

Plato was not a mechanist and a materialist he used "space" and "matter" univocally with the materialists). This visible world though is recalcitrant and cannot be perfected, and therefore, the Ideas: Justice, Beauty, Equality etc. cannot be perfectly exemplified here. This demands Plato's concept of participation. **The Idea Cube is not hypostatized in the dice, but the dice participates in the Idea Cube.** Due to the recalcitrant nature of Space the cosmos is in a never ending process of fashioning.

"World follows world, reincarnation follows reincarnation, as day follows night, forever." [3]

It should be noted that the Demiurge is not creating out of nothing as the Hebrew tradition teaches, but the Demiurge makes the cosmos from the chaotic space.

The World Within

Plato rejected the notion that sensation is the beginning of knowledge. He posited the concept of the pre-existence of the soul. In order to understand class concepts upon being introduced to them, man's soul must have existed before his birth in the world of Ideas and had contact with them. As young children, we understand when someone is violating the Idea Justice before anyone explains it to us. This is innate in man as he comes into consciousness. Through multiple reincarnations, man re-learns what he already knows. Man is inherently omniscient yet with each new life he needs to be reminded of what he knows. Sensation is the occasion upon which recollection is made. Plato would not say that sensation is knowledge, but he would say sensation is the stimulant to knowledge. Maybe, a better word would be the "second cause" or "occasion" to knowledge. Plato shows the difficulty inherent in learning without already knowing:

"A man cannot inquire about what he knows, because he knows it...nor again can he inquire about what he does not know, since he does not know about what he is to inquire." (*Meno*, 80d,e, Loeb Classical Library)[4]

Parmenides admits,

"a very brilliant man will be able to understand that there is a genus for each thing and an absolute reality per se... But if anyone denies the existence of Ideas of things, because of the objections above and similar ones, and refuses to posit a Form for each individual thing, he will not know how to conduct his thought, for he has denied that an Idea of each reality is always the same, and thus he completely destroys the possibility of argumentation." [5]

Here he proves the necessity for at least some form of apriori structures.

Piety

Due to the epistemology and metaphysics of Plato his concept of piety emphasizes a departure from sensation and an emphasis on knowledge. Plato taught that pleasure, through sensation, melds the soul to the body and the body is a tomb, thus continuing the Pythagorean Tradition. The task before the pious man is therefore a detachment from sensation and an intellectual preparation to commune with the Ideas after death.

In conclusion, I believe in no such thing as an upper world of Ideas, a world soul, or a soul in general. Man is a physical holistic being. There is no soul. The way I account for man's knowledge is explained in the modern science of DNA. The creator, a concrete entity above the dome of the flat earth, when he created man, included a language program in his DNA that he did not include in the other creatures, pace Chomsky's Universal Language.

[1]Gordon Clark,*Ancient Philosophy*(The Trinity Foundation, 1997), 90

[2]Ibid., 126

[3] Ibid., 278

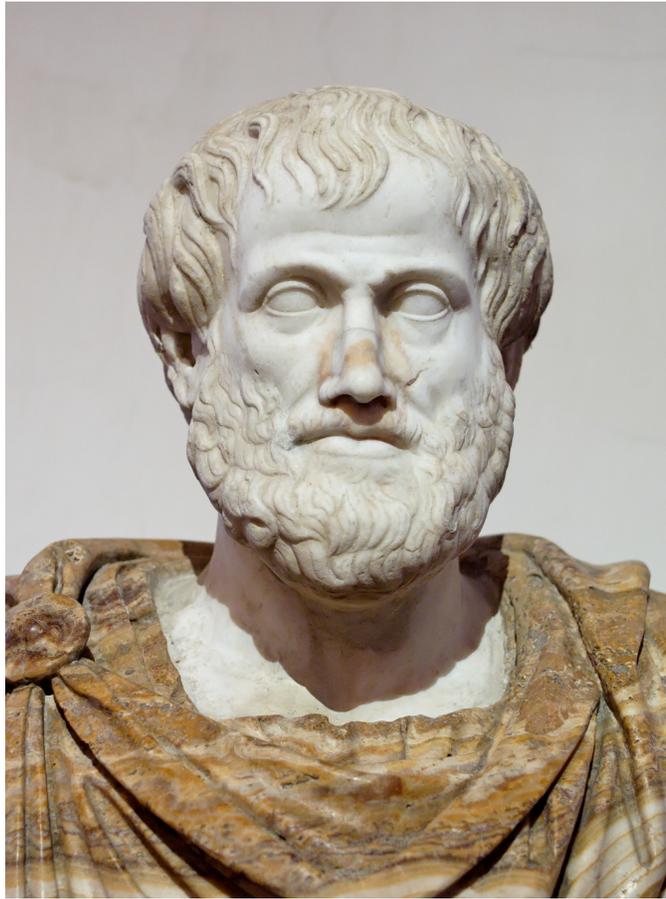
[4]Ibid., 103

[5]Gordon H. Clark,*Thales to Dewey*(Unicoi, Tennessee.: The Trinity Foundation, 1957, Fourth edition 2000), 81

Aristotle

For Aristotle's Physics and Metaphysics see above the "Aristotle" Section.

Aristotle and the Beginning of Western Logic



Aside from the Pre-Socratic attempt to understand the world through physical substances, and aside from the Platonic concept of the divine mind and the upper world of Ideas, Aristotle constructed his nature of the physical world through his doctrine of the Forms and human language structures, which are developed through a complex of memory images. His doctrine of the Forms is a replacement for Plato's Ideas. Aristotle defines soul as the Form of a natural body that has the potential to possess life. This body then must be furnished with organs: lungs, stomach etc. Life then is the process of growth and nutrition. The organs of perception, i.e. the eyes, the ears, etc, exist in potentiality and sensation is defined as the change from potential to actual. He explains sensation as the reception of the Form without the matter. An analogy of this would be like a king pressing his signet ring into the wax on a letter to prove the authenticity of the letter. The objects of knowledge are concepts whereas the objects of sensation are individual things. Aristotle would say that the sense object is not the object of knowledge, however, the sense object contains the object of knowledge and that object is intellectual and not material. The task of the person sensing then, is to abstract the Form from the sense object. Abstraction occurs even after the sensation as an image in the mind. Out of a complex of these images the active intellect produces concepts in the passive intellect. When these concepts are combined thinking occurs. These combinations are chosen and not given and they can be either true or false. Thus Dr. Clark,

"Nature, depending on one's point of view, may mean either of two things. What may be called the Ionian viewpoint would regard matter as nature. When the early physicists wrote 'on nature, they were probing to find the constant substratum of all change, the element or elements out of which all things came and into which all can be resolved. Whether it be found to be water, air, or fire, it is the fundamental stuff of the universe. This is one sense of nature. But we may look at it differently. For example, when we speak of the nature of the flesh, we do not refer to the elements out of which it is composed, for such elements are not natural flesh and do not have the nature of flesh. **Nature, then, will mean the Form of the constituted object.** The object is a combination of matter and Form; the matter is not the nature; the composite is not the nature because it is an object which has a nature; hence the only remaining possibility is that the Form is the nature...For Aristotle, then, all forms are ends, purposes of something lower; and all natural Forms are means to something higher. The highest Form, while an end, indeed the end and purpose of the universe, is of necessity a means to nothing higher...Natural Forms are always connected with matter and are separable from it only in thought. It is these latter which constitute the sphere of science;" (*Ancient Philosophy*, 149-151)

Logic

What is logic? Logic Is the Science of necessary inference. (Dr. Gordon Clark, *Logic*) There are fundamental laws of logic that were, in a formal way, first introduced by Aristotle (*Metaphysics, Book 4, Parts 3-6*). The fundamental laws of logic are: 1.) Law of Contradiction: A is never non-A 2.) Law of Identity: A is A 3.) Law of Excluded Middle: A is something or it is not; A cannot be true and false at the same time. A is itself or nothing else. Dr. Clark said that the law of contradiction was the most fundamental and that the law of excluded middle and the law of identity could be deduced from it. Therefore, the major burden of proof is only on the first law, though I seek to prove all three from the scripture. The nature of these laws overlaps onto each other and so the reader may sense some overlap between the verses used and their application. These are the best verses I am

aware of and I am deliberately leaving out some other attempts that I am not satisfied with. The first law of logic, the law of contradiction, is deduced from:

1Co 14:6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? 1Co 14:7 Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

Law of Excluded Middle

1 Jo 2:21 I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth.

Law of Identity

Rom 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. (kjv)

In the Bible, Elohim holds man accountable for heresy even if what they said directly is not heresy but the logical consequence is. Gal. 5:2, 1 Cor. 15, Mat. 22:30-33, Jer. 9:13-14, Deut. 32:18. Good and necessary consequences are valid ground for establishing true doctrine, therefore, logical consequences are valid to establish the accusation of heresy. Samuel Rutherford says,

"When Stephen Acts 7. and Paul Acts 26. were accused of heresy and speaking against Moses and the temple, they made a confession of their faith not in words of Scripture, but in deductions and necessary consequences drawn from Scripture and applied to themselves, and those in Nehemiah's time who wrote and sealed or subscribed a Covenant, did not write and seal the express Decalogue and ten Commandments, nor the words of the Covenant of Grace". *Free Disputation*, Chapter 2

Let us consider some fundamental categories of human thought:

Taxonomy The Genus and Species categories summarize the Abstractness and Concreteness of what we are talking about. Species is closer to the concrete; as we ascend into Genus we ascend higher into Abstraction. In the making of a Genus or category we must:

1. Make sure the categories are mutually exclusive from other categories and jointly exhaustive within themselves. Mutually exclusive means the attributes of one thing do not overlap at all with the attributes of another. Jointly exhaustive means, the attributes of one thing completely and utterly overlap with the attributes of another thing.
2. Group things according to their essential attributes. For example birds have feathers. No other animal in the world has feathers and thus its essential attribute differentiates itself from all others into its own category.

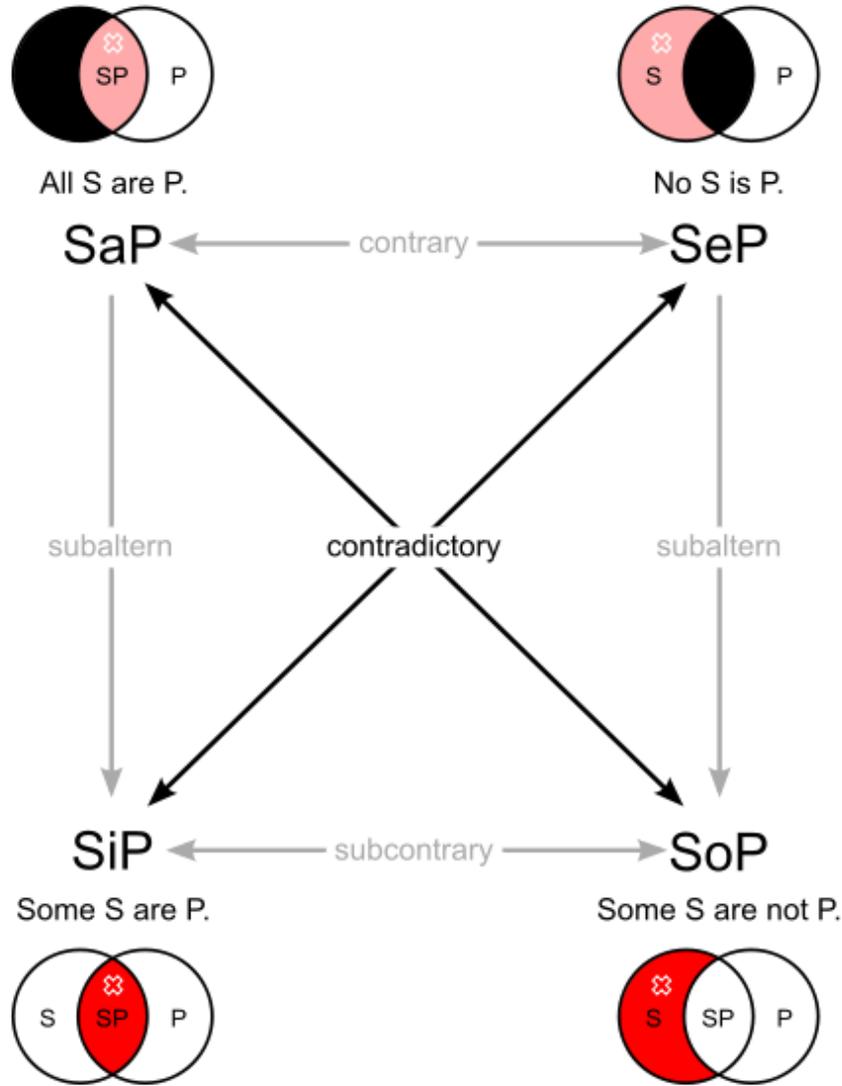
Definitions There are two ways to define things: Connotation: Defining a thing with propositional logic, explaining the essential nature of the thing and differentiating it as much as possible from any related species. Denotation: Simply pointing at something as an example. Ex: Instead of defining what a dog is, one simply points to a Doberman Pinscher, or a poodle, etc.

Proposition A proposition is the meaning of a declarative statement. A proposition can be true or false. If I simply said *blue*, *blue* is neither true or false. However, when I use this term in a proposition, such as, *The car is blue*, this statement can be either true or false. Another characteristic of a proposition is that it contains a subject and a predicate. The predicate is what differentiates the subject from other subjects. For instance, if I said, everything is black: the chair is black, the car is black, the grass is black, etc., by doing this I have made the word *black* mean nothing. A predicate that attaches to every subject is necessarily meaningless. It is only when a *differentia* is introduced that real meaning is brought forth.

A proposition has four components.

1. A Subject. (S)
2. A Predicate. (P)
3. A Copula, which is the affirmation or negation between the subject and predicate. i.e. *is* or *is not*. (quality)
4. A Quantity, such as *All* or *Some* denoting universal or particular predication. i.e. My statement: *The car is blue*, refers to only one car not to all cars.

Identifying these components in any argument gives you the ability to put the argument in standard form. Thus, there are only four forms for categorical propositions:



Argument An argument is a set of propositions with a conclusion. A proposition that comes before the conclusion is called a premise.

In order for the conclusion to be proved, the premises must be true and relevant to the conclusion. It must also be emphasized that many times an argument contains implicit premises that are not always directly stated. Consider the argument,

Sally has a broken leg, therefore she cannot go hiking.

The implied premise of course is that a broken leg prohibits people from going hiking.

An argument that has only two propositions, a premise and a conclusion is called an immediate inference.

Syllogism The syllogism is an argument that deduces the conclusion necessarily from the premises. Every syllogism has three propositions.

Take for example this syllogism:

1. All men are mortals.
2. Socrates is a man.
3. Socrates is a mortal.

The term that occurs in the predicate of the conclusion is the **major term**. ("Mortal")

The premise where the major term is used is called the **major premise**. ("1. All men are mortals.")

The term used in the subject of the conclusion is called the **minor term**. ("Socrates")

The premise where the minor term is used is called the **minor premise**. ("2. Socrates is a man.")

The term used in both premises but not in the conclusion is called the **middle term**. ("Men/Man")

Valid Inference An argument is valid if the form of the conclusion is true every time the form of the premises are true.

Four Rules of Validity

First, make sure to put the argument in standard form before continuing.

I. The middle term must be distributed/universal in at least one of the premises. (The undistributed middle)

Ex.

1. *All modern American conservatives believe in private property.*
2. *All people who defend Capitalism believe in private property.*
3. *All people who defend Capitalism are conservatives.*

Major term: Conservatives.

Minor term: People who defend Capitalism.

Middle Term: Private property.

No premise makes a universal statement about the middle term. The fact that all Conservatives believe in private property does not imply all who believe in Private Property are Conservatives. The Church of Satan believes in private property.

II. If either of the terms in the conclusion is distributed/universal it must be distributed/universal in the prior premise.

Ex.

1. *All vertebrates reproduce sexually.*
2. *All vertebrates are animals.*
3. *All animals reproduce sexually.*

Major term: Reproduction through sex.

Minor term: All animals.

Middle Term: Vertebrates.

Here the minor term is universal in the conclusion, but not in either premise. The conclusion is alleging things the premises do not justify.

III. Two negative premises do not justify a valid conclusion.

IV. If either premise is negative then so must the conclusion be negative. And vice versa: If the conclusion is negative one of the premises must be negative.

Ex.

1. *All crows are birds.*
2. *Some wolves are not crows.*
3. *Some wolves are birds.*

Major term: Birds.

Minor term: Wolves.

Middle Term: Crows.

In this example, simply asserting correctly that some wolves are not crows does not imply that some are. And thus, the conclusion does not follow from the premises.

Fallacious Arguments Aristotle identified 13 primary fallacies in his *Sophistical Refutations*:

Table 32.1: Aristotle's Classification of Fallacies in the Sophistical Refutations

In the Language (<i>in dictone</i>)	Not in the Language (<i>extra dictone</i>)
1. Equivocation	1. Accident
2. Amphiboly	2. <i>Secundum Quid</i> (No English name)
3. Composition	3. <i>Ignoratio Elenchi</i> (called Conclusion-The Gap in this book)
4. Division	4. <i>Petitio Principii</i> (begging the question)
5. Accent	5. <i>Non causa pro causa</i> (false cause)
6. Form of Expression	6. Consequent
	7. Many Questions (Complex Question)

[*Aristotelian Logic* by William T. Parry, Edward A. Hacker, pg. 435]

1. Equivocation is the use of a single word that has different meanings in the argument. For example, Heliocentrists will argue:

Premise 1: All images are composite.

Premise 2: NASA uses composite images to represent the Earth.

Conclusion. NASA is completely honest in representing the Earth with composite images.

The fallacy here is that the word *composite* means two different things in the argument. In premise 1, the meaning of *composite* is the objective composition of the image by a camera device. In premise 2 the meaning of *composite* is the manipulation of the original device composition image to conform to theoretical beliefs of the one manipulating the image.

2. Whereas Equivocation focuses on ambiguity in the words used, Amphiboly focuses on grammar and sentence structure. For example, one may argue,

Premise: Steve saw Polaris on the mountain with a telescope.

Conclusion: Steve used the State's telescope and doesn't own one himself.

The fallacy of the conclusion is that the grammar of the statement makes it unclear whether Steve owns his own telescope that he used to see Polaris with on the mountain; or that Steve saw Polaris on a Mountain that is known to contain its own Telescope.

3. The Fallacy of Division implies that what is true of the whole is true of the parts. For example, Heliocentrists will argue:

Premise: Flat Earthers say NASA is lying to us about the nature of the Earth.

Conclusion: Flat Earthers must then believe that every employee of NASA is involved with a Global Conspiracy.

4. The fallacy of Composition is the opposite of Division, that what is true of the parts is true of the whole. Division is the fallacy of attributing what is true of the whole to the parts. For example Heliocentrists will argue that since some Flat Earth believers are ignorant of Science that this is true of the entire Movement or the model in essence.
5. The fallacy of accent is the fallacy of introducing ambiguity in a statement by the emphasis in tone on a certain word or part of a statement. For example, if I said, *I didn't take the test yesterday*, the implication is generally, I didn't take the test at all. However, if I said *I didn't take the test yesterday* and emphasized the word *yesterday*, the implication would be that I did take the test, but on another day.
6. The fallacy of figure of speech is conflating a literal with a metaphorical meaning. For instance, Heliocentrists use the expression "what goes up must come down" to defend their ideas of Gravity whereas literally they don't believe in up and down.
7. A fallacy of accident is the act of making a generalization by ignoring an exception to a generally accepted rule of thumb. Thus, making the general true of every particular. For example, we accept as generally true that we can trust our senses. However, when the sun sets we must take into consideration the accident that when the Sun is behind hundreds of miles of atmosphere the refraction deceives our senses into thinking the Sun is dipping below the horizon.

8. Secundum quid/Hasty generalization argues from the particular to the general. What is true of the particular must be of the general. For instance, Heliocentrists argue that the Earth must be spherical because the moon and the sun appear spherical. Heliocentrists also argue that gravity must be true because, though the stars in general appear to carousel the Earth as satellites in the flat Earth model, the moons of Jupiter show retrograde motion. Their mistake is not acknowledging the celestial liquid.
9. *Ignoratio elenchi* simply means missing the point or missing the refutation. This is general enough to apply to every fallacy so I won't belabor the point.
10. The *petitio principii* or begging the question fallacy is a fallacy of assuming what must first be proved. It is the fallacy of making the conclusion one of the premises. This is the favorite fallacy of the Heliocentrists. They will argue that the Earth must be a sphere because if we first assume the Earth is a sphere we can explain Sunsets. They will argue that the Earth is a sphere because if we first assume it is a sphere we can explain Lunar Eclipses. etc.
11. The *non causa pro causa* fallacy or *Post hoc ergo propter hoc*: after which therefore because of which, is a fallacy that asserts the cause of a thing simply because it proceeds it. For example, Heliocentrists say that ships sink in our perspective as they pass the horizon, therefore the sinking is caused by curvature of the Earth.
12. The affirming the consequent fallacy is another favorite of the Heliocentrists. The argument basically proceeds by the hypothetical syllogism. If x is true I should expect to see y. I do see y. Therefore x is true.

Aristotle states in *On Sophistical Refutations*, Section 1 Part 5,

"The refutation which depends upon the consequent arises because people suppose that the relation of consequence is convertible. For whenever, suppose A is, B necessarily is, they then suppose also that if B is, A necessarily is. This is also the source of the deceptions that attend opinions based on sense-perception. For people often suppose bile to be honey because honey is attended by a yellow colour: also, since after rain the ground is wet in consequence, we suppose that if the ground is wet, it has been raining; whereas that does not necessarily follow. In rhetoric proofs from signs are based on consequences. For when rhetoricians wish to show that a man is an adulterer, they take hold of some consequence of an adulterous life, viz. that the man is smartly dressed, or that he is observed to wander about at night. There are, however, many people of whom these things are true, while the charge in question is untrue. It happens like this also in real reasoning; e.g. Melissus' argument, that the universe is eternal, assumes that the universe has not come to be (for from what is not nothing could possibly come to be) and that what has come to be has done so from a first beginning. If, therefore, the universe has not come to be, it has no first beginning, and is therefore eternal. But this does not necessarily follow: for even if what has come to be always has a first beginning, it does not also follow that what has a first beginning has come to be; any more than it follows that if a man in a fever be hot, a man who is hot must be in a fever."

All scientific theories are affirming the consequent fallacies. I have debated this issue literally hundreds of times with Heliocentrists. Many Atheists and Heliocentrists are shocked to discover that Atheist Heliocentric scholars have also admitted the problem with the Scientific method. Bertrand Russell states,

"All inductive arguments in the last resort reduce themselves to the following form: 'If this is true, that is true: now that is true, therefore this is true.' This argument is of course, formally fallacious. Suppose I were to say: 'If bread is a stone and stones are nourishing, then this bread will nourish me; now this bread does nourish me; therefore it is a stone, and stones are nourishing.' If I were to advance such an argument, I should certainly be thought foolish, yet it would not be fundamentally different from the argument upon which all scientific laws are based." *The Scientific Outlook* (First Published 1931 by George Allen and Unwin LTD, London, this edition published in 2009 by Taylor and Francis e-Library), 51

Faced with the reality of these admissions Heliocentrists will try a multitude of word games and mental gymnastics. They will try to change the meaning of my argument as well as their own understanding of a Scientific Hypothesis to avoid facing their error.

Induction is a method to determine the formal cause of something which is only known to Elohim.

To clarify and dispel all the shade these petulant children wish to hide in, my argument, I think Russell's as well, is that the nature of the Scientific Hypothesis, is by definition, in esse and simpliciter an affirming the consequent fallacy. Dr. Carrier states,

"The seed from which the success of science was born is a simple three step process: adduction, deduction, induction. In general, we identify a problem, gather relevant data, formulate a hypothesis (usually an explanatory model of what is really going on), and test the predictions entailed by that hypothesis—looking for whatever would have to be the case, and whatever could not be the case, if our model were correct. In other words, we creatively "adduce" an hypothesis from some collection of data and questions about that data, then we logically "deduce" what new facts that hypothesis must entail if it is true, and then employ any of a variety of empirical ("inductive") methods to test that hypothesis by seeing if these new predictions hold up." R. Carrier, *Sense and Goodness Without G-d*, 214

If P, then Q Therefore, P (Affirming the consequent)

This was the exact argument I was taught in the public school system about Evolution:

If evolution is true we should expect to observe homology.

We do observe homology.

Therefore evolution is true (Affirming the consequent)

My opponents will try a word game and switch around the premises to change the very nature of a hypothesis in order to psychologically confuse their opponent. Notice above, Dr. Carrier states that the hypothesis comes before the predicted observation stating "formulate a hypothesis (usually an explanatory model of what is really going on), and test the predictions entailed by that hypothesis". What these men will do is formulate the following syllogism:

If we observe homology evolution is true.

We do observe homology.

Therefore evolution is true.

The syllogism is a valid form but not a hypothesis and the first premise begs the question.

The YouTuber Flat Earth Math replied to my example of a syllogism guilty of the affirming the consequent fallacy,

If it's raining outside the streets will be wet

The streets are wet

Therefore it is raining outside

with,

"A much better approach would be to change the conclusion above: "Therefore it may have rained." which simply adds "rain" to the list of possibilities on why the ground is wet."

This would again change the nature of a hypothesis. The syllogism would then not begin with:

If Evolution is true...

...or

If Heliocentrism is true...

...it would be

If evolution is a possibility then X

X

Therefore evolution is possible.

That is not how Evolution and the globe were presented to me in school. They were presented as absolute truths. This is absolutely disgusting manipulation. Secondly, affirming something is a possibility proves nothing. No one has omniscience of all the possibilities and thus no one can prove which possibility is necessarily true! Evolution, Heliocentrism, the Moon Landing and Dinosaurs were not presented as mere possibilities to me. They were presented as absolute truths in pursuit of a total destruction of the Bible and the cause of the White Anglo Saxon Protestant people in the modern world.

[Science is a Joke: The Department of Education Exposed](#)

And here is the problem for the Heliocentrist, the only way to demonstrate that anything is true is a syllogism. It is the only object that can be true or false, by definition.

Aristotle states in his *Posterior Analytics*, Book I, Part 2

"There may be another manner of knowing as well-that will be discussed later. What I now assert is that at all events we do know by demonstration. By demonstration I mean a syllogism productive of scientific knowledge, a syllogism, that is, the grasp of which is eo ipso such knowledge. Assuming then that my thesis as to the nature of scientific knowing is correct, the premisses of demonstrated knowledge must be true, primary, immediate, better known than and prior to the conclusion, which is further related to them as effect to cause. Unless these conditions are satisfied, the basic truths will not be 'appropriate' to the conclusion. Syllogism there may indeed be without these conditions, but such syllogism, not being productive of scientific knowledge, will not be demonstration." <http://classics.mit.edu/Aristotle/posterior.1.i.html>

Yet Francis Bacon admits in his *Novum Organum*, Book I,

"XIII. The syllogism is not applied to the principles of the sciences, and is of no avail in intermediate axioms, as being very unequal to the subtilty of nature. It forces assent, therefore, and not things... FN [5]"It would appear from this and the two preceding aphorisms, that Bacon fell into the error of denying the utility of the syllogism in the very part of inductive science where it is essentially required." <http://www.gutenberg.org/files/45988/45988-h/45988-h.htm> ... LIV. Some men become attached to particular sciences and contemplations, either from supposing themselves the authors and inventors of them, or from having bestowed the greatest pains upon such subjects, and thus become most habituated to them.[22]If men of this description apply themselves to philosophy and contemplations of a universal[29]nature, they wrest and corrupt them by their preconceived fancies, of which Aristotle affords us a single instance, who made his natural philosophy completely subservient to his logic, and thus rendered it little more than useless and disputatious." <http://www.gutenberg.org/files/45988/45988-h/45988-h.htm#Anchor-22>

13. The complex question fallacy, or loaded question is a question that assumes upon the truth of a proposition yet to be demonstrated. For example, when a Heliocentrist tries to transfer the burden of proof from himself to his opponent he will ask, "What evidence proves the Earth is Flat?" The word evidence is loaded. It could mean direct observation, syllogism, inductive hypothesis, or mathematical equation. The famous example is the loaded question, *have you stopped beating your wife yet?*

Ever since Aristotle we have added a number of other fallacies:

The *Ad hoc* fallacy asserts something baselessly. Ex. The Heliocentrists assert baselessly that Polaris is perfectly mirroring the Earth's tilting, wobbling and orbit around the Sun requiring a navigation system so complex it baffles the mind. Heliocentrists cannot simply assert that the Earth's axis is aligned with Polaris. That is just a theory. Theories are baseless without evidence. By what means is the Earth's axis aligned with Polaris?

The Appeal to Consequences fallacy is a fallacy that states that a thesis is wrong because of the results of accepting a thesis being true. Ex. Heliocentrists demand that Science is true, because even if there are logical fallacies at the root of all Science, people still need it.

The Appeal to Motive Fallacy is a fallacy that states that a thesis is wrong because of a presumed motive of the proponent. Ex. Heliocentrism is true because it appeals to our motive of humility being an insignificant organism in an infinite universe.

They will commit the Straw Man fallacy and argue that my view of Science is a Nirvana fallacy because I demand that Science be perfect when in fact that is not my argument. My argument is that it is completely impotent.

The Tu Quoque fallacy is a fallacy that states that a thesis is wrong because the proponent is hypocritical. Ex. Heliocentrists argue that since I say that all Scientific Laws are based on logical fallacies, but I use science, I'm a hypocrite, therefore, all Scientific Laws are not based on logical fallacies.

The Genetic Fallacy is a fallacy that states that a thesis is wrong because of its origin. Ex. Heliocentrists assert that Heliocentrism is true because it came out of the Enlightenment while the Flat Earth came from the desert dwelling sheep herders of the bronze age.

The Moving the Goal Posts Fallacy changes the criteria or goal of a competition in the process in order to gain an advantage. Ex. Heliocentrists use this fallacy when we show them buildings that we can see 60 miles away. They will commit this fallacy and assert that the Earth is now bigger than we first presumed. They will also use the same fallacy when we show them there is no annual parallax. They will commit this fallacy and assert that the stars are farther away than we first presumed.

The No True Scotsman Fallacy attempts to protect a group identity by changing the definition of the group identity in an *ad hoc* fashion to exclude criticism. Ex. The Atheists in the Communist regimes that were responsible for the murders of millions of people weren't true Atheists.

The Special Pleading Fallacy applies criteria to others but excludes oneself from that criteria. Ex. The Heliocentric view of tides is special pleading and the overwhelming exception fallacy where the Gravity of the Moon, exponentially smaller than the earth, overpowers the Gravity of the Earth. Ex. The Flat Earth model cannot explain everything so it is incorrect. The Heliocentrist model cannot explain everything either but it is correct.

The Argument from Incredulity fallacy affirms that an argument is false simply because one cannot grasp how it could be. Ex. Heliocentrists argue that they cannot grasp how thousands of people could work together in this conspiracy, therefore there is no NASA conspiracy despite the evidence.

The Onus Probandi fallacy switches the burden of proof from oneself to the opponent without justification. Ex. Heliocentrists argue that even though they have had control of the American space program and Billions of Dollars in funding for six decades Flat Earth advocates on YouTube with no government funding have all the burden of proof.

The Ad Hominem Fallacy is personally attacking someone as a justification for dismissing their arguments. Ex. Heliocentrists often dismiss arguments from Flat Earthers calling them idiots and uneducated for making arguments Heliocentrists cannot answer.

The Appeal to Authority fallacy asserts that something is true because an educator believes it even though his colleagues may

disagree with him or the issue may be completely outside of his expertise. **Ex.** Creationism is wrong because the professional Scientists reject it.

The Appeal to Novelty fallacy affirms that something is true because it is modern. **Ex.** Heliocentrism is true because it is the modern view.

The Appeal to Popularity fallacy asserts that an argument is true if the mass of the population believes it and false if they don't. **Ex.** Heliocentrists argue that Flat Earthers don't have enough subscribers on their YouTube channels. Miley Cyrus has 10 million subscribers. So subscriptions and intellectual content are not correlated.

The Appeal to Wealth fallacy asserts that the arguments made by rich people are true by virtue of their correlated wealth while arguments made by poor people are untrue by virtue of their poverty. **Ex.** Heliocentrists argue that Flat Earthers are a bunch of poor redneck religious nutcases. Nicolai Tesla was poor.

The Argument from Fallacy affirms that an argument is wrong because one part is a fallacy in order to hide from the fact that one part is true. **Ex.** Heliocentrists argue that Creationists use arguments that contradict the laws of physics while adhering to the laws of physics, therefore there was no Creation.

The Argument from Ignorance fallacy affirms that since an argument has not been proven false that it is true. **Ex.** Heliocentrists argue that since Flat Earthers have not proven every aspect of their model they have failed to disprove Heliocentrism proving Heliocentrism is true.

The Cherry Picking fallacy selects parts of available evidence while ignoring the rest arbitrarily. **Ex.** Heliocentrists try to prove the Globe by pointing to video from a camera with a fish eye lens and not from the video footage from a camera without a fish eye lens. Heliocentrists also try to prove the Globe by pointing to military manuals that say Ballistics is done by taking the Coriolis Effect into consideration while ignoring the manuals that say they don't.

The Confirmation Bias fallacy affirms that one need not search for evidence that contradicts one's position but only to search for evidence that supports it. **Ex.** Heliocentrists ignore the many works by reputable academicians such as Hawking and Einstein and Bertrand Russell who admitted that Heliocentrism was never proven.

The Circular Reasoning fallacy is an argument where the conclusion is used as a premise. **Ex.** Heliocentrists tell us the way to identify a numeric substance is to determine its spatio temporal location, and the way to identify a spatio temporal location is to determine its numeric substance.

The Distinction Without a Difference fallacy makes a distinction between two identical things without making known the difference. **Ex.** Flat Earthers accuse Heliocentrists of appealing to occult powers with their Gravity doctrine. Heliocentrists respond by admitting the cause of Gravity is unknown but not occult.

The False Analogy fallacy tries to make a point by drawing an analogy that is not analogous to the point. **Ex.** Heliocentrists argue that twirling an object on a string in a circle is analogous to a centrifugal force and the doctrine of Gravity. Whereas one is action at a distance, and the other is not.

The False Authority fallacy attributes authority credit to a man or group that does not specialize in the area of consideration. **Ex.** Heliocentrists make much of the nature of mass when determining their Gravity equations yet know absolutely nothing of the centuries of disputation on the meaning of a numeric substance.

The Furtive fallacy blames the outcomes of an event on the misconduct of leaders. **Ex.**

<https://twitter.com/neiltyson/status/887467861119205376>

The Moral High Ground fallacy seeks to escape defending one's position due to Moral superiority. **Ex.** I don't have to listen or validly respond to the arguments of the Southern Israelite, because he worships an immoral violent god. Virtue!

The Moralistic Fallacy seeks to dismiss the position of an opponent due to a presumption that the opponent's position would morally stain the population. **Ex.** Heliocentrists may say that the Flat Earth model is oppressive to the human psyche due to its view of an authoritarian God. Therefore it is wrong.

The Proof by Intimidation fallacy seeks to prove a point by using educated sounding language or statistics that exhaust an opponent's educational abilities so the opponent is obliged to accept the proponent's position. **Ex.** Heliocentrism is true no matter how confusing my explanation is why East-West plane flights take the same time. It doesn't matter that I cannot explain to you what I mean by saying clouds are attached to the Earth. You are too uneducated to ever understand.

The Proving Too Much fallacy affirms a point that defeats one's own position. **Ex.** If Gravity is how million of tons of water are stuck to the earth then flight should be impossible. Well the gravity chooses between the different objects it wants to act differently upon. Now you're attributing intelligence and will to gravity? So gravity is a person?

The Red Herring is a diversive argument. **Ex.** So what proof do you have that the Earth is a spinning ball? **Ans.** The Southern Stars? How does Flat Earth work with the Southern Stars?

The Reification fallacy makes abstractions concrete realities. **Ex.** The axis of the Earth is honed in on Polaris.

The Wishful Thinking fallacy is an affirmation of a baseless hope. **Ex.** Yeah we don't have proof the Earth is a spinning ball but

it's coming!

Bibliography:

The Art of Reasoning by Prof. Dr. David Kelley

Logic by Prof. Dr. Gordon Clark

Ancient Philosophy Part 1.3 on Aristotle, by Prof. Dr. Gordon Clark

Euclid

THE FIRST BOOK
OF
EUCLID'S ELEMENTS
WITH A
COMMENTARY

BASED PRINCIPALLY UPON THAT OF
PROCLUS DIADOCHUS,

BY

WILLIAM BARRETT FRANKLAND, M.A.
Fellow of Clare College, Cambridge

"Not much junior to these is Euclid, the compiler of the Elements, who arranged in order many of Eudoxus' discoveries and completed many of Theaetetus' enquiries, raising to the level of unimpeachable demonstration what had been rather weakly proved by earlier workers. This distinguished man lived in the reign of Ptolemy I, for Archimedes in his first book has a reference to Euclid, and indeed they say that Ptolemy once asked Euclid if there were not a shorter road in Geometry than by a system of elements, and the latter replied that into Geometry there was no royal road. Thus Euclid is junior to Plato and his disciples, but senior to Eratosthenes and Archimedes, who (as Eratosthenes somewhere says) are contemporaries. Euclid is a Platonist by persuasion and intimate with this system of philosophy, and so he has set before himself as goal of his system of Elements the constitution of the Platonic figures, as they are called,"—to wit, the five regular solids.

(pg. xiv)

The Hellenistic Ascendance: Euclid, Aristarchus and Eratosthenes

Thus, the Platonic Pantheistic Concentric Sphere Geocentric Cosmology had been fully developed by the Pythagoreans and their students, the Platonists. Plato passed on the Geocentric Cosmology to his master pupil Aristotle.



ARISTOTLE.—Museo Visconti,
Iconographica Greca.

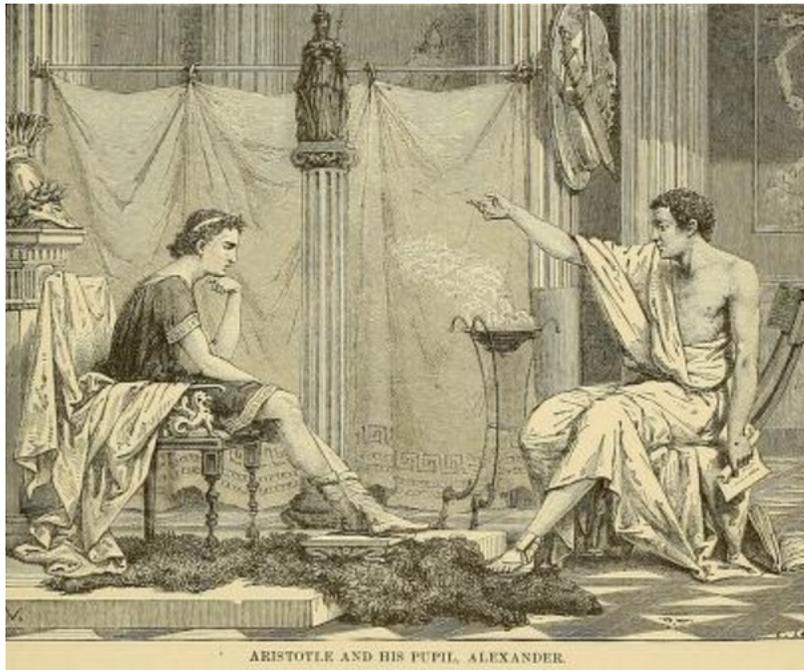
Aristotle having laid the foundation for Western Science and Philosophy established the Peripatetic School. For his accomplishments in Philosophy and Science Aristotle was awarded a special teaching office to Prince Alexander by King Phillip.

princess of great vivacity and beauty. Within a year, and on the very day of the announcement of a great victory by his general, Parmenio, Philip received the news that an heir was born to the throne of Macedon. It was to the king an event of great joy. He immediately expressed his delight in the following letter the philosopher Aristotle, whom he at once selected as the future teacher of his son :

“King Philip to Aristotle. Health! You are to know that a son hath been born to us. We thank the gods not so much for having bestowed him on us as for bestowing him at a time when Aristotle lives. We assure ourselves that you will form him a prince worthy to be our successor, and a king worthy of Macedon. Farewell.”

[Ridpath, *Universal History*, Vol. 10, pg. 618]

Under the tutelage of Aristotle, Alexander the Great would seek to spread the now advanced and high Greek Civilization to the world.



At the end of his reign his Kingdom would stretch from Macedon to Egypt and as far East as the Beas River.



And thus was established the Philosophical hegemony of the Pythagorean and Platonic Greco-Roman tradition that still dominates the minds of Western man to this day.

Picking up from Alexander's accomplishments the next region to gain international fame and accomplishment was Alexandria Egypt and its Champion Euclid. According to Proclus, Euclid was a Platonist and developed his system of Geometry as a way to explain the Platonic Solids.

THE FIRST BOOK
 OF
EUCLID'S ELEMENTS
 WITH A
 COMMENTARY

BASED PRINCIPALLY UPON THAT OF
 PROCLUS DIADOCHUS,

BY
 WILLIAM BARRETT FRANKLAND, M.A.
 Fellow of Clare College, Cambridge

"Not much junior to these is Euclid, the compiler of the Elements, who arranged in order many of Eudoxus' discoveries and completed many of Theaetetus' enquiries, raising to the level of unimpeachable demonstration what had been rather weakly proved by earlier workers. This distinguished man lived in the reign of Ptolemy I, for Archimedes in his first book has a reference to Euclid, and indeed they say that Ptolemy once asked Euclid if there were not a shorter road in Geometry than by a system of elements, and the latter replied that into Geometry there was no royal road. Thus Euclid is junior to Plato and his disciples, but senior to Eratosthenes and Archimedes, who (as Eratosthenes somewhere says) are contemporaries. Euclid is a Platonist by persuasion and intimate with this system of philosophy, and so he has set before himself as goal of his system of Elements the constitution of the Platonic figures, as they are called,"—to wit, the five regular solids.

Take for example, the first Definition of the *Elements*, Book I:

"1. A point is that of which there is no part." <http://farside.ph.utexas.edu/Books/Euclid/Elements.pdf>

There is nothing in physical reality which has no part. This concept of the one or the point is an ancient Pagan Idea of the Monad Huperousia. It is not simply an abstraction. It is a metaphysical claim. What Euclid is presenting here is an ancient Pagan

Religion.

The Proto-Heliocentric Model

The two men responsible for the creation of the Heliocentric model were Heraclides of Ponticus and Aristarchus of Samos.

Heraclides Ponticus, a Pythagorean student and Platonist - [J.L.E. Dreyer, *A History of Astronomy from Thales to Kepler* \(Cambridge University Press, 1953\), 123](#) - hypothesized that the Earth rotates on its axis once every 24 hours. He believed that the World was a god and that the planets were also divinities. (Ibid.) Dreyer maintains that Heraclides posited the rotation of the Earth to account for the irregularity of the Seasons.

How are we to interpret the expression, that even if the earth had some motion the irregularity connected with the sun could be accounted for? As the words stand they can only refer to the want of uniformity of the annual motion of the sun, which causes the four seasons to be of unequal length^s. We have seen that Kalippus had accounted for this by adding two other spheres to the solar theory of Eudoxus. What Herakleides did was probably merely to throw out the suggestion, that it might *also* be possible to account for this irregularity by assuming that the earth was not absolutely at rest but moved in some way or other ($\pi\omega\varsigma$). Every word in the sentence seems to indicate that it was in no way intended to formulate a theory of any kind, but merely to hint in a general manner that there might be more than one way of "saving the phenomena," and that this might *also* be done by abandoning the usual idea of the earth being at rest. The whole argumentation of Geminus about hypotheses, the actual physical truth of

[Pg. 133]



Aristarchus of Samos student of Strato, was the first to develop the Heliocentric model. From the account of Archimedes:

"You know that according to most astronomers the world (*κόσμος*) is the sphere, of which the centre is the centre of the earth, and whose radius is a line from the centre of the earth to

¹ Probably in Alexandria (*Almag.* III, 1, p. 206, Heiberg).

² "Traité d'Aristarque de Samos sur les grandeurs et les distances du Soleil et de la Lune, traduit en français par le Comte de Fortia d'Urban." Paris, 1823. The Greek text was first published by Wallis (Oxford, 1688); there is a modern edition by E. Nizze, Stralsund, 1856, 4°, 20 pp.

³ Because the method, though theoretically correct, is not practical, as the moment when the moon is half illuminated cannot be determined accurately. The angle of "dichotomy" is in reality 89° 50' instead of 87°.

⁴ Arenarius 4-6 (Heiberg, *Questiones Archimedeae*, Hafniae, 1879, p. 172).

VI] *Herakleides and Aristarchus* 137

the centre of the sun. But Aristarchus of Samos has published in outline certain hypotheses¹, from which it follows that the world is many times larger than that. For he supposes (*ὑποτιθέται*) that the fixed stars and the sun are immovable, but that the earth is carried round the sun in a circle which is in the middle of the course²; but the sphere of the fixed stars,

How are we to interpret the expression, that even if the earth had some motion the irregularity connected with the sun could be accounted for? As the words stand they can only refer to the want of uniformity of the annual motion of the sun, which causes the four seasons to be of unequal length³. We have seen that Kalippus had accounted for this by adding two other spheres to the solar theory of Eudoxus. What Herakleides did was probably merely to throw out the suggestion, that it might *also* be possible to account for this irregularity by assuming that the earth was not absolutely at rest but moved in some way or other (*πῶς*). Every word in the sentence seems to indicate that it was in no way intended to formulate a theory of any kind, but merely to hint in a general manner that there might be more than one way of "saving the phenomena," and that this might *also* be done by abandoning the usual idea of the earth being at rest. The whole argumentation of Geminus about hypotheses, the actual physical truth of

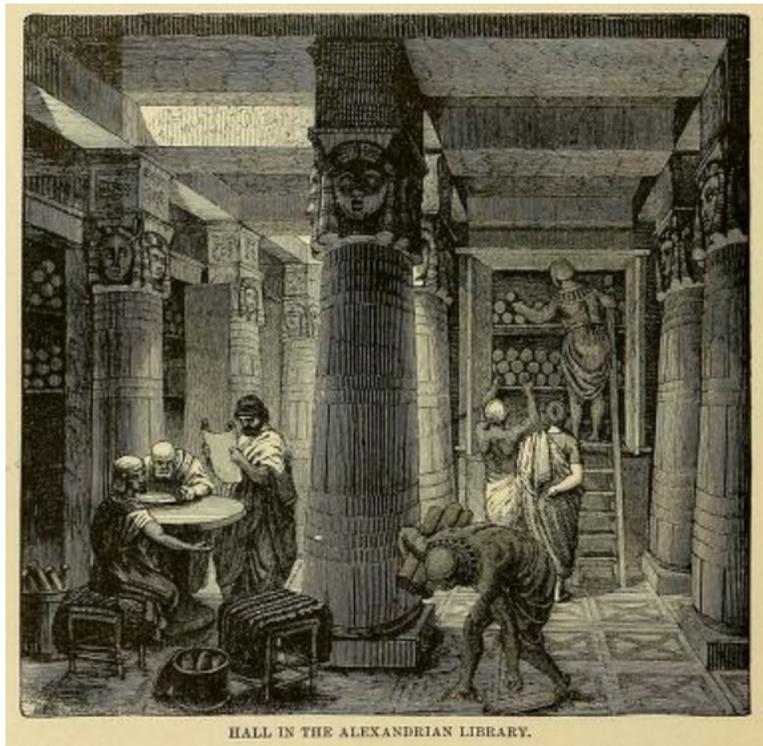
[Dreyer, 136-137]

Dreyer explains why Aristarchus' model was rejected shortly thereafter:

But beyond a doubt the principal reason why the heliocentric idea fell perfectly flat, was the rapid rise of practical astronomy, which had commenced from the time when the Alexandrian Museum became a centre of learning in the Hellenistic world. Aristarchus had no other phenomena to "save" except the stationary points and retrograde motions of the planets as well as their change of brilliancy; he may even have neglected the inequality of the sun's apparent motion originally discovered by Euktemon and recognized by Kalippus. But when similar and much more marked inequalities began to be perceived in the motions of the other planets, the hopelessness of trying to account for them by the beautifully simple idea of Aristarchus must have given the deathblow to his system, which thereby even among mathematicians lost its only claim to acceptance, that of being able to "save the phenomena." Most likely, as we have already said, these new inequalities had already more or less dimly commenced to make themselves felt in the days of Apollonius (about B.C. 230), and in that case we can understand why he did not feel disposed to simplify the system of movable excentrics by gathering the reins of all the unruly planetary steeds into one mighty hand, that of Helios.

[Pg. 148]

The Library of Alexandria



HALL IN THE ALEXANDRIAN LIBRARY.

Under Ptolemy II Philadelphus the famous Library of Alexandria was built to house the world's learning and knowledge up to this time. From this institution arose two great men of the period, Archimedes and Erasthones. Archimedes was a brilliant mathematician but it was Erasthones' shadow argument for the sphericity of the Earth that has been emphasized in this era.

[Erasthones calculation for the size of the earth around 240 B.C.](#)

What this argument fails to realize is that it assumes that the sun is millions of miles away from the Earth and its emanation strikes the Earth homogeneously and in Parallel lines.

We know it does not.

[DogCamSport flies to the edge of space 110,000ft on a balloon!](#)

[See 4:18-4:40]

The exact same observation Erasthones made can be explained assuming the sun is local to the Earth. And as we see above that assumption isn't a baseless assumption. It has experimental verification.

Origen The Father of Heliocentrism