

Why Radical Muslims Hate You

(Short op-ed piece)

If you are a Westerner, an American, a non-Muslim, or a Muslim of a different stripe than they, then some radical Muslims hate you.

Why? The complex answer involves history, culture, politics, religion and psychology. Of course, many—some would say most—Muslims are peace loving and deplore terrorism. Islam is quite diverse. Extremist Muslims do not represent all Muslims any more than white supremacists represent all Christians. Not all “radical” Muslims are violent or hateful. But understanding extremist Muslim hatred is essential to interpreting our post-9/11 world.

Osama Bin Ladin calls on Muslims to “obey God’s command to kill the Americans and plunder their possessions...to kill Americans and their allies, both civil and military...” He and his sympathizers want to eliminate Western influence and restore their version of Islam to the world.

Would you believe that dancing in American churches helped fuel some radical Muslim anger today? Princeton Near East scholar Bernard Lewis illustrates.

In 1948, Sayyid Qutb visited the United States for Egypt’s Ministry of Education. His stay left him shocked with what he perceived as moral degeneracy and sexual promiscuity.

He wrote that even American religion was tainted by materialism and consumerism. Churches marketed their services to the public like merchants and entertainers. Success, big numbers, “fun” and having “a good time” seemed crucial to American churches.

He especially deplored clergy-sanctioned dances at church

recreation halls. When the ministers lowered the lights, the dances became hot. Qutb's PG description: "The dance is inflamed by the notes of the gramophone...the dance-hall becomes a whirl of heels and thighs, arms enfold hips, lips and breasts meet, and the air is full of lust." He cited the famous Kinsey Reports as evidence of American sexual debauchery.

Qutb, who was dark skinned, also experienced racism in America. Back in Egypt, Qutb joined the Muslim Brothers organization. Imprisonment and torture made his writings more militant. Qutb became what Georgetown University religion and international affairs professor John Esposito calls "the architect of radical Islam."

Some Muslim Brotherhood groups, offshoots, and alumni are mainstream and nonviolent. Others have a violent legacy. A militant offshoot, Islamic Jihad, assassinated Egyptian president Anwar Sadat. Esposito notes that Abdullah Azzam, a radicalized former Muslim Brother, significantly influenced Osama bin Ladin. Former CIA Middle East case officer Robert Baer observes that a Kuwaiti Muslim Brother, Khalid Sheikh Muhammad, became a bin Ladin terror chief.

Princeton's Lewis notes that Sayyid Qutb's denunciation of American moral character became incorporated into radical Islamic ideology. For instance, he says Iran's Ayatollah Khomeini, in calling the U.S. the "Great Satan," was being consistent with the Koranic depiction of Satan not as an "imperialist" or "exploiter" but as a seducer, "the insidious tempter who whispers in the hearts of men."

The founder of the faith I follow, Jesus of Nazareth, told people to "Love your enemies and pray for those who persecute you." It is not emotionally easy for me to love Osama bin Ladin or to pray for him. I have to ask God for strength for that.

Certainly bin Ladin's hatred of me and my compatriots—flawed though we may be—does not justify his campaign of terror. His campaign rightly prompts national vigilance, a proverbial cost of freedom. But as we keep the powder dry, might it also be appropriate to individually reflect on the character that seems so offensive to him and his colleagues?

© 2003 Rusty Wright

Goddess Worship – A Christian View

Pagan, Wiccan, and practitioners of New Age religion are turning to belief in a Goddess to express their God-created desire to worship. Russ Wise examines goddess worship from a Christian perspective.

*“The goddess, or Great Mother, has existed since the beginning of time . . . it is out of the primordial depths of her womb that the Universe and all life is born.” –Morwyn, *Secrets of a Witch's Coven**

Reverence for the goddess is becoming prevalent in our day. The goddess is embraced by witchcraft, radical feminism, the occult, and the liberal church. The New Age that is about to dawn upon us will be, according to the occult world, a feminine age. Likewise, those who hold this view believe that this current, masculine age has been an age of destruction and broken relationships among humanity. The New Age with its feminine energies will bring balance to the destructive aspects of the Piscean Age.

Rosemary Radford Ruether, in her book *Womanguides: Readings*

Toward a Feminist Theology, states that

It is to the women that we look for salvation in the healing and restorative waters of Aquarius. It is to such a New Age that we look now with hope as the present age of masculism succeeds in destroying itself.

According to Starhawk, a feminist and a practicing witch,

The symbolism of the Goddess is not a parallel structure to the symbolism of God the Father. The goddess does not rule the world; She is the world.(1)

In order for this feminine age to come into full fruition, a shift in consciousness must take place in the world. This shift in thinking and perception of reality will bring forth the goddess.(2)

According to those who believe in the Great Goddess, Europe was once inhabited by a matriarchal, egalitarian society. Europeans, they claim, worshipped a matrifocal, sedentary, peaceful, art-loving goddess 5,000 to 25,000 years before the rise of the first male-oriented religion. They maintain that this egalitarian culture was overrun and destroyed by a semi-nomadic, horse-riding, Indo-European group of invaders who were patrifocal, mobile, warlike, and indifferent to art.(3)

These Indo-European invaders considered themselves to be superior to the peaceful and art-loving goddess worshippers because of their superior military ability. The matriarchal religion of these early settlers was eventually assimilated into the patriarchal religion of the invaders. As these invaders imposed their patriarchal culture on the conquered peoples, rapes(4) and myths about male warriors killing serpents (symbols of the goddess worshippers) appeared for the first time. As the assimilation of cultures continued, the Great Goddess fragmented into many lesser goddesses.

According to Merlin Stone, author of *When God Was a Woman*, the

disenthronement of the Great Goddess, begun by the Indo-European invaders, was finally accomplished by the Hebrew, Christian, and Moslem religions that arose later.(5) The male deity took the prominent place. The female goddesses faded into the background, and women in society followed suit.(6)

The Goddess and Witchcraft

In the world of witchcraft the goddess is the giver of life. Jean Shinoda Bolen, M.D., in her book *Goddesses in Everywoman*, has this to say about the goddess:

The Great Goddess was worshipped as the feminine life force deeply connected to nature and fertility, responsible both for creating life and for destroying life.(7)

Bolen goes on to say that "the Great Goddess was regarded as immortal, changeless, and omnipotent" prior to the coming of Christianity. For witches, the goddess is the earth itself. Mother Earth, or Gaia, as the goddess is known in occult circles, is an evolving being, as is all of nature. Starhawk, in her best-selling book *The Spiral Dance*, says that "the model of the Goddess, who is immanent in nature, fosters respect for the sacredness of all living things. Witchcraft can be seen as a religion of ecology. Its goal is harmony with nature, so that life may not just survive, but thrive."(8)

The witch views Gaia, or Mother Earth, as a biosystem. She attributes consciousness to the earth and believes it to be spiritual as well. In other words, Gaia is a living and evolving being that has a spiritual destiny.

The environmental movement of our day is greatly influenced by those who practice witchcraft or hold neo-pagan beliefs. Witchcraft is an attempt to reintroduce the sacred aspect of the earth that was, according to its practitioners, destroyed by the Christian world. The goddess is, therefore, a direct affront against the male-dominated religion of the Hebrew God.

Christianity teaches that God is transcendent, is separate from nature, and is represented to humankind through masculine imagery. Witchcraft holds a pantheistic view of God. God is nature, therefore God is in all things and all things are a part of God. However, this God is in actuality a goddess.

A fundamental belief in witchcraft is the idea that the goddess predates the male God. The goddess is the giver of all life and is found in all of creation. "The importance of the Goddess symbol for women cannot be overstressed. The image of the Goddess inspires women to see ourselves as divine, our bodies as sacred, the changing phases of our lives as holy, our aggression as healthy, and our anger as purifying. Through the Goddess, we can discover our strength, enlighten our minds, own our bodies, and celebrate our emotions."(9)

For Betty Sue Flowers, a University of Texas English professor, the women's spirituality movement is the answer to the male-oriented religion of Christianity. At the International Conference on Women's Spirituality in Austin, Texas, Flowers stated that

The goddess is a metaphor that reminds us of the female side of spirituality. Metaphors are important. You can't know God directly. You can only know images of God, and each image or metaphor is a door. Some doors are open and others are closed. A door that is only male is only half open.(10)

The Goddess and Feminism

For many in the feminist world, the goddess is an object of worship. Those in the women's spirituality movement "reject what they call the patriarchal Judeo-Christian tradition, deploring sexist language, predominantly masculine imagery and largely male leadership."(11)

According to a *Wall Street Journal* article by Sonia L. Nazario, "women first wanted to apply feminism to political

and economic realms, then to their families. Now, they want it in their spiritual lives.”(12)

To understand fully the implications of the women’s spirituality movement, one only needs to read the current literature on the subject. The editors of the book *Radical Feminism* state that “political institutions such as religion, because they are based on philosophies of hierarchical orders and reinforce male oppression of females, must be destroyed.”

The radical feminist believes that the traditional church must be dismantled. Naomi Goldenberg, in her book *Changing of the Gods*, states that “the feminist movement in Western culture is engaged in the slow execution of Christ and Yahweh. . . . It is likely that as we watch Christ and Yahweh tumble to the ground, we will completely outgrow the need for an external God.”(13) The deity that many in the feminist camp are searching for takes on the form of a goddess. Some in the goddess movement, according to a *Wall Street Journal* article, “pray for the time when science will make men unnecessary for procreation.”(14) The radical feminist sees the goddess movement as a spiritual outlet for her long-held beliefs. Mark Muesse, an assistant professor of religious studies at Rhodes College, agrees that “some feminist Christians push for changes ranging from the ordination of women and the generic, non-sexual terms for God and humanity to overhauling the very theology.”(15)

Perhaps the most descriptive word for the feminist movement is “transformation.” Catherine Keller, associate professor of theology at Xavier University says in her essay “Feminism and the New Paradigm” that “the global feminist movement is bringing about the end of patriarchy, the eclipse of the politics of separation, and the beginning of a new era modeled on the dynamic, holistic paradigm. Radical feminists envision that era, and the long process leading toward it, as a comprehensive transformation.”

Another aspect of this transformation is the blending of the sexes. The feminist movement seeks a common mold for all of humanity. Jungian psychotherapist John Weir Perry believes that we must find our individuality by discovering androgyny. He states, "To reach a new consensus, we have to avoid falling back into stereotypes, and that requires truly developing our individuality. It is an ongoing work of self-realization and self-actualization. For men it means growing into their native maleness and balancing it with their femaleness. For women, it's the same—growing into their full womanhood, and that includes their masculine side."(16)

This process sounds more like androgyny or sameness than it does individuality.

This paradigm-shift is nothing less than the reordering of man's understanding of God, a shift in thinking of God through predominantly masculine imagery to seeing and experiencing God as a goddess, the mother of life.

The Goddess and the Occult

In the world of the occult, also known as the New Age, the goddess is believed to be resident within the individual and simply needs to be awakened. In other words, the individual is inherently divine. Starhawk, a witch who works with the Catholic priest Matthew Fox at his Institute of Creation Spirituality, says that an individual can awaken the goddess by invoking or inviting her presence. Starhawk tells us that "to invoke the Goddess is to awaken the Goddess within, to become . . . that aspect we invoke. An invocation channels power through a visualized image of Divinity."

Starhawk continues, "We are already one with the Goddess—she has been with us from the beginning, so fulfillment becomes . . . a matter of self-awareness. For women, the Goddess is the symbol of the inmost self. She awakens the mind and spirit and emotions."(17)

Jean Shinoda Bolen, a Jungian analyst and clinical professor of psychiatry at the University of California, answered the question, What ails our society? by saying, "we suffer from the absence of one half of our spiritual potential—the Goddess."(18) Individuals who follow New Age teaching believe that the male-dominated religion of this present age has done an injustice to humanity and the ecosystem. Therefore there must be a balancing of energies. The male energies must diminish and the feminine energies must increase in order for the goddess to empower the individual.

The New Age of occultism promises to be an age of peace, harmony, and tranquility, whereas the present dark age of brokenness and separation continues to bring war, conflict, and disharmony. So it is the goddess with her feminine aspects of unity, love, and peace that will offer a solution for mankind and circumvent his destruction. For many in our society, this appears to be the answer to man's dilemma. However, an occult solution that denies Christ's atonement for sin cannot fully meet a Holy God's requirement for wholeness.

For the pagan, the goddess represents life and all it has to offer. "The Goddess religion is a conscious attempt to reshape culture."(19) This reshaping is nothing less than viewing man and his understanding of reality from a female-centered perspective, the focus of which is on the Divine as female. Therefore considerable emphasis is placed on feminine attributes, ultimately focusing on eroticism and sexuality. "Women are clearly the catalyst for the formation of the new spirituality. It is women above all who are in the process of reversing Genesis . . . by validating and freeing their sexuality."(20)

A major part of this transformative process is the empowerment of women. The rise of the goddess is a direct assault on the foundation of Christianity. This new spirituality affirms bisexuality, lesbianism, homosexuality, and androgyny through the expression of transvestitism.

As this revival of the goddess continues, a growing lack of distinction between male and female will become the norm. Jungian psychotherapist John Weir Perry believes that “both current psychology and ancient history point to an emerging transformation in our sense of both society and self, a transformation that includes redefining the notion of what it means to be men and women.”(21)

The Bible clearly indicates that men and women were created as distinctive beings, male and female. The rising occult influence in our society seeks to undermine the biblical absolute that gives our culture stability. Once again the Bible rings true as it states, “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up teachers; and they will turn their ears away from the truth, and be turned aside to fables.”(22)

The Goddess and the Liberal Church

The message of the goddess has gained a hearing in the church as well. The philosophy of the goddess is currently being taught in the classrooms of many seminaries. Mary Daly, who considers herself to be a Christian feminist, says this about traditional Christianity: “To put it bluntly, I propose that Christianity itself should be castrated.”(23) The primary aim of this kind of “Christian” feminist is to bring an end to what she perceives as male-dominated religion by castrating the male influence from the religion.

Daly continues by saying, “I am suggesting that the idea of salvation uniquely by a male savior perpetuates the problem of patriarchal oppression.”(24)

Rev. Susan Cady, co-author of *Sophia: the Future of Feminist Spirituality* and pastor of Emmanuel United Methodist Church in Philadelphia, is one example of the direction that Daly and others are taking the church. The authors of *Sophia* state that

"Sophia is a female, goddess-like figure appearing clearly in the Scriptures of the Hebrew tradition." *Wisdom Feast*, the authors' latest book, clearly identifies Jesus with Sophia. Sophialogy presents Sophia as a separate goddess and Jesus as her prophet. The book takes liberty with Jesus by replacing Him with the feminine deity Sophia.

Another example of how goddess thealogy (feminist spelling for theology) is making its way into the liberal church is through seminars held on seminary campuses. One such seminar, "Wisdomweaving: Woman Embodied in Faiths," was held at the Perkins School of Theology at Southern Methodist University in February of 1990. Linda Finnell, a wiccan and one of the speakers, spoke on the subject of "Returning to the Goddess Through Dianic Witchcraft." Two of the keynote speakers were of a New Age persuasion. In fact, one speaker, Sr. Jose Hobday, works with Matthew Fox and Starhawk at the Institute for Creation Spirituality.

A growing number of churches in the United States and around the world are embracing the New Age lie. Many churches have introduced A Course in Miracles, Yoga, Silva Mind Control, Unity teachings, and metaphysics into their teaching material. Some churches have taken a further step into the New Age by hiring individuals who hold a metaphysical world view.

Whether the individual seeks the goddess through witchcraft, the feminist movement, the New Age, or the liberal church, he or she is beginning a quest to understand and discover the "higher self." The higher self, often referred to as the "god self," is believed to be pure truth, deep wisdom. This truth or wisdom embodies the basic lie of deification. As Christians we must learn to discern every spirit lest we become deceived.

Notes

1. Starhawk, *The Spiral Dance* (New York: Harper & Row 1989), 23.

2. Elinor W. Gadon, *The Once and Future Goddess* (New York: HarperCollins, 1989), xiv.
3. Ibid., xii-xiii. See also Linnie Levy, *Of a Like Mind* (Madison, Wis.: OALM, 1991), vol. viii, no. 3, pp. 2-3.
4. See also Zsuzsanna Emese Budapest, *The Holy Book of Womwn's Mysteries* (Oakland, Calif.: Susan B. Anthony Coven No. 1, 1986), 12.
5. See also Gadon, *The Once and Future Goddess*, xiii.
6. Jean Shinoda Bolen, *Goddesses in Everywoman* (San Francisco: Harper & Row, 1984), 21.
7. Ibid., 20.
8. Starhawk, *The Spiral Dance*, 25.
9. Ibid., 24.
10. Carlos Vidal Greth, "The Spirit of Women," *The Austin-American Statesman*, 5 Mar. 1991, sec. D.
11. Ibid.
12. Sonia L. Nazario, "Is Goddess Worship Finally Going to Put Men in Their Place?" *The Wall Street Journal*, 7 June 1990, sec. A.
13. Naomi Goldenberg, *Changing of the Gods: Feminism and the End of Traditional Religions* (Boston: Beacon Press, 1979), 4, 25.
14. Nazario, "Goddess Worship."
15. Deirdre Donahue, "Dawn of the Goddesses," *USA Today*, 26 Sept. 1990, sec. D.
16. John Weir Perry, "Myth, Ritual, and the Decline of Patriarchy," *Magical Blend* 33 (January 1992): 103.

17. Starhawk, *The Spiral Dance*, 99.
 18. Jean Shinoda Bolen, "The Women's Movement in Transition: The Goddess and the Grail," *Magical Blend* 33 (January 1992): 8.
 19. Starhawk, *The Spiral Dance*, 11.
 20. Donna Steichen, "The Goddess Goes to Washington," *Fidelity Magazine* (December 1986): 42.
 21. Perry, *Decline of Patriarchy*, 62.
 22. 2 Tim. 4:3.
 23. Alice Hageman, *Theology after the Demise of God the Father: a Call for the Castration of Sexist Religion* (New York: Association Press, 1974), 132.
 24. Hageman, *Theology*, 138.
-

Buddhism: A Christian Perspective

Dr. Patrick Zukeran gives a brief overview of the basic beliefs of Buddhism, covering the doctrine of salvation, eternal state, the founder, and a comparison to Christianity.



This article is also available in [Spanish](#).

For centuries, Buddhism has been the dominant religion of the Eastern world. With the rise of the Asian population in the United States, Buddhism has had a tremendous impact on this country as well. Presently, there are an estimated 300 million Buddhists in the world and 500 thousand in the United

States.^[1] It remains the dominant religion in the state of Hawaii, and many prominent Americans have accepted this religion, including the former governor of California, Jerry Brown,^[2] Tina Turner, Phil Jackson (coach of the Los Angeles Lakers), Richard Gere, and Steven Seagal. The Dalai Lama has become a prominent spiritual figure for many throughout the world.

The Origin of Buddhism

Buddhism began as an offspring of Hinduism in the country of India. The founder was Siddhartha Gautama. It is not easy to give an accurate historical account of the life of Gautama since no biography was recorded until five hundred years after his death. Today, much of his life story is clouded in myths and legends which arose after his death. Even the best historians of our day have several different—and even contradictory—accounts of Gautama's life.

Siddhartha Gautama was born in approximately 560 B.C. in northern India. His father, Suddhodana, was the ruler over a district near the Himalayas which is today the country of Nepal. Suddhodana sheltered his son from the outside world and confined him to the palace where he surrounded Gautama with pleasures and wealth.

Despite his father's efforts, however, Gautama one day saw the darker side of life on a trip he took outside the palace walls. He saw four things that forever changed his life: an old man, a sick man, a dead man, and an ascetic. Deeply distressed by the suffering he saw, he decided to leave the luxury of palace life and begin a quest to find the answer to the problem of pain and human suffering.

Gautama left his family and traveled the country seeking wisdom. He studied the Hindu scriptures under Brahmin priests, but became disillusioned with the teachings of Hinduism. He then devoted himself to a life of extreme asceticism in the

jungle. He soon concluded, however, that asceticism did not lead to peace and self-realization but merely weakened the mind and body.

Gautama eventually turned to a life of meditation. While deep in meditation under a fig tree known as the *Bohdi* tree (meaning, "tree of wisdom"), Gautama experienced the highest degree of God-consciousness called *nirvana*. Gautama then became known as *Buddha*, the "enlightened one." He believed he had found the answers to the questions of pain and suffering. His message now needed to be proclaimed to the whole world.

As he began his teaching ministry, he gained a quick audience with the people of India since many had become disillusioned with Hinduism. By the time of his death at age 80, Buddhism had become a major force in India.

Expansion and Development of Buddhism

Buddhism remained mostly in India for three centuries until King Ashoka, who ruled India from 274-232 B.C., converted to Buddhism. Ashoka sent missionaries throughout the world, and Buddhism spread to all of Asia.

Even before its expansion, two distinct branches developed, a conservative and a liberal school of thought. The conservative school is labeled Theravada, and it became the dominant form of Buddhism in Southeast Asia. Thus, it is also called Southern Buddhism. Southern Buddhism has remained closer to the original form of Buddhism. This school follows the Pali Canon of scripture, which, although written centuries after Gautama's death, contains the most accurate recording of his teachings.

The liberal school is Mahayana Buddhism, which traveled to the north into China, Japan, Korea, and Tibet, and is also called Northern Buddhism. As it spread north, it adopted and incorporated beliefs and practices from the local religions of

the land. The two branches of Buddhism are so different they appear to be two different religions rather than two branches of the same tree. Here are a few differences.

Theravada Buddhism sees Buddha as a man. Gautama never claimed to be deity, but rather a “way shower.” Mahayana Buddhism, however, worships Buddha as a manifestation of the divine Buddha essence. Since Gautama, many other manifestations or *bodhisattvas* have appeared. An example is Tibetan Buddhism, which worships the spiritual leader the Dalai Lama as a bodhisattva.

Theravada adheres to the Pali Canon and Buddhas earliest teachings. Since Mahayana believes there have been many manifestations, this branch incorporates many other texts written by the bodhisattvas as part of their canon.

Theravada teaches that each person must attain salvation through their own effort, and this requires one to relinquish earthly desires and live a monastic life. Therefore, only those few who have chosen this lifestyle will attain nirvana. Mahayana teaches that salvation comes through the grace of the bodhisattvas and so many may attain salvation.

Divine beings do not have a place in Theravada. The primary focus is on the individual attaining enlightenment, and a divine being, or speculations of such, only hinders the process. Therefore, several sects of this branch are atheistic. Mahayana, on the other hand, has many diverse views of God since this branch is inclusive, and has adopted the beliefs and practices of various religions. Many schools are pantheistic in their worldview while others are animistic. Buddha is worshipped as a divine being. Some schools pay homage to a particular bodhisattva sent to their people. Other schools have a mixture of gods whom they worship. For example, Japanese Buddhism blended with Shintoism and includes worship of the Shinto gods with the teachings and worship of Buddha.

When speaking with a Buddhist, it is important to understand what branch of Buddhism they are talking about. The two branches are dramatically different. Even within Mahayana Buddhism, the sects can be as different as Theravada is to Mahayana.

The Way of Salvation

The main question Gautama, the founder of Buddhism, sought to answer was, "Why is there pain and suffering?" His belief in reincarnation (the belief that after death one returns to earthly life in a higher or lower form of life according to his good or bad deeds) prompted a second question that also needed to be answered: "How does one break this rebirth cycle?" The basic teachings of Buddhism, therefore, focus on what Gautama believed to be the answer to these questions. These basic tenets are found in the Four Noble Truths and in the Eight-fold Path. Let us begin with the Four Noble Truths.

The First Noble Truth is that there is pain and suffering in the world. Gautama realized that pain and suffering are omnipresent in all of nature and human life. To exist means to encounter suffering. Birth is painful and so is death. Sickness and old age are painful. Throughout life, all living things encounter suffering.

The Second Noble Truth relates to the cause of suffering. Gautama believed the root cause of suffering is desire. It is the craving for wealth, happiness, and other forms of selfish enjoyment which cause suffering. These cravings can never be satisfied for they are rooted in ignorance.

The Third Noble Truth is the end of all suffering. Suffering will cease when a person can rid himself of all desires.

The Fourth Noble Truth is the extinguishing of all desire by following the Eight-fold path. "The Eight-fold path is a system of therapy designed to develop habits which will

release people from the restrictions caused by ignorance and craving."{3}

Here are the eight steps in following the Eight-fold path. The first is the Right View. One must accept the Four Noble Truths. Step two is the Right Resolve. One must renounce all desires and any thoughts like lust, bitterness, and cruelty, and must harm no living creature. Step three is the Right Speech. One must speak only truth. There can be no lying, slander, or vain talk. Step four is the Right Behavior. One must abstain from sexual immorality, stealing, and all killing.

Step five is the Right Occupation. One must work in an occupation that benefits others and harms no one. Step six is the Right Effort. One must seek to eliminate any evil qualities within and prevent any new ones from arising. One should seek to attain good and moral qualities and develop those already possessed. Seek to grow in maturity and perfection until universal love is attained. Step seven is the Right Contemplation. One must be observant, contemplative, and free of desire and sorrow. The eighth is the Right Meditation. After freeing oneself of all desires and evil, a person must concentrate his efforts in meditation so that he can overcome any sensation of pleasure or pain and enter a state of transcending consciousness and attain a state of perfection. Buddhists believe that through self-effort one can attain the eternal state of nirvana.

In Buddhism, one's path to nirvana relies on the effort and discipline of the individual. By contrast, Jesus taught our goal is not a state of non-conscious being, but an eternal relationship with God. There is nothing one can do to earn a right relationship with God. Instead, we must receive His gift of grace, the sacrificial death of His Son, Jesus Christ and this restores our relationship with our creator.

Karma, *Samsara*, and *Nirvana*

Three important concepts in understanding Buddhism are *karma*, *samsara*, and *nirvana*.

Karma refers to the law of cause and effect in a person's life, reaping what one has sown. Buddhists believe that every person must go through a process of birth and rebirth until he reaches the state of *nirvana* in which he breaks this cycle. According to the law of karma, "You are what you are and do what you do, as a result of what you were and did in a previous incarnation, which in turn was the inevitable outcome of what you were and did in still earlier incarnations."[\[4\]](#) For a Buddhist, what one will be in the next life depends on one's actions in this present life. Unlike Hindus, Buddha believed that a person can break the rebirth cycle no matter what class he is born into.

The second key concept is the law of *samsara* or *transmigration*. This is one of the most perplexing and difficult concepts in Buddhism to understand. The law of Samsara holds that everything is in a birth and rebirth cycle. Buddha taught that people do not have individual souls. The existence of an individual self or ego is an illusion. There is no eternal substance of a person, which goes through the rebirth cycle. What is it then that goes through the cycle if not the individual soul? What goes through the rebirth cycle is only a set of feelings, impressions, present moments, and the karma that is passed on. "In other words, as one process leads to another, ... so one's human personality in one existence is the direct cause of the type of individuality which appears in the next."[\[5\]](#) The new individual in the next life will not be exactly the same person, but there will be several similarities. Just how close in identity they will be is not known.

The third key concept is *nirvana*. The term means “the blowing out” of existence. Nirvana is very different from the Christian concept of heaven. Nirvana is not a place like heaven, but rather an eternal state of being. It is the state in which the law of karma and the rebirth cycle come to an end. It is the end of suffering; a state where there are no desires and the individual consciousness comes to an end. Although to our Western minds this may sound like annihilation, Buddhists would object to such a notion. Gautama never gave an exact description of nirvana, but his closest reply was this. “There is disciples, a condition, where there is neither earth nor water, neither air nor light, neither limitless space, nor limitless time, neither any kind of being, neither ideation nor non-ideation, neither this world nor that world. There is neither arising nor passing-away, nor dying, neither cause nor effect, neither change nor standstill.”[{6}](#)

In contrast to the idea of reincarnation, the Bible teaches in Hebrews 9:27 that “man is destined to die once and after that to face judgment.” A major diverging point between Buddhism and Christianity is that the Bible refutes the idea of reincarnation. The Bible also teaches that in the eternal state, we are fully conscious and glorified individuals whose relationship with God comes to its perfect maturity.

Jesus and Gautama

There is much I admire in the life and teachings of Gautama. Being raised in the Japanese Buddhist culture, I appreciate the ethical teachings, the arts, and architecture influenced by Buddhism. As I studied the life and teachings of Gautama and of Jesus, I discovered some dramatic differences.

First, Buddha did not claim to be divine. Theravada remains true to his teaching that he was just a man. The idea that he was divine was developed in Mahayana Buddhism 700 years after his death. Furthermore, Northern Buddhism teaches that there

have been other manifestations of the Buddha or bodhisattvas and some believe Jesus to be one as well. However, Jesus did not claim to be one of many manifestations of God; He claimed to be the one and only Son of God. This teaching was not the creation of his followers but a principle He taught from the beginning of His ministry. In fact, the salvation He preached was dependent on understanding His divine nature.

Second, Buddha claimed to be a way shower. He showed the way to nirvana, but it was up to each follower to find his or her own path. Christ did not come to show the way; He claimed to be the way. While Buddhism teaches that salvation comes through Buddhas teachings, Christ taught salvation is found in *Him*. When Jesus said, "I am the way the truth and the life" (John 14:6), He was saying He alone is the one who can give eternal life, for He is the source of truth and life. Not only did He make the way possible, He promises to forever be with and empower all who follow Him to live the life that pleases God.

Third, Buddha taught that the way to eliminate suffering and attain enlightenment was to eliminate all desire. Christ taught that one should not eliminate all desire but that one must have the right desire. He stated, "Blessed are they who hunger and thirst for righteousness for they shall be satisfied." Christ taught that we should desire to know Him above all other wants.

Fourth, Buddha performed no miracles in his lifetime. Christ affirmed His claims to be divine through the miracles He performed. He demonstrated authority over every realm of creation: the spiritual realm, nature, sickness, and death. These miracles confirmed the claims that He was more than a good teacher, but God incarnate.

Finally, Buddha is buried in a grave in Kusinara at the foot of the Himalaya Mountains. Christ, however, is alive. He alone conquered sin and the grave. His death paid the price for sin,

and His resurrection makes it possible for all people to enter into a personal and eternal relationship with God.

After a comparative study, I came to realize Buddha was a great teacher who lived a noble life, but Christ is the unique revelation of God who is to be worshipped as our eternal Lord and Savior.

Notes

1. Isamu Yamamoto, *Buddhism, Taoism and Other Eastern Religions*, (Grand Rapids, Mich.: Zondervan Publishing, 1998), p. 23.
2. Walter Martin, *Kingdom of the Cults* (Minneapolis: Bethany House 1985), p. 261.
3. Kenneth Boa, *Cults, World Religions, and the Occult* (Wheaton, Ill.: Victor Books, (1977) p. 35
4. Davis Taylor and Clark Offner, *The World's Religions*, Norman Anderson, ed. (Downers Grove, Ill.: InterVarsity, 1975), p. 174.
5. John Noss, *Man's Religions* (New York: Macmillan Company, 1968), p. 182.
6. Taylor and Offner, *The World's Religions*, p. 177.

©1994 Probe Ministries.

The Origin of Man's Religions: Evolutionary Artifact or Remnants of

Knowing Our Creator

Dr. Zukeran examines different theories on the origin of different religions. Are they made up from different experiences and dominant myths in a region or are they remnants of memories from a common Creator and a common fall from grace? He presents examples of how beginning from the remnant in a culture has been an effective way of introducing the gospel in a culture.



This article is also available in [Spanish](#).

Is It Psychological?

What is the origin of man's religion? Why does every culture in the world worship some divine being? Anthropologists and historians have studied this question, and presently there are three primary theories: the subjective theory, the evolutionary theory, and the theory of original monotheism.

The subjective theory teaches that religion originates with man. Humans have a psychological need for a transcendent being that provides meaning and hope to their existence in this vast impersonal universe. Adherents of this view believe that this religious makeup exists below our conscious awareness. Cultures have various views of reality according to their experience, but the awareness and desire for religion is a universal phenomenon. They therefore conclude that this disposition lies in our subconscious. In other words, our beliefs about a transcendent being are not the result of external realities or interactions with such a being. Rather, these beliefs derive from our psyches.

These feelings are expressed in more concrete terms through symbols and attitudes, not through a set of defined belief systems. As a culture progresses, these symbols and attitudes are developed into a set of beliefs and practices.

Several proponents were important in promoting this theory. Friedrich Schleiermacher believed that religion began with a feeling of dependence. This led to a need for an object to depend on which resulted in the idea of God. Ludwig Feuerbach taught that the concept of God is really a picture of an idealized person. Sigmund Freud believed that God derived from the basic human need for a father image. The idealized father figure becomes our image of God. {1}

The subjective theory may teach us about human nature, but it does not adequately explain the origin of religion or where this universal desire to know and understand God comes from. Dr. Winfried Corduan writes, "I may carry in my subconscious mind an abstract representation of God, but I cannot on that basis conclude that there is no independently existing, objective being that is God. God may have created me with that idea so that I can relate to God." {2} Every effect has a cause. What is the cause of this powerful desire for a relationship with God? If we are the products of a divine creator, that would explain this universal drive in all mankind to know Him because He placed this desire within us.

The Bible provides answers to the questions the subjective theory cannot answer. Genesis 1 states that we are created in the image of God. Therefore, we were created in the image of God with the intent to have a relationship with Him. Romans 1:20 states that all men have ingrained in their hearts a knowledge of God. Chapter 2 states that our conscience testifies that a moral law giver exists. The desire for God is a basic part of human nature.

Darwinian Theory of Religion

The second theory regarding the origin of religion is the evolutionary approach. This is the most popular view that is taught or implied in the study of religion. Proponents of this theory believe, as in the subjective theory, that religion originates with man. Religion is the result of an evolutionary

process in human culture.

In the most primitive period of a culture, the most basic form of religion begins with an innate feeling that a spiritual force exists. This force is impersonal and pervades all of creation. It is called *mana*, derived from the name given to it by the inhabitants of Melanesia. Mana may be concentrated more intensely in some areas and objects more than others. A magnificent tree, or unique rock, or a certain animal may contain a higher concentration of mana.

The goal is to manipulate this force so that one may attain a desired outcome. Objects such as sticks or dolls, called *fetishes*, may contain the force and be used or worshipped.

The next stage is animism. At this stage, the force is visualized as personal spirits. Animism teaches that a spirit or spiritual force lies behind every event, and many objects of the physical world carry some spiritual significance.

There are two categories of spirits: nature spirits and ancestor spirits. Nature spirits have a human form and inhabit natural objects such as plants, rocks, or lakes. Ancestral spirits are the spirits of the ancestors. Both categories of spirits are limited in knowledge, power, and presence. One must maintain a favorable relationship with the spirits or else suffer their wrath.

The next stage is polytheism. Cultures progress from belief in finite spirits to the worship of gods. From polytheism a culture evolves to henotheism, which is belief in many gods but worship directed to only one of them. The final stage is monotheism, the worship of one God.

There are several problems with this theory. The first is that these stages of development have never actually been observed. There is no record of a culture moving in sequence from the *mana* stage to the monotheistic stage as described in the evolutionary model. With *mana* and animism, evolutionary

proponents expect that cultures in these stages would be free of the notion of any gods. However, this is not the case. Animistic cultures have gods, and most have a belief in a supreme being. Finally, there is evidence that indicates religions actually develop in the opposite direction from the evolutionary model.

For these reasons the evolutionary and subjective theories do not provide an adequate explanation for the origin of religion. Does history or even the Bible provide us with a better answer?

Original Monotheism

The third model for the origin of religion is original monotheism. This theory teaches that religion originates with God disclosing Himself to man. The first form religion takes is monotheism, and it deviates from there. Dr. Winfried Corduan identifies nine characteristics of man's first form of religion.

- *God is a personal God.*
- *He is referred to with masculine grammar and qualities.*
- *God is believed to live in the sky.*
- *He has great knowledge and power.*
- *He created the world.*
- *God is the author of standards of good and evil.*
- *Human beings are God's creatures and are expected to live by his standards.*
- *Human beings have become alienated from God by disobeying his standards.*
- *Lastly, God has provided a method of overcoming the alienation. Originally this involved sacrificing animals on an altar of uncut stone. [\[3\]](#)*

Studies of world cultures have revealed that each one has a vestige of monotheistic beliefs which are described by Dr.

Corduan's nine qualifications. Cultures that are very primitive provide some of the strongest proof of original monotheism.

Anthropologists Dr. Wilhelm Schmidt, author of the 4000 page treatise, *The Origin and Growth of Religion*, and, more recently, Don Richardson, author of *Eternity in Their Hearts*, documented this fact in the hundreds of cultures they studied. They discovered that the religion of some of the most ancient cultures were monotheistic and practiced little or no form of animism or magic. In almost every culture around the world, the religion of a particular culture began with a concept of a masculine, creator God who lives in the heavens. He provided a moral law by which the people would enter into a relationship with him. This relationship was broken when the people were disobedient, and as the relationship deteriorated, the people distanced themselves from the creator and their knowledge of him faded. As the civilization moved further away, they began to worship other lesser gods. In their search to survive in a world filled with spiritual forces, they desired power to manipulate the forces, and thus there was an increase in the use of magic.

This theory fits very well with what is revealed in Scripture. Genesis teaches us that God created man and that man lived according to his knowledge of God and His laws. However, from Adam's first act of disobedience, mankind continued his sinful path away from God. Paul summarizes this history in Romans 1. The theory of original monotheism is the most consistent with Scripture and appears to have strong historical support.

Examples of Original Monotheism

Here are just a few examples. The *Encyclopedia of Religion and Ethics* states that the Chinese culture before Confucianism, Buddhism and Taoism, 2600 years before Christ, worshipped Shang Ti. They understood Him to be the creator and law-giver. They believed that He was never to be represented by an idol.

When the Zhou Dynasty controlled China during the years 1066-770 B.C., the worship of Shang Ti was replaced by the worship of heaven itself, and eventually three other religions were spawned in China.

In a region north of Calcutta, India, there lived the Santal people. They were found worshipping elements of nature. However, before these practices developed, they worshipped Thakur Jiu, the genuine God who created all things. Although they knew Thakur Jiu was the true God, the tribe forsook worshipping Him and began entering into spiritism and the worship of lesser gods who ruled over some aspect of creation.

In Ethiopia, the Gedeo people number in the millions and live in different tribes. These people sacrifice to evil spirits out of fear. However, behind this practice is an older belief in Magano, the one omnipotent creator.

The Incas in South America also have this same belief. Alfred Metraux, author of *History of the Incas*, discovered the Inca's originally worshipped Viracocha, the Lord, the omnipotent creator of all things. Worship of Inti, the Sun God, and other gods are only recent departures from this monotheistic belief.

These examples follow Paul's description in Romans 1 where he states that men departed from worship of the creator to the worship of the creation.

Original Monotheism and the Missionary Revolution

If original monotheism is true, it should impact our strategy for missions. [{4}](#) In fact, this theory has had a tremendous impact on evangelistic strategies throughout the world.

Don Richardson's book, *Eternity in Their Hearts*, illustrates how this theory shaped the missionary effort in China and Korea. In ancient China, the Lord of the Heavens was referred

to as Shang Ti. In Korea, he was referred to as Hananim.

Over the centuries, the Chinese departed from the worship of Shang Ti and adopted the beliefs of Confucianism, Taoism, and Buddhism that taught the worship of ancestors and the Buddha. However, even after two thousand years, the Chinese still mentioned the name of Shang Ti.

The first Christian missionaries to China arrived in the eighth century A.D. In the years that followed, instead of capitalizing on the residual monotheistic witness already in the land, missionaries imposed a completely foreign name to the God of the heavens. They emphasized that the God of the Bible is foreign and completely distinct from any God the Chinese had ever heard of before. As Don Richardson writes, "Those who took this position completely misunderstood the real situation." {5} Roman Catholic missionaries adopted new terms like Tien Ju, Master of Heaven or Tien Laoye for God in the Chinese language.

When Protestant missionaries arrived, they debated as to whether they should use Shang Ti or another term for the Almighty. Some argued that there should be a new name for a new thing. Those who chose to use Shang Ti did not take advantage of the full meaning behind the term. As a result, Protestant missionaries did not have as great an impact in China as they were to have in Korea.

In 1884, Protestant missionaries entered Korea. After studying the culture, they believed that Hananim was the residual witness of God. As these missionaries began to preach utilizing this remnant witness, their message was enthusiastically received. Instead of introducing a foreign God from the west, they were reintroducing the natives to the Lord of their ancestors whom they were interested to know. The Catholic missionaries who had been in Korea for decades were still employing designations for God from Chinese phrases like Tien Ju. As a result, the Korean people responded to the

message from the Protestant missionaries and Christianity spread throughout the country at an explosive rate.

Paul writes in Acts 14, "In the past he (God) let all nations go their own way. Yet he has not left himself without testimony." (vv. 16-17) The fact that all cultures have this remnant witness has had—and should continue to have—an impact on the missionary movement all over the world.

Notes

1. See Winfried Corduan, *Neighboring Faiths*, (Downers Grove, Ill.: InterVarsity Press, 1998), 22-23.
2. Ibid., 24.
3. Ibid., 33.
4. Don Richardson, *Eternity in Their Hearts* (Ventura: Calif.: Regal Books, 1984), 33-71.
5. Ibid., 67.

Bibliography

1. Anderson, Norman. *The World's Religions*. Grand Rapids, Mich.: Eerdmans Publishing, 1991.
2. _____. *Christianity and the World Religions*. Downers Grove, Ill.: InterVarsity Press, 1984.
3. Corduan, Winfried. *A Tapestry of Faiths*. Downers Grove, Ill.: InterVarsity Press, 2002.
4. _____. *Neighboring Faiths*. Downers Grove, Ill.: InterVarsity Press, 1998.
5. De Vries, Jan. *Perspectives in the History of Religions*. Los Angeles: University of California Press, 1967.
6. Kitagawa, Joseph, ed. *The History of Religions*. New York: Macmillan Publishing, 1985.
7. Morris, Brian. *Anthropological Studies of Religion*. London: Cambridge University Press, 1987.
8. Noss, David & John Noss. *Man's Religion, 7th Edition*. New York: Macmillan Publishing, 1984.

9. Parrinder, Geoffrey. *World Religions*. New York: Facts on File Publications, 1983.
10. Richardson, Don. *Eternity in Their Hearts*. Ventura, CA.: Regal Books, 1984.
11. Smart, Ninian. *The Religious Experience of Mankind*. New York: Charles Scribner's Sons, 1984.
12. Schmidt, Wilhelm. *The Origin and Growth of Religion: Facts and Theories*. New York: Cooper Square Publishers, 1972.

©2004 Probe Ministries

The Urantia Book – A Biblical Worldview Perspective

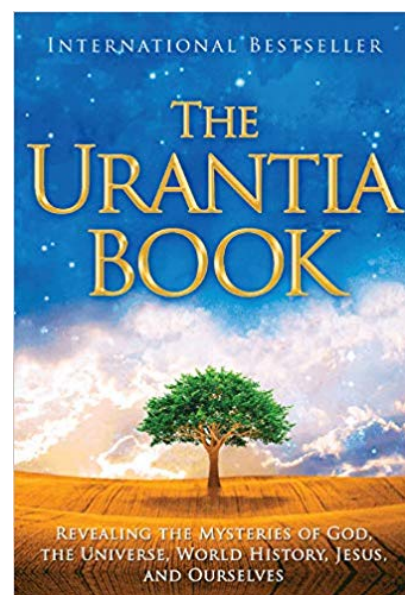
Dr. Michael Gleghorn takes a hard look at the claims of The Urantia Book and finds it lacking in substance and evidence.



This article is also available in [Spanish](#).

Introduction to *The Urantia Book*

Not long ago a woman wrote to me about a very painful episode in her life. About fifteen years ago her husband embarked on a spiritual quest that ultimately destroyed their marriage and family. He began reading *The Urantia Book*, a massive tome of 2,097 pages that was allegedly revealed by celestial beings from higher universes. He also became involved in various occult practices such as channeling and astral projection. Eventually, she and her husband divorced, leaving both her and her children hurt and confused.



Of course, it would probably not be fair to blame all of this family's difficulties on *The Urantia Book*. Although my correspondent's experience was quite negative, others describe their own encounter with *The Urantia Book* in very positive terms. If you visit the official Urantia Foundation Web site you can read many of these testimonials for yourself.[\[1\]](#) One woman wrote, "I have found *The Urantia Book* to be the most enlightened source of wisdom I have ever come across." And another person declares *The Urantia Book* to be "the most conclusive and inspiring book on our existence."

So what is *The Urantia Book*? Where did it come from and what does it teach? And how do its doctrines compare with those of biblical Christianity? These are just a few of the questions that we want to consider in this article.

The Urantia Book claims to have been revealed by superhuman personalities from higher universes. The word "Urantia" is simply the book's name for Earth. The book consists of 196 papers and is divided into four major parts entitled: 1. "The Central and Superuniverses," 2. "The Local Universe," 3. "The History of Urantia," and 4. "The Life and Teachings of Jesus." The alleged "authors" of these papers refer to themselves by their order of being with such glorious titles as Divine Counselor, Perfector of Wisdom, Brilliant Evening Star and Chief of Seraphim. Although originally written in English, the book has since been translated into Dutch, Finnish, French, Korean, Portuguese, Russian, and Spanish. In addition, translations into a number of other languages are currently underway. These include Arabic, Chinese, German, Greek, Italian, Japanese, Polish, Romanian, and Swedish--just to name a few.

Although devoted Urantians are absolutely convinced that every part of *The Urantia Book* was revealed by celestial intelligences, there are a number of problematic issues that need to be addressed. We'll consider a few of these later in this article. Before we do so, however, it is first necessary

to give some account of the origin of *The Urantia Book*.

The Origin of the Urantia Papers

The Urantia Book was first published in 1955. But the alleged “revelations” from extra-planetary personalities apparently began early in the twentieth century.^{2} Who received these “revelations”? And who wrote them down in the massive volume that has come to be known as *The Urantia Book*?

While there is not space to specifically mention everyone who played a role in this process, two individuals were key in the reception and recording of this “revelation.” The first, Dr. William Sadler, lived from 1875 to 1969. He was a psychiatrist, teacher, and prolific writer. The other individual’s identity cannot be known with certainty. Dr. Sadler referred to this person as the “contact personality” and the “sleeping subject.”^{3} In a manner similar to that of Edgar Cayce, the so-called “sleeping prophet,” the “sleeping subject” of our story was the vehicle through whom the celestial visitors supposedly communicated their revelations to Dr. Sadler and others. This small group of people, known as the Contact Commission, “was the focal point for the production of . . . the final text of *The Urantia Book*.”^{4}

Although members of the Contact Commission were sworn to secrecy regarding the identity of the “contact personality,” Martin Gardner has made a strong case that the evidence points to Wilfred Custer Kellogg, Sadler’s brother-in-law and a relative of the famous Kellogg family.^{5} Of course, not everyone agrees with Gardner’s conclusions. Ernest Moyer, a Urantian researcher, while acknowledging his inability to determine the identity of the “sleeping subject,” is nonetheless convinced that it was not Wilfred.^{6}

Although the identity of the “sleeping subject” may never be known with certainty, we have a fairly good record of how the

Urantia papers came into being. Although there is some debate about the precise date in which Dr. Sadler first became aware of the “sleeping subject,” it was probably in the summer of 1912.[{7}](#) “In 1923 the Sadlers began to invite twenty or thirty friends over for Sunday afternoon teas to discuss religious topics. At about the fourth meeting Sadler began telling the group, which came to be called the Forum, about the sleeping subject and his startling revelations.”[{8}](#) He invited Forum members to help prepare questions for the celestials. The following Sunday members returned with hundreds of questions. “Shortly thereafter,” Sadler wrote, “the first Urantia paper appeared in answer to these questions . . . This was the procedure followed throughout the many years of the reception of the Urantia papers.”[{9}](#) By the time this process was over there were 196 papers, consisting of 2,097 pages of material, that had allegedly been channeled through the “sleeping subject.”

Problems with *The Urantia Book*

In his article, “A History of the Urantia Movement,” Dr. Sadler stated, “The [Urantia] Papers were published just as we received them. The Contact Commissioners had no editorial authority. Our job was limited to ‘spelling, capitalization, and punctuation.’”[{10}](#) But is this really so? There is actually ample evidence for questioning this statement.

Urantian researcher Ernest Moyer has carefully documented that Dr. Sadler made changes to the text of *The Urantia Book*.[{11}](#) The unsettling thing about these changes, at least for loyal Urantians, is that they were made after 1935, the date that Dr. Sadler claimed *The Urantia Book* was “completed and certified” in its entirety.[{12}](#) The evidence for such changes is compelling. Matthew Block, another Urantian researcher, discovered that human sources published after 1935 were later incorporated into *The Urantia Book*. For example, a book by Charles Hartshorne, published in 1941, lists seven possible

meanings of “absolute perfection.” Block discovered that these same seven meanings were reprinted in *The Urantia Book* almost word for word. This is merely one of several examples that could be offered of human sources published after 1935 that were later plagiarized in *The Urantia Book*.[{13}](#)

But not only were changes made after the book had been “completed and certified,” they were also made after *The Urantia Book* was first published in 1955. Many examples could be offered, but let me simply mention two. First, both Martin Gardner and Ernest Moyer point out that in the first printing of *The Urantia Book*, toward the end of the account of the Last Supper, Jesus is said to have addressed the twelve apostles. However, as the context makes clear, only eleven of the apostles were currently present. Judas had already left the group. According to Gardner, “in later printings ‘the twelve’ was replaced by ‘the apostles,’” thus eliminating the error.[{14}](#) Second, both Gardner and Moyer also note that in the first printing of *The Urantia Book* the wise men are said to have visited the newborn Jesus “in the manger.” However, according to a later passage in *The Urantia Book*, this visit must have occurred when Jesus and his parents were in a room at the inn. Gardner notes, “When this contradiction was noticed, the words ‘in the manger’ were removed from the next printing.”[{15}](#)

What are we to conclude from such known and acknowledged errors, contradictions and plagiarisms in *The Urantia Book*? Such problems clearly raise doubts about the integrity of this “revelation.” Wherever the information in *The Urantia Book* has come from—whether extra-planetary personalities, human beings, demonic spirits, or some combination of these—the source of this information is not entirely trustworthy. Moreover, it is not entirely biblical either.

The Bible and *The Urantia Book*

In his appendix to *The Mind at Mischief*, Dr. Sadler stated that the information imparted through the “sleeping subject” was “essentially Christian.”[\[16\]](#) Since this information is allegedly contained in *The Urantia Book*, we would expect the contents of this book to likewise be “essentially Christian.” But are they?

If we compare the teachings of *The Urantia Book* with those of the Bible, we quickly discover that *The Urantia Book*, far from being consistent with biblical Christianity, actually denies or distorts almost every fundamental doctrine of the Christian faith. For example, contrary to the testimony of Jesus in the New Testament—that the Scriptures are the word of God (Matt. 15:3-6), inspired by the Holy Spirit (Matt. 22:43), and completely true and accurate in all details (Matt. 5:17-18; Luke 24:44; John 17:17)—*The Urantia Book* has Jesus declaring to Nathaniel, “the Scriptures are faulty and altogether human in origin” (*UB*, 1767).

The rejection of the Bible as a fallible human document sets the stage for the rejection of many other biblical doctrines as well. For example, *The Urantia Book* rejects the Bible’s views about God, Christ, man, sin, and salvation. Contrary to the biblical position that there is only one God (Deut. 6:4; Isa. 45:21), *The Urantia Book* espouses polytheism, the belief in many “Gods.” Martin Gardner points out that the term “Gods” (a capitalized plural) “appears more than a hundred times” in *The Urantia Book*.[\[17\]](#) For instance, on page 364 we read, “We are all a part of an eternal project which the Gods are supervising and outworking.” Although *The Urantia Book* does acknowledge the existence of one supreme God, it rejects biblical Trinitarianism in favor of its own view that there is actually a “Trinity of Trinities” (*UB*, 1170-73). But this is only the beginning. According to Gardner, there are so many “gods” in *The Urantia Book* that its polytheism “puts Greek and

Hindu mythology to shame.”{18}

The view of Jesus presented in *The Urantia Book* is equally disturbing and unbiblical. To begin, the virgin birth is rejected. Jesus was simply born of Joseph and Mary (*UB*, 1344-45). Nevertheless, although he had human parents, he is also presented as the incarnation of Michael of Nebadon, the creator of our universe and one of “more than 700,000 Creator Sons of the Eternal Son.”{19} This clearly conflicts with the New Testament’s view of Jesus, which reveals that He was conceived by the Holy Spirit in the womb of the virgin Mary (Matt. 1:18-25; Luke 1:26-38). Furthermore, John tells us that Jesus is the one and only eternal Son of God in an absolutely unique sense (John 1:1-2, 14; 3:16). He is *not* merely one of more than 700,000 other Creator Sons; He is truly unique.

These doctrinal differences are only the tip of the iceberg. There are many other differences between *The Urantia Book* and the Bible. However, due to space considerations, I can only mention the following.

The Urantia Book declares, “There has been no ‘fall of man.’” (*UB*, 846). This explains, at least in part, why there is also no need for any blood atonement for sin (*UB*, 60). *The Urantia Book* tells us, “The whole idea of ransom and atonement is incompatible with the concept of God as it was taught and exemplified by Jesus of Nazareth” (*UB*, 2017). The notion of “substituting an innocent sufferer for a guilty offender” is dismissed as a “childish scheme” (*UB*, 2017). What, then, was the meaning of Jesus’ death on the cross? According to *The Urantia Book*, “We know that the death on the cross was not to effect man’s reconciliation to God but to stimulate man’s *realization* of the Father’s eternal love and his Son’s unending mercy” (*UB*, 2019). Obviously, these teachings strike at the very heart of the Christian message.

Genesis 3-5 and Romans 5 make it quite clear that there has indeed been a “fall of man” into sin and rebellion against his

Creator. The entire race was ruined and condemned because of Adam's disobedience. Paul tells us plainly that "the result of one trespass was condemnation for all men" (Rom. 5:18). The ideas of ransom and substitutionary atonement are not incompatible with Jesus' view of God. Indeed, Jesus Himself stated that He came "to give His life as a ransom for many" (Matt. 20:28). The Bible tells us that "all have sinned" (Rom. 3:23), but it also tells us that "Christ died for our sins" (1 Cor. 15:3). Contrary to *The Urantia Book*, Jesus did not die merely to stimulate man's *realization* of the Father's love; He died to reconcile us to God (Rom. 5:10; Col. 1:22). It is because Christ died for our sins that God can now offer us salvation as a free gift (Rom. 6:23). We cannot earn this gift; we can only gratefully receive it through faith in Christ (Rom. 3:22-28; Eph. 2:8-9).

The Urantia Book proclaims a different God, a different Jesus, and a different Gospel than the Bible. Its message, allegedly revealed by higher spiritual beings, is fundamentally at odds with biblical Christianity. In light of this, it's sobering to think of all the biblical warnings about lying and deceptive spirits (e.g. 1 Kings 22:22-23; John 8:44; 1 Tim. 4:1; Rev. 20:7-10). Dr. Sadler once wrote that if there was anything supernatural about mediumistic phenomena, it was probably demonic.{20} But when he actually encountered someone whose channeling he thought genuine, he did not resort to this hypothesis. He embraced the revelations and eventually helped publish *The Urantia Book*. It's a pity he didn't stick with his original hypothesis. Who knows? It may have even been true.{21}

Notes

- See "What People Are Saying About *The Urantia Book* . . ." at <http://www.urantia.org/about.html#What> (Dec. 2, 2003).
- Martin Gardner, *Urantia: The Great Cult Mystery* (New York: Prometheus Books, 1995), 114.

- William S. Sadler, "A History of the Urantia Movement," at <http://www.urantia.org/pub/ahotum.html>.
- "Where Did *The Urantia Book* Come From?" at <http://www.urantia.org/about.html#Where> (Dec. 2, 2003).
- Gardner, *Urantia*, 97-134.
- See Ernest Moyer, *The Birth of a Divine Revelation*, chapters 16-17, at <http://www.world-destiny.org/tocp.htm>.
- Gardner, *Urantia*, 114-122.
- Ibid, 116.
- Sadler, "A History of the Urantia Movement," at <http://www.urantia.org/pub/ahotum.html>.
- Ibid.
- See Moyer, *The Birth of a Divine Revelation*, chapters 34, 37, and 43 at <http://www.world-destiny.org/tocp.htm>.
- Sadler, "A History of the Urantia Movement," at <http://www.urantia.org/pub/ahotum.html>.
- For more information, see Gardner, *Urantia*, 321-57.
- Gardner, *Urantia*, 126. See also Moyer, *The Birth of a Divine Revelation*, chapter 43, at <http://www.world-destiny.org/tocp.htm>.
- Ibid.
- Gardner, *Urantia*, 125.
- Ibid., 25.
- For example, see Sadler, *The Truth About Spiritualism* (Chicago: McClurg, 1923), 207-08 and *The Physiology of Faith and Fear* (Chicago: McClurg, 1912), 467.
- Sadler made a distinction between mediums and seers. He viewed the former as those who claim to communicate with the dead; the latter, as those who might genuinely be in touch with some sort of divine reality (see Gardner, *Urantia*, 109). Although Sadler thought it possible that demonic spirits might be behind some mediumistic phenomena, he believed the "sleeping subject" was a seer—not a medium. Nevertheless, if demonic spirits actually exist, and if they can impersonate the spirits of the dead, then why couldn't such spirits also

impersonate celestial beings from higher universes?

© 2004 Probe Ministries

Islam and Christianity: Common Misconceptions Reveal Their Stark Differences

Muslims and Christians often misunderstand what the other actually believes about God and salvation. Don Closson attempts to clear up some of these misconceptions.



This article is also available in [Spanish](#).

In a recent meeting of evangelical leaders, anti-Islamic comments made by Christians in the Western media were denounced as “dangerous” and “unhelpful.” Ted Haggard, President of the National Association of Evangelicals stated that “Since we are in a global community, no doubt about it, we must temper our speech and we must communicate primarily through actions.”^{1} Another prominent president of a Christian relief agency added that “It’s very dangerous to build more barriers when we’re supposed to be following [the] one who pulled the barriers down,” an obvious reference to the sacrificial death of Christ. They also concluded that it was “nave” to merely dialogue “with Muslims in a way that minimized theological and political differences.”^{2}

So what kind of exchange of ideas is helpful between Christians and Muslims? We might start by beginning to clear

up some of the common misconceptions that each hold about the other. This has become more important recently due to heightened religious passions since 9/11 and the war in Iraq. Muslims, both here in America and abroad, are highly suspicious of America's intentions in the world and some Americans see every Muslim as a potential terrorist who threatens our freedom and democracy. There are obviously reasons behind both of these perceptions. America does tend to favor Israel over its Arab neighbors, and Muslims have committed atrocities against civilians around the world, but this only means that we must work harder at communicating clearly with Muslims when we have opportunity. The over one billion Muslims in the world constitute a large part of the mission field given to us by the Lord's Great Commission. We cannot turn away from them simply because of the difficulties we face.

That said, we need to realize that both Muslims and Christians hold to ideas about the other that are either completely wrong or merely too broadly applied. Some of these misconceptions are cultural issues and some are theological. Culturally, there are significant differences in how Islam and Christianity relate to society and government. Gender roles are also a source of confusion. Theologically, there is much to clarify regarding the respective roles of Jesus and Muhammad in each religious tradition. There is also misunderstanding regarding the origins and transmission of the sacred texts, the Koran and the Bible. Although the religions share commonalities—one God, the reality of a spiritual dimension, a universal moral order, and a final judgment—Islam and Christianity differ significantly in the details and in the most crucial issue of how one is justified before God.

Jesus and Muhammad

Let's look at some common misconceptions that people have about Islam and Christianity, beginning with how people often

confuse the roles that Jesus and Muhammad play in their respective traditions.

Christians often make the mistake of equating the place that Muhammad has in Islam with the role played by Jesus in Christianity. Although Muslims believe that Muhammad is the final prophet from Allah, most do not teach that he was sinless. On the other hand, Muslims see Muhammad's life and example as near to perfection as one can get. One Muslim scholar has noted, "Know that the key to happiness is to follow the sunna [Muhammad's actions] and to imitate the Messenger of God in all his coming and going, his movement and rest, in his way of eating, his attitude, his sleep and his talk..."^{3} Every action of Muhammad is considered a model for believers. Some Muslims even avoid eating food that Muhammad disdained. At the same time, Muslims are offended at the term "Mohammedanism" sometimes used as a reference to Islam. It is not Muhammad's religion; he is only a messenger of Allah. Muslims believe that Muhammad's messages revived and reformed religious truth that had been lost.

Even so, any disparaging words aimed at Muhammad will be taken very seriously by a Muslim. As William Cantrell Smith once said, "Muslims will allow attacks on Allah: there are atheists and atheistic publications, and rationalistic societies; but to disparage Muhammad will provoke from even the most 'liberal' sections of the community a fanaticism of blazing vehemence."^{4}

Muslims accuse Christians of elevating Jesus in an inappropriate manner. They argue that Jesus was just a prophet to the Jews, and that he heralded the coming of Muhammad as the seal of the prophets. The problem with this view is that it doesn't fit the earliest historical data we have regarding the life and teachings of Christ. There is considerable manuscript evidence for the authenticity and early date of the New Testament. In these early manuscripts, Jesus claims to have the powers and authority that only God could possess.

These teachings and events were recorded by eyewitnesses or by second generation Christians like Luke who was a close companion to Paul.

What is missing is an early text that affirms what Muslims claim about Jesus. Muslims argue that the New Testament has been corrupted and that texts supporting the idea that Jesus is the Son of God were a later addition. But again, the burden of proof for this accusation is one the Muslim apologist must bear. However, they do not provide any evidence for when or where the early manuscripts became corrupted. Muslims argue that the New Testament depiction of Christ and of his death and resurrection cannot be correct because the Koran teaches otherwise. Although Christians affirm the importance and authority of revelation, true revelation will be confirmed by history.

The Bible and the Koran

There is an inherent problem when we consider the nature and content of the Bible and the Koran. Both traditions claim that their book is the result of divine revelation, and both maintain that their books have been preserved through the centuries with a high degree of accuracy. For instance, when touring a local Islamic center, I was told by the guide that the modern Koran contains the exact words given by Muhammad to his followers with absolutely no mistakes. Christians maintain that the Bible we possess is 99% accurate and has benefited from over 100 years of textual criticism and the possession of thousands of early manuscripts. The problem is that the Koran and the Bible make contradictory truth claims about the life and ministry of Jesus Christ and what God expects from those who love and follow Him.

The Islamic view of the Bible is complicated by the fact that the Koran tells Muslims to accept both the Hebrew Scriptures and the "*Injil*," or the gospel of Jesus, and even calls the "Book," or Bible, the "word of God" in Sura 6:114-115.[\[5\]](#) On

the other hand, Muslim apologists argue that both the Old and New Testaments have been corrupted and contain little if any truth about God and His people. They contend that a lost gospel of Jesus has been replaced with Matthew, Mark, Luke, and John.

This view contains a number of problems. The Koran calls the Bible the word of God, and acknowledges that it is a revelation from God. It also teaches that Jesus was a prophet and that his teaching has authority. Finally, when the Koran was given by Muhammad it supported the New Testament of Muhammad's time by telling Muslims to go to Christians, who had been reading the Bible, to affirm Muhammad's message.[{6}](#) If this is so, we can assume that Muhammad believed that the Bible available in the seventh century was accurate. The Bible we use today is virtually unchanged from the Bible in the seventh century. In fact, it is probably more faithful to the earliest manuscript evidence. If the Bible of Muhammad's time was accurate, why isn't today's copy? Again, Muslims must do more than just claim that errors have occurred in the Bible, they must be able to show us when and where the errors occurred.

The Koran suffers from textual questions as well. Between Muhammad's death and the compilation of the Koran, some of what Muhammad had recited as revelation had already been lost due to the death of companions who had memorized specific passages.[{7}](#) Later, when multiple versions of the Koran caused controversy among Muslims, the Caliph Uthman ordered Zaid bin Thabit to collect all the copies in use, create a standard version and destroy the rest.

We have reasonably good copies of both the original Bible and the Uthmanic version of the Koran. However, both documents cannot represent revelation from God because the messages they contain cannot be reconciled.

Human Nature, Gender, and Salvation

Islam and Christianity view the human predicament differently. According to Islam, when Adam sinned he asked for forgiveness and it was granted by Allah. A Muslim author writes, “...Islam teaches that people are born innocent and remain so until each makes him or herself guilty by a guilty deed. Islam does not believe in ‘original sin’; and its scripture interprets Adam’s disobedience as his own personal misdeed—a misdeed for which he repented and which God forgave.”^{8} In fact, it is common among Muslims to see human failings as the result of forgetfulness or as merely making mistakes. People are frail, imperfect, constantly forgetful of God, and even intrinsically weak, but they do not have a sin nature. As a result, salvation is won by diligently observing the religious rituals prescribed by the five pillars of Islam, reciting the confession or Shahada, prayer, fasting, divine tax, and the pilgrimage to Mecca.

The Bible teaches that Adam’s sin has affected all humanity. Romans 5:12 reads, “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned. . . .” Paul later adds that, “Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.” We are made righteous not by doing good works but by faith in the substitutionary death of Christ on our behalf. Jesus bore our penalty for sin; he literally stood in our place and took our punishment.

Not only do Muslims and Christians have different views on human nature and salvation, but they also have dissimilar perceptions about gender. Although both religions teach that men and women have equal status before God, in reality the

experience of women differs greatly under the two systems. The Christian doctrine of the Trinity, which Islam rejects, helps Christians to understand how women can be equal to men and yet accept a submissive role in the family. The incarnate Jesus took on the submissive role of a Son and yet he was still fully God. There is no similar doctrine in Islam that teaches role differentiation between men and women and yet encourages gender equality before God. Islam places men over women in a way that Christianity does not. Islam allows for polygamy, and while men can marry non-Muslims, women cannot. Muslim men can divorce with a simple proclamation, women cannot. And although women have inheritance rights, they are always inferior to a man's. Finally, Muslim women do not enjoy equal legal rights, and Muslim men are instructed to strike their wives if they are disloyal.

Religion and the State

How do the two traditions view the role of religion in society?

Christians in the West often view Islam through the lens of Western tolerance. In America especially, we are used to the separation of church and state, and assume that people everywhere enjoy such freedom. Many Muslims neither experience such separation nor see it as a good thing. For those who take the Koran seriously, Islam and Islamic law regulate all of life. The history of Islam supports the idea that the state should be involved in both the spread of Islam and the enforcement of religious duties by individual Muslims in Islamic societies.

Beginning with Muhammad, who was both a religious and political leader, down through the Caliphs and Islamic Empires, there has been little separation between religious and political law enforcement. Today in Saudi Arabia, the Committee for the Promotion of Virtue and the Prevention of Vice (*mutawwa'in*, in Arabic) patrol public places in order to

enforce religious laws, particularly the dress and habits of women in public.

In fact, the ultimate goal of many Muslims is what might be called a worldwide Islamic peace enforced by Islamic law. When Muslims talk of Islam being a religion of peace, it is often understood that this peace will occur only when Islam rules the world with Islamic law applied universally. As Syrian born Harvard professor Bassam Tibi has written, "...the quest of converting the entire world to Islam is an immutable fixture of the Muslim worldview. Only if this task is accomplished, if the world has become a 'Dar al-Islam [house of Islam],' will it also be a 'Dar al-Salam,' or a house of peace."[\[9\]](#)

Unfortunately, Christianity has at times had similar views regarding the use of government to enforce religious laws. Between the fourth century and the Reformation, the Christian practice of religious tolerance was spotty at best. But the growth of the separation of church and state in the West, which greatly enhanced religious tolerance, has led to another misconception. Muslims often assume that everyone in the West is a Christian. When they see the sexual immorality, drug use, and decline of the family in Western nations, they assume that this is what Christianity endorses. Christians need to be careful to separate themselves from the culture in which they live and help Muslims to see that our secular governments and society have mostly rejected Christian virtues. It is also helpful to communicate to Muslims that becoming a Christian is more than believing certain things to be true regarding Jesus and the Bible. It is about becoming a new creature in Christ through the indwelling and power of the Holy Spirit. It is about trusting in the sacrificial death of Christ on the cross.

Notes

1. *The New York Times*, May 8, 2003,
<http://www.nytimes.com/2003/05/08/national/08CHRI.html?th>

2. Ibid.
3. Geisler, Norman L., and Abdul Saleeb, *Answering Islam: The Crescent in the Light of the Cross*, (Grand Rapids: Baker Books, 1993), p. 82.
4. Ibid., 80.
5. See also Sura 2:75 and Sura 5:46, 67, 69, 71.
6. Sura 10:94.
7. Ibin Abi Dawud, *Kitab al-Masahif*, p. 23.
8. Geisler and Saleeb, *Answering Islam*, p. 43.
9. Downloaded from NewsMax.com on 5/22/2003 at tinyurl.com/2tbwo6

© 2003 Probe Ministries

UFOs and Alien Beings – A Christian Worldview Response

Michael Gleghorn addresses issues related to reports of UFO and alien sightings. He considers the various possible causes before closing with a biblical, Christian perspective pointing out these reports are often presented like false gospels. At the end of the day, even an alien cannot take away from the importance of faith in Christ.



This article is also available in [Spanish](#).

A Tale of Two Hypotheses

It seems that almost everyone is interested in reports of UFOs and alien encounters. But how should these reports be understood? Where do these “unidentified flying objects” come from and what are they? Are intelligent beings visiting us from another planet or some other dimension? Or are UFO

reports merely a collection of hoaxes, hallucinations, and misidentified phenomena? Can all UFO reports be adequately explained, or are there some that seem to defy all natural explanations? These are just a few of the questions we want to consider in this article.

First, however, it's essential to note that most UFOs (unidentified flying objects) become IFOs (identified flying objects). John Spencer, a British UFO researcher, estimates that as many as 95 percent of received UFO reports "are turned into IFOs and explained satisfactorily."[\[1\]](#) For example, the report might be found to have been a clever prank or to have some natural explanation. Planets, comets, military aircraft, and rockets (among many others) have all been mistaken for UFOs. But even if 99 percent of UFO reports could be satisfactorily explained, there would still be thousands of cases that stubbornly resist all natural explanations. These are called *residual* UFO reports.

If residual UFOs are not hoaxes, hallucinations, or some natural or man-made phenomena, then what are they? Most UFO researchers hold either to the extraterrestrial hypothesis or the interdimensional hypothesis. The extraterrestrial hypothesis holds that technologically advanced, interplanetary space travelers are indeed visiting our planet from somewhere else in the cosmos. Stanton Friedman, a representative of this view, states clearly, "The evidence is overwhelming that some UFOs are alien spacecraft."[\[2\]](#)

The interdimensional hypothesis agrees "that some UFOs are real phenomena that may exhibit physical . . . effects."[\[3\]](#) However, unlike the extraterrestrial hypothesis, this view does not believe that UFOs and alien beings come from somewhere else in our physical universe. So where *do* they come from? Some suggest that they come from some other universe of space and time. But others believe that they come from some other dimension entirely, perhaps a spiritual realm.[\[4\]](#)

How might we tell which, if either, of these two hypotheses is correct? Astronomer and Christian apologist Dr. Hugh Ross suggests that we employ the scientific approach known as the “process of elimination.” He writes, “Mechanics use it to find out why the car won’t start. Doctors use it to find out why the stomach hurts. Detectives use it to find out who stole the cash. This process can also be used to discover what could, or could not, possibly give rise to UFO phenomena.”[\[5\]](#)

So what happens if we apply this process to the extraterrestrial hypothesis? Although quite popular here in America, there are some serious scientific objections to this viewpoint.

The Extraterrestrial Hypothesis

In the first place, it is highly improbable that there is another planet in our cosmos capable of supporting physical life. Dr. Ross has calculated the probability of such a planet existing by natural processes alone as less than 1 in 10^{174} . You actually have “a much higher probability of being killed in the next second by a failure in the second law of thermodynamics (about one chance in 10^{80}).”[\[6\]](#) Thus, apart from the supernatural creation of another suitable place for life, our planet is almost certainly unique in its capacity to support complex biological organisms. (See the Probe article [“Are We Alone in the Universe?”](#)) This alone makes the extraterrestrial hypothesis extremely improbable. But it gets even worse!

Suppose (against all statistical probability) that there *is* a planet with intelligent life elsewhere in the universe. What is the likelihood that such creatures are visiting our planet? And what sort of difficulties would they face in doing so?

Probably the greatest challenge to interstellar space travel is simply the immense size of the universe. One group of

scientists, assuming that any alien spacecraft would likely maintain communication with either the home planet or with other members of their traveling party, “scanned all 202 of the roughly solar-type stars within 155 light-years of Earth. Not one intelligible signal was detected anywhere within the vicinity of these stars.”[\[7\]](#) This implies that, at a minimum, E.T. would have to travel 155 light-years just to reach earth. Unfortunately, numerous galactic hazards would prevent traveling here in a straight line. Avoiding these deadly hazards would increase the minimum travel distance to approximately 230 light-years.[\[8\]](#)

Dr. Ross estimates that “any reasonably-sized spacecraft transporting intelligent physical beings can travel at velocities no greater than about 1 percent” of light-speed.[\[9\]](#) Although this is nearly 7 million miles per hour, it would still take about twenty-three thousand years to travel the 230 light-years to earth! Of course, a lot can go wrong in twenty-three thousand years. The aliens might run out of food or fuel. Their spacecraft might be damaged beyond repair by space debris. They might be destroyed by a contagious epidemic. The mind reels at the overwhelming improbability of successfully completing such a multi-generational mission.

In light of these facts, it doesn't appear that the extraterrestrial hypothesis can reasonably survive the process of elimination. Does the interdimensional hypothesis fare any better? A growing number of serious UFO researchers believe it can. Let's take a look.

The Interdimensional Hypothesis

The interdimensional hypothesis holds that residual UFOs “enter the physical dimensions of the universe from ‘outside’ the four familiar dimensions of length, height, width, and time.”[\[10\]](#) Where do they come from? Some believe that they come from another physical universe of space and time. But this does not seem possible. General relativity forbids “the

space-time dimensions of any other hypothetically existing universe” from overlapping with our own.[{11}](#) For this reason, many researchers believe that residual UFOs must come from some other dimension entirely, perhaps even a spiritual realm.

What evidence can be offered for such a bold hypothesis? Many point to the strange behavior of residual UFOs themselves. Hugh Ross contends that residual UFOs “must be nonphysical because they disobey firmly established physical laws.”[{12}](#) Among the many examples that he offers in support of this statement, consider the following:[{13}](#)

1. Residual UFOs generate no sonic booms when they break the sound barrier, nor do they show any evidence of meeting with air resistance.
2. They make impossibly sharp turns and sudden stops.
3. They send no detectable electromagnetic signals.

For example, “relative to the number of potential observers, ten times as many sightings occur at 3:00 A.M (a time when few people are out) as at either 6:00 A.M. or 8:00 P.M. (times when many people are outside in the dark).”[{14}](#) If residual UFOs were simply random events, then we would expect more sightings when there are more potential observers. The fact that these events are nonrandom may suggest some sort of intelligence behind them. This is further supported by the fact that some people are more likely to see a residual UFO than others. Numerous researchers have observed a correlation between an individual’s involvement with the occult and their likelihood of having a residual UFO encounter. This may also suggest some kind of intelligence behind these phenomena.

Finally, residual UFOs not only appear to be nonphysical and intelligent, they sometimes seem malevolent as well. Many of those claiming to have had a residual UFO encounter have suffered emotional, psychological, and/or physical injury. A few people have even died after such encounters. In light of these strange characteristics, many researchers have reached

similar conclusions about the possible source of these phenomena.

The Occult Connection

Many serious UFO investigators have noticed a striking similarity between some of the aliens described in UFO reports and the demonic spirits described in the Bible. Although it may not be possible to know whether some aliens are actually demons (and I certainly do not claim to know this myself), the well-documented connection between UFO phenomena and the occult cannot be denied.

In 1969 Lynn Catoe served as the senior bibliographer of a publication on UFOs researched by the Library of Congress for the U.S. Air Force Office of Scientific Research. After a two-year investigation, in which she surveyed thousands of documents, she drew explicit attention to the link between UFOs and the occult. She wrote, "A large part of the available UFO literature . . . deals with subjects like mental telepathy, automatic writing and invisible entities . . . poltergeist manifestations and 'possession.' Many . . . UFO reports . . . recount alleged incidents that are strikingly similar to demonic possession and psychic phenomena."[\[15\]](#) Veteran UFO researcher John Keel agrees. After surveying the literature on demonology he wrote, "The manifestations and occurrences described in this imposing literature are similar if not entirely identical to the UFO phenomenon itself."[\[16\]](#) The bizarre claim of alien abduction may lend some credibility to these remarks.

Many (though not all) of those who report an abduction experience describe the aliens as deceptive and hostile. Whitley Strieber, whose occult involvement preceded the writing of both *Communion* and *Transformation*, at times explicitly referred to his alien visitors as "demons." For example, in *Transformation* he described his emotional reaction to the aliens with these words: "I felt an absolutely

indescribable sense of menace. It was hell on earth to be there, and yet I couldn't move, couldn't cry out, couldn't get away . . . Whatever was there seemed so monstrously ugly, so filthy and dark and sinister. Of course they were demons. They had to be. And they were here and I couldn't get away."

Nevertheless, in spite of the fact that abduction is often physically and emotionally painful, Mr. Strieber tends to believe that its purpose is ultimately benevolent. When integrated correctly, the abduction experience can provide a catalyst for spiritual growth and development. Still, he candidly admits that he is really not sure precisely *who* or *what* these beings actually are, and he continues to warn that many of them are indeed hostile and malevolent. In light of this, one can't help wondering about the experiences related in Mr. Strieber's books. If his encounters with aliens were not merely hallucinatory, or due to some mental disorder, isn't it at least possible that his sinister visitors really were demons? As noted above, many UFO investigators would indeed consider this (or something very much like it) a genuine possibility.

Another Gospel?

In his letter to the Galatians the Apostle Paul delivered a stirring indictment against every gospel but that of Christ. "But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed" (1:8-9). Evidently, the purity of the gospel was deeply important to Paul.

In today's pluralistic society a variety of gospels are being preached. And among the great throng of voices clamoring for our attention are many UFO cults. Since the 1950s a number of these cults have arisen, often around a charismatic leader who claims to be in regular contact with otherworldly beings.

Interestingly, unlike the abduction phenomenon, most contactees do not claim to have ever seen the aliens with whom they communicate. Rather, they claim that the aliens communicate with them psychically or telepathically. The contactee is simply a channel, or medium, through whom the aliens communicate their messages to humankind. This method of contact is rather intriguing for those who favor the interdimensional hypothesis. As John Saliba observes, "Many contactees . . . write about UFOs and space beings as if these were psychic phenomena, belonging to a different time/space dimension that lies beyond the scope . . . of modern science." [\[19\]](#)

So what sort of messages do the aliens allegedly communicate to contactees? Often they want to help guide us to the next stage of our spiritual evolution or give us advice that will help us avoid some global catastrophe. Strangely, however, many of them also want to deny or distort traditional doctrines of biblical Christianity. Oftentimes these denials and distortions concern the doctrine of Christ. For example, the Aetherius Society "views Jesus Christ as an advanced alien being . . . who communicates through a channel and travels to Earth in a flying saucer to protect Earth from evil forces." [\[20\]](#) As a general rule, "UFO religions . . . reject orthodox Christology (Jesus' identity as both God and man) and thus reject Jesus Christ as the . . . Creator and . . . Savior of humankind." [\[21\]](#)

A deficient Christology, combined with an acceptance of biblically forbidden occult practices like mediumistic channeling (see Lev. 19:31; Deut. 18:10-12; etc.), make many UFO cults spiritually dangerous. By preaching a false gospel, they have (perhaps unwittingly) placed themselves under a divine curse. By embracing occult practices, they have opened the door to potential demonic attack and deception. Nevertheless, there is hope for those involved with these cults. There is even hope for those tormented by hostile

beings claiming to be aliens. The Bible tells us that through His work on the cross, Jesus disarmed the demonic rulers and authorities (Col. 2:15). What's more, for those who flee to Him for refuge, He makes available the "full armor of God," that they might "stand firm against the schemes of the devil" (Eph. 6:11). Regardless of *who* or *what* these alien beings might be, no one need live in fear of them. If Jesus has triumphed over the realm of evil demonic spirits, then certainly no alien can stand against Him. Let those who live in fear turn to Jesus, for He offers rest to all who are weary and heavy-laden (Matt. 11:28).

Notes

1. John Spencer, ed., *The UFO Encyclopedia* (New York: Avon Books, 1991), s.v. "identified flying objects (IFOs)," cited in Hugh Ross, Kenneth Samples, and Mark Clark, *Lights in the Sky & Little Green Men* (Colorado Springs, Colorado: NavPress, 2002), 25.
2. Jerome Clark, *The UFO Encyclopedia*, 2d ed., vol. 1 (Detroit: Omnigraphics, 1998), s.v. "Friedman, Stanton Terry," cited in Ross, et al., *Lights in the Sky*, 31.
3. Ross, et al., 32.
4. Ibid., 109.
5. Ibid., 34.
6. Ibid., 39.
7. Ibid., 57.
8. Ibid.
9. Ibid., 59.
10. Ibid., 109.
11. Ibid.
12. Ibid., 69.
13. Ibid., 69-70.
14. Ibid., 116.
15. Lynn Catoe, *UFOs and Related Subjects: An Annotated Bibliography* (Washington D.C.: U.S. Government Printing Office, 1969), p. iv (prepared under Air Force Office of

Scientific Research Project Order 67-0002 and 68-0003), cited in John Ankerberg and John Weldon, *The Facts on UFO's and Other Supernatural Phenomena* (Eugene, Oregon: Harvest House Publishers, 1992), 17.

16. John A. Keel, *UFOs: Operation Trojan Horse* (New York: Putnam's, 1970), p. 215; cited in Ankerberg and Weldon, *The Facts on UFO's*, 18.

17. Whitley Strieber, *Transformation: The Breakthrough* (New York: Morrow, 1988), p. 181; cited in Ankerberg and Weldon, *The Facts on UFO's*, 23.

18. For example, his recent online journal entry, "How We Can Protect Ourselves," (Aug. 28, 2003) at www.unknowncountry.com/journal/.

19. John A. Saliba, "Religious Dimensions of UFO Phenomena," in *The Gods Have Landed*, ed. James R. Lewis (New York: State University of New York Press, 1995), p. 25; cited in Ross, et al., *Lights in the Sky*, 145.

20. Ross, et al., *Lights in the Sky*, 150.

21. Ibid., 164.

© 2003 Probe Ministries

The World of the Occult : A Christian Worldview Perspective

Dr. Pat Zukeran explains why Christians need to be wise and discerning concerning the occult, both recognizing its power and danger, and not going overboard either.



This article is also available in [Spanish](#).

Occult Overview

In a popular TV show, the heroine calls upon spirits, spells, and magic to defeat demonic beings. In another show, teen-age witches use their white magic to defeat evil warlocks and spirits. Such popular shows deal with the world of the occult. The occult has thrived since the beginning of civilization. Throughout the Old and New Testaments, the prophets of God confronted the problem of the occult.

The term *occult* is derived from the Latin word “occultus,” which means to cover up, hide, or those things which are hidden or secret. A brief definition of the occult is the practice of attaining supernatural knowledge or powers apart from the God of the Bible. Through these practices occultists seek to influence the present or future circumstances, of their lives or the lives of others.

Why is there such an interest in the occult? Experts point to several factors. The first is disillusionment with the church and organized religion. The second factor is curiosity. There is an attraction to the occult that appeals to our interest in the unseen. Many begin with “harmless” dabbling, but this can often lead to more. Third, there is the quest for power. People want control over the future, spirits, or over other individuals.

There are three primary categories of the occult world: divination, magick, and spiritism. Divination is the attempt to foretell the future and thereby shape our lives accordingly. The divination arts include astrology, zodiac charts, crystal balls, tarot cards, palm reading, psychics, numerology, and horoscopes.

The second category is magick or paganism. Those in magick attempt to control the present by ceremonies, charms, and spells. The magick arts include witchcraft, white magic, black magic, sorcery, Satanism, black mass, and witch doctors.

Then there is spiritism. Those involved in spiritism attempt to communicate with the dead and receive information or help from them. Spiritism involves ouija boards, sances, necromancy, and ghosts.

The world of the occult not only brings a false message, but a dangerous one as well. Experiences with the occult drive us away from God and bring us into contact with the demonic realm. Jesus said the Devil is “a liar and the father of lies.” (John 8:44) In dealing with the demonic, you cannot expect them to deal in truth. The Devil and his legion only seek to “steal, kill, and destroy.” (John 10:10) For this reason, Deuteronomy 18 labels the practices of witchcraft, sorcery, divination, and necromancy as detestable to the Lord. It was these practices that brought judgment on the Canaanites and expelled them from the land. God did not want such teachings to infiltrate any culture. The church must not only present the danger of the occult, but the message of life and victory found in Jesus Christ over the principalities of darkness.

Dangers of the Occult

“What’s wrong with joining the Vampire Club or attending a sance?” your child may ask. For some, exposure to the occult via fantasy games, the media, or music may lead to greater involvement in a dangerous world.

The primary danger of the occult is that it is a path away from God that can bring us into contact with the demonic realm. The demonic forces seek to deceive and destroy individuals. Therefore, contact with the demonic breeds numerous problems.

First, cult experts and psychologists have documented the connection between occult involvement and psychological and emotional disorders. Participants spend numerous hours studying, practicing, and playing games that involve conjuring

demons, sacrificing creatures in cruel rituals, controlling sinister forces, and casting spells to disable and kill their enemies. This can affect a person's spiritual, mental, and emotional state.

Second, there is the danger of spirit possession. The occult arts often require one to empty one's mind and invite foreign spirits to control his or her intellect and body. For example, in operating a ouija board, participants are asked to empty their minds to allow other forces to guide them as they attempt to attain messages. In other games, participants are encouraged to call upon a spirit being to help guide them. These techniques open the door for spirit possession.

Third, there is the danger of violence to oneself and others. Many cases of violence and suicides are connected to the occult. Dr. Thomas Redecki, a psychiatrist and chairman of the National Coalition on Television Violence, has given expert testimony at a number of murder trials that were connected to fantasy role-playing games. He states, "I've found multiple instances of attitudes, values and perceptions of reality that were strongly influenced by an immersion in these games. When someone spends 15 to 30 hours a week dreaming of how to go out and kill your opponents and steal treasure, it's not surprising that the desire to act it out in real life occurs."[\[1\]](#)

Real cases include the famous black occultist Aleister Crowley. He ended up in an insane asylum for six months after attempting to conjure up the Devil. Not only that, his children died and his wives went insane or drank themselves to death.[\[2\]](#) In Florida, a group of three teenagers were charged with bludgeoning to death the parents of a fourth girl in their group. These teenagers were involved in the fantasy role-playing game *Vampire*.[\[3\]](#)

There is no benefit that comes from dabbling in the occult. God's Word tells us to avoid the occult because it can be

addicting and harmful. Instead, Philippians 4 says to spend our time dwelling on what is true, noble, right, pure, admirable, and praiseworthy. What we focus on affects our actions and outlook on life. Therefore, we should dwell on what builds the mind, body, and spirit.

Investigating Occult Phenomena

Can seers foretell future events? Can mediums really talk to the dead? How do you explain psychic phenomenon? Dealing with the occult calls for a balanced approach. The biblical worldview acknowledges both the physical and spiritual realms. There are physical beings but also spiritual beings of good and evil. We cannot ignore the supernatural, but we should not be obsessed with it either. C.S. Lewis commented, "There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight."[\[4\]](#) Lewis' call, as well as ours, is for a balanced approach.

There are numerous claims of supernatural occurrences in the occult world. However, not all occult phenomena should be attributed to the supernatural. There have been cases where people have quickly attributed unexplained events to the demonic, only to later discover other natural explanations. This often causes embarrassment and hurts the individual or group's credibility. We must be careful to investigate all possible explanations.

Most occult phenomena are mere trickery. Techniques such as sleight of hand, physical or mechanical deception, luck or mathematical probability, and body reading can explain many accounts. For example, Jewish psychic Uri Geller was believed to have supernatural powers such as the ability to move or bend objects from a distance with his mind. He even managed to fool scientists with his feats. However, his alleged powers

were eventually shown to be false when magician James Randi performed the same feats, exposing the charlatan's tricks.

Other phenomena can be attributed to psychological factors. For example, someone demonstrating many personalities and speaking in different voices may have a multiple personality disorder that should be treated with medication. Unusual changes in personality or the fear of objects or names may be due to some kind of chemical imbalance. One should be careful and investigate these possibilities before concluding occult powers at work or demon possession.

The fourth explanation can be attributed to our sin nature. James 1:14 states, "but each one is tempted when, by his own desire, he is dragged away and enticed. Then after desire has conceived, it gives birth to sin; and sin when it is full-grown, gives birth to death." Too often Christians are quick to attribute bad habits and conflicts to the demonic and fail to take responsibility for their actions. For example, addiction to pornography is the result of yielding to our sin nature, not necessarily satanic activity.

Before ascribing events and difficulties to the demonic realm, we must first determine if it is consistent with demonic activity as described in the Bible and cannot be explained naturally. Then we can consider the possibility that it is demonic.

Witnessing to Those in the Occult

What should you do if you discover a friend or child involved in the occult? In witnessing to occultists, we must understand that they view Christians as intolerant and mean-spirited. They feel misunderstood, and quick condemnation often causes the person to retreat and delve further into the occult. Many people enter occult organizations because the church and their peers have rejected them. So, in witnessing, we must remember to be firm, but loving and sensitive as well.

I remember one situation at a Six Flags amusement park. While waiting in line, two Christian men noticed a student wearing a shirt promoting a band with clear connections to the occult. In a very condescending manner they questioned the young boy as to why he would wear such a shirt. "I like their music," was the response. To which the men rebuked him harshly. Soon a short and heated argument ensued. The boy was left feeling angry and condemned while the two Christian men congratulated one another on a fine job of "witnessing." Such incidents unfortunately are too common. The first step in witnessing is demonstrating gentleness and respect.

Second, do some research in the area so that you know what you are talking about. People in the occult do not view their activity as dangerous and consider others' warnings as naive and misinformed. Therefore, being able to point to specific examples of concern goes a lot further than generalized accusations. If you are not able to find information, sit down and patiently listen to the person explain why and how he got involved. As you listen, ask questions that would cause the person to examine his beliefs. Listening always goes a long way in any kind of witnessing.

Third, point out the danger of addiction that can be the result of spending numerous amounts of time and money on occult activities. 1 Corinthians 6:12 warns us not to "be mastered by anything." Addiction to the occult leads to bondage, but God's truth sets us free.

Fourth, know what the Bible says about the occult. Point out that the nature of the Adversary is to deceive and destroy. God's nature is truth and love. Dwelling on the false teachings of the occult can distort one's view of reality. This message ultimately leads to ruin, while God's truth leads to life. Share God's message of love and demonstrate it in your actions.

Finally, present the message of life, truth, and hope found in

Christ. The occult only offers a false message that brings destruction because the force behind it is the father of lies. The deception of the occult leads to bondage, but truth sets you free. In engaging the world of the occult, Christians need not be afraid for we have authority over the demonic through Christ who triumphed over all powers and authorities by the cross. (Colossians 1:15)

Deliverance from the Occult

If you have been dabbling in the occult or know someone who wants to come out of it, what should you do? First, permanent deliverance and restoration begins with a relationship with Jesus Christ. If you have not trusted Christ, receiving Him as your Lord and Savior is the first step. When this happens, you are set free from the Kingdom of Darkness and are now under the authority of the Kingdom of Light. 1 Peter 2:9 states that it is Christ who “called you out of darkness into his wonderful light.”

Second, recognize and confess your sin of involvement in the occult. Then accept God’s forgiveness by faith. 1 John 1:9 states, ‘If we confess our sin, he is faithful and just to forgive us our sin and cleanse us from all unrighteousness.’

Third, remove all occult objects. This example was set for us in Acts 19:19-20. Those who had come to Christ burned their objects publicly. Having occult items around such as game boards, cards, and statues may provide a source of temptation to return. Removing all such objects helps avoid facing that temptation and dealing with memories.

Fourth, break off all medium contacts and occult associations. Spirit guides and friends in the occult will encourage you to abandon your trust in Christ and return to participating in the occult. One must courageously trust that Christ will protect you from demonic retaliation and provide new friends who will encourage you in the Lord.

Fifth, if you are finding the transition difficult, seek a Christian counselor with knowledge in this area. Only a Christian counselor understands that healing comes when we deal with not only the physical, mental, and emotional aspect, but the spiritual as well.

Sixth, join a fellowship of Christians who will pray and care for you. Also, strive to grow in your new walk with Jesus Christ. You have been filling your mind with the teachings of the occult and now you must, as Paul says in Romans 12, "Be transformed by the renewing of your mind." This comes by filling your mind with God's truth and fellowshiping with Him.

In seeking deliverance from the occult, we cannot stop halfway. We must be committed to turning from our sin and following Christ with all our heart. Believers must heed Paul's exhortation to put on the spiritual armor of God. In Ephesians 6, Paul reminds us that, "Our battle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and the spiritual forces of evil in the heavenly realms." Only Christians who come in the authority of Christ can engage the world of the occult and those protected by His armor can resist the Adversary and be delivered from the occult.

Notes

1. Debbie Messina, 'Playing with Danger? Fantasy Game Debated,' *The Virginian-Pilot* and *The Ledger-Star*, March 17, 1991, A6.
2. John Ankerberg and John Weldon, *Cult Watch*, (Eugene, OR.: Harvest House Publishers, 1991), 283-4.
3. Deborah Sharp, "Vampire Game is Bizzare Twist to Florida Slayings," *USA Today*, 9 December 1996, 3A.
4. C.S. Lewis, *Screwtape Letters*, (New York: MacMillan Co. 1961), preface.

Bibliography

1. Ankerberg, John and Weldon, John. *Cult Watch*. Eugene, OR.: Harvest House Publishers, 1991.
2. _____. *Encyclopedia of New Age Beliefs*. Eugene, OR.: Harvest House Publishers, 1996.
3. Boa, Kenneth. *Cults, World Religions and the Occult*. Wheaton, IL.: Victor Books, 1990.
4. Johnston, Jerry. *The Edge of Evil*. Dallas: Word Publishing, 1989.
5. Koch, Kurt. *Occult ABC*. Grand Rapids, MI.: Kregel Publications, 1986.
6. _____. *Occult Bondage and Deliverance*. Grand Rapids, MI.: Kregel Publications, 1970.
7. *Laws of the Night: Rules for Playing Vampires*. Clarkston, CA.: White Wolf Publishing, 1997.
8. McDowell, Josh and Stewart, Don. *Understanding the Occult*. San Bernadino, CA.: Here's Life Publishers, 1982.
9. Rhodes, Ron. *The Challenge of the Cults*. Grand Rapids, MI.: Zondervan Publishing, 2001.
10. Wilson, Colin. *The Occult*. New York: Vintage House Press, 1971.

Web Articles

1. Branch, Craig. "Games: Fantasy or Reality?" at www.watchman.org/occult/frpgames2.htm.
2. Cowherd, Jill. "Downloading Danger." at www.watchman.org/cults/games.htm

Reiki: A Christian Perspective

Dr. Michael Gleghorn offers an overview and critical Christian worldview evaluation of Reiki energy medicine, an alternative health therapy that has grown in popularity in recent years.



This article is also available in [Spanish](#).

What is Reiki?

In the past twenty-five years there has been a huge increase in both the general acceptance and public availability of various types of alternative health therapies. Although some of these therapies may be beneficial, others do little good, and some are downright harmful. Under the broad umbrella of alternative medicine there are a variety of therapies that might loosely be referred to as “energy medicine”:

Energy medicine is a broad field covering a variety of therapies from many parts of the world. While each is based on the existence of a nonphysical energy pervading the universe, the nature of the energy, the form of therapies, and how healing is believed to take place varies from culture to culture.[\[1\]](#)

This energy is variously referred to as *prana* in India, *chi* in China, and *ki* in Japan. One form of energy medicine that has been growing in popularity is called *Reiki*. According to some, *rei* means “universal,” and *ki* means “life force energy.” But the International Center for Reiki Training goes further,

declaring that “Rei” is more accurately understood to mean “supernatural knowledge or spiritual consciousness . . . the wisdom that comes from God or the Higher Self.” Thus, according to the Center, “it is the God-consciousness called Rei that guides the life force called Ki in the practice we call Reiki.”[\[2\]](#)

Reiki was discovered, or perhaps rediscovered, by Dr. Mikao Usui during a mystical experience at a mountain retreat in early twentieth century Japan. Some claim it is the same method of healing used by both the Buddha and Jesus, although the records of this have been lost.[\[3\]](#)

So how does Reiki work? To put it generally, and somewhat simply, Reiki claims to work by removing obstructions to the free flow of life force energy throughout the body. Such obstructions, which arise through negative thoughts, actions, and feelings, are believed to be the fundamental cause of illness and disease. But “Reiki clears, straightens and heals the energy pathways, thus allowing the life force to flow in a healthy and natural way.”[\[4\]](#) In this way, Reiki is believed to enhance physical, mental and emotional health.

In order to tap into this power and learn to channel Reiki one must first receive four attunements from a Reiki Master during a First Degree Reiki training session. These attunements are alleged to open “subtle mental and physical energy systems” that prepare the recipient “to channel Universal Life Force Energy.”[\[5\]](#) Supposedly, this creates a permanent connection with Reiki, thus allowing the recipient to channel this energy for life.

At this point, some may be wondering if there is any scientific evidence that corroborates the existence of this energy. Let’s look at the evidence.

Is there Scientific Support for Reiki?

In the nineteenth and twentieth centuries, some proponents of life force energy claimed it was a form of electromagnetic radiation (of which light and heat are familiar examples).^{6} Of course, electromagnetic radiation is a real, physical phenomenon of the world in which we live. But should it be identified with life force energy? The answer is no, and today most of those who believe in such energy would say the same. After all, such energy is generally believed to be non-physical. But electromagnetic radiation is a form of physical energy.

Still, many Reiki practitioners believe that good evidence supports the existence of life force energy. For example, the aura is said to be “a field of subtle life-force energy that surrounds the body of every living being.”^{7} Those properly attuned to this energy often claim that they can feel a person’s aura. A few even claim to see auras.

But it’s one thing to make such a claim, quite another to demonstrate it under properly supervised conditions. In one study, ten people who claimed to see auras were tested against a control group of ten people who made no such claim. “Four identical screens were placed in a room with volunteers who took turns standing behind one or another of them.”^{8} Those who claimed to see auras believed that they could detect which screen the volunteer was standing behind. But out of 720 attempts, they only gave 185 correct answers – an accuracy rate consistent with guessing. The control group, however, gave 196 correct answers – eleven more than those who claimed to see auras! Apparently, not everyone who claims to see auras can actually demonstrate this claim.

But haven’t auras been photographed? One author claims, “Kirlian photography . . . enables us to . . . photograph auras.”^{9} However, when such photographs are investigated by independent scientists, the images are seen to have a

completely physical explanation. Also, Kirlian auras have been recorded for some things not usually believed to have a field of life force energy, like pennies and paper clips. Such evidence casts doubt on the claim that auras have been photographed.

Thus, if there is such a thing as life force energy, it has so far eluded the detection of scientists. Such energy may still exist, and science may one day verify as much. But for now, scientific support is lacking. Still, some argue that “the proof of whether a therapeutic procedure is effective rests not on the gathering of data alone but on the client’s actual experience.”[{10}](#) In other words, if Reiki works, such life force energy must exist!

What About Reiki’s Success?

For many people, the most powerful evidence of Reiki’s effectiveness as an alternative health therapy are the testimonials of those who claim to have been personally helped by it. Consider what happened to Alex. He was in chronic pain due to a motorcycle accident that resulted in three crushed vertebrae. He attended a Reiki class, and after his first initiation was free of persistent pain![{11}](#)

How does one explain such a story? Does it prove that Reiki really works? While it cannot be denied that there is abundant anecdotal evidence of Reiki’s healing power, we must be very careful before we credit Reiki with relieving Alex’s pain. “With the exception of unsubstantiated opinion, anecdotal evidence is the least useful...evidence available to judge medical therapies.”[{12}](#)

This isn’t just the opinion of conventional Western medicine. The National Center for Complementary and Alternative Medicine acknowledges that there is a “hierarchy in the different types of evidence for therapies, with anecdotal at the bottom.”[{13}](#) Thus, anecdotal evidence counts for something, but it hardly

proves that Reiki is an effective method of healing.

So how might we explain Alex's pain relief? Although there are various possibilities, for the sake of time we will only mention two. First, we must honestly acknowledge that maybe Reiki was responsible for the elimination of Alex's pain. After all, it was immediately after receiving Reiki that Alex felt relief. However, it's crucial to recognize that there is another very sensible and well-documented explanation. Quite simply, Alex's pain relief may have been due to the "placebo effect."

"The placebo effect is the combination of factors that give therapies beneficial effects, but which are not caused by any direct physiological action."[\[14\]](#) A classic example is the sugar pill. In itself it can neither cure illness nor relieve pain. However, when given to a patient by a trusted, confident physician, who says it's just what the patient needs to recover from his or her ailments, it can be incredibly effective in relieving a wide variety of psychosomatic disorders. Since such disorders have a psychological or emotional (rather than physiological) cause, they can be relieved without directly treating the patient's body.

Many studies indicate that the placebo effect can account for a full third (or more) "of the improvements found with any therapy."[\[15\]](#) But can it explain Alex's sudden relief from pain? Indeed it can. Pain can be treated very effectively with placebos.

Of course, some may argue that the really important thing is not so much *why* Alex was healed, but simply *that* he was healed! To some degree, I can sympathize with this argument. But it does have problems.

Should Christians Be Concerned About

Reiki?

Most people, myself included, consider physical health to be good and valuable. All things being equal, it's better to be healthy than sick. But if this is so, then does it really matter *how*, or *why*, the sick are healed? Isn't the only important thing simply *that* they're healed? And how can anyone object to Reiki if it helps accomplish this?

These are important questions and they deserve a sympathetic response. But first, let's consider an important question: Is physical health *always* preferable to sickness? After all, most people consider such qualities as compassion, patience, courage, and love to be great and noble virtues. But what if there were people who could only acquire such virtues through the pain and suffering brought on by physical illness? So long as they're healthy, they will lack these virtues. But if they're sick, they will acquire them. Let me suggest that if you truly value these virtues, you might decide that it's better to be morally and spiritually healthy (though physically sick), than physically healthy alone.

Let's now return to our initial question. Does it really matter *if*, *how*, and *why* Reiki works? I think it does. Suppose there is no genuine power in Reiki. Suppose it "works" merely as a placebo. In that case, would you want to send a loved one to a Reiki practitioner to be treated for strep throat? Without proper treatment this would likely result in rheumatic fever, permanent heart disease, and maybe even death. Real antibiotics are needed; a placebo cannot cure this kind of infection.[\[16\]](#) Under circumstances such as these, I suspect that no one would want their loved ones treated by Reiki alone.

But now suppose that there *is* genuine power in Reiki. Is it not important to know *where* this power comes from and *what* it is? What if Reiki offers physical health only at the expense of spiritual health? Should Christians be concerned about

this?

The International Center for Reiki Training describes Reiki as “spiritually guided life force energy.”[{17}](#) After receiving the necessary attunements, a Reiki practitioner can channel this energy for life. The Center describes the attunement process as “a powerful spiritual experience” that “is guided by the Rei or God-consciousness.” What’s more, this experience “is also attended by Reiki guides and other spiritual beings who help implement the process.”[{18}](#)

What are Christians to make of this? Should we be concerned about the nature of this attunement process? Exactly who, or what, are these Reiki spirit guides? Should we be cautious about becoming involved with these spirits? Or should we simply trust that they’re doing God’s work? After all, doesn’t *all* healing come from God?

Does All Healing Come From God?

Does all healing come from God? The International Center for Reiki Training declares that “Reiki comes from God.”[{19}](#) But if we read the material on their Web site, we see that the Center advocates an Eastern or New Age view of “God.” This view is radically different from that of the Bible. For example, the Center equates “God” with man’s Higher Self, thus blurring the distinction between God and humanity that is taught in the Bible. Practically speaking, this difference between the God of the Bible and the “God” of Eastern or New Age philosophy means that adherents of these two systems are asserting something very different when they claim to have been healed by God.

The God of the Bible is a personal being, capable of miraculously healing people according to His will (Exodus 15:26). Nevertheless, the Bible does not teach that *all* signs and wonders come from God. On the contrary, Jesus warned His

disciples that in the last days there would be false Christs and false prophets who would show great signs and wonders (Matt. 24:24). In his second letter to the Thessalonians, the Apostle Paul linked such events to the power of Satan (2 Thess. 2:9).

But does Satan have the power to perform marvelous healings? Indeed, it appears that he might. In Revelation 13 we learn that after receiving power from Satan, the beast is healed of a near-fatal head wound (vv. 2-3). The context seems to imply that this amazing healing is the work of Satan. From a biblical perspective, this raises an important question about the healing power of Reiki. Exactly where does this healing energy come from?

We've already seen that there is not convincing evidence to regard this energy as a physical phenomenon. Biblically, this seems to leave only two main options. Either the energy comes from God, or it does not. Although the International Center for Reiki Training declares that "Reiki comes from God," we've already seen that this cannot be the God of the Bible. Is it possible, then, that the source of this energy is demonic?

As I mentioned previously, the ability to channel life force energy involves first going through an attunement process. The Center claims that these attunements are attended "by Reiki guides and other spiritual beings who help implement the process."[\[20\]](#) Is it possible that by involving themselves with spirit guides, Reiki practitioners may unwittingly be opening themselves, as well as their patients, to demonic influences? Although it may not be possible to categorically affirm that the source of Reiki energy medicine is demonic, the Bible, in condemning all forms of spiritism, does seem to at least allow for this possibility (see Lev. 19:31; 20:6; Deut. 18:9-14; Acts 16:16-18). Therefore, it seems to me that Christians should take the wiser, safer, and probably even healthier course of action, and carefully avoid all involvement with Reiki energy medicine.

Notes

1. Donald O'Mathuna & Walt Larimore, *Alternative Medicine: The Christian Handbook* (Grand Rapids, Mich.: Zondervan, 2001), 193.
2. "Reiki FAQ: What is Reiki?" at www.reiki.org/FAQ/WhatIsReiki.html.
3. Gary P. Stewart, et al. *Basic Questions on Alternative Medicine: What is Good and What is Not?* (Grand Rapids, Mich.: Kregel Publications, 1998), 61.
4. "Reiki FAQ: How Does Reiki Work?" at www.reiki.org/FAQ/HowDoesReikiWork.html.
5. David F. Vennells, *Reiki for Beginners: Mastering Natural Healing Techniques* (St. Paul, Minn.: Llewellyn Publications, 2000), 41-42.
6. Mathuna & Larimore, *Alternative Medicine*, 195. I have relied heavily on the chapter on "Energy Medicine," pp. 193-99, in this section.
7. Vennells, *Reiki for Beginners*, 106.
8. Mathuna & Larimore, *Alternative Medicine*, 197.
9. Vennells, *Reiki for Beginners*, 106.
10. Libby Barnett, Maggie Chambers and Susan Davidson, *Reiki Energy Medicine* (Rochester, Vt.: Healing Arts Press, 1996), 15.
11. Ibid., 29.
12. Mathuna & Larimore, *Alternative Medicine*, 115. I have relied heavily on chapter 10, "How Science Tests Therapies and Remedies," in this section.
13. Ibid., 116.
14. Ibid., 118.
15. Ibid., 124.
16. John Ankerberg and John Weldon, *Encyclopedia of New Age Beliefs* (Eugene, Ore.: Harvest House Publishers, 1996), 487.
17. "Reiki FAQ: What is Reiki?" at www.reiki.org/FAQ/WhatIsReiki.html.
18. "Reiki FAQ: Learning Reiki" at www.reiki.org/FAQ/LearningReiki.html.
19. "Reiki FAQ: What is Reiki?" at

www.reiki.org/FAQ/WhatIsReiki.html.

20. "Reiki FAQ: Learning Reiki" at www.reiki.org/FAQ/LearningReiki.html.

© 2003 Probe Ministries.

Martial Arts – A Christian View

Dr. Zukeran looks at the popular activity of marital arts from a biblical worldview perspective. He determines that Christians may safely participate in martial arts as long as they distance themselves from the Eastern philosophical ideas associated with most forms of martial arts.

The Origins and Popularity of the Martial Arts

Gliding across the Pacific, the Asian martial arts have become part of the mainstream of American culture. Today there are an estimated two to three million practitioners in the United States, 40 percent of which are children between the ages of 7 and 14.^{1} The martial arts industry generates annual revenue topping the \$1 billion mark.

Why this rise in popularity? For one thing, people today are interested in and more willing to accept Eastern ideas. What was once considered "foreign" is now embraced as old, and thus "tried and true." Advocates extol the physical benefits and self-discipline that result from its practices. Movies further popularize martial arts with films such as *Enter the Dragon*, *Rush Hour*, and the Oscar winning *Crouching Tiger-Hidden Dragon*. The rise in crime also has people seeking to

learn ways to protect themselves and their loved ones.

There are few written records regarding the origin of martial arts. These are interwoven with myths or verbal traditions that make it difficult to accurately trace the record. Archaeological evidence indicates that the martial arts may have begun as early as 2000 BC in the Fertile Crescent.[\[2\]](#) From there it traveled eastward to India and China.

The father of the Asian martial arts according to the most popular tradition is an Indian Buddhist Monk named Bodhidharma who arrived in China in the late fifth century A.D. Settling in a monastery in the Songshan Mountains located in the Kingdom of Wei, he developed a series of mind-body exercises designed to improve the health of the monks and assist them in meditation. Based on the movements of different real and mythological animals and incorporating concepts from Taoism and Zen Buddhism, Bodhidharma taught a style of combat known as Shao-lin gung fu. Gradually, Shao-lin gung fu migrated from the temples to the Chinese populace. It was adapted and refined as it spread across the country and eventually, to the world.

Martial arts have been very popular among Christians. Scot Conway, founder of the Christian Martial Arts Foundation, estimates between 50 and 70 percent of American martial artists – and roughly 20 percent of all instructors – consider themselves Christians.[\[3\]](#) But other Christians argue that the philosophy of Asian martial arts is wholly incompatible with biblical teaching. They point to the origin of Eastern mysticism as reason for Christians to avoid any level of participation. Still others say Jesus' exhortation to "turn the other cheek" shows that using force is wrong.

How should a discerning Christian respond? Can we participate in the martial arts and be consistent with our biblical convictions?

Differences in the Martial Arts

Should Christians participate in the martial arts? In order to make an informed decision, it is helpful to recognize that there are two basic categories for martial arts. It is important to note that the division is not rigid; in some cases, values from one type may be blended or subtly integrated into the other. But for simplicity and clarity, we will use the two main groups.

One type, called “internal” or “soft” martial art, focuses on inner spiritual development, balance, form, and mental awareness. This soft art emphasizes two principles – that the mind dictates action and that the opponent’s own force is used to defeat him or her.[{4}](#) Students are taught Taoist and Buddhist philosophical principles such as the “chi” force and the “yin and yang” concept. Through breath control, soft art practitioners seek to “collect, cultivate, and store” this chi force which is located in the body. Some believe they can use the chi force to strike down opponents from a distance. Examples of internal or soft martial arts include the Chinese Tai-chi Chuan and the Japanese Aikido.

The second category of martial arts is called the “external” or “hard” art. This type teaches that physical reactions precede mental reaction. It also promotes the idea that an opponent’s force should be met with an equal but opposite force. While the hard martial art system also uses breath control like the soft arts, the emphasis is on developing strength and quickness through the use of straight and linear body motions.[{5}](#) The hard arts include certain forms of Chinese kung fu, and Shao Lin boxing. The Japanese arts were adapted from Chinese kung fu. The hard arts include Ju-jitsu, Judo, Karate, Ninjitsu, and Kendo. The Korean martial arts include Tae Kwon Do and Tang Soo Do.

While there are religious concepts in the martial arts, few schools would qualify as religious movements, and few seek to

meet the religious needs of the student. However, a little exposure to Eastern mysticism may lead to greater involvement in the future. So as a general rule, Christians should avoid the internal or soft martial arts because of the concentration on the teachings of Eastern religions and philosophies. Several schools even utilize the occult techniques of meditation and altering consciousness. External or hard martial arts, on the other hand, concentrate primarily on physical training. These physical lessons usually do not conflict with our biblical convictions.

Before joining a dojo or martial arts gym, one needs to know the worldview of the instructor. Even some hard martial arts teachers incorporate Eastern ideas and occult practices into their styles. Look for instructors who teach the physical movements but exclude the Eastern ideas.

Eastern Concepts in the Martial Arts

Since martial arts are traditionally based on the Eastern philosophies of Taoism and Zen Buddhism, several key concepts can be prominent in the classes. Let's look at three of them.

The concept of "chi" or "ki" is central in some martial arts. Chi is believed to be the impersonal life energy that flows throughout the universe and pulses through the human body. By harnessing the chi in individuals, martial artists believe they can perform at higher levels of ability or can release chi power resulting in devastating effects. Chi is controlled through specialized breathing techniques, gymnastics, and meditation.

Another common martial arts teaching is the Taoist (pronounced "dow-ist") concept of yin and yang, that nature consists of conflicting elements which function in perfect balance to one another. As mankind should live in harmony with the Tao, so the martial artist must strike hard with firmness at times, but at other times accept the energy of the opponent, then

reroute the energy, causing the opponent to defeat himself. This redirection allows a relatively gentle resolution, and brings one into harmony with the opponent and the flow of nature.

A Christian must also avoid the practice of Eastern meditation. The goal of this type of meditation is to empty one's mind, alter one's consciousness, or unite with the impersonal divine. Scott Shaw writes, "Meditation is a sacred process. It is the method used by the spiritual warrior to calm the mind and to connect the body and mind with the infinite."[\[6\]](#) This greater awareness supposedly enables the martial artist to increase his or her performance. In many schools, the combined use of Eastern meditation and the chi are essential to mastering the art. (Not all martial arts use meditation for this purpose. Some use it to focus on the lesson or task at hand such as picturing the action in your mind before physically carrying it out.)

But the mysticism of Taoism and Buddhism is not compatible with Christianity; neither is Eastern meditation the same as biblical meditation. The Bible does not teach altering our consciousness or emptying our minds. Instead, the goal of Scriptural meditation is to *fill* our minds with God's Word. (Psalm 1:2) Another danger of Eastern meditation is that it can open our minds to the occult, a practice the Bible prohibits. The Bible does not teach the Eastern idea of chi, that there is an impersonal life energy of the universe within us. Rather, the Bible says that each individual has an eternal soul that will either go to heaven or to hell based on whether or not they have a relationship with Christ.

Self Defense or Turn the Other Cheek?

Besides concerns about the role of Eastern religion in the martial arts, some people think martial arts encourages violence. Martial arts teach fighting, and so are contrary to the Bible's instructions about pacifism. Is there ever a time

when Christians can use force?

Christian pacifists believe it is always wrong to injure another person. Many interpret Jesus' teaching in Matthew 5:38-48, where he states, "Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also . . .", to mean never use violence. This is exemplified in the life of Christ who suffered silently and did not retaliate while enduring torture even unto death.

Despite these arguments, the proper interpretation of the Matthew 5 passage does not teach pacifism. In Jewish culture, to be struck or slapped on the cheek was an insult (2 Corinthians 11:20). Jesus was teaching that when a disciple is insulted for being a follower of Christ, the disciple should not retaliate with force. However, being insulted is a very different situation from being attacked by a mugger or your wife being attacked by a rapist.

In the Gospels, Christ did not resist violent attacks because of His unique mission to be the sacrifice for our sins. However, in the Old Testament, the preincarnate Christ judged wicked nations with the sword. (Judges 6:11-16). Not only did He smite His enemies, He aided Israel in being an instrument of judgment as well. Revelation predicts the glorified Christ coming to judge the nations with a sword. Also in the New Testament, Jesus and His disciples did not teach military leaders to withdraw from the military (e.g., Matthew 8:8-13, Luke 3:14). In Romans 13, Paul writes that the government has the right to "bear the sword." In other words, a righteous government can use capital punishment when an offender is worthy of death.

Therefore, complete pacifism is not the spirit of Christian teaching. In fact, the most loving thing to do when a friend or family member is attacked by a harmful foe is to risk one's life and use force to restrain the enemy. If a man is attacking a child, or a woman is being raped, it would be

morally wrong not to sacrifice your life and restrain the assailant even with deadly force if necessary.

The Bible allows a Christian to use self-defense and force when confronted with a criminal act. Force may not be used for revenge or out of unjust anger. Christians who engage in the martial arts should have a clear understanding of this. The use of martial arts must be for self-defense and protecting loved ones from acts of evil. One should never use their fighting system to instigate combat or seek revenge.

Should Christians Participate in the Martial Arts?

To summarize what I have covered so far, I believe that the physical aspect of martial arts can be separated from the Eastern religious and philosophical teachings. Also, I believe the Bible teaches us that there is a time when we are called to use force, even deadly force to halt acts of evil.

Here are some practical guidelines if one is deciding to participate in the martial arts or if one is selecting a school. First, a person should check his or her motives. One should not engage in martial arts if one's motives include becoming a tough guy, showing off, or gaining revenge. Parents should make it clear to their children that the martial arts are never to be used for affectation or for instigating conflicts. Unworthy motives are detrimental to one's walk with the Lord and witness to others. Positive reasons include physical conditioning, discipline, and self-defense. Develop parameters for limiting the use of force. One of the fruits of the Spirit is self-control. Force is used in defensive purposes only.

Generally speaking, Christians should avoid the soft or internal form of martial arts because they tend to emphasize Eastern philosophical and religious ideas. External or hard martial arts emphasize the physical training. However, it

would be wise to be on guard because many instructors of external martial arts may incorporate Eastern mysticism in to their system. Also, one should be careful to avoid the possibility of being enticed to learn about Eastern spirituality as they advance.

Find out the worldview of the instructor. The role of religion in the martial arts depends mostly on the instructor, so choosing a proper instructor is the most important factor. Some instructors claim to teach the physical aspect only. However, as students advance, instructors begin to incorporate Eastern religious ideas to help students attain a higher level of performance. Observe advanced classes to see if they incorporate Eastern practices. There is also helpful information through Christian organizations such as Karate for Christ and the Christian Martial Arts Foundation.

The Christian life involves caring for the nurture and growth of our mind, spirit, and our body which is the temple of the Holy Spirit. I have benefited greatly from my time in the martial arts. It has provided me great exercise, discipline, and opportunities to witness for Christ. There were times in my life when I had to use force to restrain hostile persons or protect loved ones. I believe that the martial arts can be beneficial to Christians who are informed and mature.

Notes

1. Glenn Rifkin, "The Black Belts of the Screen Are Filling the Dojos," *The New York Times*, 16 February 1992, 10.
2. Howard Reid and Michael Croucher, *The Way of the Warrior*, (Woodstock, NY.: Overlook Press, 1983), 16-17.
3. Erwin Castro, B.J. Oropeza, and Ron Rhodes, "Enter the Dragon? Wrestling with the Martial Arts Phenomenon Part I,"

Christian Research Institute,
<http://www.equip.org/free/dm066.htm>, 2.

4. Reid and Croucher, *The Way of the Warrior*, 229.

5. Ibid., 61 & 227.

6. Scott Shaw, *The Warrior is Silent* (Rochester, VT.: Inner Traditions International, 1998), 53.

Bibliography

1. Ankerberg, John, and Weldon, John. *Encyclopedia of New Age Beliefs*. Eugene, Ore.: Harvest House Publishers, 1996.

2. Musashi, Miyamoto. *A Book of Five Rings*, trans. Victor Harris. Woodstock, NY.: Overlook Press.

3. Partridge, Christopher. *Dictionary of Contemporary Religion in the Western World*. Downer's Grove, Ill.: InterVarsity Press, 2002.

4. Reid, Howard and Croucher, Michael, *The Way of the Warrior*, Woodstock, NY.: Overlook Press, 1983.

5. Shaw, Scott. *The Warrior is Silent*. Rochester, VT.: Inner Traditions International, 1998.

6. Smith, Jonathan. *The Harper Collins Dictionary of Religion*. San Francisco: Harper Collins Publishers, 1995.

7. Suzuki, D.T. *Zen and Japanese Culture*. New York: MJF Books, 1959.

8. Tzu, Sun. *The Art of War*, trans. Gary Gagliardi. Shoreline, WA.: Clearbridge Publishing 2001.

Web Articles

1. "Should a Christian Practice the Martial Arts?" *Christian Research Institute*.

<http://www.equip.org/free/DM065.htm>

2. Castro, Erwin, Oropeza, B.J., and Rhodes, Ron. "Enter the Dragon? Wrestling with the Martial Arts Phenomenon, Part I" *Christian Research Institute*.

<http://www.equip.org/free/DM066.htm>

3. _____. "Enter the Dragon? Wrestling with the Martial Arts Phenomenon Part II" *Christian Research Institute*. <http://www.equip.org/free/DM067.htm>

©2003 Probe Ministries.

See Also:

["Martial Arts and Just War Theory"](#)