'Sovereignty'

'Sovereignty of Man'

'Presupposition: Man is the master of his own destiny, the measure of all things the final authority in all matters and capable of achieving his own utopian conditions.'

Atheism, with its accompanying religion views man as sovereign. Ancient Greece and Roman societies were humanistic societies, which gave lip service to polytheism. These societies took to themselves ultimate authority and became the standard of ethics. The issue in the first centuries of the Church was who is Lord, Jesus or Caesar? The question remains the point of issue between a modern humanistic society and a Bible believing Christian. Humanity becomes the centre of focus as we notice from the quotes that follow:

From Humanist Manifest I (1933)

Eight: Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanists social passion.

Ninth: In place of the old attitudes involved in worship and prayer the humanists finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

Tenth: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

Eleventh: Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Twelfth: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfaction of life.

From Humanist Manifesto II (1973)

"We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As non-theists, we begin with humans not with God, nature not deity."

Man and his institutions become the only source of authority. He actually becomes his own god. He develops his laws according to his own methods. Man is the measure of all things. Laws are established according to community standards and are changeable according to the whims of the majority. Establishing his own legal system the atheist (humanist) establishes his religion. His law maker becomes his god. North states "...there is no neutrality. ...The humanists will inevitably rule in the name of their god, autonomous man. There is no escape from the concept of theocracy. The only question is: Which god is sovereign? Thus a denial of biblical theocracy in history (pre-
second coming) inescapably leads to the theological and emotional acceptance of a *humanistic theocracy* or some other imitation god's rule in "the Church Age".¹

Morality will be legislated by human flexible standards. Justice is not the measure, but the cry is for fairness. Ethics is situational and can change moment by moment. There can be no absolute unchanging standard. If such an absolute standard were to exist it would infringe upon the freedom and dignity of the human being. The godhood of the human being must be preserved at all costs. (Fig. S)

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**SOVEREIGNTY OF MAN**

- **MASTER OF HIS DESTINY**
- **ULTIMATES SOURCE OF AUTHORITY** → i.e. GOD
- **SITUATIONAL ETHICS**

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Fig. S

When there is a presupposition God does not exist, it includes the supremacy of the human being. Proclaiming freedom they promote enslavement. In government, socialism becomes the answer to human problems. Man's institution becomes his god, with the resources to supply his need. Government produces more and more regulations. They intrude further and further into the lives of citizens, until they almost become the omnipresence in every life.

When the existence of God is denied there comes in its place a presupposition the state is infallible. Any who do not conform are considered stupid. God is replaced by the people as the fountain of power. Anything is considered permissible in the name of the people. The state becomes the new source and centre for religion, which by refusing to submit to God takes freedom from man. Any action or activity is justifiable for the good of the state and approval of the populace.

Citizens wonder at the corruption of politicians and public figures. It should not surprise us. Government and its leaders have been established as god. They are the law makers. The law maker is god and god is above the law. Therefore it follows some will reach this logical conclusion, (perhaps unconsciously) and act upon it. (Fig. T)

¹ Political Polytheism page 208
Every problem has a solution, usually throwing more money at it. We are learning human solutions do not work. Increasing funding for the poor produces more bureaucracy and increases poverty. In the Canadian government's booklet "Have Your Say," they admitted the failure of their programs. In the past 12 years the number of poor has double and the finances going to poverty programs has risen from 3 billion dollars to 8 billion dollars a year. Bureaucrats continue to increase the work thus attaining job security. Massive government debt has brought our nation to the brink of bankruptcy. Our appointed god is no longer omnipotent but is quickly becoming impotent.

Fig. T

When we place man at the centre, make him the supplier of our needs, we produce socialism. Socialism as political and social system has never worked. Every country that has tried it has failed. They trail far behind capitalist countries economically. Consumer goods are poor quality if they are available at all. Prices are out of reach for the average person, or heavily subsidized. Workers are unmotivated and therefore inefficient.

The people of socialist countries become oppressed by their leaders. It may not be a police state as it was in the USSR and China but there is oppression. In democratic socialist countries the oppression comes in the form of laws and bureaucratic regulation. Socialism has become so oppressive that even when people are liberated from their masters they are at a loss as to how to  

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2 For instance in Canada, child welfare workers have greater powers than the RCMP to invade your home and take away your children. In the income tax, the volumes on interpretation bulletins that have the force of law, are far greater than the income tax act itself.
respond. One can blame it on the Communist government but that government was socialistic. Someone has said a socialist is a gentleman communist. It does not matter if the iron hand is covered with soft gloves it is still an iron hand.

The view of the sovereignty of man leads to a promoting of one world government. Their goal is to save the planet from nuclear disaster and bring in a new age of peace, and prosperity. The problems of the world can be solved if we unified under one government. The cry to produce equity is another of the socialistic programs. Take from the industrious, wealthy nations distribute the wealth equitable to the poor, exploited nations and the problems of war and poverty will be solved. Lord Beveridge of England stated; "World peace requires world order. World order requires world law. World law requires world government." Hans J. Morgenthau stated the nation-state "has been rendered obsolete by the nuclear revolution in the same way in which feudalism was made obsolete 200 years ago..."

The Humanist Manifesto II (1973) states it as follows:

Twelfth: We deplore the division of mankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world. Western or Eastern, developed or undeveloped, for the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

Thirteenth: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts or negotiation and compromise. War is obsolete. So is the use of nuclear, biological and chemical weapons. It is a planetary imperative to reduced the level of military expenditures and turn these savings to peaceful and people-oriented uses.

Fourteenth: The world community must engage in cooperative planning concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience must end. (Fig. U)

3 Quoted by New Age Globalism, Dr. Ed Rowe on page 62 from Parliamentarians for World Order, by Phillip D. Butler. The Canadian Intelligence Service Vol.33, No.5 May 1983. p 41
4 Ibid. page 62 speech by Hans J. Morgenthau at Pacem in Terris convocation February 1965
**Fifteenth:** The problems of economic growth and development can no longer be resolved by one nation alone; they are world wide in scope. It is the moral obligation of the developed nations to provide - through an international authority that safeguards human rights- massive technical, agricultural, medical and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income and economic growth should be reduced on a worldwide basis.

**Seventeenth:** We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological and moral viewpoints and evolve a worldwide system of television and radio for information and education. We must thus call for full international cooperation in culture, science, the arts and technology across ideological borders. We must learn to live openly together or we shall all perish together.

"At the present juncture of history, commitment to all humankind is the highest commitment to which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider version of human potentiality. What more daring goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community."[5]

These articles from the manifesto show human answers to world problems. Once again man asserts his sovereignty and looks to himself for the answers. Since 1973 when this was written wars have been numerous, poverty has increased, despite the enormous efforts at negotiation and massive infusions of supplies to alleviate poverty. The more man tries to do on his own the more the problem increases.

You will note the whole program is socialistic. The solution is the Robin Hood method. Steal from the rich and give to the poor. The distribution of wealth in this way, by force, would only increase poverty. It is well known poor people cannot help poor people. Those with means have a responsibility to help those in poverty but when man tries to force the issue he is not only a thief he creates greater problems. It does not matter whether one is robbed by a hoodlum gang using guns or by government using legislation, he is still deprived of that which belongs to him. Socialism is legalized theft, but theft nevertheless.

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Autonomous man is ruled by feelings rather than responsibility. Self-centredness predominates as each does his own thing. Each must judge for himself how he should act and what he should do. Community standards or public opinion becomes the judge of his actions and he must decide for himself. There is no objective standard by which one can gauge his conduct. All is subjective and one is left to his own devices in decision making. This leads to herd instinct, just doing my job response to immoral or harmful acts.

Ethics is founded in human reason as man observes the world. It is an attitude of self-government and self-law. Each becomes a law unto himself. When the absolutes are gone, and each is a law to himself, there is the coercion of peer groups or of experts. Man is no longer free but now under implied obligation and is pressured to conform.

In Christianity Today Nov. 1994 issue on page 27 is a report of a study done at Yale University in the early 1960's by Stanley Milgram. People who responded to ads to participate for an hourly rate in a scientific study of memory and learning, came individually to Yale's Interaction
Laboratory. They were told the test was to learn the effectiveness of punishment in learning. The learner (actually an actor) was strapped into a type of electric chair, and in the presence of the subject and told the shocks would be very painful but would leave no permanent damage. The subject then was put before a generator said to be connected to the learner. There was a row of switches labeled 15 volts to 450 volts. Additional switches were designated "slight shock", "moderate shock", "strong shock", "intense shock", "danger severe shock", and "XXX". During the test the actor (who actually received not shock at all) proved to be a poor learner. He would get 3 out of 4 questions wrong. After each wrong answer the subject was to be given the next higher shock treatment to help him learn. They moved up from 15 volts in increments of 30 volts until they reached the 450 volt level. He would announce the volt level as he administered it. The actor (who was "learning") would respond appropriately. He grunted at 75 volts. At 120 protested. He demanded to be released from the experiment at 150. He cried he couldn't stand the pain at 180. At 270 volts he uttered an agonizing scream. He shouted in desperation at 300 volts and declared he would no longer cooperate in answering the questions. After 330 he felt silent.

The subjects were upset at these reposes but upon encouragement by the experimenter they continued. Upon further protest the experimenter would state it was a required experiment. They must continue. They were told they had no other choice. The subjects continued to administer the shock.

The subjects responded to the strain by blipping the victim for a millisecond, tried to signal the answers to the victim, many dissented verbally but continued to press the switches. Some subjects quit. Sixty-five percent of the subjects continued to administer harsher punishment. When they could hear but not see the victim 62% continued. When they were in the same room as the victim 40% continued. When they were required to force the victims hand down on the shock plate to make him do better 30% complied up to the 450 volts.

Why did they do it? They had said they were opposed to hurting innocent people. They, nevertheless willing complied when told to do it by someone in a white coat. Situational ethics robbed them of their freedom. The pressure of the situation, under the guidance of one with superior education, coerced them into compliance.

Sovereignty of man leads to, among other views, to the individualist model of society. The individual is free and sovereign and creates his own institutions. These institutions whether they be government, marriage, church or business are artificial creations of people. They exist solely for the welfare of the people of that society. People of a community create a government and government institutions by popular demand. These function by means of a social contract. The government in this social contract is dependent upon the consent of the governed. It is majority rule by free elections. The will of the people and public consensus is the basis for all decisions. It is as Abraham Lincoln said "Government of the people, by the people and of the people." The rule of God in government matters is rejected. The result of such creations is to lead the society to polytheism.
Sovereign autonomous man formulates what has become a modern fallacy, political pluralism. There are many guiding principles, many sources of authority all with equal validity. These principles are to be prioritized by human authority making rulers the sovereign lord. It is a return of the eighteenth century doctrine of the divine right of kings. There is no appeal against this human authority. It is modern man's attempt to unite and provide the solutions to all human problems. The result is more disruption and confusion. The sad thing is many Christians have been swept into the political pluralism net. Like the individualistic model this system leads to polytheism, many gods, and many laws. (Fig. V)
SOVEREIGNTY OF MAN

MASTER OF HIS DESTINY

ULTIMATES SOURCE OF AUTHORITY

i.e. GOD

SITUATIONAL ETHICS

ENSLAVEMENT

SOCIALISM

CRITERIA

COMMUNITY STANDARDS

JUSTICE ACCORDING TO FAIRNESS

CORRUPTION IN PUBLIC FIGURES

MONEY ANSWES ALL PROBLEMS

MASSIVE BUREACRACY

MASSIVE GOVERNMENT DEBT

GOVERNMENT OPPRESSION

ONE WORLD GOVERNMENT

EQUALIZATION OF RESOURCES

Fig. 15

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