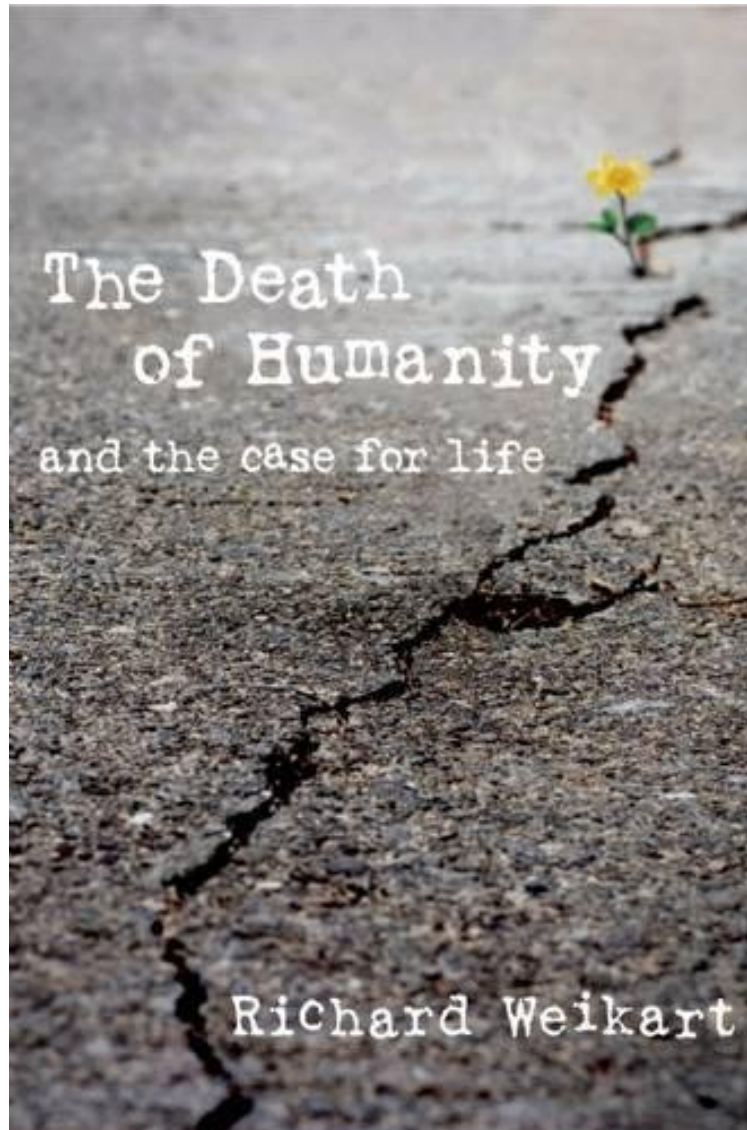


[Free download] The Death of Humanity: and the Case for Life

The Death of Humanity: and the Case for Life

Richard Weikart

*DOC | *audiobook | ebooks | Download PDF | ePub*



DOWNLOAD



+

READ ONLINE

#627083 in Books 2016-04-04Original language:EnglishPDF # 1 9.10 x 1.30 x 5.90l, .0 #File Name: 162157489X368 pages | File size: 33.Mb

Richard Weikart : The Death of Humanity: and the Case for Life before purchasing it in order to gage whether or not it would be worth my time, and all praised The Death of Humanity: and the Case for Life:

9 of 9 people found the following review helpful. Victor Frankl (holocaust survivor) - "If we present a man with a concept of man which is not true, we may well corrupt him."By Clay Garner"The gas chambers of Auschwitz prepared not in Berlin, but in lectures of nihilistic scientists and philosophers" - V. FranklVictor Frankl (holocaust survivor) - "If we present a man with a concept of man which is not true, we may well corrupt him."Weikart agrees, says modernity 'corrupted by false concept of man.' Frankl continues . . ."When we present man as an automaton of reflexes, as a mind-

machine, as a bundle of instincts, as a pawn of drives and reactions, as a mere product of instinct, heredity and environment, we feed the nihilism to which modern man is, in any case, prone." "I became acquainted with the last stage of that corruption in my second concentration camp, Auschwitz. The gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment, as the Nazi liked to say, of Blood and Soil. I am absolutely convinced that the gas chambers of Auschwitz, Treblinka, and Maidanek were ultimately prepared not in some Ministry or other in Berlin, but rather at the desks and in the lecture halls of nihilistic scientists and philosophers." (278) Thus work takes Frankl's observation seriously. Weikart starts with Julien Offray de La Mettrie, and the impact of the French Enlightenment. He continues with detailed analysis of dozens of thinkers right up to the present. This serves as a historical description along with a theoretical commentary. Well done! "In eighteenth-century France, in the aftermath of Descartes and Spinoza, materialism gained in intellectual respectability, even though most Enlightenment thinkers rejected it and considered it inconsistent with their rationalist philosophy. The most notorious materialist of the French Enlightenment, Julien Offray de La Mettrie, provoked quite a stir among his contemporaries by authoring *Man the Machine* in 1747. "This "materialist" idea denied free-will - "The brain, in turn, was just a cog in a ceaseless chain of cause and effect, lacking any ability to choose moral good or evil. Human behavior was shaped entirely by antecedent causes, including heredity, diet, and education." (508) ONE Man the Machine TWO Created from Animals THREE My Genes Made Me Do It FOUR My Upbringing Made Me Do It FIVE The Love of Pleasure SIX Supermans Contempt for Humanity SEVEN A Matter of Life and Death EIGHT The Future of Humanity Weikart's conclusion is supported by prominent professor Frank E. Manuel in "Requiem for Marx" on page 328; "No follower of Jehovah is ever destroyed with the blind indifference of the Hegelian and Marxist historical process" Weikart continues . . . "However, the implications of La Mettrie's reductionism, the penchant to reduce human mental and moral qualities to the physical, were much more far-reaching than his own behavior. If his worldview rescues humanity from the taint of sin and moral shame, it also eliminates any sense of moral goodness, respect, dignity, or love." (547) "One would hardly praise a machine for operating according to the laws of physics, and it seems grotesque to suggest that we might genuinely love a machine. Ultimately he thought all human depravity and evil was the result of mindless natural laws that have no intrinsic purpose or meaning. The ogres of history, such as Genghis Khan, or the vilest criminals, are not a blot on humanity, because they were not autonomous moral agents. Rather they were marionettes dancing along the stage of history without any ability to control their destiny." (547) "However, in reality La Mettrie's view contributes to dehumanization, because it also reduces anything noble about the human spirit to mere atoms crashing against each other. Mother Teresa's self-sacrificial love, Rembrandt's and Bach's masterpieces, and Newton's intellectual achievements, are all reduced to the mindless functioning of physical laws. They are all machines. Beauty, truth, and moral goodness evaporate, losing all objective meaning." (547) "Their utopian project aimed at altering the environment, specifically the economic system, to reshape human nature and produce harmony and bliss. However, most people today do not associate Stalin, Mao, or Pol Pot with harmony and bliss. Something apparently went wrong." (317) "But what was it? I am convinced that the main problem with communism was not their economic system. The corruption ran deeper. Their fundamental flaw was their impoverished view of the nature of humanity their view that human behavior is determined by the environment." (317) "This stripped humanity of its dignity and undermined reverence for human life. Nazism and communism are two of the most obvious symptoms of the decline of respect for human life in the modern world. However, the erosion of the Judeo-Christian sanctity-of-life ethic in Western culture runs much deeper." (317) "As long as many people in our culture, especially in the academy and media, regard human life as the chance product of impersonal forces having no real purpose or meaning, we will make little or no headway in combating the dehumanizing tendencies rampant in our society." (381) "The real question is: Whose worldview comports better with reality? It seems to me that the Christian worldview makes better sense of the human condition than do secular philosophies. Christianity teaches that humans are intrinsically valuable because they are created in the image and likeness of God. Their lives have purpose and meaning." (419) "They have attributes that set them apart from other animals, such as rationality, linguistic ability, creativity, free will, aesthetic sense, and religious yearnings. Their consciences let them know that some behaviors are good and others are evil, that love exceeds hatred, and that there is more to life than just getting as much sensual pleasure as you can." (419) "Though some thorough-going secularists admit that their worldview denies free will, objective morality, purpose, and the intrinsic value of themselves and their fellow humans, many try to evade some of these unsavory implications." (419) Last paragraph - "In the final analysis, then, I am suggesting that the solution to the death of humanity is a revival of Christian love and compassion, a renewed sense that human life has meaning and purpose, because we are created in the image and likeness of God." "Do atoms, trees, etc., desire 'meaning and purpose'? Why do humans?" "I have complete confidence that the truth will ultimately prevail, and I wrote this book in the hope that we as a society can heed its warning to turn away from the false, but alluring, philosophies of nihilism to embrace the reality of a loving, personal God who cares about each one of us." "Faith in purpose or faith in nothing. Which?" "To be sure, this book will spend more time discussing the problems, rather than the solutions, but hopefully it will rock the complacency of secularists and Christians alike and bring us all into the quest for solutions to our deepest spiritual problems." "Seek and you shall find. (457) (See - "From Aristotle to Darwin Back Again: A Journey in Final Causality,

Species and Evolution" by Etienne Gilson; this is an analysis by a leading scholar on the philosophical history of evolution from Aristotle to Darwin.)3 of 3 people found the following review helpful. Richard Weikart's survey reads like a who's who of secularist and Enlightenment influences on ...By Philip FennellIn this prescient tour de force, Richard Weikart's survey reads like a who's who of secularist and Enlightenment influences on postmodern culture. Dissecting their arguments, exposing their logical fallacies and pushing their worldviews to the inescapable conclusions they generate, he peels the veneer of respectability off their pretensions and shows how death and despair must surely follow if their presuppositions are followed, as C.S. Lewis said, "to the absolute ruddy end." I first read this on my Kindle, but have since ordered a hard copy for my permanent library, so I can reference his sources easier and also have it to pass on; it's that good. I highly recommend it!3 of 3 people found the following review helpful. Read this book!By Noel RudeThis is a timely and helpful book. In a very readable way it addresses the nihilism and cruelty of three centuries of materialist ideology. There is no purpose, no free will, no life after death. Life is inevitably devalued--abortion, infanticide, sterilization, suicide, voluntary and enforced "euthanasia"--and in the worst case scenarios the Nazi death camps and the Soviet Gulag.I was particularly interested in the chapters on the nature-nurture controversy. I hadn't thought of it much before, but if there is no free will then everything man is and does is either nature or nurture or some combination thereof. I was reminded of B. F. Skinner's description of language as a mindless, robotic, stimulus-response affair. Since Noam Chomsky's devastating critique (https://chomsky.info/1967____/), the debate in linguistics involves grammar--the rules of the game--not the game itself. Language is so obviously creative, open ended, the product of consciousness and free will. Thus grammar--the rules of the game--is mostly nature (Chomsky's "language organ") or mostly nurture (as Daniel Everett and Vyvyan Evans argue) or more likely some of each with the necessary nature of codes thrown in.What's the most important discipline in the academy? Physics? Biology? Medicine? I say history! Historians study the effects of human free will in the stream of time. Or, if they don't. they should. Materialists hate history--either suppressing it or revising it to fit their agenda. Why all the wars and suffering and atrocities of the 20th century? Why the uncertainty of the present? Those who learned those costly lessons are now mostly dead. We need to learn those lessons lest we too learn them the hard way, and how else might we do that if we ignore history--especially this outstanding book by Richard Weikart?

Do you believe human life is inherently valuable? Unfortunately, in the secularized age of state-sanctioned euthanasia and abortion-on-demand, many are losing faith in the simple value of human life. To the disillusioned, human beings are a cosmic accident whose intrinsic value is worth no more than other animals.The Death of Humanity explores our culture's declining respect for the sanctity of human life, drawing on philosophy and history to reveal the dark road ahead for society if we lose our faith in human life.

"Many prominent Western intellectuals have dispensed with the view that humans are created in the image of God and thus have immeasurable value and inalienable rights,' writes Professor Weikart. In my four decades of speaking in university open forums, I have witnessed the logical consequences of this belief that humanity is a cosmic accident: wherever I go I meet student after student troubled by haunting questions of meaning and purpose. Weikart demonstrates the impoverishment of philosophies that reject the Judeo-Christian worldviewbut 'still retain some of the vestiges of the Judeo-Christian morality that they claim to spurn'and shows how Christianity uniquely makes sense of our questions of meaning, purpose, morality, and dignity. His book will sober and challenge you."Ravi Zacharias, Speaker and Author of Why Jesus? Rediscovering His Truth in an Age of Mass Marketed Spirituality and other books"The Death of Humanity is both an eye-opening and sobering book. Weikart tackles some of the most important and pressing worldview challenges related to the devaluing of human life that come from Secularism, Darwinism, transhumanism and more. And yet he provides some critical insights for how to restore the value of human life in a way that is faithful to the teachings of Jesus."Sean McDowell, speaker, Biola University professor, and author of over fifteen books, including A New Kind of Apologist"It is impossible to respond effectively to the moral and legal revolutions of the past few decadesthe legalization of abortion, euthanasia, assisted suicide, same-sex marriagewithout knowing their history: How did these practices take root in the modern west and how did they develop? As a professional historian, Richard Weikart is an excellent guide in identifying their intellectual sources. He pins down their philosophical origins and offers a critical evaluation that will give much-needed historical depth to contemporary debates."Nancy Pearcey, Professor of Apologetics Scholar in Residence, Houston Baptist University, and author of Total Truth and Finding Truth"Richard Weikart's work effectively draws out the clear implications of humans abandoning the biblical God, who is the very basis of their dignity and rights. This is no mere theoretical discussion, however; Weikart's meticulous historical research showsin this book as in previous onesthe devastating results of God-defying ideologies that predictably turn into dehumanizing ones as well. Highly recommended!"Paul Copan, Professor and Pledger Family Chair of Philosophy and Ethics, Palm Beach Atlantic University, and co-author of An Introduction to Biblical Ethics "In The Death of Humanity, historian Richard Weikart systematically demonstrates that the worst evils of the last one hundred years came about when those with power rejected the intrinsic equal dignity and moral worth of all human life. . . . [W]hether one is religious or secular, we ignore Weikart's prophetic warnings at the very

great risk to our own and more particularly, our posterity's liberty and flourishing." Wesley J. Smith, Senior Fellow at the Discovery Institute's Center on Human Exceptionalism and Author of *Culture of Death: The Age of Do Harm* in *Medicine* "Richard Weikart's book *The Death of Humanity* is a very well-written, cogently argued work that makes an important contribution to contemporary discussions about bioethics and the value of humans. I endorse it wholeheartedly." Jennifer Lahl, President of the Center for Bioethics and Culture and Producer of the documentaries *Eggsploitation* and *Breeders: A Subclass of Women?* "So often I have heard the question, 'How did we ever become so muddled in this twenty-first century? What happened?' This is a question for a historian, who can weave a single coherent story about a great many sources of confusion. Richard Weikart is that historian, and I will be recommending his sane and lucid book often." J. Budziszewski, Professor of Government and Philosophy, University of Texas at Austin, and Author of *What We Can't Not Know: A Guide*