

The Attractions of the Roman Catholic Church



Robert Lewis Dabney

I read the biography of Dorothy Day, (November 8, 1897 – November 29, 1980) an American journalist, social activist, and *Catholic convert*. (Source: https://en.wikipedia.org/wiki/Dorothy_Day) I wondered, “Why would anybody who was raised a Protestant be attracted to the Roman Catholic Church to the point of embracing it and its doctrines?” I myself went the opposite direction, from Catholicism to Protestantism. But there have been other famous public figures throughout history who have converted to Catholicism. Examples are former British Prime Minister Tony Blair and former Speaker of the U.S. House of Representatives Newt Gingrich. I did a search and came up with a fantastic document written in the 19th century by Robert Lewis Dabney (March 5, 1820 – January 3, 1898) who was an American Christian theologian, Southern Presbyterian pastor, Confederate States Army chaplain, and architect. He was also chief of staff and biographer to Stonewall Jackson. (Source: https://en.wikipedia.org/wiki/Robert_Lewis_Dabney) I consider it a highly insightful read that shows how Rome has used carnal attractions to draw others to her.

I added definitions with the help of the Merriam-Webster and other dictionaries of words not commonly used today. All **emphasis in bold** are mine.

The Attractions of the Roman Catholic Church

(Original title: The Attractions of Popery)

by
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(1820-1898)

Dr. John H. Rice, with the intuition of a great mind, warned Presbyterians against a renewed prevalence of popery in our Protestant land. This was when it was so insignificant among us as to be almost unnoticed.

Many were surprised at his prophecy, and not a few mocked; but time has fulfilled it. Our leaders from 1830 to 1860 understood well the causes of this danger. They were diligent to inform and prepare the minds of their people against it. Hence General Assemblies and Synods appointed annual sermons upon popery, and our teachers did their best to arouse the minds of the people.

...it has not been the invention of any one cunning and hostile mind, but a gradual growth, modified by hundreds or thousands of its cultivators, who were the most acute, learned, selfish, and anti-Christian spirits of their generations.

Now, all this has mainly passed away, and we are relaxing our resistance against the dreaded foe just in proportion as he grows more formidable. It has become the fashion to condemn controversy and to affect the widest charity for this and all other foes of Christ and of souls. High Presbyterian authority even is quoted as saying, that henceforth our concern with Romanism should be chiefly irenical (favoring, conducive to, or operating toward peace, moderation, or conciliation)! The figures presented by the census of 1890 are construed in opposite ways. This gives the papists more than fourteen millions of adherents in the United States, where ninety years ago there were but a few thousands. Such Protestant journals as think it their interest to play sycophants (servile self-seeking flatterers) to public opinion try to persuade us that these figures are very consoling; because, if Rome had kept all the natural increase of her immigrations the numbers would have been larger. But Rome points to them with insolent triumph as prognostics of an assured victory over Protestantism on this continent. Which will prove correct?

For Presbyterians of all others to discount the perpetual danger from Romanism is thoroughly thoughtless and rash. We believe that the Christianity left by the apostles to the primitive church was essentially what we now call Presbyterian and Protestant. Prelacy and popery speedily began to work in the bosom of that community and steadily wrought its corruption and almost its total extirpation. Why should not the same cause tend to work the same result again? Are we truer or wiser Presbyterians than those trained by the apostles? Have the enemies of truth become less skillful and dangerous by gaining the experience of centuries? The popish system of ritual and doctrine was a gradual growth, which, modifying true Christianity, first perverted and then extinguished it. Its destructive power has resulted from this: that **it has not been the invention of any one cunning and hostile mind, but a gradual growth, modified by hundreds or thousands of its cultivators, who were the most acute, learned, selfish, and anti-Christian spirits of their generations**, perpetually retouched and adapted to every weakness and every attribute of depraved human nature, until it became the most skillful and pernicious system of error which the world has ever known. As **it has adjusted itself to every superstition, every sense of guilt, every foible and craving of the depraved human heart**, so it has travestied with consummate skill every

active principle of the Gospel. It is doubtless the ne plus ultra (the highest point capable of being attained) of religious delusion, the final and highest result of perverted human faculty guided by the sagacity (wisdom, (deep) insight, intelligence, understanding) of the great enemy.

This **system has nearly conquered Christendom once. He who does not see that it is capable of conquering it again is blind to the simplest laws of thought.** One may ask, Does it not retain sundry of the cardinal doctrines of the Gospel, monotheism, the trinity, the hypostatic (foundational) union, Christ's sacrifice, the sacraments, the resurrection, the judgment, immortality? Yes; **in form it retains them, and this because of its supreme cunning.** It retains them while so wresting and enervating (lacking physical, mental, or moral vigor) as to rob them mainly of their sanctifying power, because it designs to spread its snares for all sorts of minds of every grade of opinion. The grand architect was too cunning to make it, like his earlier essays, mere atheism, or mere fetishism, or mere polytheism, or mere pagan idolatry; for in these forms the trap only ensnared the coarser and more ignorant natures. He has now perfected it and baited it for all types of humanity, the most refined as well as the most imbruted (a person degraded to the level of a brute).

I. Romanism now enjoys in our country (America) certain important advantages, which I may style legitimate, in this sense, that our decadent, half-corrupted Protestantism bestows these advantages upon our enemy, so that Rome, in employing them, only uses what we ourselves give her. In other words, there are plain points upon which Rome claims a favorable comparison as against Protestantism; and her claim is correct, in that the latter is blindly and criminally betraying her own interests and duties.

(1) A hundred years ago **French atheism gave the world the Jacobin theory of political rights.** The Bible had been teaching mankind for three thousand years the great doctrine of men's moral equality before the universal Father, the great basis of all free, just, and truly republican forms of civil society. Atheism now travestied this true doctrine by her mortal heresy of the absolute equality of men, asserting that every human being is naturally and inalienably entitled to every right, power, and prerogative in civil society which is allowed to any man or any class. The Bible taught a liberty which consists in each man's unhindered privilege of having and doing just those things, and no others, to which he is rationally and morally entitled. Jacobinism taught the liberty of license-every man's natural right to indulge his own absolute will; and it set up this fiendish caricature as the object of sacred worship for mankind.

Now, **democratic Protestantism in these United States has become so ignorant, so superficial and willful, that it confounds the true republicanism with this deadly heresy of Jacobinism.** It has ceased to know a difference. Hence, when the atheistic doctrine begins to bear its natural fruits of license, insubordination, communism, and anarchy, **this bastard democratic Protestantism does not know how to rebuke them.** It has **recognized the parents; how can it consistently condemn the children?** Now, then, Rome proposes herself as the stable advocate of obedience, order, and permanent authority throughout the ages. She shows her practical power to govern men,

as she says, through their consciences (truth would say, through their superstitions). Do we wonder that good citizens, beginning to stand aghast at these elements of confusion and ruin, the spawn of Jacobinism, which a Jacobinized Protestantism cannot control, should look around for some moral and religious system capable of supporting a firm social order? Need we be surprised that when Rome steps forward, saying, I have been through the centuries the upholder of order, rational men should be inclined to give her their hand? This high advantage a misguided Protestantism is now giving to its great adversary.

(2) The Reformation was an assertion of liberty of thought. It asserted for all mankind, and secured for the Protestant nations, each man's right to think and decide for himself upon his religious creed and his duty toward his God, in the fear of God and the truth, unhindered by human power, political or ecclesiastical. Here, again, **a part of our Protestantism perverted the precious truth until the manna bred worms, and stank.**

Rationalistic and skeptical Protestantism now claims, instead of that righteous liberty, license to dogmatize at the bidding of every caprice, every impulse of vanity, every false philosophy, without any responsibility to either truth or moral obligation. The result has been a diversity and confusion of pretended creeds and theologies among nominal Protestants, which perplexes and frightens sincere, but timid, minds. Everything seems to them afloat upon this turbulent sea of licentious debate. They are fatigued and alarmed; they see no end of uncertainties. They look around anxiously for some safe and fixed foundation of credence. Rome comes forward and says to them, You see, then, that this Protestant liberty of thought is fatal license; the Protestants rational religion turns out to be but poisonous rationalism, infidelity wearing the mask of faith. Holy Mother Church offers you the foundation of her infallibility, guaranteed by the indwelling of the Holy Ghost. She shows you that faith must ground itself in implicit submission, and not in human inquiry. She pledges herself for the safety of your soul if you simply submit; come, then, trust and be at rest. Many are the weary souls who accept her invitations; and these not only the weak and cowardly, but sometimes the brilliant and gifted, like a Cardinal Newman (a priest in the Anglican Church who converted to Catholicism). For this result a perverted Protestantism is responsible. If all nominal Protestants were as honest in their exercise of mental liberty as the fear of God and the loyalty to truth should make them; if they were as humble and honest in construing and obeying God's word in his Bible, as papists profess to be in submitting to the authority of the Holy Mother Church, honest inquirers would never be embarrassed, and would never be fooled into supposing that the words of a pope could furnish a more comfortable foundation for faith than the Word of God.

II. I now proceed to explain certain evil principles of human nature which are concurring powerfully in this country to give currency to popery. These may be called its illicit advantages. I mention:

(1) The constant tendency of American demagogues to pay court to popery and to purchase votes for themselves from it, at the cost of the people's safety, rights, and money.

Nearly two generations ago (the men of this day seem to have forgotten the infamy) William H. Seward, of New York, began this dangerous and dishonest game. He wished to be Governor of New York. He came to an understanding with Archbishop Hughes, then the head of the popish hierarchy in that state, to give him the Irish vote in return for certain sectarian advantages in the disbursement of the state revenues. Neither Rome nor the demagogues have since forgotten their lesson, nor will they ever forget it. It would be as unreasonable to expect it as to expect that hawks will forget the poultry yard.

It is the nature of the demagogue to trade off anything for votes; they are the breath in the nostrils of his ambition. The popish hierarchy differs essentially from the ministry of any other religion, in having votes to trade. The traditional claim of Rome is that she has the right to control both spheres, the ecclesiastical and the political, the political for the sake of the ecclesiastical. The votes of her masses are more or less manageable, as the votes of Protestants are not, because Rome is a system of authority as opposed to free thought. Rome instructs the conscience of every one of her members that it is his religious duty to subordinate all other duties and interests to hers. And this is a spiritual duty enforceable by the most awful spiritual sanctions. How can a thinking man afford to disobey the hierarchy which holds his eternal destiny in its secret fist; so that even if they gave him in form the essential sacraments, such as the mass, absolution, and extreme unction, they are able clandestinely to make them worthless to him, by withholding the sacramental intention? Hence it is that **the majority of American papists can be voted in blocs; and it is virtually the hierarchy which votes them.** The goods are ready bound up in parcels for traffic with demagogues.

We are well aware that numerous papists will indignantly deny this, declaring that there is a Romanist vote in this country which is just as independent of their priesthood and as free as any other. Of course there is. The hierarchy is a very experienced and dexterous driver. It does not whip in the restive colts, but humors them awhile until she gets them well harnessed and broken. But the team as a whole must yet travel her road, because they have to believe it infallible. We assure these independent Romanist voters that they are not good Catholics; they must unlearn this heresy of independent thought before they are meet for the Romanist paradise.

Men of secular ambition have always sought to use the hierarchy to influence others for their political advantage; the example is as old as history. Just as soon as prelacy was developed in the patristic church, Roman emperors began to purchase its influence to sustain their thrones. Throughout the Middle Ages, German kaisers and French, Spanish, and English kings habitually traded with Rome, paying her dignities and endowments for her ghostly support to their ambitions. Even in this century we have seen the two Napoleons playing the same game-purchasing for their imperialism the support of a priesthood in whose religion they did not believe. **If any suppose that because America is nominally democratic the same thing will not happen here, they are thoroughly silly. Some Yankee ingenuity will be invoked to modify the forms of the traffic, so as to suit American names; that is all.**

When a corporation is thus empowered to absorb continually, and never to disgorge, there is no limit to its possible wealth.

Intelligent students of church history know that one main agency for converting primitive Christianity first into prelacy and then into popery was unlimited church endowments. As soon as Constantine established Christianity as the religion of the State, ecclesiastical persons and bodies began to assume the virtual (and before long the formal) rights of corporations. They could receive bequests and gifts of property, and hold them by a tenure as firm as that of the fee-simple. These spiritual corporations were deathless. Thus the property they acquired was all held by the tenure of mortmain (an inalienable possession of lands or buildings by an ecclesiastical or other corporation). **When a corporation is thus empowered to absorb continually, and never to disgorge, there is no limit to its possible wealth.**

The laws of the empire in the Middle Ages imposed no limitations upon bequests; **thus, most naturally, monasteries, cathedrals, chapters, and archbishoprics became inordinately rich. At the Reformation they had grasped one-third of the property of Europe.** But Scripture saith, Where the carcass is, thither the eagles are gathered together. Wealth is power, and ambitious men crave it. Thus this endowed hierarchy came to be filled by the men of the greediest ambition in Europe, instead of by humble, self-denying pastors; and thus it was that this tremendous money power, arming itself first with a spiritual despotism of the popish theology over consciences, and then allying itself with political power, wielded the whole to enforce the absolute domination of that religion which gave them their wealth. No wonder human liberty, free thought, and the Bible were together trampled out of Europe.

When the Reformation came, the men who could think saw that this tenure in mortmain had been the fatal thing. Knox, the wisest of them, saw clearly that if a religious reformation was to succeed in Scotland the ecclesiastical corporations must be destroyed. They were destroyed, their whole property alienated to the secular nobles or to the State (the remnant which Knox secured for religious education); and therefore it was that Scotland remained Presbyterian. When our American commonwealths were founded, statesmen and divines understood this great principle of jurisprudence, that no corporate tenure in mortmain, either spiritual or secular, is compatible with the liberty of the people and the continuance of constitutional government.

But it would appear that our legislators now know nothing about that great principle, or care nothing about it. Church institutions, Protestant and Romanist, are virtually perpetual corporations. Whatever the pious choose to give them is held in mortmain, and they grow continually richer and richer; they do not even pay taxes, and there seems no limit upon their acquisitions.

And last comes the Supreme Court of the United States, and under the pretext of construing the law, legislates a new law in the famous Walnut-Street Church case, as though they desired to ensure both the corruption of religion and the destruction of free government by a second gigantic incubus of endowed ecclesiasticism. The new law is virtually this: That in case any free citizen deems that the gifts of himself or his ancestors are usurped for some use alien to the designed trust, it shall be the usurper who shall decide the

issue. This is, of course, essentially popish, yet a great Protestant denomination has been seen hastening to enroll it in its digest of spiritual laws. The working of this tendency of overgrown ecclesiastical wealth will certainly be two-fold: First, to Romanize partially or wholly the Protestant churches thus enriched; and, secondly, to incline, enable, and equip the religion thus Romanized for its alliance with political ambition and for the subjugation of the people and the government. When church bodies began, under Constantine, to acquire endowments, these bodies were Episcopal, at most, or even still Presbyterian. The increase of endowment helped to make them popish. Then popery and feudalism stamped out the Bible and enslaved Europe. If time permitted, I could trace out the lines of causation into perfect clearness. Will men ever learn that like causes must produce like effects?

(2) The democratic theory of human society may be the most rational and equitable; but human nature is not equitable; it is fallen and perverted. Lust of applause, pride, vain-glory, and love of power are as natural to it as hunger to the body. Next to Adam, the most representative man upon earth was Diotrefes, who loves to have the pre-eminence. Every man is an aristocrat in his heart. Now, prelacy and popery are aristocratic religions. Consequently, as long as human nature is natural, they will present more or less of attraction to human minds. Quite a number of Methodist, Presbyterian, or Independent ministers have gone over to prelacy or popery, and thus become bishops. Was there ever one of them, however conscientious his new faith, and however devout his temper, who did not find some elation and pleasure in his spiritual dignity? Is there a democrat in democratic America who would not be flattered in his heart by being addressed as my lord? Distinction and power are gratifying to all men. Prelacy and popery offer this sweet morsel to aspirants by promising to make some of them lords of their brethren. This is enough to entice all of them, as the crown entices all the racers on the race-course. It is true that while many run, one obtains the crown; but all may flatter themselves with the hope of winning.

Especially does the pretension of sacramental grace offer the most splendid bait to human ambition which can be conceived of on this Earth. To be the vicar of the Almighty in dispensing eternal life and heavenly crowns at will is a more magnificent power than the prerogative of any emperor on Earth. Let a man once be persuaded that he really grasps this power by getting a place in the apostolic succession, and the more sincere he is, the more splendid the prerogative will appear to him; for the more clearly his faith appreciates the thing that he proposes to do in the sacraments, the more illustrious that thing must appear. The greatest boon ever inherited by an emperor was finite. The greatest boon of redemption is infinite; to be able to dispense it at will to one sinner is a much grander thing than to conquer the world and establish a universal secular empire. The humblest hedge-priest would be a far grander man than that emperor if he could really work the miracle and confer the grace of redemption which Rome says he does every time he consecrates a mass.

How shall we estimate, then, the greatness of that pope or prelate who can manufacture such miracle workers at will? The greatest being on Earth should hardly think himself worthy to loose his sandals from his feet. The Turkish

ambassador to Paris was certainly right when, upon accompanying the King of France to high mass in Notre Dame, and seeing the king, courtiers, and multitude all prostrate themselves when the priest elevated the host, he wondered that the king should allow anybody but himself to perform that magnificent function. He is reported to have said: Sire, if I was king, and believed in your religion, nobody should do that in France except me. It is a vastly greater thing than anything else that you do in your royal functions.

The soul is conscious that, if it must do many things which it does not like in order to avoid perdition, it is much pleasanter to do a number of ceremonial things than to do any portion of spiritual heartwork.

As long as man is man, therefore, popery will possess this unhallowed advantage of enticing, and even entrancing, the ambition of the keenest aspirants. The stronger their faith in their doctrine, the more will they sanctify to themselves this dreadful ambition. In this respect, as in so many others, the tendency of the whole current of human nature is to make papists. It is converting grace only which can check that current and turn men sincerely back toward Protestantism. I am well aware that the functions of the Protestant minister may be so wrested as to present an appeal to unhallowed ambition. But popery professes to confer upon her clergy every didactic (intended to convey instruction and information as well as pleasure and entertainment) and presbyterial function which Protestantism has to bestow; while the former offers, in addition, this splendid bait of prelatic power (the power of the superior rank of a bishop or abbot) and sacramental miracle-working..

(3) In sundry respects I perceive a sort of hallucination prevailing in people's minds concerning old historical errors and abuses, which I see to have been the regular results of human nature. Men will not understand history; they flatter themselves that, because the modes of civilization are much changed and advanced, therefore the essential laws of man's nature are going to cease acting; which is just as unreasonable as to expect that sinful human beings must entirely cease to be untruthful, sensual, dishonest, and selfish, because they have gotten to wear fine clothes.

Of certain evils and abuses of ancient history men persuade themselves that they are no longer possible among us, because we have become civilized and nominally Christian. One of these evils is idolatry with its two branches, polytheism and image-worship. Oh! they say, mankind has outgrown all that; other evils may invade our Christian civilization, but that is too gross to come back again. They are blind at once to the teachings of historical facts and to common sense. They know that at one time idolatry nearly filled the ancient world. Well, what was the previous religious state of mankind upon which it supervened? Virtually a Christian state, that is to say, a worship of the one true God, under the light of revelation, with our same Gospel taught by promises and sacrifices. And it is very stupid to suppose that the social state upon which the early idolatry supervened was savage or barbaric. We rather conclude that the people who built Noah's ark, the tower of Babel, and the pyramid of Cheops, and who enjoyed the light of God's recent revelations to Adam, to Enoch, to Noah, were civilized. Men made a strange confusion here: They fancy that idolatry could be prevalent because mankind

were not civilized. The historical fact is just the opposite: Mankind became uncivilized because idolatry first prevailed. In truth, the principles tending to idolatry are deeply laid in man's fallen nature. Like a compressed spring, they are ever ready to act again, and will surely begin to act, whenever the opposing power of vital godliness is withdrawn.

First, the sensuous has become too prominent in man; reason, conscience, and faith, too feeble. Every sinful man's experience witnesses this all day long, every day of his life. Why else is it that the objects of sense perception, which are comparatively trivial, dominate his attention, his sensibilities, and his desires so much more than the objects of faith, which he himself knows to be so much more important? Did not this sensuous tendency seek to invade man's religious ideas and feelings, it would be strange indeed. Hence, man untaught and unchecked by the heavenly light always shows a craving for sensuous objects of worship. He is not likely, in our day, to satisfy this craving by setting up a brazen image of Dagon, the fish-god; or of Zeus, or the Roman Jupiter; or of the Aztec's Huitzilopochtli [sun god]. But still he craves a visible, material object of worship. Rome meets him at a comfortable half-way station with her relics, crucifixes, and images of the saints. She adroitly smoothes the downhill road for him by connecting all these with the worship of the true God.

Again, man's conscious weakness impels him almost irresistibly in his serious hours to seek some being of supernatural attributes to lean upon. His heart cries out, Lead me to the Rock that is higher than I. But when pure monotheism proposes to him the supreme, eternal God—infinite not only in his power to help, but in his omniscience, justice, and holiness—the sinful heart recoils. This object is too high, too holy, too dreadful for it. Sinful man craves a god, but, like his first father, shuns the infinite God; hence the powerful tendency to invent intermediate gods, whom he may persuade himself to be sufficiently gracious and powerful to be trusted, and yet not so infinite, immutable, and holy as inevitably to condemn sin. Here is the impulse which prompted all pagan nations to invent polytheism. This they did by filling the space between man and the supreme being with intermediate gods. Such, among the Greeks, were Bacchus, Hercules, Castor and Pollux, Theseus, Aesculapius, etc.

It is a great mistake to suppose that thoughtful pagans did not recognize the unity and eternity of a supreme god, Father of gods and of men. But sometimes they represent him as so exalted and sublimated as to be at once above the reach of human prayers and above all concernment in human affairs. Others thought of him as too awful to be directly approached, accessible only through the mediation of his own next progeny, the secondary gods. Here we have precisely the impulse for which Rome provides in her saint worship. **Mary is the highest of the intermediate gods, next to the Trinity, the intercessor for Christ's intercession. The apostles and saints are the secondary gods of this Christian pantheon.** How strangely has God's predestination led Rome in the development of her history to the unwitting admission of this indictment! Pagan Rome had her marble temple, the gift of Agrippa to the Commonwealth, the Pantheon, or sanctuary of all the gods. This very building stands now, rededicated by the popes as the temple of Christ and all the saints. So

fateful has been the force of this analogy between the old polytheism and the new.

The attempt is made, indeed, to hide the likeness by the sophistical distinction between latria (a theological term used in Eastern Orthodox and Roman Catholic theology to mean adoration, a reverence directed only to the Holy Trinity) and dulia (adoration for the saints); but its worthlessness appears from this, that even dulia cannot be offered to redeemed creatures without ascribing to them, by an unavoidable implication, the attributes peculiar to God. In one word, fallen men of all ages have betrayed a powerful tendency to image-worship and polytheism. Rome provides for that tendency in a way the most adroit possible, for an age nominally Christian but practically unbelieving. To that tendency the religion of the Bible sternly refuses to concede anything, requiring not its gratification, but its extirpation.

This cunning policy of Rome had sweeping success in the early church. The same principle won almost universal success in the ancient world. It will succeed again here. Many will exclaim that this prognostic is wholly erroneous; that the great, bad tendency of our age and country is to agnosticism as against ill (or all?) religions. I am not mistaken. This drift will be as temporary as it is partial. M. Guizot says in his Meditations: One never need go far back in history to find atheism advancing half way to meet superstition. A wiser analyst of human nature says: Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. (Romans 1:28) Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. (Romans 1:22,23) This is the exact pathology of superstition.

When the culture of the Augustan age taught the Romans to despise the religious faith of their fathers, there was an interval of agnosticism. But next, the most refined of the agnostics were seen studying the mysteries of Isis, and practicing the foulest rites of the paganism of the conquered provinces. Atheism is too freezing a blank for human souls to inhabit permanently. It outrages too many of the heart's affections and of the reason's first principles. A people who have cast away their God, when they discover this, turn to false gods. **For all such wandering spirits Rome stands with open doors**; there, finally, they will see their most convenient refuge of superstition in a catalogue of Christian saints transformed into a polytheism. Thus the cravings of superstition are satisfied, while the crime is veiled from the conscience by this pretence of scriptural origin.

(4) I proceed to unfold an attraction of Romanism far more seductive. This is its proposal to satisfy man's guilty heart by a ritual instead of a spiritual salvation. As all know who understand the popish theology, the proposed vehicle of this redemption by forms is the sacraments. Romanists are taught that the New Testament sacraments differ from those of the Old Testament in this: that they not only symbolize and seal, but effectuate grace *ex opere operato* (a Latin phrase meaning "from the work worked" referring to sacraments deriving their power from Christ's work (ex opere operato Christi) rather than the role of humans) in the souls of the recipients. Rome teaches

her children that her sacraments are actual charismatic power of direct supernatural efficiency wrought upon recipients by virtue of a portion of the Holy Spirit's omnipotence conferred upon the priest in ordination from the apostolic succession.

The Bible teaches that in the case of all adults a gracious state must pre-exist in order for any beneficial participation in the sacrament, and that the only influence of the sacraments is to cherish and advance that pre-existing spiritual life by their didactic effect, as energized by God's Spirit, through prayer, faith, watchfulness, and obedience, in precisely the same generic mode in which the Holy Spirit energizes the written and preached word. Hence, if watchfulness, prayer, obedience, and a life of faith are neglected, our sacraments become no sacraments. If thou be a breaker of the law, then circumcision is made uncircumcision. But Rome teaches that her sacraments, duly administered by a priest having apostolic succession, implant spiritual life in souls hitherto dead in sin, and that they maintain and foster this life by a direct power not dependent on the recipients diligent exercise of Gospel principles. Provided the recipient be not in mortal sin unabsolved, the sacrament does its spiritual work upon the sinful soul, whether it receives it in the exercise of saving grace or not.

Now let no Protestant mind exclaim: Surely this is too gross to be popular; surely people will have too much sense to think that they can get to Heaven by this species of consecrated jugglery! History shows that this scheme of redemption is almost universally acceptable and warmly popular with sinful mankind. Apprehend aright the ideas of paganism, ancient and modern. We perceive that this popish conception of sacraments is virtually the same with the pagan's conception of their heathen rites. They claim to be just this species of saving ritual, working their benefit upon souls precisely by this opus operatum (literally "the work wrought," a Latin phrase used to denote the spiritual effect in the performance of a religious rite which accrues from the virtue inherent in it, or by grace imparted to it) agency. What a commentary have we here upon this tendency of human nature to a ritual salvation. The evangelists and apostles reintroduced to the world the pure conception of a spiritual salvation wrought by the energy of divine truth, and not of church rites; received by an intelligent faith in the saved man's soul, and not by manual ceremonial; and made effectual by the enlightening operation of the Holy Ghost upon heart and mind in rational accordance with truth, not by a priestly incantation working a physical miracle. The gospels and epistles defined and separated the two conceptions as plainly as words could do it. But no sooner were the apostles gone than the pagan conception of salvation by ritual, instead of by rational faith, began to creep back into the patristic church. In a few hundred years the wrong conception had triumphed completely over the correct one in nearly the whole of Christendom, and thenceforward sacramental grace has reigned supreme over the whole Roman and Greek communions, in spite of modern letters and culture. How startling this commentary upon that tendency of human nature! Surely there are deep-seated principles in man to account for it.

These are not far to seek. First, men are sensuous beings, and hence they naturally crave something concrete, material, and spectacular in their

religion. Dominated as they are by a perpetual current of sensations, and having their animality exaggerated by their sinful nature, they are sluggish to think spiritual truths, to look by faith upon invisible objects; they crave to walk by sight rather than by faith. The material things in mammon, the sensual pleasures which they see with their eyes and handle with their fingers, although they perfectly know they perish with the using, obscure their view of all the infinite, eternal realities, notwithstanding their professed belief of them. Need we wonder that with such creatures the visible and manual ritual should prevail over the spiritual didactic? Does one exclaim, But this is so unreasonable-this notion that a ritual ceremonial can change the state and destiny of a rational and moral spirit! I reply, Yes, but not one whit more irrational than the preference which the whole natural world gives to the things which are seen and temporal, as it perfectly knows, over the things which are unseen and eternal; an insanity of which the educated and refined are found just as capable as the ignorant and brutish. But the other principle of human nature is still more keen and pronounced in its preference for a ritual salvation. This is its deep-seated, omnipotent preference for self-will and sin over spiritual holiness of life. The natural man has, indeed, his natural conscience and remorse, his fearful looking for of judgment, his natural fear of misery, which is but modified selfishness. These make everlasting punishment very terrible to his apprehension.

But enmity to God, to his spiritual service, to the supremacy of his holy will, is as native to him as his selfish fear is. Next to perdition, there is no conception in the universe so repulsive to the sinful heart of man as that of genuine repentance and its fruits. The true Gospel comes to him and says: Here is, indeed, a blessed, glorious redemption, as free as air, as secure as the throne of God, but instrumentally it is conditional on the faith of the heart; which faith works by love, purifies the heart, and can only exist as it coexists with genuine repentance, which repentance turns honestly, unreservedly, here and now, without shuffling or procrastination, from sin unto God, with full purpose of and endeavor after new obedience; which is, in fact, a complete surrender of the sinful will to God's holy will, and a hearty enlistment in an arduous work of watchfulness, self-denial, and self-discipline, for the sake of inward holiness, to be kept up as long as life lasts. Soul, embrace this task and this splendid salvation shall be yours; and the gracious Savior, who purchases it for you, shall sustain, comfort, and enable you in this arduous enlistment, so that even in the midst of the warfare you shall find rest, and at the end Heaven; but without this faith and this repentance no sacraments or rights will do a particle of good toward your salvation.

Now, this carnal soul has no faith; it is utterly mistrustful and skeptical as to the possibility of this peace of the heart in the spiritual warfare, this sustaining power of the invisible hand, of which it has had no experience. This complete subjugation of self-will to God, this life of self-denial and vital godliness, appears to this soul utterly repulsive, yea, terrible. This guilty soul dreads Hell; it abhors such a life only less than Hell. When told by Protestantism that it must thus turn or die, this carnal soul finds itself in an abhorrent dilemma; either term of the alternative is abominable to it.

But now comes the theory of sacramental grace and says to it with oily tongue: Oh! Protestantism exaggerates the dilemma! Your case is not near so bad! The sacraments of the church transfer you from the state of condemnation to that of reconciliation by their own direct but mysterious efficiency; they work real grace, though you do not bring to them this deep, thoroughgoing self-sacrifice and self-consecration. No matter how much you sin, or how often, repeated masses will make expiation for the guilt of all those sins *ex opere operato*. Thus, with her other sacraments of penance and extreme unction, Holy Mother Church will repair all your shortcomings and put you back into a salvable state, no matter how sinfully you live.

Need we wonder that this false doctrine is as sweet to that guilty soul as a reprieve to the felon at the foot of the gallows? He can draw his breath again; he can say to himself: Ah, then the abhorred dilemma does not urge me here and now; I can postpone this hated reformation; I can still tamper with cherished sins without embracing perdition. This is a pleasant doctrine; it suits so perfectly the sinful, selfish soul which does not wish to part with its sins, and also does not wish to lie down in everlasting burnings.

This deep-seated love of sin and self has also another result: **The soul is conscious that, if it must do many things which it does not like in order to avoid perdition, it is much pleasanter to do a number of ceremonial things than to do any portion of spiritual heartwork.**

After I stood my graduate examination in philosophy at the University of Virginia, my professor, the venerable George Tucker, showed me a cheating apparatus which had been prepared by a member of the class. He had unluckily dropped it upon the sidewalk, and it had found its way to the professor's hands. It was a narrow blank-book, made to be hidden in the coat-sleeve. It contained, in exceedingly small penmanship, the whole course, in the form of questions from the professors recitations with their answers copied from the text-book. It was really a work of much labor.

I said, The strange thing to me is that this sorry fellow has expended upon this fraud much more hard labor than would have enabled him to prepare himself for passing honestly and honorably.

Mr. Tucker replied, Ah, my dear sir, you forget that a dunce finds it easier to do any amount of mere manual drudgery than the least bit of true thinking.

Here we have an exact illustration. It is less irksome to the carnal mind to do twelve dozen paternosters (praying the Our Father Lord's prayer) by the beads than to do a few moments of real heart-work. Thoughtless people sometimes say that the rule of Romish piety is more exacting than that of the Protestant. This is the explanation, that Rome is more exacting as to form and ritual; Bible religion is more exacting as to spiritual piety and vital godliness. To the carnal mind the latter are almost insufferably irksome and laborious; the form and ritual, easy and tolerable. And when remorse, fear, and self-righteousness are gratified by the assurance that these observances really promote the soul's salvation, the task is made light. Here Rome will always present an element of popularity as long as mankind are sensuous and carnal.

(5) To a shallow view, it might appear that the popish doctrine of purgatory should be quite a repulsive element of unpopularity with sinners; that doctrine is, that notwithstanding all the benefit of the church's sacraments and the believers efforts, no Christian soul goes direct to Heaven when the body dies, except those of the martyrs, and a few eminent saints, who are, as it were, miracles of sanctification in this life. All the clergy, and even the popes, must go through purgatory in spite of the apostolic succession and the infallibility.

There the remains of carnality in all must be burned away, and the deficiencies of their penitential work in this life made good, by enduring penal fires and torments for a shorter or longer time. Then the Christian souls, finally purged from depravity and the *reum paenae* (?), enter into their final rest with Christ. But the alms, prayers, and masses of survivors avail much to help these Christian souls in purgatory and shorten their sufferings. It might be supposed that the Protestant doctrine should be much more attractive and popular, viz.: that there is no purgatory or intermediate state for the spirits of dead men, but that the souls of believers, being at their death made perfect in holiness, do immediately enter into glory. This ought to be the more attractive doctrine, and to Bible believers it is such, but there is a feature about it which makes it intensely unpopular and repellent to carnal men, and gives a powerful advantage with them to the popish scheme. That feature is the sharpness and strictness of the alternative which the Bible doctrine presses upon sinners: turn or die.

The Bible offers the most blessed and glorious redemption conceivable by man, gracious and free, and bestowing a consummate blessedness the moment the body dies. But it is on these terms that the Gospel must be embraced by a penitent faith, working an honest and thorough revolution in the life. If the sinner refuses this until this life ends, he seals his fate; and that fate is final, unchangeable, and dreadful. Now, it is no consolation to the carnal heart that the Gospel assures him he need not run any risk of that horrible fate; that he has only to turn and live; that very turning is the thing which he abhors, if it is to be done in spirit and in truth. He intensely desires to retain his sin and self-will. He craves earnestly to put off the evil day of this sacrifice without incurring the irreparable penalty.

Now, Rome comes to him and tells him that this Protestant doctrine is unnecessarily harsh; that a sinner may continue in the indulgence of his sins until this life ends, and yet not seal himself up thereby to a hopeless Hell; that if he is in communion with the Holy Mother Church through her sacraments, he may indulge himself in this darling procrastination without ruining himself forever. Thus the hateful necessity of present repentance is postponed awhile; sweet, precious privilege to the sinner! True, he must expect to pay due penance for that self-indulgence in purgatory, but he need not perish for it. The Mother Church advises him not to make so bad a bargain and pay so dear for his whistle. But she assures him that, if he does, it need not ruin him, for she will pull him through after a little by her merits and sacraments. How consoling this is to the heart at once in love with sin and remorseful for its guilt!

The seductiveness of this theory of redemption to the natural heart is proved

by this grand fact, that in principle and in its essence this scheme of purgatorial cleansing has had a prominent place in every religion in the world that is of human invention. The Bible, the one divine religion, is peculiar in rejecting the whole concept. Those hoary religions, Brahmanism and Buddhism, give their followers the virtual advantage of this conception in the transmigration of the souls. The guilt of the sinner's human life may be expiated by the sorrows of the soul's existence in a series of animal or reptile bodies, and then through another human existence, the penitent and purified soul may at last reach Heaven. Classic paganism promised the same escape for sinners, as all familiar with Virgil know. His hero, Aeneas, when visiting the under world, saw many sinners there preparing for their release into the Elysian fields. Ergo exercentur paenis, et veterum malorum supplicia expendunt. Mohammed extends the same hope to all his sinful followers. For those who entirely reject Islam there is nothing but Hell; but for all who profess There is no God but Allah, and Mohammed is his prophet, there is a purgatory after death, and its pains are shortened by his intercession. The Roman and Greek Churches flatter the sinful world with the same human invention. So strong is this craving of carnal men to postpone the issue of turning to God or perishing, we now see its effect upon the most cultured minds of this advanced nineteenth century in the New England doctrine of a 'second probation.' Rome has understood human nature skillfully, and has adapted her bait for it with consummate cunning. Her scheme is much more acute than that of the absolute universalist of the school of Hosea Ballou, for this outrages man's moral intuitions too grossly by rejecting all distinction between guilt and righteousness. This bait for sin-loving men is too bald.

It must be added that the doctrine of a purgatory and of an application of redemption after death is intensely attractive to other principles of the human heart, much more excusable; to some affections, indeed, which are amiable. I allude to the solicitude and the affection of believers for the souls of those whom they loved in this life, "who died and made no sign." The Bible doctrine is, indeed, a solemn, an awful one to Christians bereaved by the impenitent deaths of children and relatives. It is our duty to foresee this solemn result, and to provide against it by doing everything which intercessory prayer, holy example and loving instruction and entreaty can do to prevent such a catastrophe in the case of all those near to our hearts. But human self-indulgence is prone to be slack in employing this safeguard against this sorrow. Let us picture to ourselves such a bereaved Christian, sincere, yet partially self-condemned, and doubtful or fearful or hopeless concerning the thorough conversion of a child who has been cut down by death. Of all the elements of bereavement none is so bitter, so immedicable, as the fear that he whom he loved must suffer the wrath of God forever, and that now he is beyond reach of his prayers and help. To such a one comes the Romish priest with this species of discourse. See now how harsh and cruel is this heretical Protestant dogma! Instead of offering consolation to your Christian sorrow it embitters it as with a drop of Hell fire. But Holy Mother Church is a mild and loving comforter; she assures you that your loved one is not necessarily lost; he may have to endure keen penances in purgatory for a time, but there is a glorious hope to sustain him and you under them. Every minute of pain is bringing the final Heaven nearer, and the most blessed part

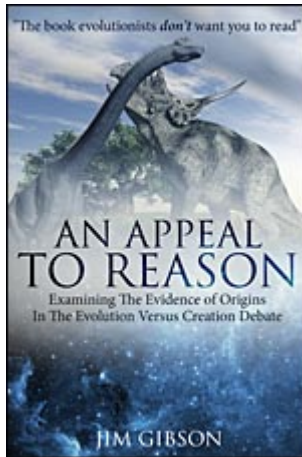
of our teaching is that your love can still follow him and help him and bless, as it was wont to do under those earthly chastisements of his sins. It is your privilege still to pray for him, and your prayers avail to lighten his sufferings and to shorten them. Your love can still find that generous solace which was always so sweet to you midst your former sorrows for his sins and his earthly sufferings the solace of helping him and sharing his pains. Your aims also may avail for him; masses can be multiplied by your means, which will make merit to atone for his penitential guilt and hasten his blessed release. Who can doubt that a loving heart will be powerfully seduced by this promise, provided it can persuade itself of its certainty, or even of its probable truth? Here is the stronghold of Romanism on sincere, amiable, and affectionate souls.

Of course, the real question is, whether any pastor or priest is authorized by God to hold out these hopes to the bereaved. If they are unwarrantable, then this presentation is an artifice of unspeakable cruelty and profanity. Under the pretence of softening the pain of bereavement to God's children, it is adding to wicked deception the most mischievous influences upon the living by contradicting those solemn incentives to immediate repentance which God has set up in his Word, and by tempting deluded souls with a false hope to neglect their real opportunity. If the hope is not grounded in the Word of God, then its cruelty is equal to its deceitfulness. But the suffering heart is often weak, and it is easier to yield to the temptation of accepting a deceitful consolation than to brace itself up to the plain but stern duty of ascertaining God's truth.

I have thus set in array the influences which Rome is now wielding throughout our country for the seduction of human souls. Some of these weapons Protestants put into her hands by their own unfaithfulness and folly. God has a right to blame Rome for using this species of weapon in favor of the wrong cause, but these Protestants have not.

There is another class of weapons which Rome finds in the blindness and sinfulness of human nature. Her guilt may be justly summed up in this statement: That these are precisely the errors and crimes of humanity which the church of Christ should have labored to suppress and extirpate; whereas Rome caters to them and fosters them in order to use them for her aggrandizement. But none the less are these weapons potent. They are exactly adapted to the nature of fallen man. As they always have been successful, they will continue to succeed in this country. Our republican civil constitutions will prove no adequate shield against them. Our rationalistic culture, by weakening the authority of God's Word, is only opening the way for their ulterior victory. Our scriptural ecclesiastical order will be no sufficient bulwark. The primitive churches had that bulwark in its strongest Presbyterian form, but popery steadily undermined it. What it did once it can do again. There will be no effectual check upon another spread of this error except the work of the Holy Ghost. True and powerful revivals will save American Protestantism; nothing else will.

[An Excellent Resource that Debunks Evolution](#)



My good friend Jim Gibson sent me his book, *An Appeal to Reason*. It's a great read about examining the evidence of origins in the evolution versus creation debate.

Some of the topics:

- The complexity of living systems
- The testimony embedded within the fossil record
- The historical and cultural proofs of man and dinosaurs as being contemporaries
- The fallacies inherent in the interpretation of radiometric dating
- The complete shambles of supposed human evolution
- The faith-science required by the big bang.

You can order it from [Amazon](#) I will not have any financial gain if you buy this book. I'm advertising it because it gives you the tools to refute the pseudoscience of Darwin's evolution.

[A Honest Evaluation of President Elect Trump](#)



By Susan Weeks

Yes, I am glad that Hillary was not elected. And yes, I will pray for Trump.

But if you think He was put in the presidency because He has God's FAVOR, then I think you don't know much about him.

Trump was not an unknown or a nobody. He was not 'Joe Plumber' before he ran for president. He was a very wealthy, connected man. He was not wealthy by virtue of being a godly man that God was blessing. He was wealthy because all his life he has served mammon. He is not a godly man—if I remember right, he abandoned his wife and married his mistress. He is a man who owned a casino and felt it needed a strip club too.

Now that he has been elected president, we need to stand behind him and pray for him. But what gets me is the number of 'Christians' who were supporting this man BEFORE he was elected. Examine the fruit, people!

All I'm looking for is a little honesty from his supporters. Rather than paint him as some great guy who is open to God, and open for God to use him—lets be honest about the kind of man he always has been. Has there been any repentance or remorse yet? Then lets not pretend there has been!

He's a politician, doing what politician do: making promises, and most likely lying. He has paid speech writers and a campaign manager who helped him to say exactly what YOU wanted to hear, because he needed YOUR votes, because the evangelical voting block is enough to win, or lose, the election.

Lets be honest, and not pretend this man is something he isn't. As with Obama, it's going to take some time for him to show his true colors—but if we care to look, a lot of his history has already been written . . . and so far, it isn't very good.

How ludicrous 'Christians' must seem right now. We tell people they are going to Hell because they haven't said a 'Sinner's Prayer' . . . yet the majority of (so-called) 'evangelical Christians' wanted to be unequally yoked with Mr. Trump, and promote his campaign—a man whose sexual immorality is common knowledge. No wonder they call us hypocrites!

Please, lets just be honest. This man really NEEDS our prayers, because spiritually he's a mess. And now he's the president. It's totally fine to say

we're praying for him because he needs to repent and find God. But let's not pretend he's leadership material for the godly nation Christians say they want, because he's not. He's really going to need prayer to do what's right, because his past shows repeated moral failings. Most likely he's going to disappoint Evangelical, Conservatives as much as he disappointed his first wife. Without God's help, he's just not going to be able to be the man you think he is.

Witnessing to Two Young Female Mormon Missionaries



On November 5, 2016, I boarded a train in Aomori City on my way to Misawa. There were two Caucasian looking young ladies sitting in the train car. I sat down next to them and asked where they are from. If I was in a metropolitan area like Tokyo, I probably wouldn't have talked to them because foreigners abound and I'm naturally shy. But now I was deep in the Japanese countryside.

They were 19 and 20 years old, one from Carmel California and one close to Lancaster Pennsylvania. I told the girl from Carmel I've been to her town several times. I lived next to it in Monterey. Then they introduced themselves as Mormon missionaries. When I heard that, I knew they were probably just as interested to talk to me as I to them.

"I hear your god has a human body with flesh and blood living on the planet Kolob making babies and sending them to earth."

"Who told you that?" asked the girl from Carmel, "a Mormon?" She may have pretended to not know what I was talking about, but the girl from Pennsylvania seemed to know. And they both acknowledged I was correct that Mormonism teaches that God the Father has a physical body.

"My God is infinitely greater than your god" I told them. "He is a Spirit Who not only wrote the extremely complex four base code of DNA, but also created the four forces of nature in just the right proportion of force to each other. How can a body of flesh and bones do that? God not only is everywhere in the universe, some say He had to be outside the universe in order to

create it.”

To that they had no good answer, only Mormon theology to back up their views.

I asked them Who Jesus is. I shared John 1:1-3,14 with them and said Jesus is the Creator Who became flesh. But it seemed to me Mormonism doesn't teach that from their responses.

[Hitchhike Adventure to Aomori City and Kanto](#)



On September 17th, 2016, I hitchhiked from the crossroads of Route 345 and Route 7 near Gatsugi Station in Murakami City in Niigata Prefecture all the way to Aomori City in a single car! This is a distance of about 400 kilometers or 250 miles. I am 66 years old at the time of this post.

The driver's name is Hiroshi who lives and works in France as a chef of French cuisine. He once was the chef of the Emperor and Empress of Japan and actually met them! He bought me lunch and went way out of his way to take me exactly where I wanted to go, a 5 hour drive from his original destination. Unfortunately Hiroshi wouldn't let me take a photo of him.

Hiroshi needed to go to Yokote City to buy some exotic Japanese cuisine. Normally I would have refused to go with him to Yokote, but he promised me he would take me the rest of the way to Aomori afterwards and I believed him. Yokote is the longer route to Aomori.

The scenes are in Akita Prefecture. The red and white striped pole is to mark the edge of the road after heavy snowfalls, a frequent winter occurrence in this part of northern Japan.



Akita Prefecture, Ani



Two days later my destination is now Sayama city in Saitama Prefecture. Saitama is one of the prefectures in the Kanto Plain area of Japan. Aomori City is the northern city of Honshu, and Saitama is just north of Tokyo which means I needed to travel 600 kilometers or 400 miles that day in order to make it. I nearly didn't!

After waiting only 30 minutes, a couple going to Furukawa City in Miyagi picked me up. This was a good distance of 200 kilometers, a 1/3 of the distance I needed to go!



The couple who took-me over 200 kilometers-from Aomori City to Miyagi Prefecture

The second driver was on his way to Nagoya and would pass through Niigata. Normally I would have gone with him to Niigata which has been my home till date. But because today I'm going to Saitama, he took me to the Adatara Service Area in Fukushima Prefecture which is just before the Banetsu junction that goes to Niigata.



Masayuki who took me to Fukushima from Miyagi



The third car of my hitchhiking adventure from Aomori City to Sayama City in Saitama was a young couple I met at Adatara service area in Fukushima. They were on their way to Utsunomiya in Tochigi Prefecture and had also picked up a university student who was also hitchhiking from Aomori City! He was on his way to Matsumoto in Nagano which is 3 times further than my destination in Saitama. The couple offered to take us both to the Sano Service Area in Tochigi.

By the time we arrived to Sano, it was dark and raining heavily to the low atmospheric pressure influence of the typhoon in Okinawa. Because it was a holiday, "Senior Citizens Day," the service area was crowded with vehicles and thronged with people. But from experience I knew that was not necessary a good thing. Too many people means the average Japanese thinks someone else will give the poor hitchhiker a ride!

I stood in front of the restrooms out of the rain and showed the paper sign of my destination to everyone. They all knew what I was doing but nearly everyone ignored me and avoided making eye contact. Often a person who makes

eye contact is willing to help.

At the service area there were 3 other hitchhikers. One was the university student who came with me from Fukushima, and the other two were highschool students on their way to Hannyu city in Saitama. We were all in the same boat. Nobody was offering them rides either.

After about 45 minutes, a man approached me and gave me a can of hot coffee and a pet bottle of green tea! He couldn't help me but wanted to encourage me.

After an hour I decided to call it quits. I consigned myself to an uncomfortable night camping out in the service area rest facility. There were only hard chairs to lay down on.

I sat down at a crowded table in the midst of other travelers. After a few minutes a young lady sitting on my right started talking to me in English. She was interested in what I was doing but I could tell her male partner wasn't interested in helping me.

After she and her partner left a man sitting at my left started speaking to me in perfect English! He lived in Germany for 4 years and went to an international school in Frankfurt and all that time schooled in a total English environment. He was on his way with his family to an area in Saitama which is relatively close to my final destination! I told him I am facing an unpleasant night unless I can leave the service area and get to a train station and go by train where I needed to go, Sayama City. He talked to his family and they agreed to take me with them! And what a family! It was his parents, his wife and children, and his brother's and sister's spouses and children, at least 20 people in all! And because they all lived in Germany before, most of them speak English! They were traveling in the huge bus you see in the photo.



The bus that took me from Tochigi to Saitama.

In the beginning I spoke to them in English but later switched to Japanese as I shared my faith in the Creator God and true history from the Bible. They listened with interest and one of the men became my Facebook friend.

I am facing a crossroads in my life at this time. Rather than hitchhike several times a month to Aomori just to earn money, I am thinking and praying about moving there. Any financial help or encouragement you can send me is appreciated.

Japan Rescued Polish Orphans from Siberia at the end of World War One



This is the story of when Japan rescued Polish orphans from Siberia at the end of World War One. I translated it from Japanese to English from the YouTube with the help of my Japanese friend Yoko Ishikawa:

The untold story of why Poland is friends with Japan!

Praise to the non-discriminatory Japanese nurse for her help and support.

This is a heart moving true story.

In 1989, Poland changed significantly due to democratization from the former communist bloc which resulted in its rapid economic growth. In 21 consecutive years, Poland's GNP has the only positive growth in Europe. It has maintained this growth in spite of the euro crisis and the collapse of Lehman Brothers.

Poland has a surprisingly warm friendly relationship with Japan. A popular department of the prestigious University of Warsaw is the Japan Department of Japanese martial arts boom such as kendo.

In 1920, after the First World War, during the civil war of the Russian Revolution, many Polish citizens were detained in Siberia. They could not use the land route of the Trans-Siberian Railway during the war to escape from Russia, and even if they did manage to return to Poland, their house was gone.

The Polish people were dying one after another in a land of extreme cold. Poland in an effort to save just the children who lost their parents, issued a letter, a life-saving petition to the United States and the United Kingdom. The petition asked for transportation and the assistance of orphans, but due to the tension of international relations, the reaction of the nations to Poland's request was indifferent and callous.

Poland then turned to Japan for help as its last hope.

The Japan Ministry of Foreign Affairs made a prompt decision toward the relief of the orphans.

In late July, 1920, 56 orphans from Vladivostok arrived in Tokyo via Tsuruga, and were housed in a dormitory. At the time Japan had no formal diplomatic relations with Poland, and moreover, to comply with a request that was a costly and effort-consuming attempt to aid civilians in Siberia who were separated from their homeland was unusual.

And, from 1920 to 1922, a total of 5 times, 765 orphans from one year old to 16 years old were brought to Japan by ship, and they received a surprisingly warm hospitality. Orphans with lice on their heads or those who suffered from typhus and other bad health conditions and those who were starving were treated immediately after arrival by hard working Japanese Red Cross nurses.

News of the orphans was broadcast throughout Japan. As a result donations, toys, candy etc. were sent to the orphans. Volunteers provided dental treatment, hairdressing, entertainment, and consolation.

Entertaining and comforting the orphans was offered one after another. Also, Japanese children who were brought by adults to visit the Polish orphans, without hesitation gave them the clothes they were wearing and their hair ornaments. In addition, there was also the following episode.

A young Japanese nurse, Ms. Fumi Matsuzawa, who cared for a child with typhoid fever, said she wanted at the very least, for the child to die while holding the child in her arms. She continued to nurse the child without leaving him even for a moment.

Her effort was worth it and the child miraculously recovered, but Ms. Fumi herself was infected with typhoid fever, and eventually died from it. In addition, there is also a similar recollection of another child. "I had been suffering from a terrible skin disease, and medicine was applied all over my body. Then I was wrapped in a white cloth as mummy, and was taken to bed by the nurse.

When the nurse put me on the bed, she smiled and kissed my nose which was the only part of my face out of the cloth. I got the courage to live because of this kiss, and burst into tears.

The orphan children were thus touched by the warm hearts of the Japanese. They were pale skinned and skinny children when they first came to Japan, but by the time they left they were all healthy and became like a different person.

This was of course a wonderful thing, but it also meant that the day was approaching when the children would go back to their homeland.

Everyone was hoping that they would stay in Japan, the nation where the sun is pretty, a nation with beautiful summers, with a sea, where flowers are always in bloom.

When the orphans departed Japan, bananas and sweets were given to them. With sadness of heart, the Japanese who cared for them said goodbye, and the

children's eyes were full of tears.

The orphans yelled out from the deck of the ship, "arigato" (thank you) to the Japanese on shore. They also sang Japanese songs and showed much gratitude for the care they received.

The Japanese captain of the ship went to the orphans' quarters every night, and went to each bed, each child, and made sure the child was covered with a blanket up to his neck. He stroked the child's forehead to make sure the child did not have a fever.

Father's hand was surely so big, and warm, the child thought. They waited with half closed eyes for the captain to come around and see them.

After the children returned to Poland, they were housed in an orphanage. They grew up and went about their individual lives, but they knew it was the affection that was poured out to them in a foreign country that gave them the power to live.

This story has been buried in the vortex of history in Japan, and most of the Japanese have forgotten the event with the orphans from Poland. However, the Polish people themselves did not forget.

In 1980, a movement of democratization began in Poland. Mr. Lech Walensa who became the driving force behind it selected Japan for his first foreign visit destination. He visited Japan in May 1981. He found Japan to be a nation of peace and full of great potential. When Mr. Walensa returned home, he made a slogan calling Poland to become the second Japan.

In 1989, Poland was liberated from Communism and became the Republic of Poland.

Mr. Nagao Hyodo who served as the Polish ambassador from 1993, began to wonder why Poland is so pro-Japanese. He decided to determine the cause and spread the reason why.

In October 1995, eight of the Siberia orphans officially visited Japan.

Though the orphans were all older than 80 years old, their memories were still vivid, and they shared their feelings of gratitude. And, Mr. Nagao Hyodo until the last year of his term of office, piled up information of the exchanges with the orphans.

The Vice Chairman of the Far Eastern Commission, Mr Jozef, Yakubukebitchi, sent a thank-you letter to the Japanese government.

Polish nationals are a noble people, a nation that does not forget the kindness showed it. I would like the Japanese people to know that fact about Poland.

The Polish people have the deepest respect, the most warm friendship and affection for Japan. I want to tell the world about this.

An event to prove this took place in 1995. When the people of Poland heard news of the Great Hanshin Earthquake, they moved toward the relief of the affected area as soon as the very next day.

And, children who became orphans after the earthquake were invited to Poland where they received comfort and compassion.

Poland's local governments, companies, wealthy individuals, and artists, sent donations and gave support and aid.

At the end of the second visit, the earthquake orphans had a face-to-face meeting with the original Siberia orphans. They talked about the past and deepened their friendship. In 2006, the last of the Polish orphans, Ms. Antonina Lilo, died at the age of 90.

Before she had her last breath, she left a kind word. "Japan was like heaven on earth."

I hope many people will see this video.

If you wish to support this message, it would be greatly appreciated if you would click the like button.

Thank you for viewing this till the end.

[The Seven Seals of Revelation Chapter 6 Shown to be Fulfilled Historically](#)



The meaning of the 7 seals of the book of Revelation.

Kent Hovid Profoundly Answers the Age Old Question, “Where Did God Come From?”



Kent Hovid’s answer is so good, I transcribed it. You’re welcome to print it out.

All right, your question, “Where did God come from?” assumes that you’re thinking of the wrong, obviously displays that you’re thinking of the wrong God. Because the God of the Bible is not affected by time, space or matter. If He’s affected by time, space or matter, He’s not God.

Time, space and matter is what we call a *continuum*. All of them have to come into existence at the same instant. Because if there were matter but no space, where would you put it? If there were matter and space but no time, when would you put it? You cannot have time, space or matter independently. They have to come into existence simultaneously.

The Bible answers that in 10 words. “In the beginning”, there’s time, “God created the heaven”, there’s space, “and the earth”, there’s matter. So you have time, space, matter created, a trinity of trinities there. Time is past, present, future, space has length, width, height, matter has solid, liquid, gas. You have a trinity of trinities created instantaneously, and the God who created them has to be *outside* of them. If He’s limited by time, He’s not God.

The god that created this computer is not in the computer, he’s not running around in there changing the numbers on the screen, OK? The God Who created this universe is outside of the universe. He’s above it, beyond it, in it, through it, He’s unaffected by it. So the concept of a spiritual force cannot have any effect on a material body, well then I guess you have to explain to me things like emotions and love, and hatred and envy, and jealousy and rationality. I mean if your brain is just a random collection of chemicals that formed by chance over billions of years, how on earth can you trust your own reasoning processes and the thoughts that you think?

So your question, "Where did God come from?" is assuming a limited God. And that's your problem. The God that I worship is not limited by time, space or matter. If I could fit the infinite God in my 3 pound brain, He would not be worth worshipping, that's for certain. So that's the God that I worship, thank you.

MAKE THE PIE HIGHER



George W. Bush

I thought this was funny and hope you do too. George W. Bush really did say these things in speeches! See:
<http://www.snopes.com/politics/bush/piehigher.asp>

Make the Pie Higher

by George W. Bush

I think we all agree, the past is over.
This is still a dangerous world.
It's a world of madmen and uncertainty
and potential mental losses.

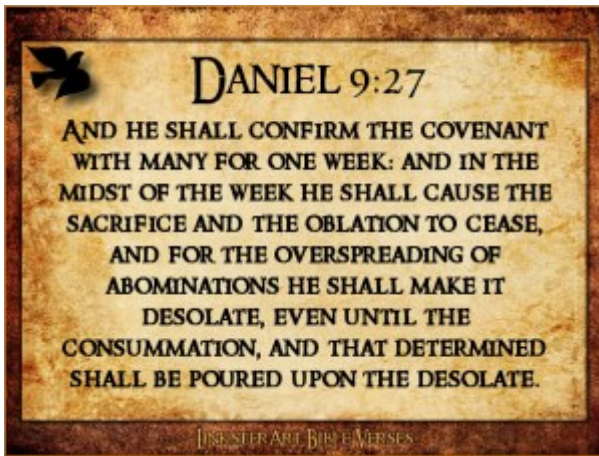
Rarely is the question asked
Is our children learning?
Will the highways of the Internet become more few?
How many hands have I shaken?

They underestimate me.
I am a pitbull on the pantleg of opportunity.
I know that the human being and the fish can coexist.

Families is where our nation finds hope, where our wings take dream.

Put food on your family!
Knock down the tollbooth!
Vulcanize society!
Make the pie higher! Make the pie higher!

[What John Nelson Darby Taught About Daniel 9 vs. Prominent Bible Commentators](#)



John Nelson Darby.

John Nelson Darby (18 November 1800 – 29 April 1882) was an Anglo-Irish Bible teacher, one of the influential figures among the original Plymouth Brethren and the founder of the Exclusive Brethren. He is considered to be the father of modern Dispensationalism and Futurism (“the Rapture” in the English vernacular). (Source: https://en.wikipedia.org/wiki/John_Nelson_Darby)

The correct interpretation of Daniel chapter 9 and especially verse 27 is extremely important because it is the ‘linchpin’ of all Bible prophecy and determines whether you have either a futurism interpretation or a historicist interpretation of Endtime Bible prophecy. This article proves from Darby’s own words he had a futurism interpretation of Daniel 9:27 which was contrary to the standard historicist interpretation of his contemporaries and those before him. In other words, Protestants before Darby did NOT interpret Daniel 9:27 the way he did. They held to the historicist view. And what is the historicist view of Daniel 9:27? It’s a Messianic prophecy, a prophecy already fulfilled by Jesus Christ! It’s *not* a futurist prophecy to be fulfilled by a Endtime Antichrist!



All Bible Scriptures quoted in this article are from the King James Version. All emphasis in *italics* or **bold** are mine.

Quotes from John Darby's Synopsis of Daniel 9 taken from christianity.com

The prince that shall come confirms a covenant with the mass of the Jews. (The form of the word many indicates the mass of the people). This is the first thing that characterises the week; **the Jews form an alliance with the head, at that day, of the people who had formerly overthrown their city and their sanctuary.** They form an **alliance** with the head of the Roman Empire.

Darby is referring to the covenant of Daniel 9:27. Notice how he refers to the covenant as an *alliance*? And Darby calls the "prince" of Daniel 9 the head of the Roman Empire though faithful men of God taught the prince is the Messiah. This is not reading what the Word says, but adding one's subjective thoughts to the Word.

But there remained one week yet unaccomplished with this faithless and perverse, but yet beloved, race, before their iniquity should be pardoned, and everlasting righteousness brought in, and the vision and the prophecy closed by their fulfilment. This week should be distinguished by a covenant which the prince or leader would make with the Jewish people (with the exception of the remnant), and then by the compulsory cessation of their worship through the intervention of this prince.

Again Darby uses the indefinite article for covenant though the popular Bible of his time, the KJV, uses the definite article, *the* covenant. And Darby does not clarify the "prince or leader" he is referring to is in fact Jesus Christ! He is referring to an unknown man in the future which most evangelicals today interpret as the Antichrist. That is why Darby is called the father of Futurism. My friends, this is not how Protestants used to interpret Daniel 9:27.

What the passage tells us is this: first, the prince, **the head that is of the Roman empire**, in the latter days makes a covenant referring to one whole week;

Darby again is referring to someone in the future, "in the latter days" and again says "a covenant". As you will see in this article, Protestants before him knew exactly what the covenant was and why the KJV version of the Bible in Daniel 9 uses the definite article, "the covenant", and not just in verse 27, but before it in verse 4! Darby does *not* make the connection of the

covenant of verse 4 being the same as the covenant of verse 27! And why? It would prove his interpretation of a future prince making an alliance with the Jews to be false!

What John Calvin has to say:

Christ took upon him the character of a leader, or assumed the kingly office, when he promulgated the grace of God. This is the confirmation of the covenant of which the angel now speaks. As we have already stated, the legal expiation of other ritual ceremonies which God designed to confer on the fathers is contrasted with the blessings derived from Christ; and we now gather the same idea from the phrase, the confirmation of the covenant. We know how sure and stable was God's covenant under the law; he was from the beginning always truthful, and faithful, and consistent with himself. But as far as man was concerned, the covenant of the law was weak, as we learn from Jeremiah. (Jeremiah 31:31, 32.) I will enter into a new covenant with you, says he; not such as I made with your fathers, for they made it vain. We here observe the difference between the covenant which Christ sanctioned by his death and that of the Jewish law. Thus God's covenant is established with us, because we have been once reconciled by the death of Christ; and at the same time the effect of the Holy Spirit is added, because God inscribes the law upon our hearts; and thus his covenant is not engraven in stones, but in our hearts of flesh, according to the teaching of the Prophet Ezekiel. (Ezekiel 11:19.) Now, therefore, we understand why the angel says, Christ should confirm the covenant for one week, and why that week was placed last in order. In this week will he confirm the covenant with many.

You can see John Calvin believed the covenant had to do with the grace of God, not some Endtime treaty an Antichrist will make.

Geneva Bible Commentary

And he (a) shall confirm the covenant with many for one week: By the preaching of the Gospel he affirmed his promise, first to the Jews, and after to the Gentiles.

You can see the Geneva Bible says it is Christ who confirms the covenant, and it has to do with the preaching of the Gospel.

Matthew Henry

He is called Messiah (Dan. 9:25, 26), which signifies Christ-Anointed (John 1:41), because he received the unction both for himself and for all that are his. [5.] In order to all this the Messiah must be cut off, must die a violent death, and so be cut

off from the land of the living, as was foretold, Isa. 53:8. Hence, when Paul preaches the death of Christ, he says that he preached nothing but what the prophet said should come, 26:22, 23. And thus it behoved Christ to suffer. He must be cut off, but not for himself—not for any sin of his own, but, as Caiaphas prophesied, he must die for the people, in our stead and for our good,—not for any advantage of his own (the glory he purchased for himself was no more than the glory he had before, John 17:4, 5); no; it was to atone for our sins, and to purchase life for us, that he was cut off. [6.] He must confirm the covenant with many. He shall introduce a new covenant between God and man, a covenant of grace, since it had become impossible for us to be saved by a covenant of innocence. This covenant he shall confirm by his doctrine and miracles, by his death and resurrection, by the ordinances of baptism and the Lord's supper, which are the seals of the New Testament, assuring us that God is willing to accept us upon gospel-terms. His death made his testament of force, and enabled us to claim what is bequeathed by it. He confirmed it to the many, to the common people; the poor were evangelized, when the rulers and Pharisees believed not on him. Or, he confirmed it with many, with the Gentile world. He causes all the peace-offerings to cease when he has made peace by the blood of his cross, and by it confirmed the covenant of peace and reconciliation.

Matthew Henry's comment about the Prince of the Covenant

It is here foretold that the people of the prince that shall come shall be the instruments of this destruction, that is, the Roman armies, belonging to a monarchy yet to come (**Christ is the prince that shall come**, and they are employed by him in this service; they are his armies, Matt. 22:7), or **the Gentiles (who, though now strangers, shall become the people of the Messiah) shall destroy the Jews.**

Notice that Matthew Henry puts the prophecy of Daniel 9:27 in the past while John Darby puts it in the future? John Darby is the author of *futurism*, which is interpreting Bible prophecies having a future fulfillment. Before Darby Protestant theologians interpreted Christ fulfilling Daniel 9:27. They didn't look at prophecy as God telling us the future, but as God showing how His Word was fulfilled in the past which gives glory to God and verifies the Scriptures as the very Word of God! Did Jesus' disciples know when and how the Temple of Solomon was to be destroyed? I submit to you they did not. They only recognized the prophecy *after* it was fulfilled, not before.

Verily I say unto you, **This generation** shall not pass, till all these things be fulfilled.- Matthew 24:34

What generation was Jesus referring to? My generation? My children's generation? No! The generation of the people He was speaking to! His

disciples of 30 A.D.! Most of them lived 40 more years and saw the fulfillment of the prophecies of Matthew 24.

Reading Darby is an exercise of my mental faculties. He is not nearly as clear as John Calvin or Matthew Henry. And his interpretation of prophecy is clearly an *eisegesis* which means “to lead into” – the interpreter injects his own ideas into the text, making it mean whatever he wants. Compare that to Matthew Henry and John Calvin and others who interpreted using *exegesis* which means “lead out of” or letting the Bible speak for itself without speculating. A good exegesis of what the covenant of Daniel 9:27 is found in verse 4 of the same chapter:

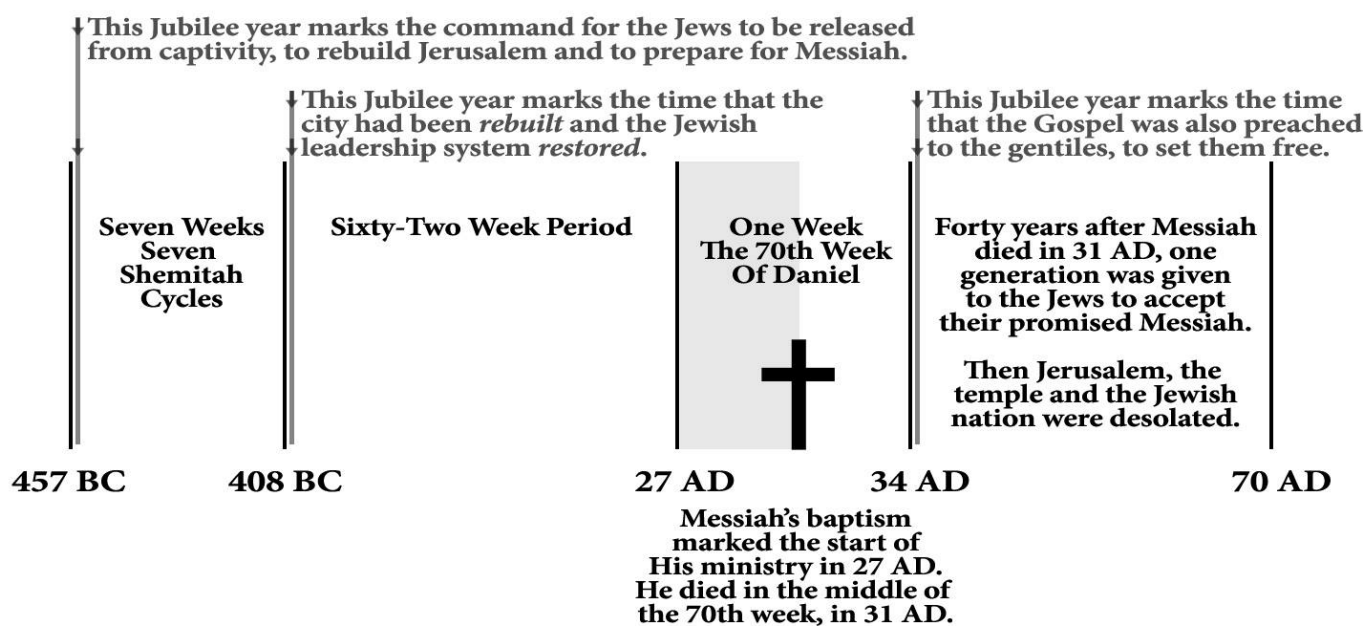
And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments; – Daniel 9:4

Where did Darby get his inspiration from? I highly suspect he was influenced by writings of a Jesuit priest for Darby’s interpretation of Daniel 9 is what [Jesuit Ribera taught in 1585.](#)

Any comments about this article are appreciated. (As long as you agree with me. :))

The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.



This meme is courtesy of David Nikao Wilcoxson 70thweekofdaniel.com

[“Microwave Ovens Will Kill You” – An Internet Hoax!](#)



I am blessed to have a friend who is a scientist, a university professor, *and* a Bible believing Christian, a [brother in Jesus Christ](#) who I can trust! His name is [John Gideon Hartnett](#). On the evening of July 26, 2016, I read a post on Facebook warning of the dangers of consuming microwaved food. This is something I have heard about for years now and have believed. But because the article said that even drinking microwaved water is bad for you, I started to have doubts. The study of inorganic chemistry was my favorite subject in high school. I could see no scientific reasoning how microwaving water could possibly change it into something bad. It merely heats it. So decided to take the matter to my friend Dr. Hartnett and this is what he said:

It is not bad. There is no difference to boiling with a flame. It is plain crazy. The wavelength of the radiation is about 10 cm so that is the minimum length scale it could slice and dice. Water molecules are very small and are just heated by absorbing the radiation but as water not as molecules. The real safety concern is leakage. You don't want them leaking when you are standing there.

In other words, Dr. John G. Hartnett rejects the notion that eating food warmed or cooked in a microwave is bad.

My friends, it's been a long journey for me to find the truth about issues and avoiding sidetracks such as [flat earth theory](#). I used to regularly visit alternate news sites only to find out later that a lot of what I was reading is trash! I learned I can't even trust alternate media, let alone mainstream media. I've been guilty of forwarding false information and am now trying to be more discerning. The lesson for me is to check out the story and confirm it with reliable sources. The most trustworthy sources for me are individuals who I know are believers in the Word of God, the Bible.

Below is the first part of,

Debunking An Internet Hoax: What Science Really Says About Microwave Ovens, Your Food And Your Health

by Tom Venuto

“Microwave ovens will kill you!” Or so they say... If you’ve ever surfed the internet for information on health and nutrition, there’s little doubt you’ve come across scare stories about microwave ovens. Online natural health “experts” claim that microwaves will “zap” your food, deplete it of important nutrients and alter its molecular structure in dangerous ways. They also warn that microwave exposure and eating food cooked in microwave ovens will cause harm to your body and even cause cancer!

Is there any truth to any of these reports? Why are some people so paranoid about an appliance that has been used safely by millions of people for decades? Should you stop using a microwave oven for reheating leftovers, making frozen dinners or cooking your vegetables, potatoes, meat, oatmeal or other foods?

These are important questions because: A) your health is your number one priority and B) the microwave oven, while it may not replace a conventional oven and certainly doesn’t produce better tasting food, is unquestionably one of the greatest time savers and conveniences you can have in your kitchen.

You’re not only about to get the answers, this also will be the last article about the microwave controversy you’ll ever have to read because it demolishes the microwave myths with undeniable proof: facts, science and evidence... not urban legends and fear mongering.

What started all the internet scare stories?

Rumors are often started and circulated on the internet without anyone ever confirming the source. Did you ever get one of those random emails that said something like, “10 reasons to throw out your microwave” and then forward it right on to a friend, just assuming it was true? (go ahead, fess up).

A large part of all the microwave alarmism today can be traced back to a single story that was spread on the internet until it went viral and was eventually accepted as factual. It’s the story of the infamous “Swiss research” done by “food researcher” Hans Hertel, who allegedly performed his own private study to see how microwaved foods affected the results of blood tests. A typical iteration of the story goes like this:

“The use of microwave ovens in cooking can alter the structure of nutrients in foods, making it difficult for the organism to make use of them. Hertel discovered that food cooked or thawed in a microwave oven could cause changes in the blood, indicating that a process of illness is developing. SIMILAR CHANGES ARE ALSO FOUND IN THE CASE OF CANCER.”

As with most alarmist nutrition nonsense on the net, this one also involves

the ubiquitous conspiracy theory. The story continues:

“The best studies about the use of microwaves to heat food were purposely kept from consumers. Hertel was efficiently “gagged” by Swiss microwave oven producers. For over 10 years, Hertel has fought for the right to tell the world what he’d discovered.”

Actually the best studies are NOT kept from consumers, they are peer reviewed, replicated and published in scientific journals where we can actually look them up. Alas, we cannot access Hertel’s “research” to judge its validity because it was never published.

In fact, by Hertel and his follower’s own accounts, this “study” was just himself, Bernard Blanc (who later recanted) and six of their buddies who locked themselves in a hotel room and conducted a personal and arguably non-scientific and non-controlled experiment. This is not real research; it was never verified or replicated by other researchers. Yet you see Hertel quoted in almost every “microwaves equal death” article on the Internet, a good tipoff that everything else in the article is suspect as well.

Microwave ovens, radiation and the cancer scare

One tactic used by microwave scaremongers is to instill fears about radiation and cancer. When people hear the word radiation, they tend to freak out. I suspect that even people who understand that we’re not talking about a nuclear accident, gamma rays or x rays still have an uncomfortable feeling about “radiation” cooking their food (after all, we call it “nuking” right?)

But when we talk about microwave “radiation” we are simply talking about production of thermal energy, aka, heat. Radiation and radioactive are NOT the same thing. Celeste Robb-Nicholson, M.D. from the Harvard Health Review explains:

“Microwaves do not cause cancer. They’re a form of non-ionizing radiation and thus cannot ionize tissue. Microwave ovens use low-frequency waves of electrical and magnetic energy to produce heat to cook food. They don’t make food radioactive, nor do they trigger cancer-causing genetic mutations.”

A search of the medical literature brings up absolutely nothing linking microwave cooking to cancer.

The research says that concern over cancer causing compounds such as heterocyclic amines (HCAs), and polycyclic aromatic hydrocarbons), would be better directed toward educating consumers on the charring and blackening that occurs when grilling or barbecuing muscle meats, rather than cooking the meat in microwave ovens.

In fact, cooking in a microwave can actually REDUCE the formation of HCAs. This quote comes from the National Cancer Institute (www.cancer.gov):

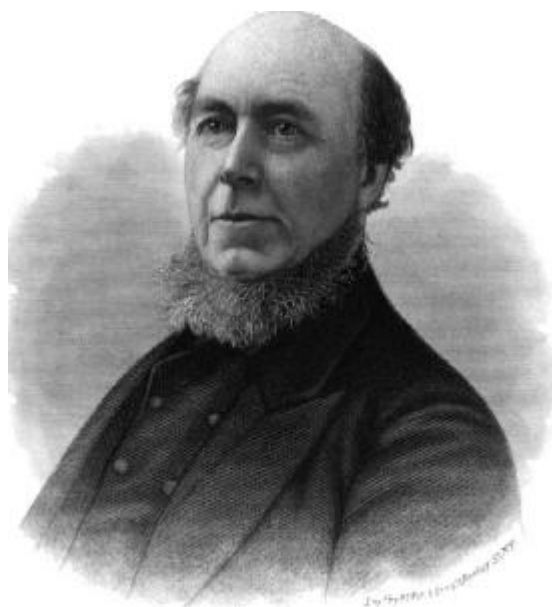
“Studies have shown that microwaving meat prior to cooking helps to decrease mutagens by removing the precursors. Meats that were microwaved for 2 minutes

prior to cooking had a 90-percent decrease in HCA content.”

Read the rest from

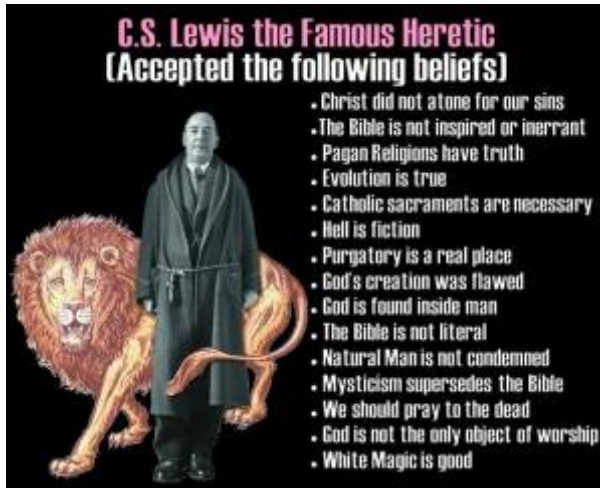
<http://www.burnthefatblog.com/archives/2011/07/what-science-really-says-about-microwave-ovens.php>

[Charles Chiniquy Becomes Motivated to Stop Drinking](#)



Alcohol has probably killed more people directly or indirectly than any other substance in history.

[Lupus Occultus: The Paganised Christianity of C. S. Lewis](#)



by Jeremy James

C.S. Lewis is well known among born-again Christians as a 'Christian' writer, someone whose inclusive religious viewpoint is of particular relevance to the world we live in today. I would hope to show that this perception of Lewis is not only gravely mistaken but that it arose through deliberate misdirection on the part of Lewis himself.

In 2008, after 33 years as an active participant in the New Age movement, I finally came to Christ. As I found my feet and met with other born-again Christians, I discovered that many Evangelicals, as well as Christians the world over, were keen readers of C S Lewis. They revered him as a great Christian author and apologist for true, Bible-believing Christianity. Frankly, this was a great surprise to me because, as a longtime practitioner of the New Age, I knew what C S Lewis was 'really' teaching.

Anyone with a deep familiarity with New Age philosophy, or with a grounding in Theosophy or the occult generally, knows that C S Lewis was about as Christian as the Dalai Lama. Religious, yes. Philosophical, yes. But Christian? Never.

Occult England

Lewis was moulded in the long tradition of high-Anglican British atheism, spiritism and oriental thought. Long before John Dee and Edward Kelly, two high level occultists who advised Queen Elizabeth I, a large segment of the English upper classes was involved in magic and a study of the occult books which started to flow into Europe after the Crusades. The English Reformation was mainly a political movement which, in the long run, had little impact on the religious beliefs of the ruling classes. Their fascination with the occult and the paranormal spread through the Anglican Church and led to a state-sponsored brand of Christianity which was purely ceremonial in nature. The Methodist, Presbyterian, Plymouth Brethren and other Bible-based churches emerged to fill the colossal void left by the established church, most of whose clergy and prelates were either non-believers, theists or spiritualists.

Lewis was a high Anglican with strong leanings toward the Roman Catholic

Church. Raised in the Church of Ireland, he worked through an atheistic phase in his youth to become a theist – a believer in a deity, but not yet a Christian. His alleged conversion came in 1931, when he was aged 33 or thereabouts and a tenured academic at Oxford. He then joined the Church of England, even though his close friend, JRR Tolkien, wanted him to enter the Roman Catholic Church.

Many scholars who have studied this phase of Lewis's life have been unable to identify anything in his conversion which comes remotely close to what a Bible-believing Christian understands by 'born again'. His own account in *Surprised by Joy* reads more like the philosophical acceptance of a difficult scientific theory than a life-changing religious experience.

Most Americans are unaware of the extent to which the English academia in the 18th and 19th centuries was steeped in the literature, history and mythology of Greece and Rome. Furthermore, with countless members of the ruling elite and the upper middle class serving in India and the Middle East, they were exposed to, and greatly influenced by, the religious traditions and mythologies of the Orient. This led to the widely-held belief that all religions were fundamentally mythological in character and that, while they served a useful social function, they were either (a) devoid of any absolute truth or (b) expressions of a universal moral truth common to all religions. It was the latter stream from which English Freemasonry drew and from which the spiritual ethos of Oxford and Cambridge was formed.

Theosophy and other eastern occult ideas, as well as mesmerism and spiritualism, took hold within the establishment and had a marked effect on many senior figures, even among the Anglican Church:

...among the clergy of the Church of England proper, there was in the early years of this century [20th] a measurable interest in Theosophy and occult matters. -Webb, p.131

Within the establishment of the Church of England, the classical scholar Dean Inge redirected attention to the Tradition of Plotinus and those Christians who had followed him. The interest aroused by Inge's lectures at Oxford in 1899...was extensive...[he] admitted that Christian mysticism owed a debt to the Greek Mysteries. -Webb, p.276

The Druidical theories gave birth in the 19th century to a cult known as "Bardism," whose members professed the articles of faith of the Church of England, while apparently holding to some almost Gnostic tenets and celebrating rites of "a Masonic character." -Webb, p.231

This was the ethos in which Lewis himself was formed. Unorthodox Christian theology, the mythologies of Greece and Rome, the Scandinavian sagas, the medieval romances, and the ancient lore of Egypt and Babylon provided the bricks from which his religious edifice was constructed. He simply put 'Christ' on top, where others put Zeus or Saturn or Apollo.

The C S Lewis version of Christ

What most Christians don't seem to realise is that this 'Christ' – the C S Lewis version of Christ – is not the Messiah Redeemer, but an archetypal figure revered by pagans since ancient times, the perfected man or god-man, the pinnacle of human evolution.

In light of the evidence that I present in this paper, I submit that Lewis chose Christ, rather than Apollo, say, as his god-man archetype because he wished to draw a great many others into his system of belief. While the small circle of committed pagans whom he knew and with whom he met regularly – known as the Inklings – were already in step with his philosophy, there was enormous potential for spreading his ideas by linking them directly to just one 'mythology,' that of Judeo-Christianity.

This is why I was surprised to learn that millions of Bible-believing Christians in the US were looking to Lewis for guidance and edification. Most members of the New Age, especially those who have read widely and met with representatives of its various branches, know that C S Lewis is simply a vehicle for drawing new converts into paganism and the New Age movement. He does this by the time-honoured method – pretend to be a friend, use the right terminology, and slowly draw your audience in another direction.

I will shortly show how he did this, in his own words. But first I'd like to quote two high-profile, former practitioners of witchcraft – John Todd and David Meyer.

Testimony from Two Former Witches

Todd is a very interesting character. He was born into an Illuminati family (one which practices traditional witchcraft and conducts clandestine, usually illegal, activities with similar families) and was initiated into an advanced level of the occult while still in his teens. He made a series of taped talks in the 1970s after his surprise conversion to Christianity. Fortunately these recordings are still available on the Internet, though Todd himself was silenced shortly thereafter by his 'family' for revealing far too much information. On tape 2(b) he warns his audience of born-again Christians as follows:

"How many of you read [books by] C S Lewis? How many of you read [books by] JRR Tolkien? Burn them. I'm going to repeat this – Burn them, burn them! Lewis was supposed to have been once allured [charmed into witchcraft] by Tolkien. Tolkien was supposed to be a Christian. And witches call all those books [i.e. the books of Tolkien and Lewis] their bible. They have to read them before they can be initiated, and it is well known in England and published in occult books that they both belonged to Rothschild's private coven...They are not Christian books. We have found books that are outside of the Screwtape Letters where Lewis talks of the gods Diana, Kurnous and others as beings, as real gods. C. S. Lewis, who was supposed to be a Christian and his books are sold in Christian stores. Burn 'em. They're witchcraft books."

David Meyer was also born into a family which practiced traditional

witchcraft. According to his own testimony, while still in his teens he opened himself successfully to the demonic entities which operated through his deceased grandmother, who was also a witch. This gave him unusual occult powers which, no doubt, would have led him to a senior position in the American occult hierarchy. However, before this could happen, he was saved by the blood of Christ, became a born-again Christian and, later, a pastor.

Here is how he described the dangers posed by the disguised occult writings of C S Lewis:

“As a former witch, astrologer, and occultist who has been saved by the grace of God, I know that the works of C.S. Lewis are required reading by neophyte witches, especially in the United States and England. This includes The Chronicles of Narnia, because [they] teach neophyte[s], or new witches, the basic mindset of the craft...

“The story of the Narnian Chronicle known as The Lion, the Witch, and the Wardrobe is one of clandestine occult mysticism and is not Sunday School material unless your Sunday School is a de facto witch coven...The main character of the book is a lion named Aslan, which is [derived from Arslan] the Turkish word for lion. Aslan the lion is the character that “Christian” teachers say is the Christ figure, but witches know him to be Lucifer. The lion, Aslan, appears in all seven of the books of The Chronicles of Narnia.”

Of course, one could ignore these warnings, possibly by doubting the occult bona fides of their authors. After all, how could someone as “nice” as C S Lewis be involved in anything of this nature. But believe me, some of the “nicest” people you could ever meet are practitioners of the occult. According to their philosophy, they are morally entitled to spread their beliefs in a disguised form, for the greater good of mankind.

Ask yourself the Obvious Question

Ask yourself, why do New Age and occult book stores stock the works of C S Lewis? After all, if they were remotely Christian, they would be banned!

No practitioner of the occult would associate himself (or herself) with anything that genuinely proclaimed, in any sense, the cleansing blood of Christ. It pleases them greatly to see how completely Christians have been taken in by the paganised version of Christianity which Lewis portrays in his occult fantasies. Where Christians see Aslan as a Christ figure, they know that he really represents Lucifer, the glorious sun god of witchcraft. For example, the famous Luciferian, Albert Pike, one of the most respected figures in modern Freemasonry, described Horus, the powerful Egyptian deity – whose ‘eye’ is a well-known symbol in Illuminated Freemasonry – in the following terms: “He is the son of Osiris and Isis; and is represented sitting on a throne supported by lions; the same word, in Egyptian, meaning Lion and Sun.” (Morals and Dogma). He also says that “The Lion was the symbol of Atom-Re, the Great God of Upper Egypt.” This is why the lion figures so prominently in the iconography of British imperialism, representing as it does the sun god and perfected man of Masonry.

The Narnia Chronicles are plain celebrations of white magic and its power to defeat black magic. They are occult throughout. And the number of magical ideas and pagan deities which they portray is quite extraordinary. These are dressed up and presented in such a jolly British fashion, and carefully geared towards the mind of a child, that our critical faculty fails to register the obvious – that the power of white magic and the power of Christ are NOT the same thing. Readers fall into an appalling trap when they confuse the two. However, it is precisely this confusion that Lewis is exploiting.

Perhaps you are thinking that, while the fiction works of C S Lewis can be construed in this way, for whatever reason, his non-fiction writings must surely provide irrefutable evidence that he was Christian to the core? Well, you are in for a big surprise.

Two Key Works by C S Lewis

Let's focus on two works which have long been regarded as exemplary expressions of his enlightened Christian theology – *Mere Christianity* (1952) and *Reflections on the Psalms* (1958). The former, I believe, has sold several million copies and is used by many born-again Christians as an evangelical tool. The latter, though less philosophical, will allow us to see how much understanding and respect Lewis had for the Word of God.

Mere Christianity



There are a number of things about the book, *Mere Christianity*, which should immediately strike any Christian as exceedingly odd. To begin with, Lewis virtually ignores the Word of God throughout. One looks in vain for a scriptural verse to support even one of his countless philosophical observations. What may seem like an eccentricity of his part in the early part of the book becomes more akin to an antipathy later on, especially when he makes one assertion after another which simply cry out for scriptural support.

Secondly, he makes no attempt whatever to relate his ideas to the work of any other scriptural authority or Bible commentator. Everything he says is suspended in a theological vacuum, supported entirely by the authority of just one individual – Mr Lewis himself. To deflect attention from this, he uses the age-old trick of soft persuasion and common sense as the basis for his many theological conclusions.

Thirdly, he pretends to 'teach' the basics of Christianity while all the time assuming that his audience already knows them. This is another literary device, whereby the writer avoids exposing any defects in his argument by inducing his readers to fill in the gaps for themselves.

This quicksilver approach is perfectly suited for his purpose. After all, we would be surprised if the author of *The Screwtape Letters* – which teach the art of deception – did not himself possess a similar skill. The difference here, however, is that instead of instructing his student (Wormwood), he is

leading him into accepting ideas which have no Biblical foundation.

Preparing the Ground

The first twenty-five chapters sketch out a congenial picture of Christianity, one which is so vague and magnanimous, so soft and woolly, that virtually no-one could seriously object to it. These prepare the reader to imbibe just as willingly the toxic brew which he pours into the last eight chapters. Again, we see the consummate salesman at work, neutralising our critical faculty with endless platitudes and then passing off his glazed earthenware as Meissen china.

By the time he has reached the 'toxic brew' section of the book, the reader has been lured into accepting, or at least being open to, a host of compromising assumptions: that Christ was mainly a supremely wise and kindly man ("It is quite true that if we took Christ's advice, we should soon be living in a happier world" – p.155); the possibility of panentheism ("God is not like that. He is inside you as well as outside"

– p.149); that human will is central to salvation ("Christian Love, either towards God or towards man, is an affair of the will." – p.132); that modern psychology and psychoanalysis, notably the works of Carl Jung ("great psychologist"), are fully compatible with Christianity ("But psychoanalysis itself...is not in the least contradictory to Christianity." – p.89); that the main goal of Christianity is moral perfectibility and that hell is the failure to achieve this ("Perhaps my bad temper or my jealousy are gradually getting worse – so gradually that the increase in seventy years will not be very noticeable. But it might be absolute hell in a million years: in fact, if Christianity is true, Hell is the precisely correct technical term for what it would be." – p.74); that Christian ordinances have sacramental power ("...this new life is spread not only by purely mental acts like belief, but by bodily acts like baptism and Holy Communion." – p.64); that Christ is substantially present in the communion bread ("...that mysterious action which different Christians call by different names – Holy Communion, the Mass, the Lord's Supper." – p.61); that Christ was primarily a step in the evolution of mankind ("People often ask when the next step in evolution – the step to something beyond man – will happen. But on the Christian view, it has happened already. In Christ a new kind of man appeared: and the new kind of life which began in Him is to be put into us." – p.60). And these are just a sample. All of these propositions are in conflict with Christianity, but they are perfectly compatible with New Age philosophy. Alas, many Christians today are unable to tell the difference.

The Toxic Brew

We can now examine the toxic brew which Lewis serves up in the last eight chapters of the book.

One of the main ideas in these chapters is that the universe is suffused by an invisible spiritual energy. In an earlier part of the book he has already made a distinction between two life energies – Bios, the animating force in living creatures, and Zoe, the eternal spiritual force. "The Spiritual life

which is in God from all eternity, and which made the whole natural universe, is Zoe.” (p.159) This is developed later into the notion that both Christ and the Holy Spirit are expressions of this Zoe: “...we must think of the Son always, so to speak, streaming forth from the Father, like light from a lamp, or heat from a fire, or thoughts from a mind. He is the self-expression of the Father – what the Father has to say.” (p.173-174). This is not Christianity, but Gnosticism and Neo-Platonism.

Practitioners of witchcraft call Zoe by another name – The Force. This is the same concept that is eulogised in the Star Wars series of movies (Hollywood is passionately dedicated to the spread of witchcraft and the destruction of Bible-based Christianity).

This energy, he says, pulsates and evolves into more profound expressions of itself: “...in Christianity God is not a static thing – not even a person – but a dynamic, pulsating activity, a life, almost a kind of drama. Almost, if you will not think me irreverent, a kind of dance.” (p.175) This dance is akin to the dance of Shiva, a key concept in Hinduism.



Note carefully – Lewis is saying that the God of Christianity is not even a person, but a pulsating drama.

He contends that the Father and the Son dance together and that this dance is such a tangible entity in itself that it produces a third person: “The union between the Father and the Son is such a live concrete thing that this union itself is also a Person.”

(p.175) Anyone familiar with oriental philosophy and eastern mysticism will immediately recognise the pagan origin of Lewis’s completely non-Biblical definition of the Holy Trinity. All of these ideas – Zoe, spiritual light and heat, the divine cosmic dance, pulsating union, evolution and projection – are fundamental to occult philosophy and pervade both New Age thinking and Gnosticism, as well as such paths as Theosophy, Anthroposophy and the higher degrees of Freemasonry.

Lewis develops the cosmic dance idea even further when he says: “The whole dance, or drama, or pattern of this three-Personal life is to be played out in each one of us: or (putting it the other way round) each one of us has got to enter that pattern, take his place in that dance.” (p.176) There is hardly a Hindu, a Buddhist or a Wiccan anywhere who would not be in complete agreement with this.

He goes on: “There is no other way to the happiness for which we were made...If you want to get warm you must stand near the fire...If you want joy, power, peace, eternal life, you must get close to, or even into, the thing that has them...They are a great fountain of energy and beauty spurting up at the very centre of reality.” (p.176) This is precisely the kind of statement one would expect from Deepak Chopra or Shirley MacLaine. It is New Age to the core.

The 'good infection'

How does Lewis get away with this? Simple – he turns Christ into the match that sets you on fire: “He [Christ] came into this world and became a man in order to spread to other men the kind of life He has – by what I call ‘good infection’. Every Christian is to become a little Christ.” (p.177)

This is such a gross distortion of Christianity that it makes one wonder how any Baptist preacher or Presbyterian minister could ever recommend such heresy to his flock. Lewis has turned Christ into a pagan deity like Apollo or the Hindu god, Krishna – both of whom are associated with music and dance. In fact practitioners of high level witchcraft boast that the figure which Lewis is really depicting here is Lucifer, the Light Bringer (just like Aslan in the *Narnia* series).



If you find this incredible, please persevere and we'll examine even more evidence.

Another key concept in paganism is that of the goddess. Even though he should have had no scope whatever to smuggle in this idea, he still managed to do so. Describing the Incarnation of Christ, he says: “The result of this was that you now had one man who really was what all men were intended to be: one man in whom the created life, derived from His Mother, allowed itself to be completely and perfectly turned into the begotten life.” (p.179) Notice the subtlety with which he does this. Christ's earthly mother becomes “His Mother,” divine vessel of the perfect man.

The next New Age concept follows hot on the heels of these ‘cosmic’ images. A central idea in occult philosophy is that all is one, a grand unified ball of consciousness. Here is how Lewis defines it in his Christianized mythology: “If you could see humanity spread out in time, as God sees it, it would not look like a lot of separate things dotted about. It would look like one single growing thing – rather like a very complicated tree. Every individual would appear connected with every other. And not only that. Individuals are not really separate from God any more than from one another.” (p.180) [See the Tree of Zoe on the next page]

The Tree of Life (Zoe) sacred to the Gnostics



...we can say that the set of concepts underlying this “tree” of God's manifestations is the same as the one used by the Cabalists and in Gnostic circles, and that both Cabalists and Gnostics call it a “tree.”

-Attilio Mastrocinque From Jewish Magic to Gnosticism, 2005, p.103

Here we have the famous New Age ‘everything is connected’ philosophy. What is more, Lewis portrays this cosmic entity as a huge living organism in the process of evolving. Thus, in a few sentences, rather like a stage magician, he manages to pull a whole series of New Age ideas from his mythological hat – evolution, pantheism (or panentheism), the universal fatherhood of God and

the universal brotherhood of man.

According to Lewis, Christ came along at a critical stage in this evolutionary process and set a new phase in motion: "...when Christ becomes man it is...as if something which is always affecting the human race begins, at one point, to affect the whole human mass in a new way. From that point [Christ] the effect spreads through all mankind." (p.180-181) In other words, Christ was a perfect individual who, by the process of "good infection" mentioned earlier (p.177), transmitted his Zoe to the rest of the human race. And this is possible because everything is connected.

Just in case we missed the "good infection" idea, he adds: "One of our own race has this new life: if we get close to Him we shall catch it from Him." (p.181)

This is all so bizarre, so far removed from Biblical Christianity, that it beggars belief.

Some more Occult Principles

The remainder of the book is a consolidation of these ideas. But even while doing this he can't resist dropping in a few more occult principles. One of these is the principle universally accepted in both witchcraft and Masonry that everything exists in terms of its opposite. According to Lewis "He [the devil] always sends errors into the world in pairs – pairs of opposites." (p.186)

They believe the universe comprises both good and evil in equal measure and that it is the task of the initiate to learn how to balance these two aspects of The Force and thereby create one's own reality. This concept, that everything exists in pairs of opposites, is not found or even suggested anywhere in the Bible, but it permeates occult philosophy. For example, it is why witchcraft comprises both 'good' witches and 'bad' witches. Each accepts the need for the other, since The Force must stay in balance.

The idea that The Force can be moulded, using will and imagination, to create one's own reality is central to the occult. A falsehood can become a truth, or a mask a face, if one uses the right techniques. Lewis even provides a platform for this idea when he says: "The other story is about someone who had to wear a mask; a mask which made him look much nicer than he really was. He had to wear it for years. And when he took it off he found his own face had grown to fit it. He was now really beautiful. What had begun as disguise had become a reality." (p.187)

He then urges the reader to use another, related occult principle, known as the 'As if' principle. This states that if an idea is held long enough, and with sufficient feeling and identification, it will eventually become a reality. One is living 'as if' the goal had already been achieved. Here is how Lewis employs it in his fake Christianity to distort the Lord's Prayer: "Its very first words are Our Father. Do you now see what those words mean? They mean quite frankly, that you are putting yourself in the place of a son of God. To put it bluntly, you are dressing up as Christ. If you like, you

are pretending.” (p.187-188)

He then tries to present this gradual transformation, this evolutionary process, in Biblical terms: “And now we begin to see what it is that the New Testament is always talking about. It talks about Christians ‘being born again’; it talks about them ‘putting on Christ’; about Christ ‘being formed in us’; about coming to ‘have the mind of Christ’.” (p.191)

The man is utterly shameless. The verses he is alluding to have no connection whatever with the occult process he is proposing. There is a vast chasm between the born-again experience of Christianity, as outlined for example in St Paul’s epistles, and the alchemical transmutation which Lewis is describing. But of course, he wants to convince the reader that there is since it would mark a major step in the paganisation of Christianity.

The New Age Ascended Master

How many millions of Christians, having read this toxic brew, have been lured into the embrace of the New Age Christ, the fallen angel who masquerades as Jesus, the Ascended Master, on the ‘inner planes’ and works with the followers of all religions to bring enlightenment, wisdom and love? As St Paul said, “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.” (2 Corinthians 11:13-14)

Lewis sees this process of transmutation leading all the way to what the New Agers call god-realization, where Christ turns man himself into a god by “killing the old natural self in you and replacing it with the kind of self He has. At first, only for moments. Then for longer periods. Finally, if all goes well, turning you permanently into a different sort of thing; into a new little Christ, a being which, in its own small way, has the same kind of life as God; which shares in His power, joy, knowledge and eternity.” (p.191-192)

Lest there be any doubt that he does actually mean we are turning into little gods and goddesses, he says:

“He will make the feeblest and filthiest of us into a god or goddess, a dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly (though, of course, on a smaller scale) His own boundless power and delight and goodness.” (p.206)

In the occult such a perfected person is known as a god-man, an adept, a magus, or Illuminatus. He is deemed to be a law unto himself and can travel consciously in the “higher worlds” while still living on earth. Many senior Masons and Rosicrucians, among others, believe they have reached this state. They don’t understand that Satan is able to project his false light into the minds of his victims and deceive them into thinking that something truly spiritual has occurred.

This promise of Mastership or God-Realization is exactly the enticement that Satan used to deceive Eve in the Garden of Eden. It is an ancient philosophy,

but it's not Christianity. It is profoundly Luciferian and has been designed by him to lure men to their destruction. Christ warned of this terrible danger when he said: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew 10:28)

As an out-and-out universalist, Lewis does not agree with Jesus. Rather, he believes that everyone will be saved eventually, regardless of whether or not they have found Christ. This idea – that no-one can be lost and that everyone will evolve into a higher state eventually – is common in the occult. They generally believe that can be achieved only through reincarnation, though Lewis stops short of espousing this particular concept.

As a universalist, he believes that 'Christ' is gradually drawing people into alignment with himself, thereby enabling them to qualify for salvation: "There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it." (p.209)

Lewis is a wolf in sheep's clothing, a false prophet who has done untold damage to true Christianity. As a hidden or disguised wolf – lupus occultus – he works his way into the minds and hearts of his readers, many of whom are children, and sows a handful of occult seeds from a bag labelled 'Christianity.' And his fleece is so soft and cuddly that no-one would ever suspect he's a double-agent.

The Process of Evolution

The process of evolution itself will undergo change, according to Lewis. In place of the mechanical evolution which operated in the past, both man and animals will advance into a higher stage as more Zoe comes into the world via the growing number of god-realized individuals that live here and then spreads out to infect others: "...I should expect the next stage in Evolution not to be a stage in Evolution at all: should expect that Evolution itself as a method of producing change will be superseded...Already the new men are dotted here and there all over the earth. Some, as I have admitted, are still hardly recognisable: but others can be recognised." (p.220 and 223)

This is actually a core tenet of Masonry, Theosophy and many occult paths. These Adepts, Masters or Supermen are said to be operating incognito, moving quietly among the masses of mankind, dispensing their spiritual blessings and lifting natural man into a higher level of consciousness.

What can one say about all of this? How on earth did Lewis manage pass off all this occult nonsense as Christianity? He clearly knew what he was doing. It is reasonable to surmise that in his regular meetings with his Inklings friends at Oxford, he was testing out his ideas and seeking their opinions. This would enable him to determine just how far he could go without arousing suspicions. These lifelong confidants were all avid students of the occult, especially JRR Tolkien, Charles Williams and Owen Barfield.

Williams had actually been a member of the Golden Dawn, a group dedicated to the study of advanced witchcraft. Its membership included Aleister Crowley, one of the most Satanic black adepts of the 20th century. Lewis was also greatly influenced by Owen Barfield whom he described as "the best and wisest of my unofficial teachers." Barfield was an internationally recognised authority on Anthroposophy, an occult offshoot of Theosophy founded by the Austrian magus, Rudolph Steiner, in 1912. He even co-authored several books with Steiner. Like Madame Blavatsky, Steiner taught that Lucifer, the Light Bearer, was the true instructor in the divine mysteries.

Given that he was inviting high level occult practitioners into his personal circle, and that they in turn were closely associated with some of the most Lucifer-imbued people of the 20th century, there can be no doubt that Lewis himself was heavily exposed to demonic influences.

He would have found it hard to resist these dark influences even if he had wanted to. A fascination with the occult had taken hold of him in his childhood and, by his own admission, had stayed with him throughout his life:

"And that started in me something with which, on and off, I have had plenty of trouble since – the desire for the preternatural, simply as such, the passion for the Occult. Not everyone has this disease; those who have will know what I mean...I once tried to describe it in a novel. It is a spiritual lust; and like the lust of the body it has the fatal power of making everything else in the world seem uninteresting while it lasts."

Reflections on the Psalms

The second non-fiction work that I propose to examine is Reflections on the Psalms. Lewis published this in 1958, just five years before his death. He really let his fleece slip when writing this work. Again and again he makes statements which, had they been made earlier in his career, would have revealed his true antipathy to Christianity. Perhaps he felt so secure in his reputation that he saw no need for the clever misdirection which he had used to such good effect in Mere Christianity.

One of the first things that strikes the reader is the extraordinary arrogance of his tone when discussing the Psalms. When one thinks of the great Bible commentators like Matthew Henry, C H Spurgeon, Arthur Pink, Matthew Poole, and others, who speak with undiminished reverence for these wonderful works, it is extraordinary to see how disrespectful Lewis proves to be. Even though I already knew his 'game,' I found his flippancy quite breathtaking.

He starts with the 'imprecatory' Psalms, namely those in which the Psalmist asks the LORD to deal firmly with his enemies. Lewis regards these Psalms as clear evidence that the authors were not nearly as enlightened or as spiritual as we are today:

"The reaction of the Psalmists to injury, though profoundly natural, is profoundly wrong. One may try to excuse it on the ground that they were not Christians and knew no better." (p.22)

Lest we imagine that this was just an isolated instance of his spleen, he also says:

“Still more in the Psalmists’ tendency to chew over and over the cud of some injury, to dwell in a kind of self-torture on every circumstance that aggravates it, most of us can recognise something we have met in ourselves. We are, after all, blood-brothers of these ferocious, self-pitying, barbaric men.” (p.20)

Regarding verse 5 of Psalm 23 (“Thou preparest a table before me in the presence of mine enemies”), he says:

“This may not be so diabolical as the passages I have quoted above; but the pettiness and vulgarity of it, especially in such surroundings, are hard to endure. One way of dealing with these terrible (dare we say?) contemptible Psalms is simply to leave them alone.” (p.18)

Remember, he is speaking here about Psalm 23, one of the best-loved of all the Psalms.

Note the number of derogatory terms he employs to express his utter disregard for the Word of God – diabolical, pettiness, vulgarity, terrible, contemptible. What is more, he says that, in his opinion, some of the Psalms are even more “diabolical”.

But he doesn’t stop there:

“At the outset I felt sure, and I feel sure still, that we must not either try to explain them away or to yield for one moment to the idea that, because it comes in the Bible, all this vindictive hatred must somehow be good and pious. We must face both facts squarely. The hatred is there – festering, gloating, undisguised – and also we should be wicked if we in any way condoned or approved it...” (p.19)

This is quite incredible. As my daughters might say, This guy has really lost it. He is dismissing the authors of the ‘imprecatory’ Psalms – who must have included David – as men consumed by “vindictive hatred” – “festering, gloating, undisguised.”

Speaking of pagan writers from the same era, he says:

“I can find in them lasciviousness, much brutal insensibility, cold cruelties taken for granted, but not this fury or luxury of hatred...One’s first impression is that the Jews were much more vindictive and vitriolic than the Pagans.” (p.23)

Is this is the kind of pseudo-Christian material which Baptist, Presbyterian and Evangelical pastors, among others, are recommending to their churches? Sadly, yes.

The Pharisaic Psalmists

Even when he leaves the ‘imprecatory’ Psalms, he is relentless in his mission

to highlight what he perceives as the self-righteousness, even wickedness, of the Psalmists:

“...an extremely dangerous, almost a fatal, game. It leads straight to ‘Pharisaism’ in the sense which Our Lord’s own teaching has given to that word. It leads not only to the wickedness but to the absurdity of those who in later times came to be called the ‘unco guid’ [i.e. the rigidly righteous]. This I assume from the outset, and I think that even in the Psalms this evil is already at work.” (p.56-57)

Lewis does not accept that the Psalms, or even the Bible itself, is the directly inspired Word of God. It can only be said to be the Word of God to the extent that it happens to culminate, after a long process of evolution through earlier pagan cultures, in the myth known as Christianity.

“Every good teacher, within Judaism as without, has anticipated Him [Jesus]. The whole religious history of the pre-Christian world, on its better side, anticipates Him. It could not be otherwise. The Light which has lightened every man from the beginning may shine more clearly but cannot change.” (p.23)

Lewis believes that the light which shone through Jesus was already in the world in pagan times, operating through pagan cultures and belief systems, but in an attenuated form. Gradually, over time it evolved to the point where it could find full expression in one particular culture, the Jewish culture, but it could just as easily have reached that stage in another culture had circumstances been a little different.

He claims that the Egyptian Hymn to the Sun, written by the Pharaoh Amenhetep IV (also known as Akhenaten) in the 14th century BC “provides a fairly close parallel to Psalm 104”:

“Whatever was true in Akhenaten’s creed came to him, in some mode or other, as all truth comes to all men, from God. There is no reason why traditions descending from Akhenaten should not have been among the instruments which God used in making Himself known to Moses.” (p.73-74)

He hints at the possibility, but says it would be rash to assume, that “if only the priests and people of Egypt had accepted it [Akhenaten’s monotheism], God could have dispensed with Israel altogether and revealed Himself to us henceforward through a long line of Egyptian prophets.” (p.75)

These remarks display such a flagrant misunderstanding of the Bible and God’s plan of Redemption, such a fundamental ignorance of all that the LORD sought to achieve through the children of Israel, that they take one’s breath away.

Pagan Light

Jesus said he was the Light of the world – “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:12). There is no other supernatural light – none whatever – except the false light of Lucifer, the

so-called Light Bearer. Jesus warned of the dangers posed by this false light when he said:

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! (Matthew 6:22-23)

Lewis wants us to believe that the Light of Christ was evident in the 'true' elements of pagan religions. But this is not what the Bible teaches. Rather it states clearly and repeatedly that all pagan religions are false and that the children of Israel were to have no association with them whatever. They weren't even to acquire a theoretical knowledge of their precepts and practices.

He claims that this 'light' informed the minds and hearts of pagan cultures and enabled them to identify disparate elements of Biblical truth. These truth-bearing stories were told and re-told over and over again, changing along the way in response to "pressure from God," and then appropriated and recorded by the Hebrew prophets:

"I have therefore no difficulty in accepting, say, the view of those scholars who tell us that the account of Creation in Genesis is derived from earlier Semitic stories which were Pagan and mythical." (p.95)

"What the teller, or last re-teller, of Genesis would have said if we had asked him why he brought...[a particular] episode in or where he had got it from, I do not know. I think, as I have explained, that a pressure from God lay upon these tellings and re-tellings." (p.106-107)

"Generalising thus, I take it that the whole Old Testament consists of the same sort of material as any other literature...[chronicles, poems, diatribes, romances] ... but all taken into the service of God's word." (p.96)

We should pause here for a moment and reflect on the precise implications of what he is saying. The inspiration of the Hebrew prophets and the light which filled their understanding was exactly the same inspiration and the same light which shaped the myths and stories of pagan cultures. The only distinctive contribution made by the Hebrew prophets was the providential role they played in fitting all of these truths into a coherent religious framework. Thus the Bible is not the unique Word of God but merely a work of literature that happens to function in "the service of God's word."

Lewis rejects Biblical Prophecy

Lewis is clearly rejecting both the inerrancy and the unconditional authority of the Bible. He has already attacked some of the Psalms as "diabolical" and "contemptible." A more damning dismissal of divine inspiration would hardly seem possible, but he doesn't stop there. Since the prophetic power of the Bible has been cited from time immemorial as clear proof of its uniquely divine origin, he proceeds to attack this aspect as well.

For example, Isaiah 53 is universally regarded among Christians as a truly wonderful prophecy about the Messiah, yet in a patronising parenthetical comment he compares it to the work of J W Dunne, a modern psychic:

“(Our ancestors would have thought that Isaiah consciously foresaw the sufferings of Christ as people see the future in the sort of dreams recorded by Mr Dunne. Modern scholars would say, that on the conscious level, he was referring to Israel itself, the whole nation personified. I do not see that it matters which view we take.)” (p.102)

He then goes on to suggest that whenever Jesus identified himself with the Messiah foretold in the supposedly prophetic passages in the Old Testament, he is merely exploiting an incidental similarity for educational purposes. The passages themselves were not actually prophetic, merely useful. He even suggests that this holds for “the sufferer in Psalm 22” (p.102).

He berates modern Christians who use the Psalms to find allegorical meanings, like the Incarnation, the Passion, the Resurrection, the Ascension, and the Redemption of man:

“All the Old Testament has been treated in the same way. The full significance of what the writers are saying is, on this view, apparent only in the light of events which happened after they were dead. Such a doctrine, not without reason, arouses deep distrust in a modern mind. Because, as we know, almost anything can be read into any book if you are determined enough. This will be especially impressed on anyone who has read fantastic fiction.” (p.85)

His sweeping dismissal of Biblical prophecy is almost triumphant in tone.

Lewis rejects the Praise of the LORD

Lewis also has great difficulty with the strong scriptural emphasis on praising the LORD. He found it both “especially troublesome” and “extremely distressing”:

“The Psalms were especially troublesome in this way...Worse still was the statement put into God’s own mouth, ‘whoso offereth me thanks and praise, he honoureth me’ (50:23). It was hideously like saying, ‘What I most want is to be told that I am good and great.’...More than once the Psalmists seemed to be saying, ‘You like praise. Do this for me, and you shall have some.’... It was extremely distressing. It made one think what one least wanted to think. Gratitude to God, reverence to Him, obedience to Him, I thought I could understand; not this perpetual eulogy.” (p.77-78)

This is an extraordinary claim by Lewis. He is virtually accusing the Psalmists of idol worship. In fact he calls it “...the very silliest Pagan bargaining, that of the savage who makes offerings to his idol...” (p.78)

The idea that man should be obliged in any sense to praise God is extremely offensive to Lewis. He proceeds to come up with a solution to this “problem” by saying that it can only be legitimate when it is conducted on a par with

the admiration one has for a work of art or an object found in nature:

"...many objects both in Nature and in Art may be said to deserve, or merit, or demand, admiration. It was from this end, which will seem to some irreverent, that I found it best to approach the idea that God 'demands' praise." (p.79)

He then goes on to define God as "the supremely beautiful and all-satisfying Object." (p.79). In other words, God is to be "admired" in the same way that a person admires one of His creations. Incredibly, Lewis himself is advocating idolatry – the giving of praise to any created thing which ought to be given only to God.

And when the Psalmists tell everyone to praise God, according to Lewis, they are really doing what any atheist does when he speaks highly of something he admires or cares about. This is true even when they claim to delight in the Law, for which he accuses them of spiritual pride – in addition to the pedantry and conceit that were already evident:

"The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about." (p.81)

"...what an ancient Jew meant when he said he 'delighted in the Law' was very like what one of us would mean if he said that somebody 'loved' history, or physics, or archaeology...the danger of spiritual pride is added to that of mere ordinary pedantry and conceit." (p.48)

Some Closing Heresies

His extraordinary attack upon the sovereignty of God is consistent with the pagan view that God is in some sense still evolving, just like His creation. Even the things that God has created are somehow deficient and must "evolve" in order to reach their intended perfection. Man is still an animal, a primate striving to transcend his earthly limitations:

"On the ordinary biological view (what difficulties I have about evolution are not religious) one of the primates is changed so that he becomes a man; but he remains still a primate and an animal." (p.99-100)

How should one reconcile this with the atoning blood of Christ which removed all condemnation from the believer in the eyes of the Father? It turns out that Lewis does not believe in the atoning blood of Christ. For him, the death and resurrection constituted a Jungian archetype, the fulfilment of an ancient pre-Christian myth in which all mankind participates and draws benefit:



"If Christ 'tasted death for all men', became the archetypal sufferer, then the expressions of all who ever suffered in the world are, from the very nature of things, related to His." (p.110)

This use of Christianity as merely a means of bringing ancient pagan truths

into fulfilment, a kind of capstone on a pagan pyramid as it were, is further exemplified in the way he turns the marriage of the Bridegroom (Christ) with His bride (the Church) into the archetypal pagan union of the god and the goddess:

“...the god as bridegroom, his ‘holy marriage’ with the goddess, is a recurrent theme and a recurrent ritual in many forms of Paganism...Christ, in transcending, and thus abrogating, also fulfils, both Paganism and Judaism...” (p.112)

Conclusion

It should be fairly obvious that C S Lewis was never a Christian, that, like most pagans, he harboured a deep animosity towards true Christianity, and furthermore, that he sought to undermine it by stealthily presenting it in a paganised form.

The table above shows how wide a chasm exists between the occult views of C S Lewis and the beliefs held to be essential by a born-again Christian. The table may not even be complete since there are many other areas where Lewis departs from true Biblical theology. For example, in his essay, *The Abolition of Man*, he argues at length that all morality is founded in the Tao, an ancient Chinese concept denoting the dualistic harmony of the universe. Also, there are numerous Christian concepts and beliefs which Lewis does not address in any meaningful way, perhaps because, if he had, his real agenda would have become apparent.

Even if one managed to amass enough evidence from the total corpus of his writings to contest two or three of the 25 beliefs set out in the table, one is still left with ample proof that Lewis was not a Christian and never had been.

The next step should also be obvious – none of the books by C S Lewis should be sold in Christian bookstores, no born-again pastor or preacher should ever again endorse this apostate writer, and all churches which have hitherto endorsed his writings should hasten to warn their flocks.

Finally, I have one word for all those Christian pastors and preachers who have strongly endorsed this apostate, pseudo-Christian writer – **Shame**.

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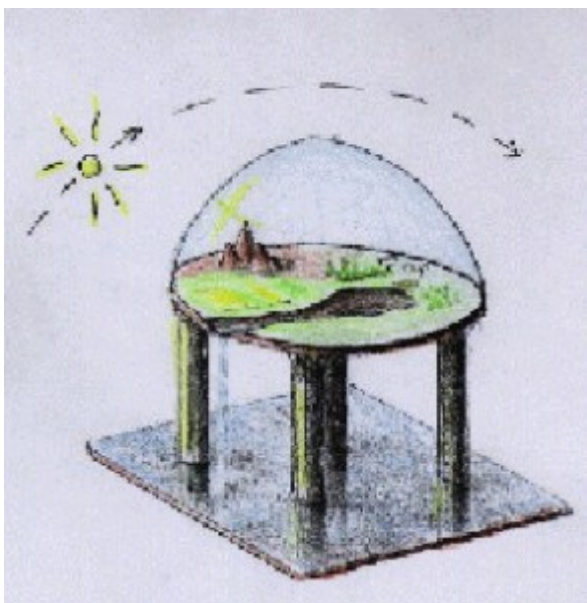
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[A Conversation with a Flat-Earther](#)



Brother J, do you believe the earth is flat? Some of my friends do. What is

your view on it?

Yes I think it's flat

May I ask why you think so?

Mathematically, scientifically, conspiratorially, and biblically. You can pick any one lol

I was raised in the Midwest USA. Please explain why I cannot see the Rocky Mountains with a telescope from a harvested cornfield in the fall.

Because there is still height and depth to the earth.

Yes, there is indeed height and depth. The Rocky Mountains are higher than northern Illinois where I was raised. Why do I not see anything higher than a mole hill from a harvested cornfield? I saw mountains to both east and west from Sacramento California when I was stationed there while serving in the USAF.

YouTube the Bedford level experiment

Giving me a YouTube is not a valid answer IMO. Unless you can explain to me in your own words the answer to my question, it means to me you are not really sure. We are not talking rocket science. We are talking about science an amateur with an elementary school education can validate.

Actually it's best explained by a demonstration but fair enough. It's the fact that you can't look beyond your vantage point. You can't keep scrolling through a telescope to nothing.

Vantage point means the horizon, correct?

Yep

If the earth is flat, the distance to the horizon would be infinity, correct?

Where do u get that idea

Logic

So your saying because your not high enough to see the other side your vantage point is infinite? Dude it's like that on a ball also lol

Yep, that's correct.

Okay. So when you go up in space, you can see distant galaxies from your vantage point

You don't need to go up in space to see distant galaxies. You can see them from earth.

*Oh? Your positive that's what you see
Have you read the book of Enoch*

Actually Deuteronomy

Your looking at the host of heaven

Right about Deuteronomy.

Do you know how many Jesuits proposed the earth was a ball?

I reject the book of Enoch as God's Word. And just because Jesuits said the earth is a ball doesn't make it false. Is EVERYTHING Satan says a lie? Read the first couple chapters of the book of Job. He does say truth from time to time.

Where's the curvature of the earth

Even yet, where is the scripture that points to the earth being a ball or spinning

So why does the Bible say 3 times the earth doest move? Why did Joshua command the sun to stop spinning and not the earth?

Genesis 1:1-5 In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The way I see it is God, "in the beginning" not only created matter and light on the first day, He created time as well. Is 24 hours dependent on the existence of the sun to be 24 hours? Or is 24 hours dependent on one rotation of the earth? According to my understanding of time and physics, the latter is true. Therefore even without a sun there were 24 hour days because of the rotation of the earth!

Genesis 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

Suddenly verse 4 makes more sense to me than ever! If the sun didn't exist till day 4, how could God divide the light from the darkness? Answer: God Himself was the light source over a rotating earth!

God can override His Laws of physics when He wants to.

That makes no sense. He created light. It says nothing about rotating. Your adding to what it says.

What is one day?

God was the light source. Not a rotating earth.

24 hours

Day is light dude. Jesus says it's 12 hours

Night is night.

Answer why did Joshua command the sun to stop moving?

Twenty four hours is one rotation of the earth, PERIOD!!!

*Lol what was it rotating around then?
God?*

Movement is relative

Lol!

The earth is set on pillars! It doesn't move!

All scripture is for doctrine

Man cannot move it for sure

And it doesn't move!

Show me the pillars

Fear before him, all the earth: the world also shall be stable, that it be not moved.

1 Chronicles 16:30

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Psalms 96:10

He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

1 Samuel 2:8

Better check the Hebrew on that one. Cause it's the same word for the pillars samsom tore down which shaketh the earth out of her place, and the pillars thereof tremble;

Job 9:6

The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

Psalms 75:3

Scripture says clearly the earth doesn't move, is set on pillars, has foundations, has ends (28 times) and you get a ball out of that? Take heed that no man deceive you. You don't think it's strange every "astronaut" was a free Mason? NASA is the fruit of operation paperclip? Heliocentricity is a Jesuit doctrine? Come on man wake up. You can't see any curvature of the earth anywhere! People claim they can from a plane then you show weather balloons that read 127,000 ft and they say well the earth is too big?

Do use use GPS navigation? Better not or that would make you hypocritical. GPS cannot work without satellites. A satellite has to keep moving to stay in space. If you say there is no space, no satellites and no gravity, I would say there is no sanity in your mind. It's extreme denial to say I am not giving you physics that an elementary school kid can understand and it's extreme hypocrisy to deny science and yet use technology which science produced to preach lies about flat earth!!!! It's a lie probably from NASA

to divide the Truth Movement. Yes, I do believe NASA lied about the moon walk. No, I do not believe they lie about satellites. The moon is a satellite!

GPS cannot work? Right. Have you ever considered how your position can be triangulated by cell towers? Radio towers? I'm not going any further until you address the scriptures presented.

Does GPS work over the ocean far from those towers? It does.
Does the Bible use figurative language? Plenty. Sun moon and stars falling is a collapse of governments. **There is NO Bible teacher I respect that teaches flat earth.** That is *your* private interpretation. My Bible tells me private interpretations are a no no.

My scientist friend who is a born again Christian who believes a literal 6 days of Creation and exposes Big Bang and Evolution as pseudo science says that GPS works anywhere. He says
Yes. It works over oceans anywhere.

What about satellite phones where there are no Cell towers? They work in deserts.

Besides Cell tower information only can determine which Cell you are in. It can't work for navigation on roads as it is too unprecise.

actually the bible classifies the stars as angels. Just because the bible uses SOME figurative language doesnt mean you can pick and choose what dictates as a figurative language. So what is the figurative language of "ends of the earth" 28 times? Pillars? not moving? encased in a firmament that means VAULT. I hope you realize in doing so, your giving me your interpretation of what the bible means."scientist" really? do you pay any attention to what science is trying to tell us? LOL they claim they are "tackling god" dude, your awake to the jesuits. look it up. its not a conspiracy, its right there. i never said GPS doesnt work, i said prove their are satellites. I really don't care who says what. I care what is found under solid research and questioning.

Thank you for sharing your opinions, brother, but I need some facts before I can believe the earth is flat. I want to know why I can't see land of the State of Michigan from Chicago from Lake Shore Drive looking at Lake Michigan. I can see only a water horizon. I want to know why I can see both the East and West Shore of Lake Michigan from an airplane. I want to know why I cannot see the Chicago skyline from where I was raised in the Chicago city limits 20 miles away. I want to know why I cannot see the tallest mountain, Mt. Fuji from my home or anywhere else in Japan unless I get to a location not much further than 60 miles of it. I want to know how GPS works though you say it doesn't use satellites and satellites don't exist even though they can be seen in a night sky. I want to know why water going down a drain in the Southern Hemisphere spins counter clockwise. I want to know why flying over Alaska is the shortest way from Chicago to Tokyo. I want to know why the higher I go in an airplane the further away the horizon is. Give me facts brother, not theories, opinions or specious arguments.

(Chat Conversation End)

I knew the answer to all my questions above. Only a spherical model of the earth can possibly be the correct answer. So far not a single person who believes the earth is flat has changed his mind. I used the masculine pronoun *his* because so far I only know of one lady who has swallowed the flat-earth fallacy. Why is it that mostly men have fallen for flat-earth nonsense?

Night View of Cherry Blossoms



I went by bicycle to a park an hour from home and took the photos below with a Nikon D50 camera (not mine) and a tripod (mine) with slow shutter speeds as slow as 5 seconds.



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



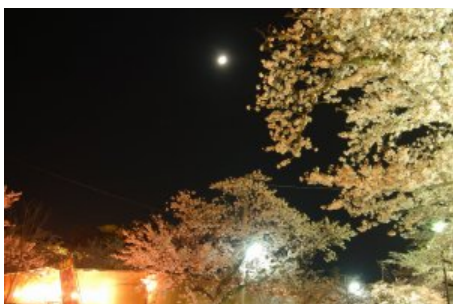
Cherry blossoms at night



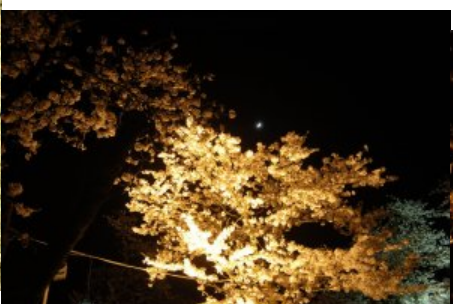
Cherry blossoms at night



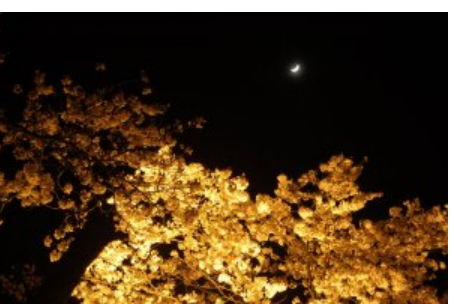
Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night



Cherry blossoms at night

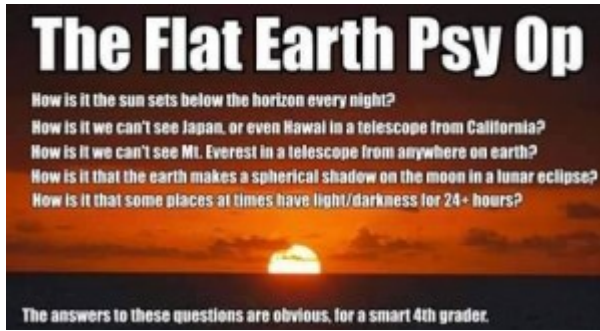


Cherry blossoms at night



Cherry blossoms at night

[Genesis Chapter One Indicates a Spherical Rotating Earth](#)



Stationary GPS satellite over the rotating earth

On March 15th I hitchhiked to the Tokyo area from my home in Niigata City in 4 cars. When sitting in the back seat of one of the cars, the front seat passenger was having a long conversation with the driver. This meant I didn't have to engage in conversation with them and gave me an opportunity to redeem the time and type a message on my Tablet PC. I wanted to reply to a man named Sam who was debating with my friend [Dr. John Gideon Hartnett](#) about when God created the sun. Though the Bible in Genesis 1 clearly says God made the sun on the 4th day of creation, Sam says it must have been on the first day for how can there be 24 hours without the sun? Before we go further, you must know I am writing this for Bible believers who believe in a literal six days of creation of the universe and everything in it, with one day being 24 hours. This is what most Creationists and fundamental Christians and Bible believers hold to be true.

Holding my Tablet PC in my left hand and typing with one finger of my right hand, I suddenly saw things from the first few verses of Genesis one that I never saw before! I wrote Sam things I didn't intend to write him. Have you ever experienced getting revelations from the written Word of God of things you haven't ever heard anybody else teach? I have, and it's thrilling! I think Bible teachers experience this more than those who just read the Bible but don't share with others what they learn. Maybe God showed me something new because He knew I was just about to share it with somebody else! You can read about another revelation I had on [New Viewpoint of the Clay and Iron of Daniel Chapter 2](#)

This is what I wrote Sam:

Your question, "How does one explain Day & Night and "first day" if this is not the creation of the sun?????" is valid in my opinion and something I wondered about too. The way I see it is God, "in the beginning" not only created matter and light on the first day, He created *time* as well. Is 24 hours dependent on the existence of the sun to be 24 hours? Or is 24 hours dependent on one rotation of the earth? According to my understanding of time and physics, the latter is true. Therefore even without a sun there were 24 hour days because of the rotation of the earth!

Genesis 1:4 And God saw the light, that it was good: and God divided the light from the darkness.

Suddenly verse 4 makes more sense to me than ever! If the sun didn't exist till day 4, how could God divide the light from the darkness? Answer: God Himself was the light source over a rotating earth!

And even if you say all of the above is mere speculation, the Scriptures say clearly in verse 1:16, And God MADE two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

1:19 And the evening and the morning were the fourth day.

Sam didn't argue against my answer. ☐

Refuting the Flat Earthers

During year 2015, an unusual and crazy phenomenon of people who believe the earth is flat spread around the Internet. Flat Earthers are bound not to like this article. And who bought flat earth foolishness? Every one of them I have encountered so far is an English speaking US American or Canadian. Every one of them is a Bible believing Christian and a conspiracy researcher. I even had to deal with one face to face on March 16th! I visited him without knowing that he had become a flat earther. Do you see a pattern here? I believe Flat Earth is a psyops designed to trip off mostly white North American Christians who are also conspiracy researchers. Not a single Japanese I have ever met believes the earth is flat. They all laugh when I tell them I know people who do.

If the child turned constantly around holding a rope attached to a swinging bucket of water while facing it, this would be akin to how a geostationary satellite orbits the rotating earth while staying over the same area of the earth. The rope between the bucket and the person swinging it is akin to the gravitational force that keeps the satellite in motion from flying away into space. Flat earthers deny the existence of gravitational force, outer space, Newtonian laws of motion, and the existence of communication satellites that make the Internet fast so they can spread their flat earth propaganda easier?! Incredible!

Further Reading:

[The earth is not flat and hangs upon nothing!](#)
[Flat Earth Theory Totally Trashed](#)