

“Is There a Demonic Spirit of Homosexuality?”

Could people who honestly believe they are gay, possibly be blinded by a demonic spirit of homosexuality? Or could they possibly have a demon of homosexuality in them? I am not saying all are demon possessed, but what is it that makes them truly, honestly believe that they are born this way?

Having studied both spiritual warfare and the contributing factors to homosexuality, I do not think that a demonic spirit of homosexuality is the definitive explanation for believing one is gay. Yes, deception is an important component to a homosexual orientation; those who experience same-sex attraction unwittingly believe a number of lies about life, about themselves, about others, and often about God. And where sin and deception are, there is often a demonic presence or element.

In those who feel “different” from childhood, homosexuality comes from emotional and spiritual brokenness. There is a constellation of contributing factors to this brokenness: hurtful relationships with parents and peers, unmet emotional needs, emotional traumas due to abuse, wrong perceptions, warped gender identity. I believe that the enemy of our souls exploits this brokenness and whispers lies to broken people that are very easy to believe because they don’t know they’re lies. (Lies such as, “You make a lousy boy [or girl].” “You’re not like everybody else.” “Nobody will accept you.” “If you were a better boy/girl, your father/mother would love you more.” “The way to get love is through sex.” “God made you gay.” “You may not like being like this, but you can’t change.” “You don’t deserve anything better.”) So in this way, there is probably a demonic element to the development of homosexuality.

In regard to those who experienced a normal heterosexual childhood: some people are so addicted to indulging their flesh that they turn to homosexual behavior in adulthood. In this case, sin grows up from within the darkened human heart, as described in James 1:14-15: "But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death." There's probably some demonic influence involved in this process as well.

Is there an actual demonic spirit of homosexuality? Probably so. I have heard a few (a very few, and I've been involved in homosexual ministry for 10 years) testimonies of people who experienced something like a net of same-sex lust being dropped on them, or out-of-the-blue, overwhelming homosexual desires coming upon them like a car wreck. I have also heard from people who report having experienced a spirit of sexual "strangeness" ever since early childhood. In those cases, eventually they recognized the demonic aspect and stood against it. Sometimes, people can dabble in homosexual behavior, and this sin opens the door to demonic oppression. Only repentance, renouncing the door-opening in Jesus' name, and trusting in Christ, makes the demons leave.

But on the other hand, many gay-identifying individuals have pursued deliverance ministry, seeking to have "the demon of homosexuality" cast out of them—and it didn't make any difference in their feelings or thoughts, because that wasn't the cause of their same-gender attraction in the first place. They were seeking an easy fix to a complex problem, but if it's not the cause of the problem, it won't work. Romans 12:2 directs us to be transformed by the renewing of our minds, which means changing our beliefs and thoughts (which can result in a change of feeling), but this is the work of discipline. Again, no easy fix.

You ask why people honestly believe they are born homosexual. Well, for the same reason you could honestly believe you were

born an English speaker. You've always spoken English, it's all you've ever known, it's the most natural thing in the world for you. The reality is that you, like all humans, were born a LANGUAGE speaker, but being an English speaker was shaped by thousands of interactions with your family and your culture. Homosexuals are shaped in similar ways that started at birth. All people are born to be relational, but some people are relationally broken because of thousands of interactions that are a result of living in a fallen world with fallen people. And different people express relational brokenness in different ways. I think of families where one sibling is gay and another deals with chronic rage or depression. Different kinds of brokenness, depending on the personality and perceptions of the individuals.

I hope this helps.

Sue Bohlin
Probe Ministries

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“You Have to Cut the Cord to Disconnect from Reiki Energy”

You can't disconnect from the [Reiki](#) energy unless you cut the cord linking you to the source of it.

Would you please elaborate on what you mean?

Sue Bohlin

Hi Sue, I would tell you my story but I know from experience that because of your faith you wouldn't believe in my words.

I'll go as far to say is that I'm a Christian too and I became attuned to Reiki a decade ago and I never had peace with it and I prayed a lot to be released from it. I think that prayer can release someone from Reiki but if it doesn't please remember this to help someone disconnect from it, a person is corded to a spiritual being from the back of the neck at the base of the skull. You must either pray and ask this spirit being to release them or imagine yourself cutting the cord that runs out of that area and ask Jesus to seal it shut.

Thank you so much for elaborating! This is not the first time I've heard this about the spiritual connection to demons from Reiki and other forms of accessing the energy of the spirit realm.

I would suggest that it doesn't do any good to ask a demon to release anyone; but in Jesus' name we can break the connection because His power is the strongest in the universe, and as believers we have the authority over the demonic realm (because He deputized us with His authority before leaving earth: Luke 9:1, 10:19).

Thank you so much for your insight! I am glad you walk in spiritual freedom today.

Sue

Hi Sue, I never said that Reiki was demonic; in fact I don't think they are demons, I think they are spirit beings from a different belief system, but I wouldn't go as far as to say they are demonic. The reason I wanted to be disconnected from the Reiki started because I could always feel the energy running through me and I didn't like it and I didn't want to be corded to a spirit being not of my faith.

I'm curious, _____ . . . Do you believe Jesus is the only way to God? Do you believe Christianity is true?

Hi Sue, yes I do believe that Jesus is Lord and he is my

Saviour. As far as people who don't follow the Christian path and what happens to them when they die I'll leave the fate of the hundreds of thousands that died today and die daily all over this world in the hands of God for I believe He is pure love and if I didn't believe that I'd be an atheist. Take care.

Praise God! I am so glad to hear you have put your trust in the Lord Jesus! But if He said, "I am the way, the truth and the life; no one comes to the Father except through Me," then His way is the only true and right way, and all other "different belief systems," as you put it, are wrong. (They might and do have nuggets of truth in them, but their basic core beliefs and values and teachings are wrong. They do not lead people to eternal life through Jesus Christ.)

I just wanted to respectfully set the record straight, sister _____, that there are no legitimate spirit beings from different belief systems which are legitimate alternatives to Christianity. The Christian worldview—seeing reality as God has revealed it through the Bible—is the only one that's accurate. So that means that the spirit beings are either angels or demons (some of which [deceitfully present themselves as angels](#), by the way). According to the Bible, there are no other choices. Which is why, filtering Reiki and other experiences like that through the grid of scripture, we can (and should, I believe) call these spirit beings demons.

I know this is more than you bargained for when you wrote, but Probe Ministries is all about helping people think Biblically, and I wanted to offer this perspective in hopes that, as iron sharpens iron, I can help shape the way you think to help bring it into alignment with the Bible.

The Lord bless you and keep you today!

Sue

Edgar Cayce: The Sleeping (False) Prophet

This article is no longer available. Please see Michael Gleghorn's article ["The Worldview of Edgar Cayce"](#) instead.

We apologize for any inconvenience.

Evaluating Miracle Claims

Probe's Michael Gleghorn demonstrates that not all miracle claims are equal. Although genuine miracles have occurred, a careful evaluation reveals that many claims are spurious.

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



Are They Alien Events?

I recently spoke with a Christian woman who told me of the concern she felt for many of her family members who had embraced the doctrines of Christian Science. As we discussed how she might effectively communicate the gospel to those she loved, she mentioned one of the main difficulties she faced in getting a fair hearing. Apparently, some of her family members had been surprisingly healed of various physical ailments. And naturally enough, they interpreted these healings as confirming the truth of Christian Science.

What are we, as Christians, to make of such claims? Are they miracles? What are we to think about the many sincere people,

holding vastly different beliefs, who claim to have personally experienced miracles? And what about many of the world's great religious traditions that claim support for their doctrines, at least in part, by an appeal to the miraculous? Should we assume that all such claims are false and that only Christian miracle claims are true? Or might some miracles have actually occurred outside a Judeo-Christian context? Are there any criteria we can apply in evaluating miracle claims to help us determine whether or not a miracle has actually occurred? And could there be other ways of explaining such claims besides recourse to the miraculous?

Before we attempt to answer such questions, we must first agree on what a "miracle" is. Although various definitions have been used in the past, we will rely on a definition given by Richard Purtill. "A miracle is an event brought about by the power of God that is a temporary exception to the ordinary course of nature for the purpose of showing that God has acted in history."[\[1\]](#) A miracle, then, requires a personal, supernatural being who is capable of intervening in nature to bring about an effect that would otherwise not have occurred.

If this is what miracles are, then some religions have no real way of accounting for them. Take Christian Science for instance. "The Christian Science view of God is impersonal and *pantheistic*."[\[2\]](#) In this system, "miracles" can be nothing more than "divinely natural" events.[\[3\]](#) But if a true miracle requires the intervention of a personal being who is beyond nature, then Christian Science has no place for such events because it does not admit the existence of such a being. As David Clark has stated: "Pantheism has no category labeled 'free act by a divine person.' So miracles are as alien to all forms of pantheism as they are to atheism."[\[4\]](#) Thus, far from demonstrating the truth of Christian Science, a genuine miracle would actually demonstrate its falsity! While such events may still have occurred, they can hardly be used as evidence in support of such traditions

Are They Legendary Events?

Apollonius of Tyana was, like Jesus, a traveling first century teacher. Like Jesus, he is credited with having performed a variety of miraculous feats. He is said to have healed the sick, cast out demons and predicted the future. He is even said to have raised the dead!

In a fascinating passage from his biography we read the following:

A girl had died...and the whole of Rome was mourning...Apollonius...witnessing their grief, said: 'Put down the bier, for I will stay the tears that you are shedding for this maiden'...The crowd...thought that he was about to deliver...an oration...but merely touching her and whispering in secret some spell over her, at once woke up the maiden from her seeming death..."[\[5\]](#)

Readers familiar with the Gospel of Luke will recognize that this story is quite similar to the account of Jesus raising the widow's son (Luke 7:11-17). But isn't it inconsistent for Christians to affirm that Jesus really did perform such a miracle while denying the same for Apollonius? Not necessarily.

Suppose that the story about Apollonius is merely legendary, while the story about Jesus is truly historical. If that were so, then it would clearly make sense for Christians to deny that Apollonius raised someone from the dead while simultaneously affirming that Jesus really did perform such a feat. There are actually good reasons for believing that this is in fact the case.

Norman Geisler draws a number of significant contrasts between the evidence for Jesus and that for Apollonius.[\[6\]](#) First, the only source we have for the life of Apollonius comes from Philostratus. In contrast, we have numerous, independent

sources of information about the life of Jesus. These include the four canonical gospels, many New Testament letters, and even extra-biblical references in writers like Tacitus, Josephus and others. Second, Philostratus wrote his biography about 120 years after Apollonius' death. The New Testament was written by those who were contemporaries and/or eyewitnesses of the life of Jesus. The point, of course, is that the further one gets from the original events, the more likely it is that accounts may become contaminated by later legendary developments. Third, Philostratus was commissioned to write his work by the wife of a Roman emperor, most likely as a means of countering the growing influence of Christianity. He thus had a motivation to embellish his account and make Apollonius appear to be the equal of Jesus. The New Testament writers, however, had no such motivation for embellishing the life of Jesus. Finally, Philostratus admits that the girl Apollonius allegedly raised may not have even been dead![\[7\]](#) Luke, however, is quite clear that the widow's son was dead when Jesus raised him.

This brief comparison reveals that not all miracle claims are as historically well-attested as those of Jesus.

Are They Psychosomatic Events?

Amazing healings are among the most frequently cited miracle claims. Although many of these claims may be false, many are also true. But are they really miracles?

Some estimates indicate that up to 80 percent of disease is stress related. While such diseases are real, and really do afflict the body, they originate largely from negative mental attitudes, anxiety and other unhealthy emotions. For this reason, such diseases can often be healed through a reduction in stress, combined with positive mental attitudes and healthy emotions. But such healings should not be viewed as miracles because they do not involve God's direct, supernatural intervention.

If this is true, then we must carefully distinguish between psychosomatic events and those that are truly miraculous. Psychosomatic illnesses have psychological or emotional (rather than physiological) causes. Thus, people afflicted with such disorders may get better simply by coming to believe that they *can* get better. In other words, psychosomatic disorders can often be alleviated simply by faith—whether in God, a priest, a doctor, a pill, or a particular method of treatment. But there is nothing miraculous about this kind of healing. “It happens to Buddhists, Hindus, Roman Catholics, Protestants, and atheists. Healers claiming supernatural powers can do it, but so can...psychiatrists by purely natural powers...”^{9} Obviously, healings of this sort cannot be used as evidence for a particular belief system because all belief systems can account for them.

But are there any differences between supernatural and psychological healings that might help us decide whether or not a particular healing was truly miraculous? Norman Geisler lists a number of important distinctions.^{10} First, supernatural healings do not require personal contact. Jesus occasionally healed people from a distance (John 4:46-54). In contrast, psychological healings often do require such contact, even if this simply involves laying one’s hands on the television while an alleged faith-healer prays. Second, when a person is healed supernaturally there are no relapses. But relapses are common after psychological healings. Finally, a person can be healed of *any* condition by supernatural means, including organic diseases and major birth defects. Jesus healed a man with a withered hand (Mark 3:1-5) and restored the sight of one born blind (John 9). In contrast, not all conditions can be healed psychologically. Such methods are usually effective only in treating psychosomatic illnesses.

Thus, not every claim for miraculous healing is a genuine miracle. Only those healings that offer clear evidence of Divine intervention can fairly be considered miracles.

Are They Deceptive Events?

It appeared to be a miracle. The young man claimed he could see without an eye! Norman Geisler recounts an amazing demonstration he once witnessed in a seminary chapel back in the early 70s.[\[11\]](#) It involved a young man who had injured his left eye as a child. It was later surgically removed and replaced with a glass eye. For three years his father prayed, asking God to restore his son's vision. One day, his son excitedly announced that he could see with his glass eye! His father believed that God had worked a miracle. And apparently he wasn't the only one.

At the chapel service the young man's father shared how the physicians who had examined his son had confirmed that his vision had been restored despite the removal of the young man's eye! The demonstration seemed to prove that this was indeed the case. The young man's glass eye was removed and his good eye was covered with a blindfold that had been inspected by one of the students in the audience. After various items had been randomly collected from those in attendance, the young man proceeded to read what was written on them! Needless to say, all who witnessed the performance were stunned by what appeared to be a genuine miracle. But was there another explanation? Although he initially thought that he had witnessed a miracle, Dr. Geisler later came to believe that he might have been deceived. But why?

It turns out that any skilled performer of magic tricks can do the very same thing. By applying some invisible lubricant to the cheek before a performance begins, the magician can have coins and clay placed over his eyes, along with a blindfold, and still read what has been handed to him. How is this possible? Dr. Geisler explains: "By lifting his forehead under the bandages, a small gap is made down the bridge of his nose through which he can see. It is not a miracle; it is magic."[\[12\]](#)

Since magic can often appear miraculous, we must carefully

evaluate miracle claims for clear evidence of divine intervention. What are some differences between miracles and magic that may keep us from being deceived?[{13}](#)

First, miracles are of God and serve to glorify God. Magic is of man and usually serves to glorify the magician. Second, no deception is involved in miracles. When Jesus raised Lazarus from the dead, he was really dead, and had been for four days (John 11:39). But deception is an essential component of human magic. Finally, a miracle fits into nature in a way that magic does not. When Jesus healed the man born blind (John 9), He restored the proper function of his natural eyes. By contrast, in the story above the young man claimed to see without an eye at all! While one is clearly of God, the other is simply odd.

Are They Demonic Events?

The Bible affirms the existence of both Satan and demons, evil spirit beings with personal attributes who are united in their opposition to God and His plans for the world. Although vastly inferior to God, they still possess immense intelligence and power. Is it possible that at least some of the apparently miraculous phenomena reported in the world's religions and the occult might be due to demonic spirits?

The book of Exodus seems to indicate that the Egyptian magicians were able to duplicate the first two plagues that God brought upon their land (Exod. 7:22; 8:7). How should this be explained? While some believe the magicians relied on human trickery,[{14}](#) others think that demonic spirits may have aided them.[{15}](#)

Although we cannot know for sure which view is correct, the demonic hypothesis is certainly possible. Indeed, the Bible elsewhere explicitly affirms the power of Satan and demons to perform amazing feats. For instance, Luke tells of a slave-girl "having a spirit of divination...who was bringing her masters much profit by fortunetelling" (Acts 16:16).

Undoubtedly this was a demonic spirit for Luke records that Paul cast it out “in the name of Jesus Christ” (Acts 16:18). This enraged the girl’s masters because apparently, once the demon had been exorcised, the girl no longer retained her special powers (Acts 16:19).

In addition, Paul told the Thessalonians that the coming of the end-time ruler would be in “accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders” (2 Thess. 2:9). In Revelation 13 we read that Satan gives his power and authority to this wicked ruler, apparently even healing his otherwise fatal wound to the head (Rev. 13:3). Not only this, but the ruler’s assistant is also said to perform “great signs” (v. 13). For instance, he is said to make fire come down from heaven and to give breath and the power of speech to an image of the ruler (vv. 13-15). The text implies that these wonders are accomplished through the power of Satan (v. 2).

This brief survey indicates that Satan and demonic spirits can indeed perform false signs and wonders that may initially appear to rival even genuinely Divine miracles. The book of Revelation tells us that the world of unregenerate humanity, deceived by such amazing signs, proceeds to worship both Satan and the ruler (Rev. 13:4). But how can we, as Christians, keep from being likewise deceived? In his letter to the Ephesians, Paul exhorts believers to put on “the full armor of God.” Among other things, this involves taking up the shield of faith, the helmet of salvation and the “sword of the Spirit, which is the word of God” (see Eph. 6:10-17). If we have faith in Christ Jesus, and if we are protected by “the full armor of God,” we won’t be easily deceived by “the schemes of the devil” (Eph. 6:11).

Notes

1. Richard L. Purtill, “Defining Miracles,” in *In Defense of Miracles: A Comprehensive Case for God’s Action in History*,

- eds. R. Douglas Geivett and Gary R. Habermas (Downers Grove, IL: InterVarsity Press, 1997), 72.
2. Kenneth Boa, *Cults, World Religions and the Occult* (Colorado Springs, CO: Victor Books, 1990), 111.
3. Norman L. Geisler, in *Baker Encyclopedia of Christian Apologetics*, s.v. "Miracles, Magic and," (Grand Rapids, MI: Baker Books, 1999), 476.
4. David K. Clark, "Miracles in the World Religions," in Geivett and Habermas, *In Defense of Miracles*, 203.
5. Philostratus, *The Life of Apollonius of Tyana*, trans. F.C. Conybeare (London: Heinemann; Cambridge, MA: Harvard, 1912 [Loeb Classical Library, vol. 1]), 457-459, cited in Craig Blomberg, *The Historical Reliability of the Gospels* (Downers Grove, IL: InterVarsity Press, 1987), 83.
6. Norman L. Geisler, in *Baker Encyclopedia of Christian Apologetics*, s.v., "Apollonius of Tyana," 44-45.
7. See Craig Blomberg, *The Historical Reliability of the Gospels*, 85.
8. Kenneth Pelletier, *Christian Medical Society Journal* 11, no. 1 (1980), cited in Geisler, "Healings, Psychosomatic," *Baker Encyclopedia of Christian Apologetics*, 301.
9. Norman L. Geisler, "Apollonius of Tyana," in *Baker Encyclopedia of Christian Apologetics*, 44-45.
10. Ibid., 118-122.
11. The story is told in Norman Geisler, *Signs and Wonders* (Wheaton, IL: Tyndale House, 1988), 59-60.
12. Ibid., 60.
13. I take these criteria from Geisler, *Signs and Wonders*, 73-76.

14. See Dan Korem, *Powers: Testing the Psychic and Supernatural* (Downers Grove, IL: InterVarsity Press, 1988), 172-176.

15. See John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: Old Testament*, eds. John F. Walvoord and Roy B. Zuck (Colorado Springs, CO: Victor Books, 1985), 118.

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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.”{17}

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.{18} 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.

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"Help! I Opened Myself Up to the Devil!"

I am in need of help! When I was about fifteen years old, I was friends with a man who at that time I did not know was a Satan worshipper. He cut the palm of his hand, I cannot remember if he cut mine or not but, he then rubbed our palms together and he licked the blood from his hand. I really didn't think much of it at that time. Now, I am thirty-seven years old. For the past three years I have been having a lot of trouble with people following me, putting devil symbols in my house and just a lot of different things pertaining to the

devil.

I recently remembered this blood act with this man and now recall who he is. I recently found out that his daughter works with me and I really believe she knows what's going on. Although she acts totally innocent. I need to know if there is anything I can do to stop all this evilness around me. If you have any suggestions, please let me know.

Wow. You really do have a stronghold in your life for the evil one to exploit, don't you?

There is a powerful and wonderful resource that has freed thousands of people from exactly this kind of stronghold. Neil Anderson's book *The Bondage Breaker* is excellent, and you should read the whole book, but especially Chapter 12, called "Steps to Freedom in Christ." It is a series of prayers that walk you through all the places where you allowed Satan to gain a foothold in your life, and it helps you renounce them and stop the demonic harrassment.

I hope this helps. I know it has helped SO many people in your shoes.

Let me pray for you before I send this.

Father God, I lift up _____ to you and ask that You bring complete freedom to her through the ministry of people in the body of Christ like Neil Anderson. I pray that You would show her exactly what she needs to do to revisit the time when Satan gained an entrance into her heart and mind and life, and that You would protect her from the evil one. Lord God, I pray the holy and precious Blood of Jesus over her and ask that You do whatever it takes to allow that powerful Blood to cleanse _____ and make her holy and pure and freed from the traps of the enemy. In Jesus' Name, Amen.

Let me know what happens, OK?

Is There Really a Hell?

Rick Rood discusses the biblical teaching on hell, as well as the practical effects of this belief for Christians.

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



The story has been told of C. S. Lewis listening to a young preacher's sermon on the subject of God's judgment on sin. At the end of his message, the young man said: "If you do not receive Christ as Savior, you will suffer grave eschatological ramifications!" After the service, Lewis asked him the question, "Do you mean that a person who doesn't believe in Christ will go to hell?" "Precisely," was his response. "Then say so," Lewis replied. [\(1\)](#)

This story illustrates something that most Christians know, but few articulate: that of all the doctrines of the Christian faith, the one we feel most uncomfortable discussing is the doctrine of eternal punishment or hell. And it is not difficult to understand why this is so. The doctrine of hell is offensive to unbelievers, and contradicts the emphasis on tolerance and on human potential that dominates our times. Who of us enjoys alienating our friends by speaking of eternal judgment for sin? For many of us, the doctrine of hell is also difficult to reconcile with the the love and grace of God. Furthermore, we are well aware of Christians who have misused the doctrine of hell by using it to manipulate and control other people. In seeking to distance ourselves from the abuse

of this doctrine, and to avoid appearing intolerant and uncaring, many of us have eliminated the word “hell” entirely from our vocabulary (making our belief an entirely personal matter).

Recent surveys have revealed some very interesting facts about current attitudes toward hell. A survey conducted by George Gallup in 1990 revealed that just under 60% of Americans believe there is a hell (down over 10% from 1978), though only 4% believe that hell was their own personal destination. A survey in the mid-1980s of American evangelical college and seminary students revealed that only one in ten believed that the first step in influencing unbelievers for Christ should be to warn about hell. 46% of seminary students believed that to emphasize to non-believers that eternal judgment would be a consequence of rejecting Christ was “in poor taste.” A survey conducted in 1981 revealed that 50% of theology faculty believe in the existence of hell (61% of Roman Catholics, and 34% of Protestants)! [\(2\)](#)

In spite of the prevailing current attitudes toward hell revealed by these surveys, however, it is still apparent to most Christians that the doctrine of hell is firmly grounded in the teaching of Scripture. All but one of the letters of the Apostle Paul mention the wrath or judgment of God on sin. And of the twelve uses of the word *gehenna* (the strongest word for hell) in the New Testament, eleven come from the lips of Jesus himself! In fact, the Savior taught more about hell than He did about heaven! Of the more than 1850 verses recording the words of Christ, 13% pertain to the topics of judgment and hell. Of the 40 or so parables uttered by Jesus, more than half relate to God’s eternal judgment on sin. Surprisingly, the much beloved “Sermon on the Mount” contains some of Jesus’ most straightforward words about hell!

What Does the Bible Teach About Hell?

In his book simply titled “Inferno,” Dante Alighieri describes in great detail his imaginary tour through nine levels of hell. Dante’s book makes for fascinating reading. But to learn what hell is really like, we must turn to another source: the Bible.

As we begin reading through the Old Testament, we find frequent references to “sheol” (the world of departed spirits) as the abode of all the dead (cf. Deut. 32:22). As we continue reading, we find also that a day will come when the bodies of all who are in sheol will be resurrected: some to “everlasting life” but others to “everlasting contempt” (Dan. 12:2).

The common belief of godly rabbis during the intertestamental era that sheol was divided into two sections is reflected in the New Testament, which refers to the abode of the righteous as “Paradise” (Lk. 23:43) or “Abraham’s bosom” (Lk. 16:22), and the abode of the unrighteous as “Hades” (Lk. 16:23). After Christ’s resurrection, it appears that those who resided in Paradise were ushered into the presence of God in heaven where they await the future resurrection of their bodies. But those who are in Hades await a resurrection to a different destination— hell.

The word that is used most frequently in the New Testament for hell is *Gehenna*. Gehenna is a reference to the Valley of Hinnom located on the south side of Jerusalem, which served as the city’s “garbage dump” during Jesus’ time. The fires that burned here never went out.

As did his contemporaries, Jesus referred to Gehenna as the place where “the fire is not quenched” and where “their worm does not die” (Mk. 9:48). Whether He implied a literal flame and a literal worm is not of great importance. Jesus also described hell as a place of “outer darkness” (Mt. 22:13). But it is clear that He meant us to understand that hell is a

place of continual deterioration and suffering for those who inhabit it! Jesus also referred to those who were cast into hell as being “cast outside” (Mt. 8:12), or as Paul simply puts it “away from the presence of the Lord” (II Thess. 1:9). Hell is a place of exclusion and loss of every blessing that comes from God. Hell is described as a place of “contempt” by the prophet Daniel (Dan. 12:2)—where every person is despised by every other inhabitant. As one writer has put it: “Sinners in hell will have company but no sympathy” [\(3\)](#)

Jesus said hell will be a place of “weeping and gnashing of teeth” (Mt. 13:42). The weeping no doubt speaks of terrible remorse and grief. But the gnashing of teeth speaks of intense anger—anger at oneself, anger at Satan, anger at God. Paul speaks of hell’s inhabitants as experiencing “wrath and anger ... trouble and distress” (Rom. 2:8-9).

The Bible also tells us that in hell not all will be judged alike. Jesus made it clear that there will be degrees of judgment in hell. He said that the one “who knew his master’s will and did not ... act in accord with his will, shall receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few” (Lk. 12:47-48). But though not all will be judged equally, all will be judged with certainty. Exodus 34:7 tells us that though the Lord is “compassionate and gracious, ... yet He will by no means leave the guilty unpunished.”

Why Would a Loving God Send People to Hell?

Does the Bible teach that hell is a place of eternal conscious punishment for sin? One alternative proposal is that for many (if not all) a second opportunity will be given after death to respond to the grace of God. Appeal is usually made to the statement in Peter’s first letter that “the gospel ... has been preached even to those who are dead” (4:6). William Barclay

states that in this passage we find a “glimpse of nothing less than the gospel of a second chance” (Commentary on the Epistles of Peter). Yet, the context makes clear that he is speaking of those to whom the gospel was preached during their lifetime, but who now were deceased! There is no indication at all that a “post-mortem” opportunity to repent exists.

In John 8, Jesus says that for those who “die in their sins” there is no possibility of joining Him in heaven (vv. 21,24). In contrasting the expectation of the believer of being reunited with loved ones in heaven, he says that unbelievers “have no (such) hope” (I Thess. 4:13). These statements are difficult to reconcile with the belief that the deceased are offered a second opportunity after death. Hebrews 9:27 says that “it is appointed for men to die once and after this comes judgment.”

Another proposal, that is gaining a wider acceptance today, is that unbelievers will simply be snuffed out of existence or “annihilated.” Support for this belief is often sought in statements throughout Scripture that describe sinners as “perishing” or being “destroyed.” The psalmist says, “May the wicked perish before God” (68:2). The same word, however, is used in Isaiah 57:1 to refer to the righteous: “The righteous perish and no one ponders it in his heart.” It is clear that in the latter case, the word implies “severe suffering.” It could not possibly mean that the righteous are “extinguished.” There is, therefore, no reason to believe that the opposite is the case when the word is used to describe the fate of sinners. To “perish” or be “destroyed” means to “suffer ruin,” not to be “annihilated.”

That the Bible teaches eternal conscious punishment for sin in hell, is the only deduction that can be reached from the fact that the most emphatic words available to the biblical writers were consistently used to describe hell’s endless duration, as well as to describe the duration of heaven, and even the eternal existence of God! Just as Jesus described the destiny

of the righteous as “eternal life,” so He described the destiny of the unrighteous as “eternal punishment” (Mt. 25:46). Just as John described God as the one who “lives forever and ever” (Rev. 15:7), so He described the fire of hell as lasting “forever and ever” (Rev. 14:11).

Sometimes it is said that the Greek word for eternal (*aionios*) really means “age lasting,” implying that at the end of a series of ages God will empty hell of all its inhabitants. Those who hold this interpretation, however, fail to recall that while this present age is finite in duration, it was the common understanding among Jesus’ listeners that the “age to come” was eternal!

In reference to the fate of Judas, Jesus said: “It would have been better for him if he had never been born” (Mt. 26:24). If indeed it is as terrible a fate as these words suggest, and if it is eternal in duration, why would a loving God send people to hell? If God is a God of love, why would He consign anyone to an eternity as terrible as the Bible describes the fate of those whose destiny is hell?

Perhaps the biblical doctrine of hell can begin to make more sense to us when we reexamine our understanding of two other teachings of Scripture: the nature of God, and the nature of man and of sin.

One of the wonderful revelations of Scripture is that God is a God of infinite love and grace. Who of us is not refreshed when we read the words of the psalmist: “But Thou, O Lord, art a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth” (86:15)? Yet it is the same God who is also described as the One who “will by no means leave the guilty unpunished” (Ex. 34:7)! The God who loves the sinner is also the God whose “eyes are too pure to approve evil” and who cannot “look on wickedness with favor” (Hab. 1:13). The psalmist quotes God at one point as saying, “You thought that I was just like you” (50:21). But we are in need of the

realization that just as God's love is far beyond our own, so the purity of his holiness exceeds all our conceptions! When Isaiah was granted a vision of the Lord on his throne, he was shaken by his impression of his holiness (Isa. 6:3)! For sure, God is a God of indescribable love, but He is just as much a God of absolute holiness and righteousness! When we gain a vision of the holiness of God as it is portrayed in the Bible, we begin to understand the reasonableness of the doctrine of hell.

We are also helped when we allow Scripture to more fully inform us in our comprehension of the nature of man and of sin. The emphasis in our generation on the value and dignity of the human person has been a welcome corrective to a past overemphasis on the depravity of man. Yet it is easy for us to lose sight of the fact that though we are indeed created in the image of God and of very special value in His eyes, nonetheless we are also deeply and indelibly stained by sin in every area of our being. The God who knows every thought and motive of every human heart, said that it "is more deceitful than all else, and is desperately sick; who can understand it?" (Jer. 17:9). Jesus himself said that "from within, out of the heart of men, proceed (all manner of evil)" by which we are defiled (Mk. 7:21-23)!

When Ezra learned of the disobedience of the people of Israel in marrying unbelievers, he said, "I tore my garment and my robe, ... and sat down appalled" (Ezra 9:3). When the Apostle Paul saw the city of Athens filled with idols, "his spirit was ... provoked within him" (Acts 17:16)! Is it possible that we have lost something of the sense of the seriousness of sin that seemed to grip the heart of these two men?

Some have objected that while sin is certainly worthy of punishment, a "finite" sin is hardly worthy of the "infinite" punishment of hell. But that our rebellion against God should be considered "finite" in nature is not entirely clear.

When we consider that the One against whom we have rebelled is the One who gave us life, who is the source of every good thing that we know in life, and who has extended his love by giving his own Son as payment for our sin, how can we possibly measure the gravity of our sin or the punishment it deserves? When we consider too that there is no indication that those in hell will ever experience a “change of heart” in attitude toward God, perhaps we can see that God’s judgment is entirely just.

The Doctrine of Hell: What Difference Does It Make?

We want to focus on three areas of life that should be impacted by our understanding of the biblical doctrine of hell.

The first is our attitude toward sin ... particularly our own. A number of years ago, Dr. Karl Menninger wrote a book entitled *Whatever Happened to Sin?* In it he challenged the popular notion that all of our thoughts and actions can be accounted for by factors beyond our own personal control, that we are rarely responsible for our own conduct. For sure, there are “mitigating” factors in most of our lives that influence our character and conduct to greater or lesser degree. And God is not unaware of these things. “He knows our frame, that we are but dust” (Ps. 103:14). He knows as well that we are born with a sinful nature that is beyond the power of human will to overcome (cf. Rom. 7:14-25). But He also knows that the choice is our own as to whether we approve and condone the fruit of our sinful nature, or whether we turn to Him for grace to hold in check our sinful impulses and to learn to follow his will. In his book *The Screwtape Letters*, C.S. Lewis said that there are two kinds of people in the world: those who say to God, “Thy will be done,” and those to whom God says, “Thy will be done.” The choice is ours as to which kind of person we will become.

When we realize that we are responsible for what we choose to do about our sin, and that it is more than merely an act that may result in unpleasant consequences for ourselves, but that it is also a disposition of rebellion against God, that requires his holy judgment, we cannot help but become more sensitive to its presence in our lives!

The second result of a biblical understanding of hell is a much greater appreciation for the grace and salvation we have received from God! Our appreciation for the immense value of this gift is greatly enhanced when we fully comprehend the nature of that from which we have been delivered. Our perception of the awesomeness of salvation is determined in large measure by our perception of the awfulness of hell!

Finally, a biblical understanding of hell should move us to include in our proclamation of the gospel a clear warning about the consequence of failing to respond. We need to be more forthright than the preacher whom Charles Spurgeon reported as saying, "If you do not love the Lord Jesus Christ, you will be sent to the place which it is not polite to mention." [\(4\)](#) C.S. Lewis once said: "If Christianity only means one more bit of good advice, then Christianity is of no importance. There has been no lack of good advice for the last four thousand years. A bit more makes no difference." [\(5\)](#) If there really is a hell, then Christianity is far more than one more bit of good advice!

In his book *Our Guilty Silence*, John Stott recounts how the seventeenth century Jesuit missionaries to China, not wanting to offend the sensitivities of the Chinese, excluded the cross of Christ and other details from their message. Quoting Hugh Trevor-Roper, Stott says, "We do not learn that they made many lasting converts by the unobjectionable residue of the story." [\(6\)](#)

There is little question that the doctrine of hell has at times been abused. But as one writer has well put it: "May its

misuse not result in its disuse" in our efforts to lead people to Christ.

Notes

1. Larry Dixon, *The Other Side of the Good News*, Wheaton: Victor Books, 1992. p. 13
2. Dixon, pp. 10-13; Jerry L. Walls, *Hell: The Logic of Damnation*. South Bend: University of Notre Dame Press, 1992, pp.2-3.
3. John Blanchard, *Whatever Happened to Hell?* Darlington, England: Evangelical Press, 1992, p. 146.
4. Quoted in Ajith Fernando, *Crucial Questions About Hell*. Wheaton: Crossway Books, 1991, p. 171.
5. C.S. Lewis, *Mere Christianity*. New York: Macmillan Press, 1960, p. 133)
6. John Stott, *Our Guilty Silence*. London: Hodder & Stoughton, nd, p. 45.

Recommended Resources on the Subject of Hell:

Blanchard, John. *Whatever Happened to Hell?* Darlington, England: Evangelical Press, 1992.

Dixon, Larry. *The Other Side of the Good News*. Wheaton: Victor Books, 1992.

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