanity' outcome in its History/Science of Religions academic specialisation in religions globally, and overall trend in outcome of exegesis of Old and New Testament, for 'all religion is superstition, religious writings are superstitious myth' - this is the **Great Debilitation** within Christian academic training. (10)

Secondary Old Testament Aspect? Hebrew Old Testament Canon was the received canon of Jesus himself (Matthew 5.17/7.12/11.13/22.40; Luke 16.16/24.44; John 1.45/12.34; Acts 13.15/24.14/28.23; Romans 3.21 'the Law, the Prophets and the Psalms' or Writings, for Jesus made no canonical change, just a 'user interpretation' discernment change), and his apostles, who gave one specified discerning in it's use in Christianity – the New Testament preaches Jesus who fulfils the Old Testament Law, Covenant and Promise. It is therefore not within Jesus preaching that the Hebrew Old Testament can be altered. With respect to authorship of individual books, Jesus uses author names as received, and anonymous books are not given other use. 'Myth' liberal academics of the Old Testament tend to give scant respect to this Jesus specified discernment or authorship claim, insisting that Old Testament passages speak for themselves, have traditional Jewish interpretation, and that usages by Jesus and the New Testament writers may have their discerned use but that

doesn't mean it was correct use and may even be mythologised use itself. The near-contemporary with Jesus Talmudic Jewish interpretations including its 'oral Torah' component are known and need be given their own critical value assessment. Sceptical liberal application of even more myth-anonymous 'oral' and 'background written' sources to be processed in the secular humanist basis, either scientific secular or enlightened subjective existential form, with the claimed 'demythologise' approach and often with an overall desired 'global spirit of common humanity' outcome in its History/Science of Religions academics, is the secondary part of the Great Debilitation. Prominent academics have been T Hobbes, B Spinoza himself, JG Eichhorn, JW Colenso (Natal colony), H Gunkel, S Mowinkel, J Wellhausen, SB Driver, O Kaiser, G Von Rad and the host of others practicing 'myth exegesis'. (11)

Exegetical Neo-Scholasticism

The witting or unwitting 'influencer' effect of such liberal academics has been to re-introduce a neo-scholasticism into Biblical exegesis - scholarship to remove any prophetic or apostolic basis for a doctrine of inspiration of scripture in such a way that the Old and New Testaments are of the same 'spiritual myth level' as other religious works in other religions, or any philosophising, and by studying other scholars and not so much the Bible text for itself. For the Bible no longer carries authority as the supreme standard', but the 'scholars' of the Bible and of other scriptures do - quite clearly a role much more suited to exegesis output of 'spirit of common humanity' value. Christian academics should not be trying to avoid the 'inferior Easter women, fishermen, tax collector, doubter, stray Pharisee, or other carpenter' status of New Testament origins by claiming 'superior modern professors and doctorates' know better and are more trustworthy than either the fishermen or the anonymous myth givers.

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3. **HIGH POLITICAL AND ECONOMIC INFLUENCING**

Global secular scientific humanism (or its academic and promotionals), is the current pan-globalist identifier claim attempting to hold sway over humanity as much as were the historical imperialisms and economies, each with its own propagandising. Babylon (*gateway of the gods*), the Medes-Persians (*Cyrus pluralism*), the Greeks (*Macedonian pan-Hellenism*), the Romans (*pax Romana*), the first three Islamic caliphates/dynasties (with their respective propagandas of '*ummāt al-Islām*' *global community of Islam* and Sharia law with focus in 'Pact of Umar' repression of *dhimmis* non-muslims – *Rashidun* Arabian 632-661 AD of Makkah/Mecca, *Ummayad* Arabian 661-750 AD of Damascus, and Cordoba offshoot 756-1031 AD, *Abbasid* Persian 750-1258 AD of Baghdad with Mamluke offshoot in Cairo 1261-1517 AD, alongside the Shia Fatimids 909-1171 AD. Then emerged the *Pax Mongolica* Mongol Empire ending the Caliphates. The last caliphate emerged, the Islamic *Ottoman* Turks of Istanbul 1517-1924 AD. With the British (*rule Britannia*), Spanish, French, German, empires and the modern 'despotic utopias' of the Nazis or Soviets or Mao's China, all have used unifying identifier claims as much as the modern yet now supremacy disputed '*pax Americana*' United States. The modern empires were all humanistic, some nominal Christian.

Modern globalised leadership has politically and economically identified religious superstitious divergences and political ideology divergences as major disruptors of world peace, co-operation and trade. In attempt to side-step religious and spiritual conflicts, all religiosity is now to be regarded as a myth form of which the humanistic 'spirit of common humanity' is the pure global completion. Freemason 'unitarianism' was an earlier limited lay leader closet monotheistic attempt. The 'Hippy movement' when become mature in politics and economics emerged using the more 'enlightened subjective existential form'

of global humanism. The ‘Club of Rome’ political economy thinking, practically active by individual or corporate support in university college faculty and curriculum and bursary activity, is trending the more ‘secular scientific humanism’ with its universal ‘spirit/ethic/morality’ behind a necessary ‘one global humanity’ philosophising, as does the global supercorporatism of modern global economics. And one can also not forget that many modern states, European in particular, have a tax code basis for individuals to make their church contribution and which helps feed state support into tertiary academic training institutions, but giving an accompanying ‘split loyalty’ in academic curricula development. Most South African tertiary academic training institutions operate under similar tension with ‘political correctness’ demands of the new South Africa.

The response of Christian Churches who make secular academic training institutions their working base for ministry academic training, to this increasing weight of global secular humanism’s ‘spirit of common humanity’ and its emerging absolutism, is fractured indeed. In order to not be of the ‘bottom level’, many churches increasingly become this ‘spirit of common humanity’ in academics and prayer, rather than the disciples of the Spirit of Jesus Christ in prayer. This is seen in the many ‘neutral’ or ‘Happy Holidays’ type prayers or worship responses in churches and by Christians trying to be so ‘love is all you need’ accommodating, instead of, for example, using ‘Merry Christmas’ and traditional carols, that the centrality of Jesus the King of love is no longer upheld. (1)

This acquiescence or ‘being conformed’ to powerful political correctness or ‘woke’ had prior example in the politics around the St Thomas Beckett and St Thomas More examples, and also in the South African experience. Prayers for governance under the British colonial era gained major congregational variance within

Afrikaner and African communities. How the Apartheid Dutch Reformed Church (NGK) of South Africa acquiesced to the apartheid government and was caricatured as the political ‘National Party at prayer’ was sloganised within African and non-Apartheid congregations. In the new South Africa era, many African ‘black’ churches have retained a similar blind loyalty to the African National Congress government in their prayers for rulers (1 Timothy 2.2).

For the masses of Christian disciples in the pews, resurrected Jesus Christ the trinitarian Lord is the worship form. Yet pastors, ministers and priests have often gone along with that which is politically and socially trending, both by a received curriculum trending in their academic training, and their own need at least to indicate ‘user friendliness’ to what is politically correct’ or ‘woke’ trending. The new ‘global spirit of common humanity’ has become the most widespread dominating trending.

From the ‘Great Debilitation’ written of in Chapter 2, resurrected Lord Jesus is myth to be de-mythologised and relegated to the real guru/ prophet/ medium/ wise sage Jesus like other global equals. Official church confessions continue to uphold the trinitarian Lord Jesus, for the disciples-in-the-pew fallout if not, would be great. However, many academics and church leaders know how to play the two-level game, myth form for pew and official cultus, while the ‘spirit of common humanity’ directs them at critical academic theological level.

The future expression of Jesus in the global churches will be crucial to Church growth. Past experiences with wider ‘political correctness’ trending suggest that when these gain user weight in pastoral leadership, not long term church growth but rather decline emerges.

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4. DESIDERATA – GLOBALIST FRAUD CLAIMING SPIRITUAL LEGITIMACY

In the 21 April 2013 Sunday Times, Movie and Social Commentator Barry Ronge said this: “*Even a blatant scam like Desiderata can have the power to move and inspire.*” Ronge had done new age hippy spirituality, someone had given him a print: “***Go placidly amid the noise and haste, and remember what peace there may be in silence***”... and ending “***with all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy.***” The scam was that it was found in Old St. Paul’s Church, Baltimore, “*That is a lie*” said Barry Ronge.

Max Ehrmann wrote and copyrighted it in 1927, it did not sell and faded. The scam marketing about the old church was then kicked in. US politician Adlai Stevenson used it up to 1965, then Leonard Nimoy (Dr Spock of Star Trek) in 1967, and Les Crane in 1972 made millions recording it. “***Therefore be at peace with God, whatever you conceive Him to be, and whatever your labors and aspirations, in the noisy confusion of life keep peace with your soul.***” Now that it’s ‘spirit of common humanity’ was successful, Max Ehrmann’s family sued for millions, and won. [Please google “Desiderata” for the full text itself.]

Human ingenuity cooks up dubious spiritual raspberries all the time. Gnostics, Montanists, papal centralists, various Christian mysticisms, Aquarian gospel, prosperity “What is the best prayer to attract wealth” claims, or “Sparkle Creed” politically correct woke claims, are a negative constant over the history of Christianity. Wherever Apostolic Creedal Christianity has emerged, other ‘gospels’, ‘creeds’, Da Vinci style claims have always followed to try to gain a reductionist claim on Jesus.

Christians should also be aware that verses like Luke 17.21 / John 18.36-37 / 1 Corinthians 13 / Philippians 4.8-9 should not be read mystically in spirit of common humanity style. Behind them is the presence of Jesus' kingdom come near for salvation. Verses like Romans 10.12 / 1 Corinthians 12.13 / Galatians 3.28 / Colossians 3.11 are of '**one in Communion Sacrament spirit in Jesus'** when applied in context. Such verses shouldn't be taken in 'common humanity' mis-exegesis. Christians need to keep the faith of keeping on knowing the God and Father of our Lord Jesus Christ. (1)

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5. UBUNTU INFLUENCE IN AFRICA

umuntu ngumuntu ngabanye, translated as 'one is a person through other people' is the uniquely African expression of a spirit of common humanity. One concept expression of ubuntu can be that '*I am, because we are; and since we are, therefore I am*'. The understanding of ubuntu is not complicated, which is part of its widespread wisdom type acceptance in Africa. Its role as African expression of a spirit of common humanity is likewise widely known. (1)

A Christian alternative expression emerged out of mission and evangelism interaction within South Africa, **umuntu ungumuntu ngomuntu**, translating as '*one is a person through Him who became a person*', with its own concept expression '*I am, because Jesus is; He renews me, therefore I am*'. Since the Jesus factor in Christian humanity is also accepted as a widespread understanding, ubuntu must therefore be worked out with in the interaction of Christian churches, African traditions and philosophy, and the trending 'global spirit of common humanity'. Christian neighbourliness is not guided by the good of common humanity in others, but the new 'born again', regenerated humanity in Jesus Christ. We do not role model humanity from others, but in Jesus ministering, crucified, resurrected and baptising in the Holy Spirit. (2)

5.1 Ubuntu compared to Other Religions

Great religions of the world have their own humanity and spirit of humanity concepts, which are here compared with each other, with the Ubuntu concept, and the Bible.

The Old Testament has use of:

Love your neighbour as yourself. Leviticus 19.18; (of Moses, Torah) c.1500-1000BC.

A Buddhist use is:

All living beings are our mother. Also Whoever in this world harms living beings, once born or twice born, in whom there is no compassion for living beings - know him as an outcast. (3)

Chinese equivalents are from Confucianism:

What you would not wish done to yourself, do not do unto others. This is the Golden Rule attributed to Kung Futz (Confucius) who is dated from (551-479 BC) (4)

Taoism also has: *As he does not oppose himself to anyone, no one is opposed to him...* which is in Tao-Te-Ching attrib. to Lao-Tzu (570-490 BC) (5)

A Hindu equivalent is used:

A man should raise himself, and should not himself demean himself; for he himself is the friend of his self, and he himself is its enemy... from the Bhagavadgita, (500-300 BC) (6)

There is no real Islamic equivalent; perhaps Surah 4.36 or 2.263 or 17.15, give some reflection, but a dualistic muslim versus infidel eternal holy war is advanced, not commonality. (7)

5.2 "Traditional" Ubuntu

Traditionally, in more cultures than just African, 'ubuntu' spirit of common humanity opinion has an ancestralist part not often spelt out in constitutional and socio-political literature to avoid conflict of interest. Scientific Atheist/Agnostic ('Secularist') people, and Biblical Christians, do not accept the traditional assumption that ancestral 'after-life' spirits continue as part of the family, that they

are therefore included in 'ubuntu common humanity' considerations and practices, and can rule from the grave.

The Chinese version is described as follows: "*When the Chinese use the word family, they do not confine the term to those who live under a single roof, or even to all living kindred; they also include their forebears whom they regard as members of the living social group, present and proprietary, vitally concerned with the family heritage. No man's home or property, not even his body, is his exclusive possession, but belongs to his ancestors as well. The fortunes of the living and the dead, moreover, are inextricably intertwined. When an individual dies, he may become – and hopes to become – a good spirit beneficent and helpful to his heirs; but it is also possible that he may join the army of demons. What fate befalls him is determined not only by his own past actions and consequent moral status, but by the solicitude with which his descendants honour his memory.*" (8)

African 'Ancestral Ubuntu' is described as follows: "*But while the departed person is remembered by name, he is not really dead: he is alive, and such a person I would call the living-dead. The living-dead is a person who is physically dead but alive in the memory of those who knew him in his life as well as being alive in the world of the spirits. So long as the living-dead is thus remembered, he is in the state of personal immortality. This personal immortality is externalized in the physical continuation of the individual through procreation, so that the children bear the traits of their parents or progenitors. From the point of view of the survivors, personal immortality is expressed or externalized in acts like respecting the departed, giving bits of food to them, pouring out libation and carrying out instructions given by them either while they lived or when they appear.*" (9)

For ancestralists, 'a person is a person through others' always includes the ancestors, even if exclusion from constitutional or

socio-political literature avoids conflict of interest. Modernists, secularist and Biblical, do not entertain inclusion in any constitutional or socio-political manner, (though the enlightened subjective existential 'mystical' type of humanism may). The place of the 'ancestor' is not a given, but a 'myth' passenger. A 'spirit' ruling from the grave - by legal will or in 'legal persona' transaction of any kind, or by 'spirit séance/mediation' instruction or vote or guidance – is not possible. For secularists, the dead have no further existence: there is no after-life. For Christians, resurrection alone is the form of existence of after-life, and occurs at Christ's second coming.

The weakness of Ubuntu/common humanity philosophy is that if one is a person through negative people, one is negative too - or has taken in the negative. Why should we not think that this is what is called the 'lowest common denominator' measure of humanity?

5.3 Africa and the “spirit of common humanity” in Controversy

Many influences converged, confronted and contributed to what Ubuntu Africa, in its continental and diaspora realities, has become. The experience of the so-called 'spirit of common humanity' behind all religious superstition, and now become so central to secular globalism, has been least evident in Africa. Through ancient and modern times, slavery, imperialisms and colonialisms, extremisms of all kinds including of Africa itself and including religious and superstitious absolutisms, African experience has not been of 'spirit of common humanity' but of division and exclusion. Whether 'pan-Egyptianism/ pan-Hellenism/ pax Romana/ "*ummah al-Islām*" global community of Islam/ imperialist colonialism including Apartheid/ modern global secular scientific humanism' phases were current - in any globalist 'caste system', Africa was bottom.

Global secular scientific humanism (or its academic and promotionals), which is the current pan-globalism attempting to hold sway over humanity, has identified religious superstitious divergences and political ideology divergences as major disruptors of world peace, co-operation and trade. In attempt to side-step religious and spiritual conflicts, all religiosity is now to be regarded as a myth form of which the humanistic 'spirit of common humanity' is the pure global completion. (10)

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6. COMMON HUMANITY FACES THE “GLOBAL BRAINS TRUST”.

6.1 Perpetual Science Method as Science Absolutism

The 2001 September 11 Islamic terrorist attacks in the United States triggered a wave of absolutist atheistic scientific pressure, figure-headed by the so-called 'Four Atheistic Horsemen', which seems to have targeted Christian 'Intelligent Design/ Creation Science' scientists in particular (because no other religion seems to be offering empirical method science practice), and which pressure has discontinuity with common humanity too.

Secular over-reaction to religion about September 11 type events isn't novel, neither is science absolutism or atheism novel in the world. The science-faith tension played a contributing role in the Enlightenment linked to Renaissance and the Scientific Revolution and how this gave the academic west a 'scholastic schizophrenia' split personality in this. However, the science-faith tension has moved on from the Servetus wave, through the Galileo wave, and now even the Spinoza wave, into the full atheist wave. And non-specialist science lay people have a right to ask whether the best described 'perpetual science method' slowly being given absolutist mis-application in scientific academia, the law courts and educational curricula in similar fashion to earlier attempts, is real science - while best described 'revelation-referenced Model' (Creationism is the lead Christian version), or even 'spirit of common humanity' opinion, is under elimination as 'religious danger'?

Since scientific theory intends to interpret the *'unknown unexplained by the empirically verified known, and known relationships between known phenomena, gathered into a structured model across all relevant fields of academic discipline'*, it remains perpetually open-ended (author's version). Loyalty to

the perpetual science method is expected; however, this is not the same as science absolutism intending to eliminate dissenting scientific opinions with religious component. (1)

6.2 'God is Dead' Debate in Theology and Science

The third of the 'God is dead' phases now trend-sets academically across all academic fields, even in theology in which Biblical Studies is replaced with Religious Studies as the 'scientific' academic model by which religions and the spiritual should be studied. Literal 'Bible' or 'Holy Book' science under control of priests, pastors, imams or rabbis correctly is a 'no sell' to the science community and modern educated people - in particular when driven by fundamentalist believers (Christian, Jewish, Muslim), who are regarded as not just naïve but dangerous fanatics in the way that they block science from achieving modern global utopia. Any variant opinion to the dominance of evolution as the major origins and life science theory must come from scientists, not religious propaganda, but let 'perpetual science method' find loyalty, rather than overzealous scientistic absolutism.

6.2.1 God is Dead Phase 1: Rise in Theology

Besides the typically random atheist philosophers that have arisen over modern western history, DF Strauss's "Life of Jesus" 1835 book trend-set 'Jesus before the Church myth/Honest to God/God is Dead' atheist rise in modern theology, culminating in 'Religious Studies' approach overshadowing Apostolic Creedal Exegesis as academic trend in ministry training among mainline denominations. (2)

6.2.2 God is Dead Phase 2: Rise in Secular Scientific Humanism

Charles Darwin's 1859 "Origin of Species" book focused atheist science in the 1930's 'Darwin-Mendel synthesis', and

trend-set the humanist 'secular agnostic-atheist' first wave of the scientific phases of the God is Dead trend – with populist cosmological outcomes. **The 'Global Brains Trust'**: One prototype apex global peer review agent was Sir Julian Huxley, British evolutionary biologist and lead British figurehead of a loose movement among secular evolutionary scientists and philosophers which aired on World War 2 radio debate programme 'The Brains Trust' (1941-1949; an updated programme newly featuring for example Richard Dawkins was broadcast by BBC Radio 3, late 1990's to early 2000s). This 'brains trust' loosely expressed the global apex prestige level positions of 'modern evolutionary synthesis' scientists in scientific academia, and their apex position in secular philosophy in the International Humanist and Ethical Union founded in 1952 (Einstein was advisor to a founder group) and the British Humanist Association founded in 1963, and like groups. The Huxley-era prototype 'brains trust' had intent to '**get on with our aims, whatever others' opinions are**', something shared by secular scientific 'Cosmos' author Carl Sagan, with the famous materialist motto "**The Cosmos is all that is or ever was or ever will be**". Humanist philosophy was replaced in Phase 3.

Linked to this, a trend for scientists to be either of the Galileo 'general revelation versus special revelation', or the non-atheist in Spinoza secular 'godless in the natural law ordering' either in 'Einstein/Hawking' fashion or 'vedanta fashion' then arose in Post-World War Two 'Brains Trust' figures like JHB Haldane, Aldous Huxley, and Erwin Schrödinger). But the latest 'God is Dead' Phase has left even this for hardcore atheism only. (3)

6.2.3 God is Dead Phase 3: Rise of Atheist Cosmology

September 11, 2001 transformed 'God is dead' trend-set from '**get on with our aims, whatever others' opinions are**' to '**enforce our aims in academia to police others' dangerous opinions**'.

a. **The Absolutism of 'Secular Scientific Consensus':** 'God is Dead' Phase 3 evolved into an absolutising movement in scientific and philosophical academia, with 'peer review' attitude like 'Cosmos successor' Neil DeGrasse Tyson, and epitomised by '4 Atheistic Horsemen' Richard Dawkins, Daniel Dennett, Sam Harris and Christopher Hitchens (deceased). This current evolved 'prestige level 1 of the global brains trust' peer review is referred to as the 'secular scientific consensus' of evolutionary scientists and philosophers, agreeing on an ill-defined basis of all science and all knowledge loosely summarised as:

Self-Generating Universe Cosmology Summary:

- *self-generating energy-matter 'big bang' universe*
- *self-generating gravitational astro-bodies*
- *self-decreasing Cosmic Inflation/Speed of Light*
- *self-generating 'abiogenesis' life*
- *self-replicating carbon-chain molecules explain the rise of sexual reproduction*
- *self-generating taxonomic 'kinds' speciation"*
- *gene-generated mind, consciousness, faith*
- *gene-generated social evolution*
- *gene-generated futurology*

'Secular scientific consensus' repudiates all alternatives as 'unscientific' myth/superstition/ religion, without value for present or future humanity other than a dubious 'social evolution value'. The new atheists have moved from 'get on with our aims, whatever others' opinions are' to 'review all knowledge in use to slowly eliminate 'unscientific religious danger thinking' in secular manner. Tyson takes this further than Sagan, making it clear he thinks top scientists should be atheists: "*There's 90% of the American public believes in a personal god that responds to their prayers, and then you ask: what is that percentage for scientists? Averaged over all disciplines, it's*

about 40%. And then you say: how about the elite scientists—members of the National Academy of Sciences? An article on those data, recently in Nature, it said: 85% of the National Academy reject a personal god. And then they compare it to 90% of the public. You know, that's not the story there. They missed the story! What that article should have said is: "How come this number isn't zero?" That's the story!" (4)

b. Applying 'Secular Scientific Consensus' in Religiosity

In response to the 2001 September 11 Muslim terror attacks, the 'four atheist horsemen' upgraded science-religion debate from 'marginalise superstition' into 'do peer review and confront all religion (not just Islamic extremism) as clear and present danger to global progress'. Many books, articles, media clips followed.

Sam Harris was blunt: *"To speak plainly and truthfully about the state of our world—to say, for instance, that the Bible and the Koran both contain mountains of life-destroying gibberish—is antithetical to tolerance as moderates currently conceive it. But we can no longer afford the luxury of such political correctness. We must finally recognize the price we are paying to maintain the iconography of our ignorance."* A big step away from tolerance or common humanity. (5)

Pertinent to Christians was the 'Clergy Project' initiated by Dawkins and Dennett, initially working confidentially with 'pulpit-bondaged' Christian clergy who were 'no longer faith believing because of evolution', then to let over 500 find either career alternative, or motivational myth alternative in their career. Linda LaScola and Dennett commented on Christian theologians: *"Many commentators have noted a telling symmetry. Fundamentalists and other defenders of the literal truth of the Bible agree with the New Atheists on one thing: Truth claims need to be taken seriously—which means they*

must be evaluated as true or false, not merely interpreted as metaphors and symbols. Liberal clergy, as noted, are squeezed between these two opposing adherents of the “put up or shut up” school of interpretation. The liberals think both extremes are simplistic; it’s complicated, they say. The New Atheists have shrugged off this charge, accusing the liberal apologists of creating a pseudointellectual smokescreen to cover their retreat, and here the symmetry is extended, since that is also the opinion of many fundamentalists and other conservatives.” Dennett goes on: “Unlike their conservative counterparts, liberal denominations have made huge, socially conscious changes—performing same-sex marriages, accepting gay and women clergy, and (quietly) accepting the Bible as mythical, not factual truth. And what is their reward? They are losing membership, while the numbers of atheists and people with no religious affiliation are growing.” Again, a big step away from tolerance or common humanity is demanded.

(6)

Richard Dawkins, genetic biologist and atheist author of The Devil's Chaplin (2003), The God Delusion (2006) and follow up on evolution The Greatest Show on Earth (2009): is just as direct “The moderates’ [liberals’] position seems to me to be fence-sitting. They half-believe in the Bible but how do they decide which parts to believe literally and which parts are just allegorical?”

(7)

Bluntly, 'secular scientific consensus' is absolute truth, and it's peer review by the science and philosophy specialists is to eliminate 'unscientific thinking' with a particular focus on spirit of common humanity myth approach in religions (so the Clergy Project rather than Apostolic Creedal practice in particular), from which September 11 type actions arise. The unstated discontinuity of evolutionary natural selection, with its 'spirit of natural selection competitiveness' between hominids and now

between homo sapiens humans, with this politically correct 'global spirit of common humanity' is never explained. (8)

6.3 Discontinuity with the 'secular scientific humanist consensus'

6.3.1 Roman Catholic Scientists: Roman Catholics have been prepared to be much less 'literal bible', but no less convinced of faith: there are many search engine listings of notable Catholic scientists, most notable the Catholic Encyclopedia at www.catholic.org.

6.3.2 Creationist/Intelligent Design Scientists:

Creationist scientists are most vocal, striving for acceptance of Creationist Science as alternative science in educational curricula, and letting supporting scientists organise to present this alternative in debate, media and internet platforms. Creationists insist that 'young earth science theory', affected in particular by the Noah flood version of the Global Flood of Collective Human Consciousness, provides the most satisfactory scientific model of life origins in multi-disciplinary diligence across geology, biology, genetics, palaeontology and astronomy. See websites:

Institute of Creation Research – www.icr.org

Creation Ministries International – www.creation.com

Intelligent Design scientists offer a greater variety of scientific engagement with the scientific secular consensus. Many accept theistic evolution, or refuse problematic parts of the 'secular consensus' model like 'Big Bang as a fluctuation or multiverse', or abiogenesis.

The Discovery Institute has a lengthy US court history attempting to have Intelligent Design accepted as part of school science curricula. It's failure was predictably secular constitutional, like "intelligent design can't be uncoupled from

creationist religion, therefore promotion of it is unconstitutional under the 'separation of state and religion' of the US constitution", and most secular constitutions. Believing scientists, teachers and parents should understand their childrens' and students' needs to have to be met outside public school and university curricula. See websites:

Discovery institute– www.discovery.org

Reasons to Believe - <https://reasons.org/>

6.3.3 Other Atheist/Agnostic Scientists and Philosophers

- a. The alternative cosmologies**, Static-Steady State, Carmelian Cosmological Relativity, and White Hole Achronicity Creationists all have published works of empirical research approach with alternative theoretical and cosmological interpretation.
- b.** Groups like the **Altenberg 16** group of scientists of discontinuity with 'secular scientific consensus', and the Genetic Entropy scientists (mainly Creationist) have published works, and retain scepticism about the unique claims for empirical validity of Darwinism alone.
- c.** **Thomas Nagel**, atheistic New York University law philosopher, published his essay "What Is It Like to Be a Bat?" (1974), and in 2012 the book **Mind and Cosmos** (Oxford University Press worldwide), with direct subtitle - *Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False* - is known for his critique of material reductionist accounts of the mind and its origins. **Psychology Academia** differences with material reductionist accounts of the mind and its origins are also known.

6.4 Secular Scientific Consensus – peer review or absolutism?

Neil De Grasse Tyson has renewed the media dominance of the 'mechanistic scientific materialism' that is the current 'secular scientific consensus'. But his question: "*How come this number (scientific non-atheism) isn't zero?*" *That's the story...*" fogs over another question and story: '**Why are 90% of the educated American public so unimpressed by the 'secular scientific consensus'?** That is the real story! Surely it can't be that '**They are a majority ignorant, superstitious inadequates. Only the scientific elite is capable...**"?

Christians have met this consistently, from the Sanhedrin Acts 4.13, the Areopagus Acts 17.18, and others – these men are 'unschooled, ordinary' – through Isaac Newton's 'smarterers', the 'philosophes' of the French Revolution, scientists of the Nazis and Soviets and Maoists, to the current 'secular scientific consensus' peer review. Elitist superiority is not new and has working discussion in economics and psychology-sociology, often negatively. Strangely, however, again the real story ought to explain how the 'evolutionary natural selection spirit of competitiveness' is compatible with a 'global spirit of common humanity', but this is never brought out. (9)

As with Thomas Nagel - empirical inadequacy of 'abiogenesis' claims, speciation by gene mutation 'natural selection' claims with pretty but dubious phyla schematics, rise of the conscious mind (memes sounds similar to myth), and utopian futurology have not persuaded a majority that 'secular scientific consensus' is absolute truth, but rather that it's absolutism may be the modern "God is Dead" secular demand to recant religious Galileo.

Further, any claim by a 'revelation-referenced' method does not scientifically exempt it from empirical evidence measurements, interpretation and critique within natural law framework – a so

often claimed straw man against it. If God did create, including and using the order of natural laws, and 'miracle-isation', a first assumption of 'revelation-referenced method' would be that the event or outcome must be empirical evidence measureable and interpretable within natural laws framework as far as current evidence technique permits. Since God, since 'miracle-isation', is 'natural law on hold' (space-time incident this side of a spiritual event horizon), it is technically outside perpetual science method, but its empirical outcomes are not, and can be evaluated. So why the over-reaction to faith?

But is the looming science absolutism about that? Why shouldn't science non-specialists understand it as being about the elimination of valid scientific difference of opinion, and being about the much more slick yet just as enforcing on non-specialists of 'Nazi-Soviet' type "God is dead, faith is crime" "No God, no prayer, no church" conformism? Both the 'evolutionary natural selection competitive spirit' and the 'close future climate change crunch will crisis-divide not unite' are projected to lead humanity ahead. These will remain discontinuous with any 'global spirit of common humanity' unless it is used as propagandising for the masses.

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7. BIBLICAL FUTUROLOGY AND THE SPIRIT OF COMMON HUMANITY

A commentary extract is given below to place 'spirit of common humanity' usage within the modern well-known if controversial Biblical futurology, the Book of Revelation. Background to Revelation is that under Science of Religion academics, the book is not apostle-authored by John the fisherman and thus inspired, but is a pseudonymous work falling within the ancient Jewish literature category 'apocalypse', just typical obsolete myth form.

[Comment Begins]

7.1 Rev 17.1-18 Babylon Sex Escort Vision: Religious Deceit

A voluntarily human-trafficked, infertile, high maintenance, celebrity sexuality hooker who is escort to 666 beast leaders is John's chosen image to portray false religion and religious apostasy. The image is especially offensive to Christian, traditional African and third world peoples. For underdeveloped, subsistence peoples struggling with low age death rates and high child mortality rates, true female sexuality is faithful, fertile, healthy, hard-working, child-rearing and educated if that grows the family: unfaithfulness in adultery/prostitution is too dangerous to family progress.

17.1-6/15-18 της πορνης της μεγαλης της καθημενης επι των υδατων των πολλων '*great prostitute who sits on many waters*' : The 'porne' Babylon Sex Escort serves 666 myth systems. The leaders of the diverse religions of Roman times easily accommodated or 'escorted' the Roman imperial cult and Caesar worship. The relation of these kinds of pseudo-religious figures to caesaristic 'big man/oligarchy' political leadership is well known. It's kind of exploitative persecution and seduction is also intriguingly depicted in novels like

those of George Orwell or the Africanist The Fall of the Imam. (1988. El Sadaawi, N. The Fall of the Imam. London: Minerva).

What of a contemporary cycle of the false prophet of Rev 13.11-17 within secular city leadership through religious leaders functioning as Babylon Sex Escort agents, or religious pimps in old language? The theme is well put in some commentaries: "In the final days of Anti-christ the false prophet stands for the role of false religion in effecting the capitulation of mankind to the worship of secular power. It is the universal victory of secularism." (Mounce, RH. Book of Revelation, pg 259).

- *drunk with the blood of the saints*, false religiosity, (including too-worldly high Roman Catholic leadership during the middle ages) has in its own power persecuted Christians as much as beast empire political leadership has, and more often than not in tandem with beast empire political leadership. After decription of the anti-christ beast, Rev 17.15-18 refocus on the Babylon Sex Escort woman. Her life source, *waters where she sits*, is humanity without God, also verse 18. Her relationship with the beast leaders in their antichrist cycles is of convenient trophy display, or her end is they hate, 'cannibalise' (modern idiom 'vampire') her, or destroy her (Rev 17.16/18).

17.3/8-14/16-17 - το θηριον ο ην και ουκ εστιν *to thuriov ho ein kai estin* 'the beast who was, is not (and is/will be)', as his subordinate kings who have 'fallen, one is, the other has yet to come', is vivid metaphoric language for cycles of rising and falling 666 beast empires and antichrists down history. Seven such is the fullness of cycles before the final antichrist, ten kings again the fullness of antichrist rulers down history, fullness of those in subordination to the final antichrist. Hindsight schemes of which Roman emperors were the seven

kings miss the cyclical point of the metaphor. Rev 17.13-14 bring out the common realisation of their purpose, all are beast empires who by political nature cannot bow in worship before Jesus Christ by unbelief and so too persecute over Jesus and his Church. When their 'porne' myth cycle no longer gives them myth success, she is recycled.

[End of Comment]

7.2 Chief Myth Executives (CMEs)

One can describe such humanistic leaders as Rev 17 depicts as Chief Myth Executives. Modern global secular city demands are for 'religious' leaders as CME common humanity 'myth escorts' of its greater 666 natural science and economic humanism partnership, within which inter-religious intolerance is to be transcended by demand that religion should be expedient or 'tamed into tolerance' as essentially 'motivational and morality myths' to serve common humanity priorities. (Fukuyama, F. 2006. End of History and the Last Man. p271. Strohm, T. 1978/79. "Goals for Mankind." pg 89-104, in 'Ideologies of change in South Africa and the power of the Gospel'. Durban: Lutheran Publishing House for Maphumulo Missiological Institute. Templeton, J Possibilities For Over One Hundredfold More Spiritual Information: The Humble Approach in Theology and Science, Templeton Foundation Press. Philadelphia and London. 2000). Leading 'putdown' to 'religious intolerance' comes through the great humanistic secularisms – western scientific humanism (with its divine right of science and capital), decaying Marxist scientific socialism (with its revolutionary command economy without growth), eastern Confucian humanism (with its duty hierarchies). The secular claim is that common humanity is 'scientific and economic' first, so non-scientific, non economic 'claims' should come to tolerance, or be policed into proper myth practice.

Africa and Islam aren't outside possible 666 humanism. Emergent Ubuntu humanism and Shariah fundamentalism are under seduction and coercion for merging into New World Order. Modern African Ubuntu humanism now increasingly pressurises 'verkrampte/fundamentalist religious 'intolerance', by natural and economic science 'verligtheid/liberalism', to move into such religious myth format. As long as Shariah Islam is not 'fundamentalist expansionist' (the 9/11 problem), it is already under increasing secularism in Turkey, Algeria and Egypt, and long term is intended to be re-aligned into secularism by adopting the religious mythology format.

Favourite CME myth claims come in either humanist or /existentialkarmic form – humanist "We all worship the same God: we use our own religious myth and respect yours"; karmic form "All religious myths are just different pathways up the same spiritual mountain, all rivers lead to the sea: we use our own religious myth and respect yours". This 'free spirit' theological form is that something of God's spirit is in all religious myths, allowing 'putdown' CME escorting of 'religious intolerance' as against scientific common humanity teaching the one true love. Both Talmudic and 'Karma meditational' religiosity are already of mythical format.

CMEs use secular common humanity 'humanism' as basis for Da Vinci Code "decoding/demythologising religious myth for the lay person", a spurious base. Common humanity is not scientific of natural or economic science, both of which require some should be 'selected/competitive' and others 'victims/uncompetitive'. Not real love at all. Early hominids 'assisting to extinction'

other competing hominid species, is well evidenced. Space age "homo astronautus" hominids possibly 'assisting to extinction' our homo sapiens is within natural science. Likewise, 'sheltered job/sheltered market' loving economics' is seen as unviable within market driven conditions, and not progressive even if 'uncompetitive market victims' are economic law consequence - charitable and/or other management of 'victims' is only management optional, not scientific law. It is probable that common humanity mythical failure also lies behind 9/11 style betrayal: citizens have been duped into believing all the world loves each other by common humanity 'love' when religious diversity, from caste to Sharia, and natural and economic science knows no such commonality. By 'modernity', CMEs deliberately overlook that secular humanisms, theorised and practiced, violate the First Commandment (Ex 20.2a).

Concluding Comment:

Apostolic Creedal Christianity holds Jesus Christ alone as resurrected, ascended Baptiser in the Holy Spirit, and the Spirit identified as the Spirit of Jesus Christ in triune manner. To leave out trinity Jesus is not to have the Spirit, but to have the religious ingenuity of humanistic/karmic religiosity. Yet in sophisticated 'myth' or coercive manner, one sought outcome of CME 'decoding/encoding' Jesus is precisely that trinity Jesus must be myth only. For Jesus as the John 14.6 'only way to the Father' and as the only coming Resurrector of Revelation 19-22 is 'religious intolerance' against common humanity. A myth based, wise sage/guru/prophet Jesus of 'moral welfare kingdom of God' only is needed, but not more.

China's foreign ministry provided a classic example of secular humanist CMR speak: the global 40 year old Lausanne

Movement for Christian Evangelism held its third global gathering in Cape Town in October 2010 – inviting 230 delegates from China. The Chinese government banned the 230 from leaving China to attend because conference organisers had not involved the Chinese government in selection of the delegates, whereas the Chinese government demanded that state-controlled church delegates should be invited. The organisers had practiced “*flagrant interference in China's religious affairs.*” ... “*This act has openly challenged China's principle of an independent, autonomous, self governing church.*” (Ferreira, A. 17 October 2010. China ban on church group for SA meet. Sunday Times. p5). Apparently the Jesus of ‘independent, autonomous, self-governing churches’ needs state policing of how the decoding and encoding myth is used because Christians can't discern Jesus correctly otherwise.

Modern global politics, business and ‘woke’ political correctness are giving sophisticated, slow ‘global spirit of common humanity’ usage pressure on the faithful, as distinct from the awkwardness of the ‘faith and revelation’ academia with the known “St Thomas Beckett” “St Thomas More” awkwardness. The response of Christian churches is very divided. Academic training curricula are the main focal point. Academic disparaging of the Carpenter, the Easter women, the fishermen, the tax collector, the doubter, the stray Pharisee, the brother carpenter by anonymous alternative has been very successful. For the folk of the pew aren’t regarded as astute enough to discern myth practice form apostolic creedal form. Global politics, business, and ‘woke’ political correctness demanding Diversity-Equity-Inclusive love in religion are exploiting this to the full, for a still anticipated secular scientific humanistic utopian paradise, on earth or in space, can’t be delivered without it. John 3.16 love is must be myth.

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