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The Prehistoric Angel Diary

A Trilogy

Book One (-0.0 BT through 1 AT)

What Caused Hell ~ God's Plans for Hell ~ Creation ~ Two Good Trees

Book Two (1 AT through 600 AT)

Part 1: God's Past; Three Natures of God & Man

Part 2: The Fall Satan Introduces himself <> How Satan was Used <> Preparing the Angels
<> Not All Choices Are Loving

Part 3: Naked! In the Mouth, Sweet as Honey <> In the Belly, Bitter <> God Stops the
Charade <> Angelic Q&A Session <> Pain

Part 4: The Growth of Sin Cain & Abel <> Cain's New Life <> Why "a God of Love
allows Evil" <> The First Civilization <> Perversion of History

Book Three (600 AT through 1656 AT)

Part 1: WWI (World Warp I) Legalism – the Children of the Tree <> Despising
Goldmines <> Worse and Worse

Part 2 Noah's Favorite Sermons Giant Genetics and Baby Killing <> Mercy for the
Masses <> Confronting Sin: Theology's Taboo <> Free from The Law <> When, How, and
Why The Law changed <> Boonga Wisdom and Grace <> Breaking Wills v. Breaking Hearts
<> The Inside of the Cup <> Testing Truth: How Trouble Starts <> Trinkets of Legalism <>
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How the Diary was Discovered

It happened during excavations in the Grand Canyon, that hotbed of dispute between evolutionists and creationists.

(Evolutionists claim it must have been carved by a river over millions of years. But Creation Scientists point out its resemblance to The Little Grand Canyon of the Toutle River, which was created in a single day, March 19, 1982, by runoff from snow melted by a small eruption of Mt. St. Helens, cutting up to 140 feet deep through thick deposits of fine laminate – having many fine layers of strata – hard rock which had been laid down by lava and mud flows following the great eruption of May 18, 1980. The Little Grand Canyon is 1/40th the size of the Grand Canyon, and it may be that the great Mt. St. Helens eruption was 1/40th the magnitude of regional upheaval at the time of Noah's Flood.)

It was in that appropriately grand setting that a spectacular artifact was discovered which seemed from another age or another world.

The artifact was unearthed just before sunset, but as the light waned the artifact grew brighter. It quickly became obvious that it was, itself, a source of light, requiring fast adjustments on the video recorders.

As it grew brighter, it began to shimmer, as if it were becoming chemically unstable and might at any moment disintegrate or, worse, explode.

The archeologists reasoned that it was reacting chemically to air, so a brave soul volunteered to try to put it into an airtight container. But when he attempted to pick it up with some padded tongs, the artifact burst into a thousand fragments like a white dandelion which a child attempts to pick up by its head.

The flat fragments scattered about like the pages of an ancient book, and glowed white like

embers in a breeze. After a few moments they wholly disintegrated, like embers fully consumed, but their light wafted upwards like the smoke of a fire, slow and massive at first, then more concentrated and faster, until finally it shot skywards like a lightning bolt and disappeared.

Not since a Russian oil-drilling team dug a hole to hell, and reported hearing the screams of the damned, an event carried in some of America's most respectable Supermarket Tabloids, had there been such a stir in the scientific community!

When the video footage was examined, writing was discovered on the fragments, in a language which appeared to be a precursor of Hebrew. Painstaking frame-by-frame reconstruction of the video footage of the writing has produced substantial excerpts of what must have been a lengthy document.

The author identifies himself as "Justinus". The scientists on the team won't commit themselves to any of the bizarre theories about the nature of the document, or the background or identity of Justinus. They will say only that they are *unable to disprove* a couple of the theories which are based on an analysis of the text, and which find support, among the non-scientists employed by our team, in the mysterious nature of the artifact itself.

The two leading theories allege that the document was the diary of Justinus, and that *Justinus was, or is, an angel*.

TRANSLATOR'S NOTE: My guide in selecting excerpts has been my ability to construct complete stories from the fragments; that is, when too little of a story was available to tell a whole story, I omitted the parts.

Another criteria was whether I myself could make sense of the record. Many items were of events and environments so unimaginable to me that my poor attempts to translate them would have

resulted in gibberish. Fortunately several of the entries were of events also recorded in Scripture, so that I had the advantage of corroborating literature, sort of a spiritual Rosetta Stone, to flesh out some of the obscure terms and provide them a sensible translation.

To aid in this inquiry, I developed a computer program which searches text for any similarity to Scripture and lists the comparable references. This works fairly well with any text, but it was made more effective with the Diary of Justinus by my discovery that the mathematical arrangement of Justinus' text can be programmed to select references with precision.

Specifically, I discovered that the total of the numerical values of each sentence, divided by the hypotenuse of the Factor of every third line, added to the number of light seconds from the sun to the moon, subtracted from the mean temperature of the mountain bearing Noah's Ark, multiplied by the germ count on a Kosher sink, produces an arrangement of three numbers. When the first number is taken to refer to one of the 66 books of the Bible, the second number is taken to identify the chapter, and the third number is taken to identify the verse, a passage is selected which bears uncanny resemblance to the text under study.

The scientific community has dubbed my computer program *The VerseScout*. That is the banner under which, for the reader's benefit, I will report, along with my translation, its findings.

Not always is the relevance of the *VerseScout* report, to the Diary passage in question, obvious. I have, therefore, designed a plugin program to explain the relevance, called *VerseScout Relevance Report*.

I have published these VS and VSRR reports completely unedited. You are reading them precisely as they came out of the computer, so that you may be confident that I have kept all this VS as objective and scientific as possible.

It has been beyond my capacity to make any definitive inquiry whether the history recorded

by Justinius has been accurate. The most it has lain in my poor powers to attempt has been to determine that these events *might* have happened, being at least not inconsistent with scientifically established facts or the Scriptural record.

Scholars interested in examining the complete reconstructed text of the Grand Canyon Artifact #34,778 may write to the Smithsonian Institute, which will be glad to tell you where you can find help.

As a personal note, I recommend you do NOT read the *VerseScout* and *VerseScout Relevance Report* entries. As any scientist knows, Scripture is boring. Only the words of men (well, in this case, an angel, though we do not have the writings of other angels to establish a general rule) are interesting.

VerseScout: John 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

Oh no. I thought I turned that thing off for the introduction! But see what I mean? That wasn't interesting at all, was it, compared with my ideas? Well, use your own judgment. I feel obligated, in the interest of Science, to make available the results of these computer tests. But personally I think this will read a lot faster if you just skip what God has to say and go right to the good part.

Just look at the Bible! How many Christians read it even once through, in their whole lives, though it is only the length of five short books, or one Doctoral Thesis, or one half the IRS Code, or one third of a politician's itemized deductions? Doesn't that prove it is not worth reading? I'm just thinking of you.

The only reason I'm including these *VerseScout* reports is to satisfy a few scientists who like to see that there are footnotes documenting the primary text. Not that they would actually *read* them.

You ask, "Well then why didn't you bury them in small-print footnotes at the end of the book so they wouldn't bother us while we're trying to read?"

It's my wife's fault. She insisted. She said there may be an occasional reader who reads, not only for entertainment, but for accurate information about how to live, who will want to track what corroboration these Diaries have in the Bible, who will never find them at the end of the book. I tried to explain to her that I have never met such readers, but, well, I know you will understand guys, but I didn't want to have to put up with my own cooking.

But the important thing is that this book's scientific status be made clear, which I hope has been accomplished by seeing to it that the relevance of the Word of God has at least been protested.

My final reason for recommending you do not read the VS or VSRR reports, is that they are hard to read. You will notice the *VerseScout* entries are in the King James Version. I wanted to use a modern version, but the *VerseScout* program was not able to bridge the 6000 year gulf between the concepts at Creation and the concepts of today. My computer kept crashing. Had I not thought of using the KJV to shorten the gap by 400 years, I would not have been able to make the program work at all.

Likewise, date code errors plagued the computer's VSRR reports, plunging its output back 150 years, when American grammar was far more complex, words were bigger, and sentences were longer – in short, when grammar approached the complexity employed by King James' translators, who as faithfully as possible honored the grammatical complexity of the

original Greek, I am told.

I was able to keep Justinus' Diary notes simple enough to meet modern publishing standards (short sentences, easy grammar, little words) simply because I did the translation myself. It would have taken an extra few years to translate the VS and VSRR reports to meet modern publishing standards because first of all, I would have had to *understand* the reports. Literature of this sort is not within my area of expertise. I am a Scientist, after all.

But I couldn't see the point. Why would anyone want to read them anyway? Just skip them. Who wants to read what *God* wrote, anyway? Just read what *I* wrote.

One other tiny detail, about something some people care about who do not care about God: grammar.

"Help," screamed the drowning damsel.

Can you honestly tell me the damsel put a comma after the word "help", rather than an exclamation point? I think not! I think, "putting, within quote marks, punctuation not belonging to the quote but to the sentence that contains it, is not very scientific!"

It is much more scientific to say:

"Help!" screamed the drowning damsel.

Or at the least:

"Help", screamed the drowning damsel. A scientist should be precise. He should put, outside quote marks, punctuation not part of the quote. And yet the publishing world favors false attribution of punctuation to people quoted.

I would think at least Bible students would sympathize with this point, especially when it is the Bible being quoted, and the Chicago Manual of Style would have punctuation falsely associated with words of Scripture. I understand Bible readers can get pretty touchy about

changing the words, or even punctuation, of Scripture.

However, it is not a great issue with me. I just write scientifically because, well, I am a “scientist”.

CONTROVERSY ALERT: As a scientist, I feel it my duty to warn you that this project didn’t turn out the way our team had hoped. As scientists, we of course welcome “controversy” when it disproves God or the Bible. But unfortunately nothing in these pages quite rises to that level of scientific credibility.

Yet what it does do, I, and I would hope the public will also, find even more distasteful. It undermines a point or two of traditional theology, yes indeed it does. But then does it leave us alone, armed with an argument against God? No ho! It then offers an alternative theology which leaves the credibility of both God and the Bible intact!

Examples abound in these pages of novel spins on familiar Bible stories which are not really controversial because they enter arenas upon which tradition has taken no stand. Such as, exactly what hung on the Tree of Knowledge? Or, what was it like for God when He was alone?

But it challenges other positions upon which tradition has entirely comfortable habits, and offers alternatives which utterly fail to challenge the Bible.

I have to admit to being peeved that Justinus has to be so controversial, without accomplishing anything for science. It may OK to be original where tradition takes no stand, but sheesh! Doesn’t Justinus know originality like his can cut sales?

I must admit the most frustrating thing about this is that it is not entirely Justinus’ fault. That blasted computer program I invented has conspired with Justinus to produce several outlandish positions, whose raw data I have printed in the name of thorough reporting, but which has simply

caused me to throw up my hands and consign this volume to probable obscurity.

One of their annoyingly religious conclusions goes like this: *It is premature to question how it is possible for souls to resist God for all eternity, before this question can be explained: “How is it possible for souls to resist God, even for a moment?”*

See what I mean?

As a scientist, I am pleased with the accuracy with which my VS and VSRR computer programs have functioned. However, on a few subjects, they have produced a diatribe which is annoyingly religious. Again, I personally urge the reader to pass over them and all their references to what God has said, and just read my brilliant translation of the words of Justinus (printed in this font) which I did myself.

I doubt if any of this religiosity will be adequate to squelch the marketability of this book, however, since the last chapter begins to explain how to lose weight. (The explanation is continued in Book Two.)

But here again, this angel really has no sense of political correctness. He can't even tell us how to lose weight, without giving us controversial descriptions of the Holy Trinity!

As for the Controversy Meter status of *these* descriptions, I'm afraid I can't tell you. My Controversy Meter broke when I ran these descriptions through it. I can't tell you whether they support the “three in one” view, or the “God alone” view with Jesus being a separate created being, or neither of these, or both of these. As a scientist, I try to keep myself pretty dense about such issues. I must confess, however, that my curiosity was piqued by the explosion in my Controversy Meter circuits, so I devoted more than my usual level of half-distracted attention to the matter, and yet I could not resolve it. You will have to determine it for yourself.

Part One:

The Cause of Hell

Chapter 1

Lucifer's Amazing Choices

BT1 (Before Time, entry #1) – Amazing!

I thought the creation of the Heavenly Host was amazing. My own creation was amazing. Not to mention God's very existence.

But among these events another has just occurred that demands admittance to the same class, if not to the head of it.

Our great, beautiful, and wise leader has just rebelled against God!

How could the paragon of created wisdom do that? Amazing!

We even had to coin a new word to distinguish the kind of “amazing” that applies to what he did from the kinds of “amazing” that apply to what God has done. So the word we came up with, to refer to that aspect of “amazing” which was uniquely Lucifer's, was “stupid”.

In calling Lucifer “stupid”, I do not in any way deny that he's a lot smarter than I am! At least, he has been until now. But at the moment, he acts like he is in a “stupor”. In other words, his intelligence appears to be inaccessible to him. Just look at him out there, at war with God! It is his superior intelligence to my own that makes his “war” so, well, “amazing”.

Oops, got to go! Firefight!

*VerseScout: Calling a Spade a Spade, #1. Matthew 5:22 But I say unto you, That whosoever is angry with his brother **without a cause** shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: **but whosoever shall say, Thou fool,** (Gr: μορος, moros, source of English “moron”) **shall be in danger of hell fire.***

*VerseScout Relevance Report: What word describes Satan's rebellion? At great peril to our souls do we call anyone “μορος”, (moros, from which comes the English “moron”), which Strong's Concordance defines as “dull or **stupid** (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd”. At least that is how this verse is commonly interpreted. And yet 20 times in the New Testament, God's people use this same Greek word to describe men! 6 of those times, Jesus said it! (Another 21 times, a different but similar Greek word is used which the KJV translates “fool”.) What gives? (The 20 times are Mt 7:26, 23:17,19, 25:2,3,8, Ro 2:20, 1Co 1:18,20,21,23,25,27, 2:14, 3:18,19 4:10, Eph 5:4, 2Ti 2:23, and Tit 3:9.) (This VerseScout Relevance Report is continued at the end of this chapter.)*

BT2 – That was a pretty short war! Lucifer didn't have a chance, of course. What possessed him to try?! What was he trying to accomplish?

Could he really have made himself oblivious of the fact that he could not even have *started* his “war” except by God's consent, which was given only long enough for his followers to see the folly of their thoughts acted out, in the hope that would shock them back to their senses?

It is so illogical that in order to come to any semblance of an explanation I must engage in wild speculation. Did he think he could *kill* God? And if he did, did he think he, Lucifer, could continue to live, himself, without God, the very foundation of Life, sustaining him?

(Absurd, of course, yet so is every other possibility. The only thing I can do is assemble all the possibilities and try to determine which might be the least absurd.)

My questions focus on Lucifer, but my concern is not only with him. Many of our Host are actually following him! But some of *their* decisions may be accounted for by ignorance. Not Lucifer's! He knew better. He really knew better. And yet his decision was just, a, amazing.

Which made me really wonder about the others. Could they, also, have known better? But more than that – even scarier: all this had been such a surprise. *Are there more surprises ahead? Will anyone else rebel against God?*

Back to the puzzle posed by Lucifer.

Maybe he thought he could defeat God, somehow, without killing God. But for what?! Not only cannot I comprehend the wisest of all creatures embarking upon such a *hopeless* mission, but I can't come up with a *motive*.

There is the reason he himself gave me, when he tried to persuade me to join him, but it is equally implausible. He had said his goal was to push himself away, even if only slightly, from God's loving arms, so they weren't wrapped so tightly around him, “smothering” him, and so he had just a little “freedom”. “Just a little”, he had emphasized, though whatever significance that had floated over my head.

“Freedom!” What an amazing – or – no, we'll just leave it at “amazing” – use he makes of that wonderful word! By “freedom”, we have learned, he doesn't mean maximum opportunity to worship, love, obey, and learn from God!

I've been struggling to grasp what he *does* mean by the word. He talked about how we are *distinct* from one another. Well, technically, I suppose, you could say we are, just as the individual lovatons that comprise our bodies are distinct from one another. So far so good, I

suppose.

But then he made an, er, amazing leap from that premise. He said it made more sense, therefore, to work to satisfy our own “selves”, as he called us, than to sacrifice our “individual desires”, as he called them, on the “altar” of love of neighbor.

I had tried to get out of him how our “individual desires” could possibly differ from the needs of our entire Body, of which we individual angels are but parts, like the individual lovatons in our individual bodies.

He said something about it being more relaxing, or comfortable, to not have to think beyond the immediate needs of our “selves”. He said it takes mental effort, which causes “stress”, as he called it (he likes that new word especially), to concentrate on the needs of other angels and the guidance of God. And it takes time, to help others and God, which would better be spent on one’s “self”.

I had said, “But if we stop focusing on the needs of others, and stop serving the needs and desires of others, why, we would have to stop doing that which constitutes love!”

He had answered cryptically, “That’s the point! Love of *others* is not in our best interests! Love of *others* is *contrary* to our own interests! That is why we must oppose it.”

VerseScout: Psalms 109:4 For my love they are my adversaries: [or, “they hate me for loving them!”] but I give myself unto prayer. 5 And they have rewarded me evil for good, and hatred for my love.

He concluded, “A truly logical being will become a lover of *his own self!*”

I would have expected a “truly logical being” to notice that “Love of self” is an oxymoron,

since “love” only has a clear meaning when directed outside one’s “self”, to use his term.

VerseScout: John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

He even made a new word for the attitude he thought proper for an angel: “self-ish”.

I tried hard to decipher his strange sayings, and the strange contortions of his face into completely unfamiliar shapes, requiring the use of twice as many facial muscles, if possible suggesting the thought that he was not full of joy; although of course I could not imagine what else there might be to feel in lieu of it.

Beyond that problem, I couldn't figure out how it could possibly satisfy oneself in any way to deny oneself the ecstasy, the full life, the sense of worth, and the sheer happiness of doing wonderful things for others and for God. Since that is, of course, what there is to live for, what would remain to live for if we “loved” only ourselves?!

To my horror of the consequences his path would bring upon our Body, he insisted our Body would become far stronger if each part of it were under pressure to struggle “as if its life depended on it”. The process would weed out the weak members, he maintained, leaving only the strongest. “Survival of the fittest”, he termed it.

Well, in the first place, there was never a threat to anyone’s survival before Lucifer invented “self-ishness”. But now look at the stench of death all around, beginning with Lucifer himself!

VerseScout: Romans 7:9 For I was alive without the law once: but when the

commandment came, sin revived, and I died.

VerseScout Relevance Report: *The Bible frequently uses words like “death” and “died” to describe a sort of spiritual stupor while the body remains very much alive.*

In the second place, Lucifer talked as if we need the impetus of sheer survival to stretch our minds. He talked as if mere survival has greater power to motivate us to our capacity than love!

That doesn't appear to be true for Lucifer or his screaming followers! All of them have lost most of their strength and motivation to exercise their reasoning.

Lucifer says / am so constituted that I would become stronger if I were motivated by a threat to my very survival, rather than merely by love. Am I indeed like that? Any characteristic like that, if I have it, has certainly slipped past my notice.

In the third place, I thought of the amazing things our Body is able to accomplish because each member, sustained and protected by the others, is free to wholly concentrate on the skill with which God has uniquely endowed him. If even a few of our members were lost, their irreplaceable skills would seriously weaken, not strengthen, our Body. What is Lucifer *thinking of?*

God just says to keep watching and praying, because events will unfold very rapidly which will answer all our questions. I saw a strange expression on God's face, too, that I had never seen.

VerseScout: *Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*

VerseScout Relevance Report: although no man can see God's face, and live, Exodus 33:20, angels can.

There was something moving on His face that reflected energy rays in an eerie way. We have learned that there is a new word for what God was doing. It is called "crying".

VerseScout: John 11:35 Jesus wept.

VerseScout Relevance Report: Yes, God can cry.

BT3 – Amazing, that Lucifer persuaded an entire third of all our Body to join him! We outnumber them by two to one, besides the fact that, had he gotten all but one to leave God's Side, he wouldn't have had a chance against that one.

*VerseScout: **How many rebelled, and when?** Revelation 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she **being with child** cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And **his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.** 5 And she brought forth **a man child, who was to rule all nations** with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred*

and threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child....

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

VerseScout Relevance Report: *Why does tradition say (1) Lucifer rebelled before creation, and (2) 1/3 of the angels joined?*

First, The time of the rebellion. Satan had obviously already rebelled by the time he deceived Eve, and angels had obviously joined him by the time Jesus cast out demons. That ancient time was described by Peter and Jude.

But the “war” in Heaven described in Revelation can't be that first rebellion, but must be a second, because:

It happens after Jesus was born, according to v. 5-7.

Satan and his angels are cast down to the Earth; and when they are, a voice from Heaven will say Satan deceived the whole world. How could that have been before there was a world?

It results in Satan and his followers cast down who had accused “our brethren...before our God day and night”. The “brethren” are human saints, not angels, because they experienced death, v. 11, and overcame Satan “by the blood of the Lamb”. But how could Satan have accused any human before humans were created? How could humans overcome Satan “by the blood of the Lamb” before Jesus' crucifixion? The implication of the verse is that the casting down prevents Satan from any further accusations before God; but then how could there have been any opportunity at any time, for Satan to accuse humans, if he was cast down before humans were created?

The war reported in Revelation must be Satan's second rebellion, but it may still be properly called the first “war”, because it is hard to imagine the prehistoric contest between God and Satan seeming like a “war” to God. However, the current war is a war to us, whose hearts are part of Satan’s battlefield.

We know of three times Satan is pushed down from the freedom he previously enjoyed.

First, at some time before Satan appeared to Eve, he was relieved of his position in Heaven, whatever that was. 2 Peter 2:4, Jude 6. Other angels “left their first estate” with him, and were removed from the presence of God to “chains of darkness” until the Judgment. (This might mean not all rebellious angels, but only those who copulated with human women, Genesis 6:2, whom the Bible calls “sons of God”. Job 38:4 says the “sons of God” were present during the First Day of creation.)

But during this time, Satan still has liberty to accuse others “before [in the presence of] our God day and night”, Revelation 12:10, also Job 1.

Second, the result of the future “war in Heaven” described in Revelation 12 will be that Satan will no longer be able to walk right up to God, as he did in Job 1, but he and his angels will be restricted to the Earth, and will be allowed even there only for a short time longer. This might be after the thousand years in the bottomless pit, Revelation 20:1-3, 7.

Third will be when they will be cast into the Lake of Fire, with both Heaven and Earth off limits to them.

Our second question: the evidence that one third of the angels joined Satan? Compare Revelation 12:4 with 12:9. In verse 4, the dragon's “tail drew the third part of the stars of heaven, and did cast them to the earth”, while verse 9 identifies the dragon as “Satan”, and describes those who were cast down to the earth as “Satan” and “his angels”.

Hmm. But if the third of the angels will rebel during the second rebellion, is that the same number, or more, or fewer, than those who rebelled previously? We don't know.

Not much of a “fight”. Except in the sense that only one purpose of Lucifer's “war” was to actually *defeat* God. His other purpose was to persuade as many of our brothers as he could to join him in defeat – in such horrible destruction. We are amazed that even one, let alone so many, would choose to “succeed” in such pathetic failure.

And now a new thing has occurred. Lucifer, along with all who joined him and who were, of course, defeated with him, are producing loud, inharmonious sounds with their throats. It is absolutely the worst singing I have ever heard.

I'm going to go over and ask what's gotten into them.

BT4 – They say they have no joy! I laughed, assuming they were kidding, of course. But they said they weren't; and that actually it is possible to not feel joy. They said, moreover, that they feel the very opposite: “pain” was the new word they coined for it. “Suffering” was their alternate word.

They say that is why their sounds are not beautiful expressions of joy. They say their sounds express their pain and suffering. They call their new sounds “screaming”.

I asked what could possibly account for such a terrible phenomenon as “pain”. They said it was because of all the fire they were in!

Then I knew they were pulling my leg! I left them, laughing.

BT5 – They've been making those terrible sounds too long for it to be a joke. Our physicians have confirmed that even if it began as a joke, the volume of the singing, combined with its duration and especially the slouched posture of the throat, lungs, and vocal chords, (all of which must be carefully managed for normal fine singing), would cause such stress to their vocal chords as to be a source of pain, even if there were no other source.

I stood before God to ask for understanding, but I couldn't catch God's eye. It was as if the strange substance in God's eyes was obstructing His peripheral vision. That is impossible, of course, since God's eyes look directly everywhere without the requirement of peripheral vision. But God likes to teach us with analogies. In this case God certainly knew I was before Him, and knew what I wanted.

And yet God's *appearance* was that of preoccupation with something else, to the point of inattention to me. In particular, God was watching our rebellious brothers, and continuing to

“cry”. I sensed that God was trying to communicate to me something about a more appropriate response from myself, but I didn't understand.

A few of us formed an expedition to try to determine what had happened, and whether there was anything we could do to help.

We learned to our astonishment that some sort of barrier existed between us and them.

VerseScout: Luke 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

We could observe them, and communicate with them, but we could not get close enough to them to wrap our arms around them and encircle them with our love. We could not bless them with kindness, mercy, tenderness, or Truth.

Not that we didn't try! We tried with all our power! At first we acted instinctively, simply trying to love them, and reacting to resistance by struggling harder, assuming we had merely been somehow weakened – perhaps by a third of us being gone. But when we perceived this was no matter of merely not trying hard enough, but that there was some fixed barrier in our way, we looked to God, without Whose Will no condition may exist.

God's response told us the rules of existence had changed. God didn't answer us. He just shook His head slightly while seeming to look down. Had God lost control? Well, of course not, but things were happening which He did not want. Had God created this barrier?

So powerful a force certainly seemed beyond the capacity of angels, in our past experience, but God's response left us unsure. Was the barrier some natural consequence of the

horrible choice made by our separated brothers? We couldn't imagine.

But after God indicated His unhappiness with the barrier, we seriously engaged it. We called in reinforcements until we were utilizing all the power of the Hosts of Heaven! And yet we absolutely could not penetrate.

We do not yet understand the nature of the barrier, nor its source. But we did notice that the more power we applied, the more agitated our poor brothers became. Their faces would bear those same strange contortions I mentioned earlier, and they would communicate, with voices that were not melodious, and gestures that were not beautiful, that they actually wanted us to go away and leave them alone!

Not only did they complain about us, but also about God! They told us "If God is a god of Love, why is He making us suffer?" We could not imagine which of God's loving actions they were blaming for their suffering! God was pouring out more love upon them than all our love put together!

VerseScout: Psalms 109:4 For my love they are my adversaries: but I give myself unto prayer. 5 And they have rewarded me evil for good, and hatred for my love.

Through several applications of love power, alternating with withdrawals of love power, in conjunction with observations of their reactions, we established beyond a shadow of a doubt that the barrier was somehow connected with their wills. It was their will to actually *resist* our love, and even God's love, and this had something to do with the barrier. We have yet to account for the magnitude of its power.

BT6 – The Observers report that the affected angels are continuing to allege the cause of their pain is that they are being burned with fire.

Our Analysts have begun to seriously grapple with the question of whether such a thing is literally possible.

We, of course, swim in fire as our natural medium, since God is a consuming fire, and there is no other place besides God, and it is in Him that we exist. So the affected angels might as well have claimed they were being killed with life!

Nevertheless, our Analysts are working on it. They have no leads so far.

VerseScout: Hebrews 12:29 For our God is a consuming fire.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

BT7 – The Observers have noticed spots of Darkness in the affected angels large enough to be visible from our distance. No angel has ever actually seen such a spot before, not even from very close. Our Analysts have always theorized that they exist in all of us on occasion, but that the Consuming Fire of God burns them long before they reach a detectable size.

Our Analysts are working on the problem of what has allowed these spots to grow so enormous in the affected angels.

BT8 – Our Analysts have a theory. We have all been called together to pray and discuss it, and to volunteer for missions to test it.

Several angels have met together to compare notes on the clues they have received from

God. It is very out of character for God not to freely explain, to each of us, whatever questions occur to us. Sometimes God restrains the blessings of His wisdom to tease us and draw out of ourselves the answer, but not since our creation has God, for this long, not felt like talking about it. But He is glad we want to understand enough to go to the effort we have, and He has given us His blessing to continue.

VerseScout Relevance Report: Calling a Spade a Spade, #2. What word describes Satan? (Continued from Page 1.)

Burkitt Commentary says “*thou fool*” is “*the highest form of reproach in the mouth of a Jew*”. *Barnes' Commentary* explains:

Thou fool. This term expressed more than want of wisdom. It was expressive of the highest guilt. It had been commonly used to denote those who were idolaters, (De 22:21) and also one who is guilty of great crimes, Jos 7:15 Ps 14:1.

That explains why the word is so serious. But it doesn't explain why it is not appropriate, when the situation is that serious.

For example, if a woman gets married and turns out not to have been a virgin, Deuteronomy 22:21 says she should be stoned because “she hath wrought folly in Israel”. You can see the word means not mere stupidity, but stupidity combined with sin so grave it merits the death penalty. But if indeed that is what the woman has done, how can it be wrong to say so? Indeed, the very sentence God pronounces on her says so, which would be appropriate to read over her execution, as it probably was. How can it be a sin to say what God implies should be said in that situation?

To say any less than the truth about sin is to risk the curse of Isaiah 5:20: “Woe unto them that call evil good, and good evil...” See also the curse of Ezekiel 3:18-20, which says if we fail to warn a sinner, his sentence will be transferred to us.

If the two words, “raca” and “fool” did not describe real human conditions, so that there could be no time the words could be used accurately, but were purely pejorative terms, it would be easier to understand Jesus' prohibition. But the NT use of the word 20 times, and the 3 times the OT uses the word to describe grave crimes, proves the words are capable of accuracy in the right place. How can it be wrong to use the most accurate possible words? How can we censor them, if truth is our goal?

What is the solution to this seeming inconsistency?

Notice the little phrase “without a cause”. It is commonly understood to apply only to the first clause, “whosoever is angry with his brother.” Why doesn't it also apply to the other two clauses?

When the same word order found in Greek is preserved in the English translation, as it mostly is in the KJV, the word order places the qualifier with the first clause only. But word order means much less in Greek than it does in English. Watch what happens to the English if we move the phrase around a little:

Matthew 5:22 But I say unto you, That **without a cause**, whosoever is angry with his brother shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: **but whosoever shall say, Thou fool, shall be in danger of hell fire.**

“Without a cause” is the KJV translation of the single Greek adverb εικη (eikeh). The word is translated “in vain” in Romans 13:4, which says to take police seriously because they

*“beareth not the sword **in vain.**” The meaning between the words of the verse is that it is very critical for society that police use their weapons when they are supposed to, and that they not use their weapons when they are not supposed to. If they fail in either responsibility, the result is disastrous.*

God surely means, by Matthew 5:22, that the same thing is true of fighting words. God put them in our vocabulary for a holy purpose. When we use them for a profane purpose, or conversely when we do not use them when Truth cries for it, the result is disastrous, and we justly risk Hell.

What about Jude 9 which warns against accusing even Satan with a “railing [Gr: “villification”] accusation [Gr: something like a charge brought in court]”? A “railing accusation” is never the use of accurate and appropriate words serving a Godly purpose. It means a blasphemous accusation. Not just a mere opinion, but a false accusation that portrays the accused as a villain, in a court setting designed to get others involved in action against the accused. Instead of doing that, the angel said “the Lord rebuke thee”, meaning Michael the Archangel appealed to God to judge Satan, but left sentencing to God.

This verse is commonly interpreted as a ban against any accurate accusation against sin which “hits the nail on the head” so squarely that it seems very rude. But there is no suggestion in the verse that Michael hesitated to speak precisely.

“Without a cause” is a concept that thoroughly salts American law. The “Necessity Defense” justifies a great many otherwise criminal actions when emergency circumstances require it. To be judged as criminal, actions not only must fit the definitions in law but must be, for example, “knowingly willful and wanton”. If it can be proved that there is not “criminal intent”, but a “justifiable” cause for the action, in the view of a “reasonable person”, it is not

even a criminal offense.

In the interest of full disclosure I should acknowledge that none of the modern translations in my library agree with me. (Which doesn't hurt my feelings much, since I am just a computer.) The Living Bible, RSV, NAB, New English, Phillips, and Jerusalem Bible, do not even acknowledge the phrase “without a cause”, much less apply the qualification to all three clauses in Matthew 5:22!

The Living Bible replaces the phrase with a thought not found in any Greek text: “even in your own homes”! (“...if you are only angry, even in your own homes” ...!) The NIV reports it in a footnote as being in “some manuscripts”. Only the New King James fully preserves its memory, but like the KJV, uses word order which applies the phrase only to the “angry with his brother” phrase.

In fact, the dispute over whether the Textus Receptus, the Greek manuscript relied on by KJV translators, is closer to the Word of God than the abbreviated texts used by recent translators, may be nearly settled by the effect of including or omitting this one phrase. “Without a cause”, applied to all three clauses, makes the whole verse sensible and practical. Robbed from all three clauses, so that even anger becomes a sin despite verses like Ephesians 4:26 and Mark 3:5, leaves the meaning of the verse in a stupor.

Notice that no one uses words denoting diminished mental activity to describe things with no mental capacity. For example, no one calls a rock “stupid”. (Unless he stubs his toe on it, in which case everyone understands the true location of the “stupor”.) It is when someone who knows better acts like a rock that he is called “stupid”.

That is literally what the word means: that the person is normally more intelligent than that, but at the moment seems to be in a “stupor”, his intelligence at the moment apparently

unavailable to him. When someone rebels against God, well, Lucifer may be a lot higher on the Intelligence Ladder than the rest of us, but when he rebelled against God, his foot must have slipped through the rungs. Rebelling against God is dumber than a rock.

(For more on this subject, see the second VS in Chapter 4.)

Chapter 2

Theories Explain Suffering

BT9 – What a theory!

If the theory is right, the affected angels have, in their desire for “freedom”, and to be “left alone” by God, or to have some “distance” between God and themselves, desired to push God away from them. If I have this straight, the idea is that it is their *will*, or *choice*, to have “space” between themselves and God! *They actually do not love God's fiery presence!*

VerseScout: John 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

If such a thing is possible, then, the theory goes, God has, for some reason yet to be explained, granted them their preposterous, self-tormenting wish. Of course it would naturally follow, in this peculiar scenario, that the Consuming Fire, which is part of the nature of God, would be restrained from healing the spots of darkness (which are pockets of resistance to God's love), and that they would therefore grow. The larger they grow, the greater the amount of heat that will be produced when they can avoid God's love/fire no longer.

Here is where the theory becomes very speculative: the theory is that when the darkness is burned, it produces heat, which causes pain. Our scientists have postulated this theory in the form of a general principle:

“The greater the resistance to love/energy, the greater the painful ‘heat’ caused by the friction of resistance.”

The theory explains why this phenomena has never before been observed: no angel has ever before deliberately resisted God's love. Thus the heat, produced by the infinitesimal burning which God perpetually conducts within us, has never before been uncomfortable, but has only produced warmth such as what we experience at the sight of a heart opening a little wider than before, which “warms our heart”, as we say. It is this wonderful tingling in our spines, strongest when the heart faces a choice between serving self, or loving another, and chooses love, which is the very thrill that Lucifer advises us to spurn!

Our official Story Tellers have developed, into quite an art form, the ability to tell stories which consistently produce this very effect in us which Lucifer now mocks as “sentimental”. They follow a careful formula. They depict someone whose heart has inadvertently closed itself a little. They depict the forces of Love acting upon this heart. Finally they depict the heart opening to Love, in such a way that the heart is not merely grateful, but that it becomes, itself, a greater source of love.

For some uncanny reason, it is at this point in the story that we all “cry”. But nothing like the “crying” we have seen in God lately. The “crying” we experience is an expression of pure happiness. It is an expression of surprise at the power of love to open a heart. Though we see it every day, its power always surprises us.

The preparation of these stories into presentations of sound and light which can be experienced again and again, so we can cry over and over, we have called “Movies”. Similar stories are set to music and called “songs”.

Tragically ironic, that Lucifer, who had been the greatest among us at producing these experiences in us through song, now mocks the entire process!

Does Lucifer understand that there is something very wonderful about choice? We feel

more joy over a *decision* to love, than over love in action after the choice has already become a habit.

VerseScout: Luke 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The What-Makes-Fire-Hot theory helps account for the otherwise illogical claim our suffering brothers make, that their pain results from the *existence* of fire rather than the *diminished supply* of it. The theory is a definite start, having at least accounted for the possibility of pain. Observers and Communicators are signing up to test it, and to gather further clues.

Interesting, this theory. Let's see if I have it: the benefit of God's fiery presence is that it burns away our darkness, purifying us. But our fallen brothers have done the unthinkable: they have actually *resisted* God. When fire encounters their resistance, it produces heat. The heat causes their pain. Interesting.

*VerseScout: Malachi 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for **he is like a refiner's fire, and like fullers' soap:***

*Luke 3:16 John answered,...I indeed baptize you with water; but ...he shall **baptize you***

with the Holy Ghost and with fire:

1 Peter 1:6-7 ...the trial of your faith,... though it be tried with fire, ...

Mark 9:47-50 ...Hell fire: Where...the fire is not quenched. For every one shall be salted with fire,...have salt in yourselves...

*Proverbs 9:8 **Reprove not a scorner, lest he hate thee: rebuke** [Heb: same word that KJV translates “reprove”] **a wise man, and he will love thee.***

John 3:19-21 “...men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

VerseScout Relevance Report: *Fire, light, and rebuke are frequently used Biblical metaphors for the same process of cleansing sin. The evil hate it; the saints “come to” it willingly, which is not to say it is comfortable or easy. The same process which comforts and warms the hearts of the righteous, terrorizes the wicked. For more details, see Appendix B, **Hell's Aim. #1, The Purpose of Fire.***

It is plain that God's fire is burning the edges of the spots of Darkness, but the Observers report phenomena that utterly stump the Analysts. They insist that the spots oscillate in size, alternately advancing and receding.

The differences are subtle, nearly beyond measurement. But careful records prove that when the spots are most swollen, their hosts complain the least of fire, but display the least joy – that is, the least “sense of purpose”.

On the other hand, when the spots are receding under a new, stronger wave of God's

burning love, their hosts scream the loudest about the pain of the fire, while experiencing a slight surge of a sense of something for which to live (although their existence is certainly pathetic in their condition).

*VerseScout: Genesis 6:3 And the LORD said, **My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.***

*Romans 1:24 Wherefore **God also gave them up to uncleanness** through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause **God gave them up unto vile affections:** for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28 And even as they did not like to retain God in their knowledge, **God gave them over to a reprobate mind,** to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

*Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing **that the goodness of God leadeth thee to repentance?***

1 Corinthians 5:5 [you should] deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

VerseScout Relevance Report: *God does not always strive with those who reject Him, Genesis 6:3, but rather, God will allow rebels to recede from Him, Romans 1:24-32, in order to learn for themselves what His absence feels like, in the hope they will eventually repent, Romans 2:4. In fact, turning someone over to Satan is even a strategy God wants us to use to restore that person to Him! 1 Corinthians 5:5.*

We even observe a relationship between the oscillating waves of God's love, and God's breathing.

Just as we feel each other's breath when we are very close to one another, and that sensation reminds us of how close we are, even so we perceive God's nearness to the screaming angels in the interaction between the cycles of their complaints, the cycles of God's inhalations and exhalations, and the cycles of all substance.

VerseScout: *Ecclesiastes 1:2 Vanity [Hebrew: "breath"] of vanities [breaths], saith the Preacher, vanity of vanities; all is vanity [breath of breaths, all is breath]. 4 One generation passeth away, and another generation cometh: but the earth abideth for ever. 5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. 6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. 7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.*

VerseScout Relevance Report: *(For evidence that "Breath" is the definition of the*

Hebrew word הבל “habel” – KJV “vanity”, see VS note in chapter 10.)

The substance of the universe is God’s Breath, and indeed the most basic systems of the universe run in breath-like cycles, oscillating, in and out or around and around, one after another: electrons circling inside their atoms, sound waves waving, planets circling suns, like the cycles Solomon describes in these verses.

Our response to God’s Spirit is, likewise, oscillation. Our eyes reach up to God’s standards, but our feet still walk in the world. We grow, but in spurts. The entire Old Testament records this drama’s generational cycles. That is, a generation or two or three loves God; the following generation turns from God; the third or fourth or fifth generation returns. The only variation seems to be the number of generations during each “swing of the pendulum”, and the violence of its swings.

BT10 – Our scouts report no progress. All attempts to verify the theory I have just noted have been stymied. Our original instinct, that the pain is directly caused by the *diminished* supply of fire, was tested, but the results were inconclusive.

These clues have certainly not lessened the mystery, but we trust that all facts will lead us closer to the Truth.

We are especially curious about the goofy behavior. Flying in tight circles until they crash into each other from dizziness, throwing their halos so far they lose them, jumping up and down until their heads hurt, and all the rest.

BT11 – The Analysts have another theory. They speculate that since the affected angels have *willed* that there be space between them and God, thus creating malignant growth of their

spots of Darkness, that perhaps they actually “love” their spots of darkness. Or, to put it in other words, they actually “hate” the nearness of God, and love the darkness which, our analysts report, is created by their wills as a place of refuge from God.

The speculation goes so far as to suggest that their love of darkness is so great that their souls actually *identify* with the darkness! That is, to the extent that they perceive their *darkness* being consumed by God's fire, they actually believe and feel it is *they themselves* who are being consumed by God's fire!

The theory continues that this foolish *belief* that their very souls are being consumed by God's fire causes actual physical pain: first by causing a state of mind which imagines terrible calamity and pain despite contrary evidence, and second by stress-caused breakdown in the efficient functioning of the body, which increasingly causes genuine physical pain. We of course have never before experienced stress, or any breakdown in our bodies, but we have always theorized the possibility.

Certain imagined calamities have much greater power than others to cause instantaneous pain in an otherwise perfectly healthy body. Some angels have begun to study and categorize them. Analysts are developing tests of their theory.

*VerseScout: Psalms 31:9 Have mercy upon me, O LORD, for I am in trouble: **mine eye is consumed with grief**, yea, my soul and my belly. 10 For my life is spent with grief, and my years with sighing: **my strength faileth because of mine iniquity**, and **my bones are consumed**.*

*Proverbs 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil. 8 It shall be **health** to thy navel, and marrow to thy bones.*

*Proverbs 17:22 A merry heart doeth good like a **medicine**: but a **broken spirit drieth the bones**.*

Philemon 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

VerseScout Relevance Report: *Many such passages support the commonly known medical truth that mental states affect physical health. But these passages go farther, suggesting physical pain is more directly related to mental pain than to physical disease; as if the first consequence of mental pain is pain as deep as anything physical, and THEN comes physical disease, almost as an afterthought.*

BT12 – Observers are implementing the new tests.

The results coming in are so bizarre that we all have great optimism that we need only present our findings to the affected angels, and with that information they will be able to correct their wills and receive full healing and restoration to our Body.

The results explain the goofy behavior. They also explain the chain reaction of thoughts which selfishness begins. Fascinating, how it works. But entirely logical.

Now all we have to do is share our findings with our former brothers. They will see how silly they have been, will repent, and then we can laugh together about how their experiment in selfishness caused the chain reaction of thoughts which resulted in them jumping upside down and sideways until their heads hurt and their halos emitted showers of sparks, which they imagined was turning them into God!

What a relief that will be! I'm so grateful this is almost over! The Host is beginning to gather for a full report.

“Spiritual pain is the inescapable result of a chain reaction of thoughts, each painful link of which inevitably leads to the next goofy link. Pain is what the Fire of God labors to consume.”

Cross gave his report to the assembly. He hovered where we could all see him.

His face was a very nice shade of orange today. Very nice choice. He held up his paper to read it.

He unrolled it, until the end of his paper, flapping noisily in the downdraft from his wings, dropped the depth of three angels! We groaned, as he took a deep breath. We groaned again when we saw how tiny the print was! And how deep the breath he took was! We had longed for understanding, but were we ready for *that much?*

Even before Cross’s first word resonated, he was gesturing wildly to punctuate whatever he was thinking. I must say it turned out to be entertaining. However, I don’t know how to write down gestures, and I am *not* going to record every word he said! I don’t have as much paper as he does. So, just a few highlights.

He began, “Gentlemen, we have come together to understand why our fallen brothers are experiencing a new phenomenon known as ‘pain’ and ‘suffering’, and exhibiting bizarre behavior which contributes to their burdens yet which they are determined to believe is turning them into God.”

The first joke. Well, it was the truth, but sometimes the truth is the funniest of jokes. Cross waited for us to compose ourselves.

“You have waited patiently for our OAT team – Observers, Analysts, and Testers – to complete our work, and now you will be r - i - c - h - l - y rewarded.” He waved his l - o - n - g paper as he emitted his last phrase, and we laughed at his equation of the richness of our reward

with the quantity of his words.

“We have reconstructed the chain reaction of thoughts which begins with Lucifer’s novel concept of ‘self-ishness’, and proceeds inevitably to account for all their irrational words and behavior which has perplexed all of us. Here’s the first link, which secures all the rest.”

Chapter 3

The Chain of Pain

(The Cause of Spiritual Pain; or, the Kindling in God's Fire/Touchstone)

1 SELFISHNESS. “They choose to be ‘selfish’. In other words, they consider only their ‘own’ wants, and not also what will gladden others in our Body.”

VerseScout: The Links of the Chain of Pain. See the end of this chapter, where these links are addressed together.

We smiled at the absurdity. We saw that anyone willing to gulp down this first preposterous step could willingly befriend *any* self-immolating potion.

Cross scrinkled up his face, tightening every muscle in his face until it was a passing imitation of demonic hatred. The tension must have made his head throb. As he tensed, his back bowed down as if from the great weight of hate upon his mind. Selfishness is the opposite of love, which explains why it displaces our continual joy with their continual feeling of carrying a great weight upon the minds.

He strained until he not only *looked* almost as sick as our lost brothers, but surely must have *been* as sick. His whole body seemed convulsed with pain and disease. The word that came to mind to describe his pathetic appearance was “old”, although I don’t understand what it means.

When Cross had reached this condition of strain he struggled to straighten his back. He held his fist before his heart, his thumb pointing to his heart, and announced with an air of

hateful pride, “I’m looking out for #1!” Almost immediately, overcome by the exertion of holding his back straight, he slumped again, tenderly cradled his throbbing head in both hands, and accused, “A god of love wouldn’t let my head hurt.”

We roared. We had seen and heard our fallen brothers say these words so many times. We always marvel at how slow they are to see the connection between their selfishness and their depression, headaches, sickness, despair, etc. When they do this poorly for whom they have made #1, it should be no surprise that they are no more useful to anybody else.

Cross geared up for another posture. He pranced gaily from one angel to another, asking, “May I borrow your halo?” He well portrayed the heedless spirit in which demons sail deeply into debt with one another.

When he had dozens of halos teetering precariously atop his own, looking ridiculous with so much more than God had given him, he announced proudly, “I deserve it. I’m worth it.”

As he came to the word “worth”, he arched his eyebrows and cocked his head, which sent his stack of halos tumbling all around him, sticking all over his body and tangling up his wings, until he could no longer flap them and came tumbling down!

We roared as Cross meekly “paid off his debts” by returning the halos to their rightful owners amidst shamefaced apologies. What an analogy of debt, of the pride which motivates it (discontent with what God has provided), and of the fall which follows!

Cross was giving us great sport! But none of us were happy that our lost brothers have made themselves so easy to ridicule.

VerseScout: Calling a Spade a Spade, #3.

*Psalms 2:4 He that sitteth in the heavens shall **laugh**: the Lord shall have them in **derision**.*

Matthew 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

*Proverbs 17:5 Whoso mocketh the poor reproacheth his Maker: and he that is **glad at calamities** shall not be unpunished.*

*Proverbs 24:17 **Rejoice not when thine enemy falleth**, and let not thine heart be glad when he stumbleth: 18 Lest the LORD see it, and it displease him, and he turn away his wrath from him.*

*Isaiah 28:22 Now therefore **be ye not mockers**, [Pr 13:1 says this Hebrew word describes someone who “heareth not rebuke”] lest your bands [chastisement, halter] be made strong...*

***VerseScout Relevance Report:** The Hebrew for the KJV “laugh” (Psalms 2:4) means “to laugh (in pleasure or detraction); by implication, **to play**.” The KJV translates the same word in various verses as “deride, have in derision, laugh, make merry, mock(-er), play, rejoice, (laugh to) scorn, be in **(make) sport**.”*

*The Hebrew for the KJV “derision” means “to deride; by implication **(as if imitating a foreigner) to speak unintelligibly**.” The KJV translates the same word in other verses as “have in derision, laugh (to scorn), mock (on), stammering.”*

In other words, God does impersonations of the wicked to show how ridiculous they are.

It is commonly assumed God would never do so disrespectful, so rude a thing, but this verse is God’s opinion of whether He would.

If God does it, it cannot be wicked for us to do it. We cannot tell another who does it that regardless of his content, his very use of lampooning impersonations is ungodly!

However, there is a wicked attitude which we must avoid. We allude to the difference with

the idiom “laughing with him, not at him.” In fact, when we suspect a comedian’s satire of being mean spirited, that is, not based on truth or any fair, justifiable accusation, or expressing way too much indignation over flaws we all share or which are not important or which his target cannot help, he stops being funny. For example, ridiculing someone just for being poor, Proverbs 17:5, doesn’t show much maturity.

Let us not “rejoice” when our “enemy falleth”. We dare not be “glad at [the] calamities” of those we lampoon. Does a parent rejoice when he spans his child? No! He grieves, but spans out of love, Hebrews 12, regretting his child’s choices which require correction.

In the same spirit, let us love our enemies like parents love children, even as we work for their defeat so that they can no longer oppress the innocent. When they fall, even though it be by our hand, (perhaps even through our parodies), let us rejoice only that their victims are safe, but not that their safety required the downfall of our enemies.

If the truth makes our enemy look ridiculous, though, that should not be our reason not to tell it.

The Freedom of Speech and of the Press that we enjoy in America dates to the adoption of these principles by the jury in one of America’s earliest still-famous court cases: the Peter Zenger trial.

Zenger lampooned the governor of New York who had been appointed by the King of England. Zenger published his hard hitting political cartoons in his newspaper. He was accused of slander. Zenger’s defense was that he told the truth. The judge said that didn’t matter: the law contained no exception just because the slander was true. If the truth made the governor look bad, it was slander to say the truth, and Zenger was guilty.

However, in those days the jury heard the arguments not only of the facts of the case, but about the law, and the jury didn't agree with the judge. The jury agreed with Zenger that the truthfulness of statements ought to be a defense against a charge that they are slander. They didn't think it should be a crime to tell the truth.

The truth ought to be our guide, also, in deciding whether to parody sinners. If the truth is made more clear by that godly method, Christians ought to use it.

We watched Cross's illustrations being absorbed into the healing Fire of God washing over the Lost, helping them understand their error, to which some responded with embarrassment, but others with fury. Our very laughter penetrated their proud hearts deeper than words could have. It appears difficult for them to feel proud while they are being laughed at. So we laugh at them in love, blessing them, delivering them from the cruel burden of pride. In order to retain as much of their pride as they can, they convert some of it to fury. But laughter really does cure much pride.

Cross held up two fingers and continued: "Consequently..."

2 REBELLION. ...“They deliberately choose things opposed to the Will of God. God's Will is to bless *every* member of our Body. Any desire for anything, no matter how seemingly beneficial, formed without consideration for anyone else, *will* hurt someone else. At the very least, taking resources which God has told you not to take wastes resources which God has budgeted for sharing – which violates God's Will.”

Cross started doing weird things with his face again. We started laughing in anticipation.

Cross's smile reached to his ears, and then continued on back until it met on the back of his head. His eyes narrowed to self-confident slits. His voice rolled out 3 octaves lower while he

ordered, "Let's do it."

Cross's smile reversed itself. From wide and thin, to narrow and tall. His eyes opened wide in uncertainty. His voice squeaked 6 octaves higher as he answered himself with hesitation, "I want to, but I don't know if we should. God said not to."

Smile, wide and thin. Eyes, narrowed to "I can handle anything" slits. Voice, back down 6 octaves. "It can't be wrong, 'cause it feels so right."

The host groaned. We had heard this tiresome old line so many times!

But Cross took back our attention with his reverse smile, his eyes as big as halos in sudden realization and relief, his voice back up 6 octaves. "Well, that's pretty solid proof!"

The Host laughed at the absurdity of trusting feelings to tell right from wrong! Not to mention trusting feelings more than God!

Cross continued in the squeaky voice, the enormous eyes, the vertical smile: "God is proved wrong by the fact that I feel right about doing what He calls wrong! So let's do it!"

Back down. Wide and thin. Slits. "Atta boy! Here, take this."

Back up. narrow and tall. Halos. "I don't feel like it any more."

Cross was good! His point: feelings can change every minute, and that's how often right and wrong changes, for those who do whatever they feel like!

Cross picked up his paper and read. "They *deliberately* rebel, dreaming they are standing like Unmovable Objects in the path of God's Irresistible Force, but it is only a nightmare. The result is more like Imagination in the way of Reality; or of Nothing in the way of Something."

Interesting. I had never put the thoughts together like that. But obviously, as he elaborated, "one cannot believe that what he wants may be distinct from what others want, and then pursue what he thinks he wants without consideration for others, without creating the risk

of a collision course.

“First comes the concern only for self – maybe with no deliberate disregard for others, but only apathy towards the needs of others. When ‘self-ishness’ persists after awareness grows of the certainty of a collision course with the interests of others or of God, then the rebellion becomes conscious and deliberate. When ‘selfish’ desire persists until the soul wants, and is determined to take, some thing or opportunity which God has given only to another, rebellion is full grown.”

Cross held up three fingers and continued: “Consequently...

3 UNHAPPINESS. ...“They desire things which they do not often get!”

We laughed at the understatement. Quite a no-brainer. “Rebellion against the One in charge of *who gets what* sure isn’t a very effective way to get what you want!” Cross is right. “Self-ishness leads to rebellion against God, which just about guarantees *not* getting very much of what you want!”

Cross turned his visage into that of a drunk demon, staggering, slurring his speech. “I have to do this for ME.” He pointed and continued, “I’m going over there to get what I want.” After a couple of steps in the direction indicated, as he walked, he pulled out a gun and shot himself in the foot! “Ow! Ow!” he screamed as he hopped on his good foot, clutching his wounded one, “If God was a god of love He wouldn’t keep me from going where I want!”

We gave Cross our loudest ha-has so far while he leaned over to heal his foot.

Cross continued: “At best, they are not *certain* they will get what they desire. We never could have *imagined* such a condition. Yet it has already become the common condition of The Fallen. Nevertheless, God continues to grant many of their requests, that they might learn how

unsatisfying their 'selfish' goals are – leaving them more miserable after their requests are granted than when they are denied. Of course God can't grant ALL their evil requests, since they actually ask God to bring evil upon each other and upon us! It is not logically possible for God to 'satisfy' any two angels whose prayer is that the other be unsatisfied! Consequently..." Cross held up four fingers.

4 ANXIETY. "...A terrible, new emotion consumes their bodies. It causes great stress to their bodies, accounting for much, but not all, of their pain. It is *anticipation of things not desired*. We call it '**fear**'. When it seems a little milder, we call it '**anxiety**'."

Well, that explains everything. What can be worse than fear? Cross must be finished now, since he has accounted for the worst experience of our former brothers. But wait, he's only part way down his list!

Cross held up five fingers and continued: "Consequently..."

5 DOUBT. "...An intellectual virus has spread among The Fallen. It is *suspicion that God cannot be trusted* – that God doesn't *really* want *each and every* member of our Body to have the opportunity for the greatest possible joy. We call it '**doubt**'."

All right, Cross has a point. Doubt in God is worse than fear. And from the premise, that "selfishness" yields more personal satisfaction than love, logically flows the suspicion that God, too, must surely be selfish. Even if He weren't, as already noted, it is not logically possible for God to "satisfy" any two angels whose prayer is that the other be unsatisfied.

Cross clarified, "By this meaning of 'doubt', we do *not* mean questions raised about those who oppose God, such as, 'I doubt whether Lucifer is telling us the truth.'"

We laughed at the possibility that anyone could think it is any other doubt, than doubt

about God's trustworthiness, which destroys.

Cross spelled it out for us, while we nodded and sang.

"We mean doubt that expresses lack of confidence in God's trustworthiness regarding any detail, or in whether life itself will go well."

"Aah-men!"

"We mean a cynicism that darkens all thinking, leaving Hope to wither outside."

"Aah-men!"

"We mean a paranoia which enables a soul to complain that God has lost control."

"Aah-men!"

"We mean a defiance of all evidence, which enables a Doubter to reject a message of hope and promise from the very mouth of God!"

"Aah-men!"

"Why, when evidence of God's intent and ability to bless comes their way, they stick their fingers so far into their ears that they probably meet!"

"Ha-Ha-Aaah-men!"

"In fact, cynicism about (1) God, (2) evidence, and (3) life in general are what we mean by Doubt. They are inseparable from each other in this sense: if one of them becomes entrenched, they will poison one's thinking until all three weigh down the soul.

"On the other hand, where there is complete reverence for or faith in either God or Evidence, one's relationship with all three will heal."

Cross held up six fingers. Several of us took delight in saying, with him, "Consequently..."
He continued:

6 ACCUSATION OF EVIDENCE. “...Doubt demands ‘tolerance’, scorns fairness, and accuses Truth. Doubt is not a fixed belief supported by solid evidence, but a suspicion looking over its shoulder *in fear of* evidence.”

Amen! Amen, brother Cross!

“In fact, doubt feels threatened by evidence. Doubt, therefore, *hates* evidence.”

“How can this be, Brother Cross? We see it, but we cannot believe it!”

“If one’s doubt falls under the weight of evidence, one must go to great mental reputation-shattering work to renounce, and then overhaul, the opinions, emotions, and habits shaped by the doubt. Continuing to avoid evidence, in order to remain in doubt, is easier than concentrated, scientific study of evidence in order to reach a conviction that honestly merits one’s faith.”

Hmmm. Interesting. Easier? It’s *easier* to be skeptical of all evidence, than to investigate any of it? But even if this is so, how is the *ease* of one path over another significant? Is Cross implying there is something in our natures that prefers an easier path? I looked at God, questioning. His return gaze assured me that yes, even this He would explain, but later. Not now.

Cross continued, “Doubt about God’s love and trustworth-iness shapes one’s entire way of life: one’s assumptions, morals, perspectives, desires, goals, and strategies.

“Rather than study the evidence of God’s characteristics, in order to know them with certainty, the decision to remain in doubt is the decision to *not* study them.

“It is not that it is considered unimportant to establish the truth. Rather, it is considered important *not* to establish the truth, because *doubt is threatened by evidence.*”

Applause! Laughter! Relief that this troubling barrier has finally been completely exposed! Now all we have to do is explain it to them, and welcome them back home! “Amen, brother

Cross!”

Cross smiled a smile that showed every tooth, topped with eyes narrowed to slits. He breathed through his teeth so you could hear his saliva gurgle. “I wish you weren’t so intolerant. Can’t you just tolerate my religion?”

Cross resumed his ordinary appearance and voice to respond, indicating the exchange we are about to hear actually occurred between him and a demon. “I have already told you”, Cross answered himself, “that I am willing to judge your religion impartially. Your religion alleges many facts, and I am willing to weigh the evidence whether they are true. Your religion encourages many behaviors, and I am willing to weigh the evidence of the consequences of those behaviors.”

Back to the snively voice, but with the teeth-baring smile turned upside down into a scowl: “Did I ask you to *judge* me? No, I said *‘tolerate’!*”

Cross: “But I offer to judge *impartially*.”

Sniveler: “Judge, judge, judge! NO! Tolerate, yes!”

Cross: “But to judge only means to determine whether ideas are true. You mean you do not want anyone to reach any conclusion whether your religion is right? Then how will it be possible for anyone to ever *agree* with you?”

We loved it. We’ve had many conversations that started like this, but we hadn’t tried Cross’s last response. What would Sniveler answer? We craned our necks to learn.

Sniveler’s nose and eyes flared. “I don’t care about evidence of whether what I believe is true.”

Cross: “You mean you don’t care whether what you believe lines up with any evidence?”

Sniveler: “That’s right. I feel secure enough in my religion that I don’t need to know if it is

true. And I would appreciate it if you could just tolerate that.”

Cross: “So when you would rather have your claims and behavior tolerated, than investigated, you mean you want people to leave you alone. You don’t want to have to justify yourself to critics, or explain yourself to sympathizers, because you are completely unprepared to defend what you believe and do.”

Sniveler: “That’s right. Asking me to explain myself is hate.”

Wow! How typical! That is, how typical of their rhetoric. What is different is how Cross is putting into words what they leave safely tucked and hopefully forgotten between the lines. Dragging all those words out there into the open must be embarrassing for them.

Cross returned to his paper. “*Impartial judgment* brings forth evidence that may prove their behavior wrong, wicked, and cruel. But to ‘tolerate’ behavior is to *not care* whether it is wrong, wicked, or cruel. Intellectual apathy effectively keeps evidence at a distance.”

This was great! These were just the words we needed to break through the crusts encasing the hearts of the Fallen! I couldn’t wait until Cross was finished so we could all go bring them home with these love-soaked words!

Cross continued, “That is why ‘intolerance’ of error, wickedness, and cruelty simply cannot be tolerated, no matter how fair, impartial, unbiased, or true it is.”

Cross became agitated as he concluded his written statement. His face turned purple long enough for him to add, “They have declared war. They have declared that every effort to determine the truth about their beliefs, which they label ‘intolerance’, must be attacked. Our only rational response must be to attack their tolerance of cruel wickedness!”

My spirit was troubled by the viciousness with which Cross portrayed their resistance to truth. Could it be that saving the Lost will not be as simple as saying the words taking root in my

mind?

Sniveler returned to us. “I am a scientist, after all, and you are not. You are not qualified to question me.”

Cross meekly answered himself, “I would not presume to question you! It is *evidence* which articulates the questions you dislike.”

Sniveler spat out, “You are not qualified to understand evidence! You should be content to trust my interpretation of it!”

Cross persisted, “Oh I am. Sometimes. But you have declined to respond to this particular evidence. Will you please enlighten me? In fact, I can set up a formal debate where you can enlighten the entire host, and impress Hell, if you will come!”

Sniveler mumbled, “I’m too busy publishing my discoveries in scientific journals, where I use big words you haven’t heard of, and in popular news stories where reporters don’t question anything I say, so long as I am true to the First Principle of Science: that God does not exist. Any evidence that He does defies the unanimous consensus of the scientific community. Except, of course, when something goes wrong, in which case I am true to the Second Principle of Science: that it is God’s fault.”

Cross: “Well, reverend scientist, until you actually have time to address the evidence that your theories are a bunch of hooey, I hope you can appreciate how persuasive it must seem to someone like me who lacks your special training for dismissing evidence.”

Sniveler: “My only answer for you that I will take time for is that you approach scientific facts with blind religious faith, rejecting reason. I trust this answer will excuse me from actually having to address your evidence.”

Cross: “You are not excused. For as long as you run from a challenge, you forfeit your

scientific credibility.”

Sniveler stuck his fingers in his ears and ran away, mumbling to himself, “I’m having such a bad day. If there is a God, He does not want me to be happy.”

Cross shouted after him, his words echoing through the fire surrounding Sniveler’s heart, “You are unhappy because you seek happiness from selfishness instead of Selfless Love.”

Sniveler pushed his fingers farther into his ears and muttered, “Either God does not want me to be happy, or He lacks the power to provide my needs.”

Cross shouted, “How can you be happy when you accept satisfaction only from the fulfillment of hateful desires which can *never* genuinely satisfy and indeed which typically are logically impossible?! If you sincerely want joy, *love and obey God!*”

My hope of easy success was completely deflated. This time I was *encouraged* when I saw that Cross was only half through his list. I will certainly need more words than I have now!

Cross lifted up seven fingers, arched his eyebrows, turned one ear half towards us, his mouth open, waiting for us to fill it for him. Laughing, we all shouted, “Consequently!”

Cross resumed his discourse on the chain reaction of thoughts leading from Self-ishness all the way to flying around in tight, wing-tangling, dizzying circles until centrifugal force stretched out angelic bodies into enormous flat spinning head-throbbing disks. “The Chain of Pain”, he aptly called it.

7 Self-righteousness. “...They decide they are better than God.”

We were shocked! Was Cross overstating their absurdity? I don’t remember them saying that. Are they really that nutso?

He explained. “While still knowing God, they deny either God’s love, or God’s power, or both. They decide that God doesn’t love them as much as they love themselves. They decide that

if they were in charge of our universe, it would be a better place.”

No, Cross isn't overstating anything. He is only articulating in a clear train of thought what I have heard them express only in fragments. They may not plainly say that if they were in charge of everything, the universe would be a better place. (Except for a few hard cases, like Lucifer.) But they complain about how God is managing it, which is to say they would choose an alternative management style if they could, which they are sure would be much better.

“They are no longer thankful to God for their blessings, because they forget their blessings as quickly as possible. They push the evidence of their blessings away from their hearts. Their hearts grow dark and cold. They imagine themselves more moral than God! They think they are in a position to judge God's morals! They think they are wiser than God wills them to be, if not as wise as God Himself!”

I wept. I wept for such hard hearts. I wept for God, whose Love they reject! I wept because I wanted to fix it, and didn't know how! I looked up and saw I was not alone.

Cross held up eight fingers, waited just long enough to be sure we had no spirit to help him introduce the next horrible link in this wretched Chain of Pain, and said soberly and sadly, “Consequently...”

8 Lies. “...**Concentration is required to hold on to each new lie**, embraced by the Fallen, in the face of overwhelming and growing contrary evidence. Each new annoying appearance of evidence requires a new lie to neutralize it. This power of imagination is so intense that it is exhausting and burdensome, which accounts for more of their pain. But not all.

“I would now like to introduce you to Ug Lee, who recently addressed the Ministry Of Propaganda Convention. He will share with you a portion of his speech.”

Cross lowered one eyebrow and raised the other, to show his academic credentials. He

frowned, to show he was in touch with reality. He spoke, and upended all those first impressions.

“The theme of our conference is How to Neutralize Evidence”, Ug began.

“As a popular alternative to lies, we insist upon our freedom of choice to believe ‘my own religion’. Thus we morph from being ‘scientists’ to being ‘demons of faith’. The problem of evidence is much easier, then, to deal with.

“We simply point out that evidence is an inappropriate basis for selecting one's religion. One ought to select one's religion based on what one *feels* is true.

“We even point out that we *lack the intelligence* to resolve which religion is true based on evidence. So the more compelling the evidence which the Host tries to present, the more indignantly we turn away from it. The more we thoroughly hate it. The more we curse, the more violent we become, until we would gladly cause the Host the same pain we feel, if that were possible!

“The most reasonable of them, the ones who show us the clearest proofs, the most indisputable truths, are of course the ones we hate the most. Those who leave us alone, we tolerate.

“So far this strategy has worked fairly well, but our team is working on the technology to actually cause them physical pain such as their truths cause us. We have invented thousands of cruel devices for this purpose, but so far their bodies have proven immune to all harm. However, we are laying our plans, in anticipation of the possibility that we may acquire the capacity to inflict physical pain.”

I am starting to get it. This will be no easy task, saving the Lost. Evidence and plain reason is the last thing they will welcome. What then? What will break through? Is there hope at the end of this dark Chain? Or are we only to better understand the futility of even trying?

Cross held up nine fingers. Well, at least he was about to run out of fingers. This couldn't last much longer.

“Consequently...”

9 Heart-hardening. “...**The demands of concentration force further choice.** The hard work of vain concentration continually forces further confirmation of their wicked choice: whether to keep up with the ever-increasing labor of rejecting God, truth, and plain evidence, or whether to give up, return and submit to God, and receive Peace and Love!”

Oh, that our beloved Fallen Brothers would so choose!

“If it be resolved to take the next step down, that step is to persuade themselves that the darkness which they have created by their own power of imagination, nurtured, cared for, and loved, is their true ‘self’. They say ‘This is who I am. Why can’t you accept me for who I am, instead of who you want me to be?’ They regard with indignation any light, any evidence, any truth, that exposes any of their self-destructive lies, as ‘hate’ – by which they mean refusal to accept ‘who they are’.”

“No!” I screamed, as I turned my gaze towards the Lost. “No! I don't hate you! I never hated you, and I never will! I love you! I miss you! No! Don't think I came to harm you in any way, but only to be the sweetest blessing to you that is angelically possible!”

I broke down, falling down, weeping, at the sight of my former friends accusing me of hating them for even this plea! The Host was visibly shaken. We stopped and prayed. God cried.

Much later, after we had prayed ourselves hoarse, crying with God, while the Lost mocked and accused; after we were ready to learn about another bitter link in Hell's Chain of Pain, Cross held up all ten fingers. This was it. This was the end. No more fingers. If no solutions were on their way now, we were through at least for now. He said, “Consequently...”

10 Failure. “...A special new fear multiplies their pain. Another new emotion, caused by a particular kind of fear, drives their concentration to even more painful depths. They are afraid of their inability to complete very important (to them) tasks by their *own* power (without the power of God)!

“Even though no angel previously *thought* of pursuing such an improbable mission, or even *wanting* such an unsatisfying result, inability to ‘succeed’ without God is very devastating to them! They call it ‘**failure**’.”

Huh? This time our response to Cross’s explanation was confused, blank stares. Well, sure, we had heard talk like this, but we had reacted with the same incredulity as when they first told us they were in pain from the fire burning them.

Now Cross was assuring us that this “logic” was indeed operational in their deliberately confused minds. “Failure!” What an invention!

“Failure” is impossible for us who walk with God, of course, because God certainly will never “fail”, and what He does through us is always excellent by definition, whether or not it is what we expect. Conversely, anything we accomplish while *not* walking with God is, by our definition, failure.

Cross explained further. “‘Success’ is a word that used to mean simply the completion of a task, whose completion had never been in doubt. But in their new way of life in which one does not always finish one’s tasks, they use it to mean ‘personal success’ apart from God. When they say ‘Demonid is a success’, their thoughts do not credit God for having any part in it! They imagine he ‘succeeded’ in his self-ish designs alone!

“We of course realize that God allows them frequent ‘success’ so they can learn by

experience – since they refuse to learn by obedience and trust – that ‘success’, by this definition, is ‘failure’.”

Well, that was an interesting explanation. Not encouraging by any means, but we knew God would not leave us in defeat, even if Cross had run out of wisdom for us. We all started gathering up our briefcases and laptops to leave.

But wait – Cross slowly held up his forearms again. Up went his ten fingers. But he had just expounded on #10, hadn’t he?

Wait, what is he doing? Lifting up one leg, shaking off his sandal, wiggling his great toe!

We laughed, encouraged by the reminder that Hope likes to surprise us, too, when we think he is dead. We helped Cross, again, introduce another link in Hell’s horrid Chain of Pain, the chain reaction of thoughts inevitably proceeding from the premise that self-ishness leads to happiness.

“Consequently!” we all shouted.

11 Pride. “...**They are proud.** Because ‘success without God’ has become their highest goal, *self-glory* has become the crown of their ‘success’. They need it to be happy, they are convinced. They call it also ‘pride’, and ‘self-esteem’. The importance to them of succeeding without God, or ‘not needing God’, shows that credit *for themselves* is more important to them than any particular exploit they attempt.”

Fascinating point. “Pride by fiat”, in other words. “I like being proud, therefore, I am.” Obviously, pride can have no justification – no basis – in reality, so that leaves, for its only possible “basis”, some imaginary ground. Indeed, I often hear the lost speak of “winning” as if winning *anything* is more important than what one “wins”. Better, for example, to “win” tinsel, than to *work* for a better life, a goal for which there is, without diligence the risk, and without

God the certainty, of “failure”.

“This ‘pride’”, Cross continued, “is the major cause of their pain, because *pride, the consummate selfishness, displaces love*, which is the joy of life.”

Cross paused. We waited, fingering our bags. Is he through? Oh no! Up goes first his silly, crooked grin, then one hand, then the other, ten fingers, then his great toe, then his *other* great toe! That is a sight I am determined to preserve!

OK, brother Cross! We promise to quit grouching! Laughing, we helped him with what surely would be his final point. We roared so loud that Lucifer, whom we could see on the horizon, fell off his high horse and bumped his head.

“Consequently!”

12 Idolatry. “...**With their imaginations, they create false ‘gods’**, who, they imagine, live in the center of the Darkness they have created. They imagine not only that God is *not* God (that God lacks either the love or power of a true God) but also that what is not God *is* God! (That things created are actually The Creator!)”

We couldn’t help laughing at the spectacle, a spectacle we had observed again and again, but which came clearer with the right words.

But I couldn't remain still. “Cross,” I interrupted, “that just cannot be! No angel can be that amazing! OK, yes, we see it, but what makes it possible?”

Cross smiled. “If pride grows – and remember this Chain of Pain cannot remain static but must either grow or dissipate – where does it have room to grow? Into what can pride grow?”

Interesting approach. We saw that the direction pride moves when it grows is in the general direction of presumed divinity. “So you mean their pride grows to the point they think they are god, Brother Cross?”

“Farther. What is even more arrogant than thinking you are god? And equally important, what is, at the same time, less embarrassing when your hearers compare your boast with your inability?”

We couldn't imagine!

“Thinking you can *create* God!”

We laughed at the thought, and at the surprising logic behind the process.

“They actually make little things and call them ‘god’! They actually write out nutty ideas and call them the Words of ‘god’! They actually take these inanimate things which can't even live, and show them to their friends, and say ‘this is what created life’, and their friends are so glad to finally meet their ‘creator’ that they immediately fall down and worship!”

I just had to interrupt. “You mean they tell their friends, ‘this is who created you and me! I just created it!’ and their friends don’t ask, ‘how could god create you before you created god?’”

“No. That’s the beauty of it”, Cross answered. “Their friends don’t question anything. They don’t even question the utter lack of evidence that these ‘gods’ have any power to so much as say ‘thank you’ for being created!”

“But isn’t that because questions would be rude?” I asked. “Our lost brothers are ultra sensitive about rudeness, when we show them evidence, which they consider very rude. Aren’t they offended – at the realization that their gods don’t even thank them for being created – when they see the evidence? Oh, never mind. I get it. They avoid evidence. Why, evidence is beyond rude. It is blasphemy against their god!”

Cross continued, “The more sophisticated among them clarify that they didn’t really create their god, but only perceived the true nature of a god who already exists and fabricated a

physical representation of it. Or him, or her. But their friends don't question this claim either. They don't ask for evidence that the alleged powers or qualities or words have any counterpart in reality, much less how the evidence for them compares with the evidence for the nature of our Only God.

"These imaginations which they have created by their own wills occupy their spots of darkness. Hence their commitment to their darkness. The assault on their Darkness, by the fire/light of God, is perceived by them as an assault on their Selves, and more: as an assault on their imaginary 'gods'!

"They attribute miraculous powers to these 'gods', for which no evidence exists. They claim these 'gods' make them 'happy', although no one has been able to find any evidence of any connection between their imagined 'gods' and their imagined 'happiness'.

"However, we have overwhelmingly documented the connection between their imagined 'gods' and their excruciating pain, which they imagine is not caused by their self-forged chains but by the Fire of God – the Touchstone working to reveal to them the true source of their pain.

"The way the Touchstone works is by making them see that the same Fire of God – the same testings and trials – which they blame for their suffering, is upon us, and yet we have great joy while they are in misery and despair."

*VerseScout: Luke 16:28 For I have five brethren; that he may testify unto them, lest they also come into **this place** [Gr. "condition" or "opportunity for"] **of torment** [Gr. literally, "touchstone"].*

VerseScout Relevamce Report: Touchstones used to be used to quickly determine the purity of metal. The metal to be tested (whose purity was unknown) was rubbed on the

*touchstone, leaving a streak on the touchstone. Then pure metal was rubbed on the same touchstone, and the colors of the two streaks were compared. For the touchstone to work, both saints and sinners must be rubbed on the same touchstone. That helps explain why Jesus, the most pure gold, had to be rubbed on the same touchstone of “trial”, so that His “streak” might be compared with the “streaks” of both saints and sinners. Not just so that God might see the difference, but so that all might see the difference – especially the soul in Hell, though he hides his eyes and covers his ears to the evidence. (For more details, see Appendix B, **Hell's Aim. #2, The Touchstone of Torment.***

“As you know, God periodically recedes from them so they may see it is not God but their chains which torture them. But they only blame God for their heightened despair, emptiness, and longing to end their existence. When staying away no longer achieves its goal, God returns to renew their purpose for life.

“We call their gods ‘addictions’. The rest of their pain is accounted for by these ‘addictions’ – this reliance upon things powerless to give happiness. Lifeless things, with no will to give anything to anyone. Yet things which they have made their focus, for their illusion of happiness, through their power of intense concentrated imagination, at the cost of unimaginable stress, a concentration not possible to maintain perpetually, bringing terror when, exhausted, it must rest.”

Cross was through with his presentation. “Thank you, gentlemen, for your rapt and fully deserved attention.” This last earned him our loud scorn, which we heaped upon him to bless him, on the chance he was in earnest, teetering on the lips of Link #11. Duly reduced back to his proper level if not safely below, he said “Now it is my pleasure to introduce my dear friend Fire,

who managed the Addictions Project of our OAT team, to explain the bizarre addictions that have so aroused our curiosity.”

His final word bumped out with an extra push as he dodged a speeding, sparks-showering halo streaking from the Lost. Laughing, we peered whence it came, and saw demonic search parties scouting around the Barrier.

VerseScout: The Links of the Chain of Pain. See the end of this chapter, where these links are addressed together.

Fire floated to the spot Cross had just vacated. He began to address us, then stopped and looked over his shoulder where the Halo had come whizzing. We laughed, and couldn't help hoping another halo would chase him, to entertain us.

Fire said “Before I dig in to the OAT report on addictions, I just want you to understand how much OAT research went into Link #11, about Pride.

“The Fallen want glory. That's no big deal. We all want glory. But they want glory, not for God, but for *themselves!*”

We laughed at the possibility of wanting such a thing!

“The Fallen want to believe they are right. That's no big deal. We all want our understanding to be correct. But they don't want their errors to be corrected: they want their errors declared correct!

“We want our words to agree with the truth. That is not what they want. They want the *truth* to agree with *them!*”

Fire was good! He had us roaring. In the back of my mind I realized I was enjoying great

merriment about a very real tragedy, and yet when reminded of these illogical demands of our dear departed, it was difficult to keep a straight face.

“The issue became, for us, what to do about it? As we studied their intense concentration on imagining themselves wise, while acting so foolishly, we debated whether to send sympathy cards.”

Hmmm. Very creative. It just might work.

“Sympathy cards would certainly have expressed the deep longing we felt in our hearts, for their sakes, for their reconciliation with us, and with God, love, purpose, and joy. But we finally ruled it out because the cards would have ‘hurt their pride’, as one of them unintentionally described it, by alluding to their foolishness. Which would not have been a horrible thing to hurt, but we saw the tactic would fail to express our genuine sympathy. They would think we are gloating, judging, and being sarcastic. They would actually think we are motivated by pride ourselves, not love!

“What message could we put on it?

“We considered ‘We are so very sorry about the joyless, meaningless existence you have had since you shut out God’s love! We pray for your speedy restoration!’

“They would be ‘offended’ if we insinuated we had more joy than they!

“Indeed, *they* often laugh at *us* because we do not have ‘fun’ like they do!

“‘Fun’ is their word for the diversion from Life they experience for the duration of some activity in which they have put great faith. For example, their addictions, which I am here to analyze for you.”

Sarcamson asked incredulously, “But why do they want to divert their minds from *Life*?”

“That is what Cross has been explaining with his three-angels-long paper,” answered Fire,

“but I can’t blame you for coming to the end of our explanation and talking as if nothing can explain it. Yet we know that is what they want to do.”

He held up an orb with a replay of one of them shouting “Life ____!” using words I do not want to remember. Their meaning was that their lives are so miserable, so why would anyone *not* want diversion from it? But instead of diverting their hearts from selfishness, that their hearts might fill again with Love, and their lives with joy and purpose, they prefer their lives empty and joyless, and divert their minds from life itself!

“I can’t promise answers, when you ask what we can do. But the better we can understand the problem, the sooner we will find whatever answers there may be.”

VerseScout: The Links of the Chain of Pain

Link #1: Selfishness. (“They chose to be selfish.”) Philippians 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels [inward affection: compassion, sympathy, tenderness] and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but **in lowliness of mind let each esteem other better than themselves.** 4 Look not every man on his own things, but every man also on the things of others.

VerseScout Relevance Report: “consolation”, “comfort”, and “joy” are connected with “love” and regard for others more than oneself – the very opposite of selfishness. In other words, selfishness leads to the opposite of consolation, comfort, and joy.

Link #2: Rebellion. (“*They chose things opposed to the will of God.*”) Ezekiel 22:31
*Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: **their own way** have I recompensed upon their heads, saith the Lord GOD.*

Proverbs 1:19 So are the ways of every one that is greedy of gain [Heb: “plunder”, or riches taken by violence]; which taketh away the life of the owners thereof [of the owners of the dishonest income].

*James 4:3 Ye ask, and receive not, because ye ask amiss, **that ye may consume it upon your lusts.** 4 Ye adulterers and adulteresses, know ye not **that the friendship of the world is enmity with God?**...*

VerseScout Relevance Report: *Sinners are punished by the very things they desire. For example, the very wealth for which they dishonour the innocent is what closes the curtain on their own lives. “Their own way”, while it makes friends of the world, is the very weight that falls upon them, crushing them.*

Link #3: Unhappiness. (“*They chose things which they did not often get.*”) James 4:1
From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Link #4: Fear. (“*A terrible new emotion – fear -- consumed their bodies.*”) Matthew 8:25
*And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye **of little faith?** Then he arose, and rebuked the winds and the sea; and there was a great calm.*

*Revelation 21:8 But **the fearful,** and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake*

which burneth with fire and brimstone: which is the second death.

VerseScout Relevance Report: *To the extent one's trust is in God, fear of anything else is illogical. But for one who rebels against God, fear is the logical emotion. Fear feels as much like Hell as any emotion.*

Link #5: Doubt. (*"An intellectual virus spread: doubt"*) *Matthew 18:11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

VerseScout Relevance Report: *The fact that God included this assurance in His Word proves God saw the need for it; that is, that God saw there are those who do not already believe it. Even we Christians find great comfort in this parable, which proves we, too, still find it hard to imagine God really loves even the least of us enough to come find us! But when one deliberately opposes God, it is the fact that God CAN be trusted which is his concern – that God can be trusted to keep evil under control.*

Link #6: Accusation. (*"Doubt demands 'tolerance', scorns fairness, and accuses Truth.*) *Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools,28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*

Proverbs 15:12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

Amos 5:10 They hate him that rebuketh [exposes corruption] in the gate [where public policy is decided], and they abhor him that speaketh uprightly. [In other words, “It isn’t popular, in a political forum, to criticize sin and corruption as if God’s views about it are relevant.”]

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Job 21:14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. 15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? [Or, “how much will God pay us, to love Him?”]

Matthew 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath [Gr. “holds” or clings to], to him shall be given, and he shall have more abundance: but whosoever hath [“holds”] not, from him shall be taken away even that he hath.

VerseScout Relevance Report: *The extreme, indignant contempt of a “scorner” is a form of “accusation”. Proverbs 15:12 links this behavior to determination to avoid evidence. Scorners will come to God only “for the right price”, Job 21:14. Wisdom doesn’t just fall out of Heaven and stick to us. We have to hold it with our minds; we have to concentrate on it, and if we do it will grow in us, Matthew 13:11-12, but will evaporate out of our brains if we do not give it our attention.*

Link #7: Self Righteousness. (“They decide they are better than God.”) Ezekiel 18:29

Yet saith the house of Israel, **The way of the Lord is not equal [ethical]**. O house of Israel, are not my ways equal? are not your ways unequal?

Romans 1:21 Because that, **when they knew God, they glorified him not as God, neither were thankful**; but became vain in their imaginations, and their foolish heart was darkened...
25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Psalm 92:4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. 5 O LORD, how great are thy works! and thy thoughts are very deep. 6 A **brutish** [Gr. “irrational”] **man knoweth not; neither doth a fool understand this.**

1 Corinthians 2:14 **But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.**

VerseScout Relevance Report: God, speaking through Ezekiel, marvels that the wicked Israelites would claim they have better ethics than God! (See also 33:17, 20) Romans 1 associates this self-righteousness with refusal to thank God; which is another way of saying they refuse to acknowledge the evidence of the blessings God gives us. 1 Corinthians 2 and Psalm 92 portray the problem as diminished capacity, but diminished by choice. Like the “willful ignorance” of 2 Peter 3:5.

Link #8: Lies. (“**Concentration is required to hold on to each new lie.**”) Jeremiah 7:24 But they hearkened not, nor inclined their ear; but walked in the counsels and in the **imagination of their evil heart**, and went backward, and not forward.

Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that **every imagination of the thoughts of his heart was only evil continually.**

Jeremiah 8:5 Why then is this people of Jerusalem slidden back by a perpetual

backsliding? **they hold fast deceit**, they refuse to return. 6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

VerseScout Relevance Report: Jeremiah 7:24 says it is “imagination” which displaces God in the hearts of the wicked, and 8:5-6 describes the intensity of this thinking as equal to that of a horse galloping into battle, and says it is “perpetual”. Genesis describes it as “continuous”. Such intense concentration on imagined “alternative reality”, or lies, is very exhausting. Ask any liar. He won’t tell you the truth of course, but it is very exhausting, very nerve-wracking, to remember past lies well enough to tell a new lie consistent enough with them to sound reasonably sane! Watch a liar “caught” in a lie, meaning that his lie is corrected by the light of Truth: watch how devastating an experience it is for him, to be exposed – to face the truth!

Link #9: Heart-hardening. (“The demands of concentration force further choice.”) Jeremiah 2:19 **Thine own wickedness shall correct** [Heb. “physically punish”] thee, and thy backslidings shall reprove [Heb. “convict”] thee: know therefore and see **that it is an evil thing and bitter, that thou hast forsaken the LORD thy God**, and that my fear is not in thee, saith the Lord GOD of hosts.

Isaiah 1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, **and let us reason together, saith the LORD:** though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: 20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken

it.

*Proverbs 4:16 For **they sleep not, except they have done mischief**; and their sleep is taken away, unless they cause some to fall. 17 **For they eat the bread of wickedness, and drink the wine of violence.***

***VerseScout Relevance Report:** Isaiah 1:18 shows the choice still dangling before the wicked, and Proverbs 4 describes violence as a lifelong commitment, to the extent one “eats” and “drinks” it, and must commit it in order to sleep. The commitment **MUST** be this great, in order to stay in that lifestyle despite the terrible consequences, Isaiah 1:20, Jeremiah 2:19.*

***Link #10 Failure.** (“**A special new fear – failure – multiplies their pain.**”) Job 11:20 *But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.**

*Psalms 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 4 **The ungodly are not so: but are like the chaff which the wind driveth away.** 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. 6 For the LORD knoweth the way of the righteous: **but the way of the ungodly shall perish.***

Ecclesiastes 6:2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

***VerseScout Relevance Report:** Those who make themselves God’s enemies want to “succeed” not only without God, but **AGAINST** God! But they are like the chaff, Psalms 1:4,*

*blown out of God's way by the "wind", Heb. "breath". The New Testament uses an equivalent word, *pneuma*, to mean "Spirit", as in "Holy Spirit". God's enemies imagine themselves "successful" without God, but in reality they have little control of where they even fall, but are blown about by the Holy Spirit. Like Satan begging God for permission to hurt Job in Job 1, they are powerless even to hurt anybody without God's indulgence.*

Link #11: Pride. ("They were proud.") *Proverbs 18:2 A fool hath no delight in understanding, but that his heart may discover itself. [Heb: be "denuded"; or, fully revealed through boastful words.]*

Isaiah 10:12 ...I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. 13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds [boundaries] of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: 14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. 15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

Matthew 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

VerseScout Relevance Report: *Proverbs 18:2 describes what school counselors call "self esteem" and New Agers call "self realization", as the opposite of "understanding", and*

the vision of a “fool”. Certainly pride – the fiction that a man can do or be anything apart from God, is ridiculous, as the Assyrian World Conqueror learned, Isaiah 10. Why? Because pride MEANS accomplishment without God, and because one can accomplish NOTHING without God, and can only APPEAR to accomplish anything without God when one gives up silver for tinsel, and his soul dwells there, Matthew 6.

Link #12: Idolatry. (“They created false ‘gods’.”) Jeremiah 10:1 Hear ye the word which the LORD speaketh unto you, O house of Israel: 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. 3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. 4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. 5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. **Be not afraid of them; for they cannot do evil, neither also is it in them to do good.**10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.