

A LITTLE WARNING FOR  
GREAT CHANGE

DEEP INSIGHT INTO THE MIND OF  
JESUS THE SUN OF JUSTICE

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"THIS IS MY WORK"

FRANCIS BESTMAN ISUGU

LITTLE WARNINGS: FOR THE MSYTERY OF THE NEW AGE  
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### A PRE-INTRODUCTORY NOTE

Lest anyone should want to use science and set it as a condition and determinant based on which the warnings presented here shall be accepted as truth or false, I want to repose the poser: science or faith which is a superior way of knowing? Can it be shown that it is a delusion for one to think that science is a superior way for satisfying man's quest for TRUTH? Can science exist without the scientist? Who is the scientist and what is science? How organized is science? What are the limitations of the scientist, in other words what is the implication of the scope of science on the satisfaction of man's quest for the TRUTH? What does science know about the truth? Can we know any truth from science? What is the nature of the truth offered by science? Can science take credit for man's knowledge of the truth of nature; since it claims that the facts of nature, otherwise known as scientific knowledge, are the products of the application of the scientific method? Does human knowledge of the truth of nature start from science and end in science? Outside science, what is the truth of anything? What is the nature of the truth and the truth of nature? Why these questions? Has anyone ever challenged the foundations of science? Why do we begin this work with such a challenge?

On the second plane, let the scientist tell us, with his techniques, whether it is possible for a man to see with the eyes when they are

shut. Why is it not possible to see with the eyes when they are not open? Are there levels of darkness as there are degrees of brightness? What is the relationship between the eyes and light, and what is the interaction between darkness and the eyes? Of course, the scientist must know the answers to these questions; because they pertain to the function of the eyes. The scientist will not be a scientist without the existence and functionality of the eye – the organ of vision, as science will not be science without the systematic enquiry of the scientist. Without necessarily reflecting upon the implication of the functionality of the eyes, the scientist makes use of the eyes. He bases all his methods on that very same functionality, while at the same time he is not prudent enough to know that whatever is based on the facts of sight and vision must be of the greatest sort of limitation. Nonetheless, the scientist goes even to the extreme of exploiting scientific reasonableness by establishing that science is a superior way of knowing the truth. It is not only that we are not at ease with this position, but we want to show how untenable it is, just as we do not want also to accept lightly that faith supervenes on science? Is faith subordinate to science or vice versa? Is there no delusion in the above thesis that science is a superior way of knowing the truth?

Not trying to take any disputable stand, we want to look back to history; so as to see why there is the need for

improvements, and modifications of scientific theories if not because the claims of knowledge made by scientists are mere assumptions and probable truths, which haven being produced by erroneous perception, remain hypothetically ostensive until it is proven to be wrong, then another theory which disproves it, replaces it. This shows that in the very nature of science there is no proof for the truth but for falsity, this accounts for the existence of scientific paradigms and it also explains why there exist such theories as falsificationism and verificationism. It only buttresses the fact that we do not look for the truth from science but falsehood which accommodates the concept of paradigm shift in the struggle for recognition of one's theories on nature as superior to others. Hence, whichever way we define science, does not science base its methods on the functionality of the eyes? If so, is science not a body of knowledge that has a systematic, methodological profound limitation and can only be of little relevance to the satisfaction of man's quest for the truth, as truth of nature or the nature of truth? There is always a struggle for domination and superiority in science. So it becomes little surprising then, that we are debunking the assertion that "science is a superior way of knowing".

In the Origin of Species of Isaac Newton, we find this competitive attitude behind his theory of natural selection. We notice in it that he does also play the science

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game of wanting to make his theory of natural selection and evolution superior to the traditional theory of creation and indeed he succeeded on this project. It is such a struggle called "survival of the fittest" that has defined the path of progress for science in its history. For history of science has witnessed series of paradigmatic shifts. Such a shift from one theory, which was originally held to be truth until its falsification, strengthens the position that the way of science has a very weak foundation and cannot be a superior way of knowing. On the contrary, the way of faith has a strong and unshakable foundation in human consciousness of the natural self and of supernatural realities. Little wonder in the New Age science has begun to shift its ground from scientism to mysticism. The fact is that, in scientism, science ignores the obvious which is that the human intellect is infinite; hence, any knowledge that is based on the finite intellect interacting with the senses is a knowledge that is necessarily imperfect. Isaac Newton who fostered the evolution tradition acknowledged the fact of imperfection in our knowledge in his Origin of Species, and so, we want all scientists to acknowledge that fact also besides the fact of nature which the former precedes. Scientist should stop making empty and distrustful noise concerning the way of science as a superior way of knowledge.

Newton himself made this definitive proclamation on the imperfection of human

knowledge as he introduces his Origin of Species with the words: "Our knowledge imperfect though it be, of variation under domestication, affords the best and safest clue... As many more individuals of each species are born than can possibly survive; and as, consequently, there is a frequently recurring struggle for existence, it follows that any being, if it vary however slightly in any manner profitable to itself, under the complex and sometimes varying conditions of life, will have a better chance of survival, and thus be naturally selected. From the strong principle of inheritance any selected variety will tend to propagate its new and modified form. Natural selection almost inevitable causes much extinction of the less improved forms of life and induces ... divergence of character". Ever, since this Newtonian theory of natural selection and of variation under domestication was propounded; it has remained a scientific paradigm. But being a paradigm does not mean possessing unobjectionable truth. Being a paradigm only means a point of reference on which other researchers base their thesis, until the results of their discoveries contradict the paradigm. Then, if the researcher develops a new theory and it is tested severely and withstands critical thinking, it would create a paradigm shift that forces the former theory to be abandoned in the face of a new superior theory; this new theory becomes a paradigm.

We, however, are not going to argue for the falsification of Newton's theory natural selection and evolutionism as Newtonian scientific paradigm, we rather seek to emphasize what we adduce from this: that science is built on a weak foundation hence cannot be a superior way to knowledge. So, to begin with, we put some fundamental questions of science forward in order to react to the delusions of science, especially when the majority of scientists would not acknowledge the fact that their knowledge is imperfect, as Newton did, but will confidently claim that science is a superior way to knowledge, and so they posit the scientific method as the criteria for anyone to attain the knowledge of the truth of nature and of reality as a whole.

Science makes porous claims regarding the reality of nature and of the truth of nature. This claims we allege to be porous because science is too limited to offer knowledge of objective truth, as a result, it remains at the baseline of relativity and its claims are highly subjective. Science can only be convincing to the extent that the material object of scientific investigations is nature with entities that are objectively real. Hence, it is always easy for a scientist, who investigates a particular natural phenomenon; to arrive at the same result as the result of a previous research on the same phenomenon, when the same scientific method is employed, provided the conditions, under which the

experimentation takes place, remains constant.

Nonetheless, it is to our interest to elucidate one truth about science: that science is indisputably describable as a systematic body of knowledge which is conditioned by its object of study to begin with the eyes, used for observation or in measurements, and to end with the eyes, used for testing or verification while the imagination and critical thinking only provide the principle for judgment and conclusive synthesis of organized data. As such, the entire framework of science is dependent and determined by the functionality of the eyes. No much emphasis is needed here since, it is obvious, at least, that both the observer and the verifier need eyes that function properly in order to arrive at a result that could be said to contribute to the framework of scientific knowledge – a derivative of the application of scientific methods.

We, therefore, raise the same question aforementioned to keep us on track in this prudent criticism of science as a superior way of knowledge: “has anyone ever seen or looked at anything without using the vision of the eye or while the eyes remain closed down? The relevance of this question to our work here is that, our knowledge of ourselves is not limited to what we see in our physical features but reaches a farther inclusiveness of “what we think in our mind at the moment of our doing anything”: that is, of our

consciousness. Secondly, this question can trigger our reflection on our act of consciousness in a way that will not contradict what Edmund Husserl defines in his phenomenology to be eidetic and transcendental reduction. This is a question on the problematic of our own reality.

Our minds make us aware of our own reality, with the Descartes’ affirmation: “cogito ergo sum”. So the question goes beyond requiring of us a prudential response on productivity of the functionality of our eyes to the extent of forming a bubble of inquisitiveness on the actively conscious role our minds play, determinately preceding our sensitive activities of perception, like when our eyes open and close at will.

The point at issue is that we have the interest at heart to establish, as a fact on which to base our criticisms of the foundation and viability of the methods of science, the assertion that scientific knowledge; which is the derivative of the application of scientific methods, is to a profound extent dependent on the functionality of the sense of vision. Scientific methods derive their existence from the functionality of the eye. But even if the eyes were not to be functional and we were still to have existence, as humans that we are, then we would still have being intelligent and knowing beings; because, apart from the sense of vision, there subsists some other aspect of our reality, apart from the senses, that would have

made us know that we existed, as individuals, discovered in our subconscious through introspection, as we realize when we deliberately reflect on our selves while we shut our eyes; and as community relative beings, in a sociality of context, as we discover when we reflect upon ourselves while we open eyes after shutting it for a while. Hence, even if we doubted the reality of other things, if they are not perceptible following the Berkleyan famous philosophical dictum “esse est percipi”, we would still have no doubt concerning the fact of our existence, in other words we do not need the sense of vision to discover that we are real objects in a context where existence is a fact that we at least are certain of. Therefore, having such knowledge, how scientific would it be? Especially since it is a truth from self-consciousness, what would be the scientific status of that truth? Is the fact of existence a truth of science or a truth of consciousness? The latter must be true, because we do not need scientific methods to discover that we ourselves exist, just as we do not need the functionality of our eyes in order to assert our own reality, since such assertion is possible from self-consciousness.

The knowledge of our own existence precedes the application of the methods of scientific enquiry. It is a knowledge that depends on the conscious role of our mind to the attainment of knowledge of basic truths of

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nature such as: the truth that the self exists objectively in nature hence is real. Even if we have no way of being sure of nature, we still remain sure of our own existence “ex naturae” and “in mentibus nostra”. Since this is the case, what then would we have as the definitions of science, scientific knowledge and scientific methodology? There will be no definition for science except that it is an enquiry into nature with the aid of the senses, without which it would have no method, and which condition the structuration of its methods; for analyzing its object of study.

Furthermore, what would have we said about the nature of our own reality as men if science never existed?

The problem which we continue to raise without any solution shows that science is floating on the air, despite the many centuries of its modernity. Science is deceptive to itself alone. We already know that its knowledge claims are incontractibly porous. No scientist ever imagined that the loopholes of the activities of scientist, known as science, will ever be exposed in the way the problems stated above have done. So we wait for any reaction that the whole defendants of the methods of science will make to this challenge to the root of the edifice of science. These problems, by remaining irresoluble, determine the value we still attach to the knowledge claim of science as a superior way to the knowledge of the truth.

For us here, we are reacting to Stuart Jordan who, while introducing his work on Science and Secular Humanism, posited that he would do three things (1) to demonstrate that science is a superior way of obtaining knowledge, (2) to show where science is relevant to making ethical decisions, even though it cannot provide our most basic ethical principles, and (3) to offer scientific naturalism as a comprehensive world view appropriate to the current era and the foreseeable future. Our task here is a simple response to (2) and (3) above. We shall do this by posing four problems for science to solve, and we shall stop at the problems. If the problems can be solved without destroying the roots of science, then (2) and (3) remain valid.

Stuart Jordan (1996:25) debated that “science is a superior way of knowing to any alternative”. For him, knowing is “being able to assert with confidence the probable truth of nontrivial proposition, one whose truth is not logically implicit in the proposition itself”. Also, for him, the way of science is a particular way of knowing that employs something called “the scientific method” this is a method of investigation that combines measurement, critical thinking and imagination. Science is not a body of facts about nature – such facts are merely scientific knowledge resulting from applying the scientific method. If all scientific knowledge were to disappear but the method of investigation preserved, people could recreate our

resent scientific knowledge and eventually surpass it. However, if the knowledge alone were preserved but the method forgotten, science would come to an end.

Notice that, in the last sentence above, Jordan conceives the possibility of science coming to an end; because its existence depends on the existence of its methods. So, we have chosen to bring it to an end to also end the empty noise it makes by attacking the root of the methods of science. That root is the functionality of the eye. So here is our first problem: if scientific knowledge is not the only truth and there is truth independent of scientific knowledge, then what is the truth independent of scientific knowledge? The knowledge of the truth that is not derived from scientific method is true knowledge, then how can the way of science be said to hold sway over the alternative way that makes the knowledge of that truth possible? As mentioned before, an example of such a truth is on the reality of the self, which for Descartes is defined from the consciousness of the “cogito”. The cogito is an alternative to scientific methods, yet it derives a truth which science can never contradict, hence how can the way of science be superior to that alternative? Is Descartes’ “cogito ergo sum” tenable, plausible or merely ostensible? Descartes “cogito ergo sum” is patent because it is axiomatic, and Stuart John acknowledged the truth of axioms when he



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averred that, "All logical systems are axiomatic and start with certain assumptions. The rationale of science is no exception."(1996: 26) So this axiomatic assumption of Descartes was independent of the method of science, and does not require the method of science for its verification, since the cogito is "res essentia" not materially objective. Yet Stuart Jordan (1996:27) is not restrained in positing that "any way of knowing that will not submit to the rigorous standards of science cannot be made fully compatible with science, as a way of knowing otherwise it would be science". The error in this position is that the example given above with the "cogito" is simply indicative that it is a way of knowing that cannot submit to rigorous standard of science and at the same cannot be science, because the mind is beyond where the cogito takes place is a reality which transcends the limitation of the scientific method, and authenticates the cogito hence as a superior way of knowing, than science while it remains all the time incompatible with science, and its truth are always axiomatic proving that the cogito is bedrock of logical systems. The entire edifice of philosophy is built on the cogito hence precedes science in the hierarchy of the way of knowing.

We are not denying the reliability of scientific knowledge, that we are placing science where it belongs otherwise it is irrelevant to our knowledge

of the truth due to the contingency of its method, for it depends on the functionality of the sense of vision and without the sense of the vision no scientific method would exist hence science would not even have had any beginning such that an end is strictly inconceivable. Stuart Jordan has this to say about the reliability of scientific knowledge: "growing knowledge of ourselves and our interaction bring us closer to a reliable understanding of our most basic individual and collective needs and wants. Collective aggression, i.e. war, is another area where better scientific knowledge promises to shed light on a still poorly understood social phenomenon" (1996:24-28). We know about the social sciences, but the scientific method, we maintain, is inept for giving us the basic knowledge of ourselves, why then should we rely on science, when it cannot help us know ourselves from self-consciousness. It is only a scratch on the surface of the truth that is already known independent of science hence it does not offer knowledge since it says nothing new but repeats the logical sequence followed by the basic way to the truth, cogito, in the pretext of giving a demonstration. This is the case if we look back at what Stuart Jordan thinks knowing is: "being able to assert with confidence the probable truth of a nontrivial proposition, one whose truth is not logically implicit in the proposition itself". Science as a whole does not assert the probable truth of a non trivial proposition, because

the truth it claims to be probable are self-evident, hence logically implicit in the proposition itself. The proposition used by science to state the truth, do not deny that the truth has been before it was stated but state that the truth is. So the truth can only be said to be only when it has been before it was stated to be otherwise it can be stated with confidence.

Hence we present the second problem: Does science manufacture truths such that without science there would be no truth? This problem seems to have already a solution, but for science to accept its solution that it does not manufacture the truth, then science agrees that it has no root anymore, and all its knowledge claims are baseless. This is why no scientist will like to solve this problem, hence it is not valid to assert as Stuart Jordan has done that science is a superior way to knowledge. Science is a limited approach to the truth insofar as it basis its evidence for the truth on nature which it perceives only contingently, for only the functionality of the eyes makes it science able to have evidence of knowledge on nature. That evidence is not falsified, but the basis of that evidence is a limitation on science. Therefore, Stuart Jordan helps us to uproot science completely when he boldly mentions that: "While many scientists are aware of no evidence for anything "beyond" nature, this does not constitute a proof for the nonexistence of a supernatural realm, in compliance with its own

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methods, science offers no final judgment on the supernatural, other than to note that evidence for it is either lacking or subject to speculative interpretation". From this our submission is valid that science is limited and too weak to claim to a superior way of knowing because even the nature on which it basis its evidence cannot be known with any method if the functionality of the eyes was to be denied, and yet the self, will still be sure when science is doubtful that there is such a thing as nature and the supernatural which coexist as the intramental coexists with the extramental realities.

Now we have enough room to present our third problem scientists remain mute. That problem is this: before the modernity of science and the scientific method, was there never a way of knowing the truth? If this problem is solved by merely saying "there was," Then, we submit further that science has so far added nothing to our ability to know the truth except that it makes emphasis where ordinarily emphasis are needed, not that it is a way of knowing the truth at all. Therefore, science at this point is no longer a way of knowing the truth, it is only a systematic way of laying emphasis on the truth, so that it could be easily confirmed that the truth presupposed is unchanged. Science does not solve any problem that is related to the truth. Science only uses the truth to solve problems of doubts this is what it means to lay emphasis on the truth, and

this means that the relevance of science is only insofar as there is a truth for it to emphasis and there is a problem for that emphasis on the truth to solve. The truth remains knowable independent of scientific methods, and scientist have no job to do but to repeat to ears of our mind that there is the truth which we already know, even though we doubted it. What's more this submission, gives us to license to condemn science for claiming too much connection to the truth when its relation to the truth is only on the surface, for it does not help us to know the nature of the truth since the nature of the truth is only known through the cogito philosophical superior way of knowing. To this conclusion is the point that the way of faith is superior to the way of knowledge since it is not limited and can help us to know the knowledge of the truth especially of supernatural realities which science deny on the basis of lack of natural evidence. Even the mind itself is supernatural yet it is known to everyone that it exists independent of the ignorance of science, which on the basis of nature grounded evidence can only mystify the reality of the mind itself.

Since we are now able to subordinate science to the cogito, we can now present our fourth and ultimate problem: can science, therefore, justifiably set any objectively valid criteria for our knowledge of the truth or if there is no science will there be no truth, as Stuart John himself agrees that if

there is no scientific method there will be no science, does science contribute anything to the nature of the truth? Let this final problem remain open ended so that scientists who have responses to make can put them up.

Haven given a hint to the superiority of faith over science in the foregone analysis of science and its relation to the truth, it is now appropriate for us to begin our introduction to the profound warnings for the new age it the assertion that, the evident continuity of economic developments fostered by the findings from scientific researches, and the stable progress we witness in contemporary society in the innovations science offers as advancements in technology remain astonishing, does not portend any superiority or unconditionality of science. Science remains the handmade of philosophy and philosophy remains the handmade of theology or faith, so faith stands at the peak of the hierarchy of the ways of knowing the truth. Only faith promises the best understanding of the nature of the truth, the and the nature of the truth is the criteria for understanding the truth of nature, so that if science insists that scientific knowledge which are the facts of nature stem from the application of scientific methods, then scientific methods are subordinate to the faith which generate the human understanding of the truth of nature from the nature of the truth conceived a priori. Therefore, when scientist mischievously attempt to elevate science above its bearing which is



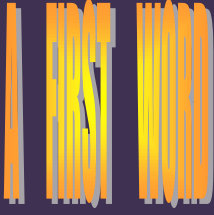
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faith, they introduce to  
modernity a delusion that  
science is necessary for our  
reliable knowledge of the  
truth. Of course this is  
incorrect.

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**H**ERE IS A LITTLE WARNING FOR GREAT CHANGES to take place in our lives before the unfurling of the strange things about to take place. Let those who have ears listen to what God says, and let those who have minds ponder on this PROFOUND INSIGHT INTO THE MYSTERY OF JESUS THE SUN OF JUSTICE. Here is not a revelation if you may like to call it a revelation: the days of revelations were those of scriptural allusions, they were preparing minds for these days of their manifestation. Here is not simply another reflective work of a scholar on intuitions instead; it is the product of a gentle inspiration. Hence, taking a look around you, the phenomena found all around you indicate the splendid createdness of reality embellished with varied appearances, and give different meanings and significance to different persons of different cultural, intellectual and religious backdrops.

Here is only a little warning for great change. It emanates from the Truth of God's word. It is this truth that we rediscover as scriptural insights that inspire what we read and hear daily on the great works God continues to wrought on earth, anew; and we know from the testimony

of all that, as these great divine works take new dimensions, they prove us to really comprise the new generation of those living at a time when all prophecies enjoy a certain degree of their unique fulfillment, hence we are certain about the position that not one jot shall be blotted out of God's Word until everything spoken of by the prophets and by Christ himself concerning our generation – the New Age – shall have had their complete realization.

Therefore, hitherto, the burden of deciding what to do with our lives has remained our greatest dare; in this eon of great and symbolic social upheavals and milieu of a universal human cum Cosmo-environmental revolution. In spite of everything, it is left for our hearts to choose whether to permit or to dismiss this opportunity for great change. If we dismiss it with disdain and exclusive of any sensible nosiness, we would put up with the risk of jeopardizing the eternal salvation of our own precious souls. But if we consent to it, we will be bowled over at the magnanimous effect of positive physical cum spiritual makeover that will take place in our lives with propinquity and sporadically cause our material and spiritual lot to be perked up. And so, it is this sort of transformation that is necessary for the re-coordination of ourselves and capabilities — morally, intellectually and spiritually as the guarantee for our salvation, if and only if we move with it the length of

the conduit of faith, hope and charity, i.e., we shall pull off the ultimate emancipation of our souls from sin and from further battering by our enemy — Satan — the devil—the wolf masquerading in sheep clothing. This is what we need in order to enter into interminable joy in Heaven, being liberated by a burly and prodigious hand off the destructive inundation that is on the verge of a meticulous takeover of this present world. Yes, this is the Armageddon prognosticated to be in the manner of an immense debacle. Science successfully offers us a naïve perspective of and clue to what is about to occur: first, it seems to be a climatic revolution, so, scientists observe its cipher and expect the end of our form of civilization but lack the knowledge that they have enjoyed the concession to grasp a glimpse of the retribution which is about to take place anticipating the impending Advent of Jesus the Sun of Justice.

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### PREFACE

How I will die I do not know, but the truth remains certain that, as regards death, I too must die like others who have gone to Hades before me whether rich or poor; for every one dies. Alluding to this, Ben Sirach wrote: "My child, treat yourself as well as you can afford, and bring worthy offerings to the Lord. Remember that death will not delay, and that you have never seen Sheol's contract. Be kind to your friend before you die, treat him as generously as you can afford. Will you not have to leave your fortune for another and the fruit of your labour to be divided by lot? Give and receive, enjoy yourself, there is no pleasure to be found in Sheol. Like clothes every body will wear out, the age-old law is, 'Everyone must die'" (cf. Ecclesiasticus 14: 11-14, 16-17). More so, why I am not yet dead I do not know, but the truth remains certain that I do not live because I choose to live albeit every one wishes to live. Why I lived initially I do not know, but the truth remains certain that to live is a privilege: for every one could not have lived. Why there is life I do not know, but the truth remains certain that everyone would ask the same question: what is life? If then it is certain that everyone dies, yet no one ordinarily knows when his death is due; and if it is certain that everyone wishes to live, yet no one lives because life was chosen on purpose; more so, if it is certain that everyone is eager to know what life really is, yet no one actually knows what is life in itself, then it is an issue, and a very serious one indeed: to try to comprehend life and death for albeit everyone has a relationship with life and death, no one is ever in charge of starting it. Let the above reflection

reflection that have been documented to constitute this literature for which we take for its motto this piece of warning: "Be well informed, follow holy counsel, and then act wisely". This motto is apt for describing the corpus of this literature as one that has been composed by the aid of scriptural and situational inspirations on apocalyptic illusions as well as prophetic declarations which are probably being fulfilled in recent times. Hence, in its methodological composition, a set of fundamental questions are posed here on the religious, socio, economic cum political trends that synchronize with prophetic scriptural themes. Hitherto, concerns are raised to further rouse the sentiments of astonishment mixed with anxiety propelling the significant action of scratching the head not in confusion but in initializing a plan for the next course of actions to take, for these concerns are on existential problems that must be addressed as an exigency. Thus, here is an awareness raised for wise activity.

The corpus of this work presents three sets of warnings: first to be morally conscious, secondly to be spiritually alert, and thirdly to be intellectually careful. These warnings make up the three parts of this book.

The first part warns against moral despondence and ethical levity which cause malfunctioning of the conscience, hence comfortable relaxation in sin despite the call to repentance so as to flee judgment and in spite of an invitation to holiness: a prerequisite for salvation, such sinful resilience which is without any pricking of one's conscience despite the graveness of one's offence must be diabolic.

The second part is a warning to be awake and alert knowing that the enemy the devil is on the prowl like a roaring lion looking for someone to eat. Only faith and trust in God can save us from the onslaughts of Satan: a wolf disguised in sheep clothing.

The third part, ultimately, is a warning to followers of belief systems and admirers of philosophical doctrines and scientific innovations.

The point at issue is that there is a whole lot of deception in the world and intellectually many who are dull minded are being led astray because they are not careful to scrutinize an intellectual doctrine before vouching it their support. This is why the New Age Movement is gaining a large and an expansive ground of support for its establishment and for the displacement of orthodoxy globally. The many arguments which have been put up to strengthen the doctrines of the NAM and to weaken orthodoxy are x-rayed here so that those who wish to know may be informed about these false doctrines and retract their support for it if they had ignorantly vouched it their support or if they have the tendency of vouching their support for the satanic doctrines of the New Age Movement.



**PART ONE****MORAL DECADENCE AND  
THE LITTLE WARNING OF  
JESUS THE SUN OF JUSTICE****INTRODUCTION**

We have a sincere concern for the trend in our time and generation called the Jet-Age; this has motivated us to put up the poser: why is the world now comfortably hedonistic, profoundly immoral, excessively consciously sensual and skyrocketed in sex seeking? The look of things necessitates the attitude which is notably that: if you are not asking, you must always act unless you doubt. So then if you doubt you must always ask before you act. Hence, the simple rule of this attitude is this: do not presume to act or not to act when you must ask. It is then, imperative to attempt a response to the above interrogative because everyone who objectively passes sentence on our world today would not ignore the issue of sexual immorality which is indisputably a grave pandemic, to the morally conscious, which distillate our morale for purity of conscience and it plagues everyone who indulges in it, as well as everyone who cannot turn blind because while they walk through street corners, there are found provocative adverts promoting the abuse of sacred sexuality through unholy acts, these banners and postal reveal obscene and impure photographs, and yet they happily are flanked with information materials that are necessary for public consumption. Hence, it is a problem that needs to be addressed because the rights of many to keep to their religious edification pacts are being deliberately publicly defied without any defence for it as expression of human moral

liberty that can only be based on a faulty argument. The problem has made it a case of increase in the abuse of sacred sexuality and sex related crimes are also a continual upsurge in the news, hence it is becoming a common tendency of both young and old: children, teens, youth and adults to exploit their sexuality through pornography, indecency, masturbation, casual sex, homosexuality and human trafficking, as a consequence, abortion and contraceptives are not even thick enough to hide their immorality because the truth cannot be suppressed and no one who attempts to kill the truth can go free, since it is rather the truth that sets any one free (cf. John 8:32).

The above concern which begins this first part of our work is to show the trap into which many have fallen and which like in a quick sand we are all sinking down to our own detriment because the sort of things we do and promote are the things which are provocative and invitational to God's wrath. They are like the sins of Sodom and Gomorrah and we too are liable to the same fate that befell them. We are then also like Nineveh to which Jonah was sent. If therefore we will be saved, we must be sure to listen to this little warning and let it effect in us a great change from sinfulness to sanctity of life.

Therefore we must stop living evil lives and start doing good so that we can win God's mercy. For the judgment of God is close to us than it ever had been, for Christ is about coming to judge the living and the dead and the world by fire. It is the picture of this judgment that this part of our work here presents as a little warning for great change. So let us take the warning serious. For it could be that this word is also addressed to us through

this work saying: "even if Moses and Samuel pleaded before me, I could not sympathise with this people! Drive them out of my sight; away with them!" (cf. Jeremiah 15:1) if it is possible that the same could be addressed to us, then we should know that the place we are now is different from where God wanted us to be as well as the things we do now are not what God wanted us to do. So we have gone where we will and are doing what we will that are contrary to God's plan and wish for us. It is because we have gone astray that God therefore adds to this another warning saying: and if they ask you, "Where shall we go?" Tell them this, "Yahweh says this: Those for the plague, to the plague; those for the sword, to the sword; those for famine, to famine; those for captivity, to captivity!" (Jeremiah 15:2) if this applies also to us, at this time, it must remain also because we have chosen to go against God's design and good plans for us.

So, what we deserve is what God has just said above otherwise we should be living good lives and avoid all sins and evil. This is what God complains as the reason he declares what we have just heard: "you yourself have rejected me, Yahweh declares, you have turned your back on me; so I have stretched my hand over you and destroyed you, tired of relenting (cf. Jeremiah 15:6). We know it is strange to hear God say he is tired of relenting, but he could possibly be because of the enormity of our sin. So we have no much time to continuing living the kind of evil lives we are now accustomed to otherwise we will regret them in God's justice. It is an expression of Divine justice anticipated to be meted out as punishment for our sins that necessitates these harsh words of God

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which say: "Your wealth and your treasures I shall hand over to plunder, without repayment, because of all your sins, throughout your territory (Jeremiah 15:13). If we consider those words too harsh, then we must renounce all our sins for they make us liable to judgment.

### HOW MUCH TIME LONGER FOR US TO LIVE GOOD LIVES?

We have no much time left. We have a highly uncertain opportunity for improvement, a time after now. We have now: as all the time required to turn from evil to good. We can't do better for ourselves than use well the opportunity of now to enrich our capacity to enjoy the eternal blessings of God. That capacity is a holy life: to live above sin. The reason we must appreciate this 'now opportunity' is because "like clothes, every body will wear out, the age-old law is, 'everyone must die' (cf. Ecclesiasticus 14:17). Secondly, we must remember "that death will not delay" (Ecclesiasticus 14:12). Therefore, we have no rationale for dallying or delaying in our transition from evil to good, sinfulness to holiness, godlessness to godliness, disobedience to obedience, and unpreparedness to preparedness. We know what we have to do. We have to renounce our rebellious self and pray for purity of heart, the grace of conversion perseverance and faithfulness. Hence, we say this prayer: Open the doors O lord, and let they blessings fall upon us. With open hearts we prostrate here on earth below and beseech thee to hear us and to bestow upon us from on high thy heavenly gifts to make us know, love and serve you here on earth; to thy glory, both now and for ever. Amen. Lord, albeit we pray thee with faith and trust to

give us upon earth, none but thy self Lord, from heaven above, we also acknowledge our unworthiness before thee; for nothing have we done, from our moment of birth to this very moment has ever pleased thee except by the help of thy grace of holiness and piety which you mercifully bestow on us. Hence, without thy sweet grace everything we can ever will or do, can only end at displeasing you and provoking thy wrath to fall upon us. So realizing our unworthiness, limitations and frailty, we prostrate before thee humbly begging for thy mercy and grace of conversion at this time when the whole world is led astray by the evil one on the way of perdition. Then after thy mercy has been gained, with open hearts we await the rebuke of thy divine countenance if thou shall not have expiated the guilt of our forgiven sins, otherwise we pray for thy indulgence to expiate the sins we have committed through out our whole life, to purify our mistakes taken for good, and to supply for our neglects this day and during all our life. Moreover, it is our greatest prayer that thou would radiate thy love into our heart and confer thy Holy Spirit upon us to make us faithful to serving you, since you are faithful to those who faithfully serve you here on earth. Help us o Lord we pray. Amen.

### THE IGNOMINY OF MORAL DECADENCE IN THE NEW AGE: - A MENACE TO THE SALVATION OF THIS GENERATION

Let us call the New Age precisely what it is, id est America, and identify as its siblings: Europe, Africa, Asia and Australia. If so, then the New Age is this generation of the people in all continents of the world; who give their consent to **the revaluation of**

**values and abolition of morality** as well as enhance the dearth of religion by rejecting the true God and repudiating the divine worship of the Most High God, such that effects the rubbishing of the ample mercy of God that remains tolerant and gives sufficient opportunity for the reconciliation of the world to God, since Christ has invited those of this generation many a time saying: "let the sinner approach me. The flames of mercy are burning me, clamouring to be spent; I want to pour them out upon souls." Yet his invitation is dishonoured, hence, it follows that the chance for a generational salvation of the New Age is becoming too thin as things get from better to worse; for this generation is besieged by the evil one who coalesces every single member of this generation into the same dire misdemeanour of abandonment of God, if it is true that both politics and religion have been overrun by corruption. As such, the ignominy of moral profligacy condoned by this generation in the revaluation of values in society is the boulevard through which all are hounded into damnation.

Who is culpable for the fault of the New Age? Who should we castigate and crucify? It seems we all know the answer from our consciences. However, the revaluation of values in society today was graphed intellectually by someone we could appropriately call the propitiator, innovator and propagator of the propaganda, initiation and innovation of the New Age

Movement. With him is a cony with the name Foucault who did the first reflection on humanism and the status of man which we find in his introduction to Kant's Anthropology specially aimed at 'formalizing' and providing 'scientificity' to the study of man, from within the Kantian tradition. He, in his critical attitude to all anthropologies that aim to essentialize man or search for his 'origins' in a distant time, was acting as the precursor to the masquerade we want to expose here. We first of all note that all Humanist philosophers are allegedly responsible for the atrocities of the New Age the utmost bane of which responsibility is laid on Nietzsche our referee.

**WHY DO WE HOLD NIETZSCHE RESPONSIBLE FOR THE BLIGHT OF THE NEW AGE WHEN FOUCAULT WAS HIS PRECURSOR IN HUMANIST ANTHROPOLOGICAL TRADITION?**

It is true that the question: what is man? is at the centre of Foucault's reflections on Kant's theoretical enterprise. And it relates directly to the three questions of the Critiques, respectively: what can I know? What must I do? And what can one hope for? It also true that Foucault did observe that these three questions to a certain extent command the organisation of critical thought after which a fourth question appears: What is man? He was not wrong in noting on this that the difficulty of the anthropology is how to articulate an analysis of what '*Homo Natura*' is on the basis

of a definition of man as a subject of liberty, more specifically, in its pragmatic character, for the anthropology aims to study what man makes of himself. So neither morality nor the law, but 'what makes man or what he can and should do of himself 'is the realm of this anthropological investigation.

Characteristically, in Foucault, the anthropology posits man neither as '*homo natura*' nor as subject of freedom, but rather as he is given within the already operating synthesis of his relation with the world that is as a citizen of the world.

We know that the problem with this kind of anthropology is that by denying human essentiality it lays unnecessary emphasis on man's individuality and will power as was characteristic of Arthur Schopenhauer's analysis of conflict situation in the world in his work: "World as Will and Representation (WWR)"; it defends only self-consciousness and denies the recognition of the existence of others in the spirit of Rene Descartes 'Cogito Ergo Sum' which Martin Buber refutes in his 'I Thou consciousness'. In contrast from Nietzsche's anthropology, Foucault is neither forceful nor contests with other anthropology in diehard polemics. His is only an ideology that has its own right of place as everyone is entitled to his own opinion which must be respected by others. But this is unlike Nietzsche who sought to replace the existing World views in favour of his own

thought and opinion on morality subjectivism like Joseph Fletcher's Situation Ethic. Nietzsche applied condemnation to his critique in attempt to overhaul all traditional doctrines on morality and discredit the reputes of his predecessors in the spirit of David Hume who, in his extreme empiricism, sought the utter destruction of the metaphysical foundation of philosophy, which, however, Immanuel Kant came to redeem in his Critique of Pure of Reason. So, Nietzsche becomes the locus and object of our ridicule as we shall briefly expose his Critique of Morality which provided the Philosophical basis for the revaluation of values.

**A CRITICAL EXPOSÉ ON NIETZSCHE'S CRITIQUE OF MORALITY**

Darwin's Origin of Species (1859), in his mechanistic explanation of the universe, left no room for conceding any privileged status to the human mind or reason. Under the influence of Darwin's theory of natural selection, according to which all beings in the universe have to struggle for their survival and only the fittest are able to survive, Nietzsche embarked on his program of the transvaluation of values. He opposed the traditional morality based on reason with a morality based on instincts in which struggle, ruthlessness, display of strength, valor, war and destruction become virtues (cf. Joseph Omeregbe, A simple History of Western Philosophy: volume 3,



Contemporary Philosophy. Lagos: Joja Educational Research and Publishers Limited, (1991), 41). The tendency of every reaction is to go to the opposite extreme and the Age of Reason did precisely that. This in turn led to a reactionary Movement, namely, irrationalism which opposes the exaggeration of the power of human reason (ibid. 40). Nietzsche's moral philosophy was also informed by this reactionary trend. The traditional morality based on reason was rejected by Nietzsche as a 'Slave Morality' fit only for the weaklings, while the morality based on instincts – the morality of struggle and ruthlessness – was advocated as the 'Master Morality', a morality destined to produce a superman eventually (ibid. 41). Hence, let us follow Nietzsche closely in his critique of morality in which he uses a new standard for assessing the tenability of morality. He held basically, firstly, that any morality is untenable, if it presupposes a descriptive claim on the nature of the human agent pertaining to (1) Free Will, (2) The transparency of the self and (3) the essential similarity of all persons; and secondly, if it reduces the interest of the highest men while it is benefitting the interest of the lowest.

#### ON FREE WILL

Nietzsche argued on the strength of his critique of any morality especially Christian and Kantian morality that "a thought comes when 'it' wishes, and not when 'I' wish (BGE 17), if that is right and if

actions are apparently caused by thoughts (by particular beliefs and desires), then it follows that actions are not caused solely by our conscious mental states, but rather by whatever it is (i.e. type facts) that determines the thoughts that enter consciousness. Here Nietzsche denies the will any reality referring to it as simply the product of our phantoms. He then draws a conclusion that our will is conscious and since the conscious will is not causal, the free will thesis is false.

In the above, Nietzsche attacks the autonomous causal power of our conscious mental life. He denies our free will and acquits it of moral responsibility on the basis that we are not *causa Sui* (not self caused referring to self-causation as the most delusive concept ever developed in the history of thought). This is the first time Nietzsche destroys the foundation of morality, by denying free will and moral responsibility of acting agents. He held also that we cannot know what we do and cannot be responsible for them as if he was answering the first question of Foucault aforementioned: what can we know. Since we cannot know our action, we cannot say any one is wrong or right, just or unjust, good or evil, hence we see Nietzsche positing that there is no universal standard of morality; as if to give a response to Kant's critique of Practical Reasoning because, for Nietzsche practical positive moral judgment is impossible, since we cannot assess our conduct, for no

one is free and no one is responsible as such, for as he argued the concept of freedom applies only to a '*causa sui*' and we are not '*causa sui*' so how can we claim to be free, how can we claim responsibility for our conducts? To many this Nietzsche's critique is valid, but to us it is not because the concept of '*causa Sui*' cannot be criteria for freedom. And for us God is '*causa Sui*' Nietzsche surely does not know this God and does not believe this God exists because for him nothing is '*causa Sui*', since the very concept is delusive, but his denial only affirms for us that the '*causa Sui*' God is a mystery for human intelligence. We therefore call Nietzsche an ignoramus who refuses to acknowledge anything to exist which is greater than his mind; as God is transcendental.

So we have seen what Nietzsche's debunk of the free will thesis leads to, that he only is an ignoramus who thinks he knows, but in fact, he proves how ignorant he is for refusing to admit that there is anything he does know; when in fact, he surely does not know the mystery of God as a '*causa sui*', and he refuses to acknowledge that, in making us, God bestowed on us freedom – as his fundamental endowment and profoundly transcendental natural gifts which other animals lack, but the human person gains it because he was made in the image and likeness of God (cf. Genesis 1:26). So Nietzsche does not grasp this because he cannot fathom the source of freedom; for the source of freedom as a

gift is God's essence communicated to man, so this makes it tenable and mysterious as much that freedom is not as a merit because truly we are not '*causa Sui*', to toe his strand of thought.

### ON THE TRANSPARENCY OF THE SELF

We indicate interest in another focus of Nietzsche's critique: the transparency of the self. It is precisely on this, he posits that "every action is unknowable" (GS 335). Nietzsche calls the contrary of this thesis the primeval delusion which he alludes saying: "the primeval delusion still lives on that one knows, and knows quite precisely in every case, how human action is brought about ... "I know what I want, what I have done, I am free and responsible for it, I hold others responsible, I can call its name, every moral possibility and every inner motion which precedes actions, you may act as you will – in this matter I understand myself and understand you all": - that is how almost everyone thinks ... but actions are never what they appear to us to be! We have expended so much labor on learning that external things are not as they appear to us to be – very well the case is the same with the inner world! Mind actions are in reality 'something other than that – more we cannot say: and all actions are essentially unknown (D 116).

Following Nietzsche in the foregoing, we first notice an error in thought, when he thinks that the common acceptance that our actions

are essentially knowable is a primeval delusion and that he is the only one who is not deluded. Thinking in such an erroneous way is an attempt to make his mind greater than the general nature of the human mind. He thinks he knows better than all humanity, which is why he wants to correct all humanity and make them aware of the reality of the primeval delusion. The second mistake is to say that our inner world is essentially the same as our outer world so much that what is true of the outer world is also true of our inner world, i.e. the intramental reality is the same as the extramental reality, that the intramental world is that of appearance as is the extramental world.

How would we suppose Nietzsche would be guilty of such an error in thought: an offence against the first law of thought: the law of identity. It is simply because he claims he knows much and yet he denies that any one knows. How does he know that he knows he is saying the truth? He behaves here like the skeptics who deny knowledge, and yet do not deny that they know what they are saying. The evil in what Nietzsche concludes saying that actions are essentially unknowable is that: by it he attempts to set men free from ever assuming the responsibility for their moral conducts, ethical behaviors and actions, thereby attempting to brainwash them on the truth of moral consciousness, so that they could freely then do all the evils they will and still feel no responsibility for their evil action.

Let us therefore contest this result as this: Even a well planned act will be unknowable. Marriage will be dissolved. The society will suffer moral depravity because fathers will deny their family and parental responsibilities. People will indulge in casual sex and deny the outcome when pregnancy occurs. This is therefore a plan to render the society lawless because men will act insanely and yet no one will accept to have gone insane. What good then has Nietzsche in mind for making everyone believe that actions are essentially unknowable? If Nietzsche is really convinced about what he says without meaning mischief, then he is truly insane, and his thought is the process of insanity, and those who accept his evil doctrines accept that it is better to live in insanity; this means they are being infected with the same Nietzschean insanity.

So, no sane person will accept what Nietzsche has said because it is the product of insanity. So Nietzsche who calls the world deluded is rather the deluded one. If Nietzsche would argue against being allegedly insane, then he respond to the world once more and explain why, he would accept that one; who knows he hates his brother and therefore kills him out of hatred, should be convinced that the hatred he harbored, as a result of which his action was fratricidal to his brother, was illusory; and so he would not be deluded, if he thinks the sentiment of anger never existed. On this ostensive position Nietzsche should

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explain to those who feel wronged and cry for justice, why rather than pardoning their oppressors as a better conflict resolution technique, should rather not seek for justice because their oppressors were insane. If Nietzsche can return from Hades to explain the anterior dare, then he can also create a new place where we could cast in justice, which the world so much craves for amidst oppression, otherwise justice is not an appearance too but a reality of what the world need for there to be order, harmony and peace. Without justice what would be the definition we could give to peace; for everyone knows oppression when victimized unjustly like innocent prisoners sentenced without trial, or pensioners deprived of a means for survival, or retirees whose benefits were withheld, or paid laborers whose salaries were extorted by tugs of the bosses or even like employees who fulfill their obligation only to forfeit their wages or be rubbed off it by their employers for no just cause, and yet they are told to remain silent and not to complain about the injustice they are vulnerable and victims of. If Nietzsche can't defend his position against these crucial instances of injustice and the need for justice in society which all recognize to be the major factor militating against peace and progress in the world today, then the world must recognize that Nietzsche was truly insane to pose that actions are essentially unknowable.

Nietzsche's alternative morality is evil. How is he the only one who sees nothing wrong with oppression, corruption, and other social ills that are the offshoot of injustice, when every other person who suffers casualties resulting from this banality of social vices often and always express the same feeling of pain that is conscious of the plight of injustice in a society that is corrupt and in sheer need of justice? For instance, how can a person accused of deliberately damaging another's cherished property be acquitted of blame and no restitution is demanded or made for the damage, would not the victim cry out against the injustice in the system that sanctions the disrespect and assault on the rights innocent citizens? Where will be justice if the judiciary operates on Nietzsche's alternative morality? What name would we call such a government that has such a judiciary, good and progressive? Surely, if this becomes only what is obtainable in society today, we will all admit that the world is evil? And if we do admit such, how can Nietzsche explain our general capacity to groan when we feel pinched by the injustice in the world? Once again this is clearly indicative that Nietzsche's alternative morality is no morality at all, because Justice, right, liberty, responsibility, free will, accountability, etc., are fundamental ethical concepts developed from natural law which provides that universal consent on right and wrong, good and evil.

Nietzsche's defense is also wrong when he affirmed that the self is the arena in which the struggle of drives plays itself out, and ones actions are the outcomes of the struggle (D 109). Nietzsche does not know that man is a complex being. So out of his Ignorance or his refusal to admit the truth, Nietzsche suspends man only on the plane and base level of impulse and stimuli functional organism: but man is a rationally superior creature and a higher being with none other animal paring with him even though his appetites correspond to his animal character which make him also animally sensitive and appetitive hence is said to be animalistic in nature. If Nietzsche claims not to acknowledge man's rationality, consciousness and intentionality; which make deliberation and autonomy possible, then Nietzsche must have been blindfolded spiritually by an evil spirit so as not to be able to acknowledge the truth of the glory of the human nature in not only human rationality but also in the spirituality of the human person. Therefore, he ought to be ashamed of considering himself rational, then his thoughts and works must be product of irrationality, but which of course they are not; except that he is writing under the influence of Satan – the primordial enemy of man – whose aim is to debase man and make him lose the glory which God has ordained for him to enjoy as a reward for his service to God.



Notwithstanding the now exposed demonic character of Nietzsche's work, let us pretend not to blame Nietzsche since he also wished not to be blamed. Let us rather condemn the demon that possessed him and also made him ill-fated and unlucky as not to achieve penitence prior to his death. His positions imply a denial of the dignity and value of the human life as well as oppose Gabriel Marcel's transcendental Reflection which acknowledges in man a transcendental and spiritual part. So Nietzsche's is a faulty anthropology because it limits the human person to only a phenomenological dimension while excluding his transcendental dimension, for every authentic anthropology must acknowledge man's phenomenological and transcendental scope and so apply a methodology that does not exclude any dimension of the human person in the scope of its examination of man as a being with dignity and a difference because of the value attached to human life as sacred; because in its transcendental dimension, as originating from a transcendental source, it also desires perfection and to go beyond the limit of the body in mental reflections into the transcendental metaphysical and psychological realm of consciousness where in there is no limit as there is for all other bodies in the material world, it has profound aspiration to break through the limits of the body and also it aspires, in every of its aspirations for greatness, to be absorbed into the essence

of reality, which the Hindus call the Atman, and the Buddhist call it the Brahman or the Sanskrit call the Krishna. Yes attest to the fact that human life has a great value because the human person possesses a self. But Nietzsche misunderstood the nature of the self viewed as being external to the person hence not intrinsic and not personal. Born out of this misunderstanding is therefore the Nietzschean assumption that the self is not under personal control but is only the arena where in drives struggle and action is the product of that struggle played out of the self.

If Nietzsche's position examined above was the truth, then there would have been no state laws in the first place; there would have been no constitutional government because men would have been like wild beasts tearing each other apart; there would have been no order, no solidarity, no association, no cooperation, no agreement, and no unity among men; there would have been no community, no family and no society of men would have existed. But all these exist to prove Nietzsche wrong; that the self is controlled individually and collectively, that actions are not the product of the struggle of drives played out in the arena of the self, and that man is capable of deliberation, consensus, conventions and social activity. Surely Nietzsche is wrong if the Aristotelian assertion that man is a social animal is true and provable. And of course Nietzsche is

wrong also because of the existence of the state which is the highest form and ultimate realization of man's sociality. Therefore, Nietzsche alongside all anarchists and social contract theorists: those who deny man's social nature, is wrong about the negation, denial and critique of the natural law theory which makes the existence of the state as a political community possible. Then, in his fundamental error which is the premise on which his philosophy are built, the opinions on morality are wrong and his analysis of the human nature also follow from the same error of thought, hence these claims are not only refutable but must be discarded.

#### ON THE ESSENTIAL SIMILARITY OF ALL AGENTS

Let us consider another thesis of Nietzsche which we shall also prove to be wrong. This is the essential similarity of all agents thesis against which Nietzsche reacts saying that, agents are essentially dissimilar insofar as they are constituted by different type-facts. Nietzsche went on to say: the question is always who he is, and who the other person is. Every un-egoistic morality that takes itself for unconditional and addresses itself to all, does not only sin against taste: it is a provocation to sins of omission, one more seduction under the mask of philanthropy – and precisely a seduction and injury for the higher, rarer privileged (BGE 221). He adds further that, "the demand of one morality

for all is detrimental to the higher men" (BGE 228).

In the above, Nietzsche also falls into the error of misplacement of concepts. He takes individuality to mean the same thing as humanity. So he denies humanity in order to affirm individuality while at the same time appropriating the quality of humanity to individuality, he does so probable with a resolution to deny any quality that unites individuals together as to make them essentially similar. Albeit his purpose was to make it difficult for anyone to point at the possibility for using the same standard of judgment on two distinct individuals; in order to conclude that every individual is entitled to his own moral world view, without a the general application of a single moral world view. Thus, moral relativism is the fact he wants to establish so as to deny anything like moral absolute or universal morality.

However, ere Nietzsche would get to this conclusion, we would, in the foremost, point out the error in his premise which is that of displacing the concept of humanity in order to replace it with the concept of humanity where it becomes possible to emphasize the uniqueness of the self as singular existent independent of other selves of the same character of unique singularity. But in taking this approach He fails to recognize that both concepts coexist and imply one another. There is no individuality of the human

person which is not subsumed as a unique self in or which does not emanate from the essence of humanity. In the same vein, that humanity becomes the common essence of all individual human persons. So, if individuality — the single human unique self — the ego — is the concrete realization of the essence of humanity, then the essence of humanity remains in abstract absurdity until that concrete realization is expressed. And since Nietzsche himself is one of the requisite expressions of that humanity, and being one of a many is an indication of real variety of a common stuff, then the essence must exist from which the one and the many emanate and in which they are subsumed beyond their individuality as the agents who are its realized concrescence in experience. So we have successfully argued in the foregoing to show how Nietzsche is clearly at fault in his attempt to deny humanity — the essential similarity between individual agents — giving the meaning of humanity to individuality so that humanity will be lost, and then to emphasize individuality as lacking every trace of an inherent humanity such that it would be tenable that individual agents are essentially dissimilar.

Secondly, the concept of essential dissimilarity is itself faulty because the concept of essentiality connotes a uniting characteristic of disparate substances, hence it does not ply with that of dissimilarity. Essentiality

implies similarity and so it would become rather absurd for both essentiality and dissimilarity to coalesce without conflict of genuine meaning; it is so because an essence presupposes that which is similar between two or more substances, for not only is it infinite, it underlies the possibility of two substances sharing similar abstract qualities. The Aristotelian Hylemorphism is apt for justifying this position about common shared qualities of individual things, i.e., a common form can feature in a multiplicity of objects. If this is true, then how much more substantiated would the truth be when it is illustrated by presenting two individuals who have similar physical features which distinguish them either as boys or as girls. So, this is sufficient to show the flaw in the Nietzschean thesis of essential dissimilarity of all agents. Since this thesis is faulty, the conclusions premised on it are also faulty. The essence is that which makes the substance what it is, as the form is that which a matter receives from an efficient cause to serve a definite purpose and to make it the particular object it becomes. Moreover, the essence is constant and immutable, and is rationally recognizable for the possibility of class distinction among varied things that exist. A class is defined as the essence of the many things which it consists of. That class identity does not deny the reality of individual peculiarity, as the finiteness of unique individuals does not negate the reality of essential similarity but

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strengthen only their uniqueness as individuals. This is a point which Nietzsche fails to recognize hence such a fault renders his anthropological framework a failure. If Nietzsche bases his alternative morality on this failed anthropological framework, then his morality of egoism or subjectivism has the same fate of being a failure.

Our counter proposition is therefore that individuality does not displace essential similarity of agents; hence individual morality does not displace general morality. Egoistic and conditional alternative morality does not nullify the tenability of unegoistic and unconditional absolute morality. As such, one morality is good for all, if it creates the obligations that bind all to a common goal of enhancing unity, harmony, peace and progress to the benefit of all; at once or at least, if it theoretically promises such a benefit to the common good, premised on the condition that it vividly promotes a spirit of altruism among the people. In contrast, Egoist Morality, which is one morality that suits the taste of only a single agent of subjective moral consciousness, cannot achieve the conditions for the justification of unegoistic morality; for it would debar the attitude of collaboration, frustrate any plan for a common good and discourage every spirit of altruism, since it is a morality that springs from and can only encourage selfishness and greed. Nietzsche himself would not be able to propose his alternative individual

morality besides his consciousness of group morality.

And so no matter how hard he tries to emphasize an individual's particular morality he still cannot put up any argument that is sufficient for dissolving universal morality, because without the latter he cannot conceive of an alternative as individual morality, just as without the absolute he cannot conceive of an alternative egoistic moral consciousness. From the latter, Nietzsche is able to pose that the same morality does not suit all, yet without knowledge of the former he would practically be unable to distinguish between which morality is suitable for all to support his claim that one morality cannot be good for all. Where also has he obtained knowledge of the concept of 'good', if he himself lacked knowledge of absolute morality, which has as its derivative — the universal consent on goodness — in particular cases and in circumstances relative to individual experience. Therefore it also is a flaw to reason with eccentricity to consent to the Nietzschean quirky conclusion that what is good for one person will never be good for another, or that one morality cannot suit the taste of all. Hence, all must have different subjective moral standards. Such a conclusion is a debacle on the communicability of ethical maxims and on moral absolutes such as goodness etc. Nietzsche is therefore contradicting himself as he tries to communicate his idea of morality, when such a

communication has already been practically obstructed by his own conclusion above. This is the same example Ludwig Wittgenstein gave to debunk the rational concept of a private language to prove that it is impossible. So also, an egoistic morality is impossible otherwise it would be incommunicable and its exponent would not have had the tools for communicating it if it were true.

Nietzsche however was not ashamed of his foolish utterances as he went further to prove himself an advocate of evil morality which he calls egoistic morality. He calls a sin against taste every unegoistic morality. He knows so well that the prevailing structure of morality the world over is unegoistic and so he levels this allegation against it: that, it takes itself for unconditional and addresses itself to all. He concluded that this morality is a provocation to sins of omission. He uses 'sin of omission' to express his motive to influence the world into thinking it is right for all to live according to the standards set by oneself — an egoistic morality, than applying any traditional standard of ethical behavior to oneself — sin of omission, denoting a failure to develop one's private moral standard. But on this position, Nietzsche himself has contradicted himself; otherwise he would not want us to see in his eyes that this is a sin, if not by us accepting his own standard of evaluation as true? So it means that he acknowledges,

unintentionally, that there is at least a way of evaluating another's moral standard with another standard. This attitude is therefore equivalent to that of which, in allusion to un-egoistic morality, he said is precisely a seduction and injury for the higher, rarer privileged. Later we shall also contest what Nietzsche means by the higher, rarer privileged. How would he carve out such a class if he does not use a particular standard to assess them, and how would he talk about this class rather than keep them to himself, if he does not want us to assess them using his own standard which hence becomes unconditional. So, all he says do only end at a self-contradiction. We see this self-contradiction clear when Nietzsche is blind to his own shortcomings as he advocates an egoistic morality that takes itself for conditional and addresses itself only to oneself, yet the advocacy is itself an attempt to become unconditional and to be addressed to others beyond himself, rather than keep quiet and act quietly with the principle of egoistic morality, and not be its advocate in any way so as to allow others know for themselves what is better for themselves instead of being influenced by Nietzsche himself with his own concept of egoistic morality.

If Nietzsche wishes, however, to influence the world with his concept of morality, then his own morality also sins against taste. Egoistic morality is not suitable to the taste of the world. It suits Nietzsche's own taste as an egoistic psycho-physiological

type man. While there are other men who pride themselves in doing evil and call it an alternative morality like Nietzsche, they too are not subject to what Nietzsche thinks would enhance the greatness and splendor of the type man, so Nietzsche should not try to make his own egoistic morality unconditional for them: the higher and rarer privileged; he should he address his morality to other members of this class but should give them the opportunity to own their own opinion on morality. If he does the former, then he too hides his motive behind the mask of philanthropy? Nietzsche's own egoistic morality, which he demands for the higher men, will also be detrimental to the other class of moral persons: the Christians whom he does not mention? May be Nietzsche himself is unaware of this self-contradiction. So, if Nietzsche's criticism victimizes himself also, then he does indeed achieve nothing in the aftermath. Nevertheless, Nietzsche does not stop at the level of confusion he introduces to the world concerning egoistic morality? He continues to make a massive mound of mayhem in the subsequent references we make to his work bellow.

#### **ON MORAL OBJECTIONABILITY**

On moral objectionability writes Nietzsche: "our weak, unmanly social concepts of good and evil and their tremendous ascendancy over body and soul have finally weakened all bodies and souls and snapped the self

reliant, independently, unpre-guided men, the pillars of a strong civilization" (D 163). For the higher men whom he calls great men of creativity and depicting the reason morality should be abolished, Nietzsche expressed a deep concern saying: "nothing stands more malignantly in the way of their rise and evolution ... than what in Europe today is called simply morality" (WP 957). He thus criticizes morality by insisting that "(MPS) Morality thwarts the development of human excellence, i.e., "the highest power and splendor possible to the type man". His concern being on power, Nietzsche defined life saying: "Life is will to power, and thus the degree of power constitutes the standard of value". He says further that, "A tendency hostile to life is therefore characteristic of morality". Nietzsche adds to his critique of morality the assertion that morality is anti-natural insofar as the following are its characteristics: it teaches men "to despise the very instincts of life" and to experience the presupposition of life, sexuality, as something unclean" and it "looks for the evil principle in what is most profoundly necessary for growth in sever self-love" (EH IV: 7). In the Antichrist Nietzsche hurls a ferocious whack on Christianity because, according to him, Christian morality "has waged deadly war against this higher man: the type-man: it has placed all the basic instincts of his type under ban". For this reason Nietzsche advices us to "create our own new tables



of what is good". This suggestion is in order to protect the interest of the higher men whose characteristics Nietzsche further identified saying: "The higher type is solitary, pursues a "unifying project", is healthy, is life-affirming, and practices self-reverence". This portrays the unique traits of men who rule the New Age, as the New Age Movement leans its doctrines upon Nietzsche's x-ray of the higher man.

In his explanation, Nietzsche stressed on the points first that the higher types are solitary and deal with others only instrumentally. He calls the higher types "choice human beings" saying, "every choice human being strives instinctively for a citadel and secrecy where he is saved from the crowd, the many, the great majority" (BGE 26). Hiding from the great majority would mean to refute their own way hence be refuted by their own way in return such that living with them no longer becomes possible since either ways contradict and exclude themselves. And since the higher type is the minority, they are the ones who must hide away from the great majority. Nietzsche recognizes greatness in this attitude of the "choice the human being" to hide from the crowd by being confided to a citadel and to secrecy where he is saved from the crowd. So he avers that, the concept of "greatness entails being noble, wanting to be by oneself, being able to be different, standing alone and having to live independently" (BGE 212). He went further to distinguish the higher type

saying: "the higher type pursues solitude with something of vengeance, for he "knows how to make enemies everywhere, constantly contradicts the great majority not through word but through deed". Nietzsche, however, makes the higher type look more boisterous yet rousing in us a suspicion toward them, because they are not ashamed of their occult acts and are egoistical over the evil they do.

The foregoing explains why political leaders bind themselves on oath of secrecy in their power motivated occult brotherhood, making and protecting a secret policy to control power by all means, and to make it difficult for pious contestants and exclusive honest men, who believe in moral accountability and transparency, to loom the blistering capital shimmering by way of the sensation of power. This is the real brotherhood of the higher men. They govern our political communities. They have power and maximize it at all cost. Their affairs are secret and strange to the great majority of those who refute their ways. This then forces them into hiding. They don't walk on the street of commoners. They are always accompanied by fierce looking armed cops as their escorts. They never stop to say hi to any one on the street. Everyone on the street is feared by them; because the commoner has the look of an enemy. So they parade in thick black clouds of cars hiding them from assaults. They remain

unidentified amidst their entourage. They live amidst their own people like Gods that are never seen with the eyes. They live in super-protected abodes. Everyone who advances toward them without a permit could be shut at. There is no room for them in their village. The members of their families are cut off from them abdicate their position of power. Then they run away from their country and make their home in the sky so that no one who knew them before can know them again. They help no one and they love no one because everyone envies them and everyone is jealous of them. That is why Nietzsche admitted that "it is unsurprising that the great or higher man should lack necessarily the "congeniality" and "good-naturedness" so often celebrated in contemporary popular culture. A great man is incommunicable. He finds it tasteless to be familiar" (WP 962).

Furthermore, since the higher type are really at enmity with the great majority, Nietzsche noted that, the higher type deals with others, when he has to, in a rather distinctive way. He emphasized that "A human being who strives for something great considers everyone he meets on his way either as a means or as a delay and obstacle – or as a temporal resting place" (BGE 273). Clearly, this statement depicts that the higher type are not virtuous or God-fearing. They are men who have neither love of neighbor, nor respect for other's dignity and value.

Agreeing with this way of construing Nietzsche's higher men, Nietzsche himself noted that a great man wants no 'sympathetic' heart but servants, tools; in his intercourse with men, he is always intent on making something out of them". (WP 962). Here we note in Nietzsche a utilitarianism and pragmatist tendency.

### ON CHRISTIANITY, CHRISTIAN VALUES AND HIS REVALUATION OF VALUES

Since his tendency is unchristian, Nietzsche does not think Christianity should be tolerated so, he criticizes with the assumptions that, Christianity is inimical to scientific inquiry and sensuality and replaces natural values with blind faith, self-deception and morbid piety. His other assumptions on Christianity were that Christian values are the values of the weak. They serve the rhetorical interests of the weak or the enslaved lower classes, in a sense that they function as a suitable means by which the weak may assume the power of the strong. He asserted also that Christianity corrupted the people by the notion of pity for the downtrodden. This pity enfeebles the race and depletes the energy and strength of the weak. The notion of pity is ingrained in the Christian idea that human individuals possess a congenital value or a soul. Here Nietzsche shows that he does not go along with Christian values, and so, he would change them if he has the power to do so. It is in attempt to do so that he writes this critique of

morality for the revaluation of values, which in the New Age is manifested in the disquieting menace of moral profligacy to the salvation of this generation.

What's more, Nietzsche identifies the problem with Christianity, to be God. He says precisely that, the problem of Christianity is that it "posits an absolute God as the alternative positive version of human values". This point indicates that Nietzsche would ordinarily provide a substitute for God. In attempt to do so, Nietzsche posits that "the ability to set his own standard of valuation is one of the most distinctive achievements of the higher type". Hence, from him, we would adduce that, to have such achievement aforementioned is to have displaced God posited by Christianity as an alternative positive version of human values. It is with this achievement in view that Nietzsche commences a strict revaluation of values where he replaces the pro-objects of morality which include happiness, altruism/selflessness, self-love or self-interest, equality, pity/compassion and indifference to suffering with these two con-objects of morality: suffering and inequality, making them his preferred extrinsic values. Therefore, among the surplus of Nietzsche's critical moral philosophy we would emphasize only the distinction he made between the pro-object and the con-objects of morality, especially suffering.

Since for Nietzsche, suffering is preferable to happiness, we notice how he argues saying: suffering has intrinsic value which happiness lacks for as a pro-object, he said, happiness (1) has no intrinsic value in cases where morality claims it does; or (2) it does not have any or not nearly as much intrinsic value as morality treats it as having. But suffering and inequality, in contrast, he maintained, "are extrinsically valuable for cultivation of human excellence". In Nietzsche's thinking, a culture in which such norms as altruism, happiness, pity, equality, respect for persons, etc. prevail as morality will be a culture which eliminates the conditions for realization of human excellence. For him, the realization of human excellence requires concern with the self, suffering, a certain stoic indifference, a sense of hierarchy and difference, etc. Besides he speaks against happiness saying "Well-being (Happiness) is no goal but only a state that soon makes man ridiculous and contemptible, that happiness is not an intrinsically valuable end, and men who aim for it would be "ridiculous and contemptible. Only, however, the free spirits are the ones to be "cheerful" or "gay" because they seek not happiness. Moreover, Nietzsche extols suffering saying: "suffering is positively necessary for the cultivation of human excellence. The discipline of suffering, of great suffering has alone created all enhancements of man so far. Tension of the soul in unhappiness which cultivates its strength, its shudders face

to face with great ruin, its inventiveness and courage in enduring, persevering, interpreting, and exploiting suffering and whatever has been granted to it of profundity, secret, mask, spirit, cunning, greatness – it was granted to it through suffering, through the discipline of great suffering (BGE 225; 270).

In conclusion and in being proven to be really sadistic, Nietzsche asserted that, “great suffering is a prerequisite of any great human achievement”. “Only great pain is the ultimate liberator of the spirit, it makes us more profound” (GS pref.: 3). At this conclusion we spot out one of the fault of Nietzsche’s insincere arguments already exposed, and that is where he speaks of ‘us’ and of the spirit forgetting that he had already denied the essential similarity of agents in order to also deny the applicability of one morality for all.

With an evil mind, Nietzsche sees nothing wrong with an unjust social order created by the exploitation and oppression of the weak and lowly by the strong and mighty, he rather uses propaganda to enhance the sacrifice of justice on the fetish altar of a dehumanizing economic policy that protects the interest of the higher class at the expense of the security, comfort and well being of the lower class. Since he is making a reconstruct of moral standards, he would stop at nothing to spit out wickedness to slam the face of those who show solidarity in Christian ethics and

objective moral worldview. So, in his own amoral social reconstruct, injustice, oppression, deformation of due process and the principle of equality and fairness, dehumanization, marginalization, detraction, and all acts that violate human rights and disregard or undervalue the dignity and value of sacred human life will be acceptable as ideal because the higher men will dominate and subjugate the lower men, evil will prevail over good and all persons will serve the ends of those in control of power than have their common good protected.

This is the gradual unfurling of Nietzsche’s revaluation of values that will help to widen the gap between the rich and poor, to make the rich richer and the poor poorer. In this social order only the poor will be taxed to enslavement when they will be unable to pay their taxes which should rather be higher for the rich to balance the economy for the survival of the poor, as we see in the recent revolutions in Germany were the commoners take to the street to protest an unjust system which should rather increase the tax to be paid by the rich, which however, the government strongly denounces. Nietzsche supports the opposite which jeers at the poverty of the poor, who will suffer inflations they cannot bear with and nothing will be done to alleviate the hardships of their life. They will even be condemned and sentenced if they revolt against injustice or reveal their rage at their frustrated situation of living. Their

arrogance and madness at injustice and oppression will be disgusting to the ruling class who will then worsen their lot like they were only voiceless slaves. Thus, Nietzsche recommends a way of darkness not light for men and which the eventual dearth of morality and funeral of maimed religion will culminate in.

Whatever makes Nietzsche affirm that morality has a tendency hostile to life, is surely more likely because Nietzsche values power for the higher men (typified by men in control of political power) to life of the lower men. By implication the lower men have nothing to struggle for and nothing to protect, because they have no power, but the higher men have everything to live for because they have power to protect. So life is power and power is life. Absence of power is absence of life, absence of life is absence of power. And so if morality is hostile to power (to dominate) it is hostile of life. To limit power is therefore a sin; to be hostile to power is also evil, hence since morality does this; it is a sin and an evil which must therefore be abolished by the higher type. But to limit a powerless life is in fact to be guilt-free or blameless, to be hostile to the life of the poor and the weak is no evil at all because they have no reason to live since they have no power to protect or increase. So life (of the weak and poor) for Nietzsche could be sacrificed on the Altar of political power as a good, while to sacrifice power (greed, selfishness, brutish bigamist attitude,

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exploitation and oppression) on the altar of morality is the only evil there is. Nietzsche, therefore, in the spirit of Machiavelli's Discourse and the Prince, favors the rich and oppressive class of political leaders and encourages them to be immoral so that they can greedily protect their power and unleash it on the vulnerable class of the poor and less privileged masses who are defenseless hence to be used as means to serve the ends of the higher men for they are good for nothing.

Nietzsche will therefore argue to support human right abuses and crimes against humanity. For him peace is only the product of justice for the weak, but for the strong it is the process of perfect control of all other persons as means to one's end. So whatever can be done for protecting the power of the strong, even the waste of human life, is approved and encouraged by Nietzsche. If Nietzsche was the US president in place of Obama, he would have done worst things. He would have abolished religion. We would have persecuted all Christians. He would have acquitted all who were sentenced for crimes and imprison all Christians in the United State. Just as Obama has approved the terrorism of the MKOs as prove of his double standard administration, Nietzsche would have done even worse. Nietzsche would not have deliberated but decided policies for the world that would ensure that the word crime would not exist anymore since every evil

would be approved by law. If such were the case, then what kind of policies would rule our world? Surely the politicians will canonize him as their 'Patron Saint of absolute Political power', acknowledge his work as a strong defense for political aggression in power struggle.

We see Nietzsche's personal attitude to power reflected in the attitudes and tendencies of politicians today, who fight for power at all costs; even at the cost of the life of a former friend, a relative or the common persons who trusted them: They want to get to the level which Nietzsche calls "the highest power and splendor actually possible to the type man". So we see that Nietzsche is an advocate of corruption and we condemn him for this lastly because in his reevaluation of values, he identifies things to be valuable which enhance the flourishing of the power of the great men, and things like morality, humility, charity, altruism, generosity and happiness etc to be invaluable because they do not enhance the flourishing of the power of the higher men, the so called 'type-man' yet sadly, the New Age takes this as its modus operandi.

### **CHRISTIANITY AND THE NEW WORLD ORDER IN THE NEW AGE**

In the new age, there will be a new government. But the New Age comes with not only a new government for political transformation of the present civilization; it also comes with a new belief system called the New Age movement. The New Age

Movement is described as a hodge-podge of theologies and philosophies that are bound together by "universal tolerance" and moral relativism. It is the natural progress of humanism. It teaches that humans have evolved biologically and must now evolve spiritually. Man is the central figure in the New Age movement. Man is viewed as divine, and the adherers of this movement hold onto pantheism, a belief that God is in everything and everything together makes up God. So, God is a part of nature by virtue of which man is a part of God. Thus, since man must attain Godhead, the soul needs to be trained to have out-of-body experience. Such training necessitates contact with spirit guides, use of body, and mind's energy systems, purifying crystals, among others.

The doctrines of the New Age Movement will soon give rise to a world religion to replace the old. The same religion shall appeal to many and present other religions in a bad light especially Christianity shall be endangered by it, because its doctrines are opposed to those of Christianity vice versa and yet shall be favored by the New World Government of the New Age. Hence both Government and movement of the New Age shall bring about the New World order. If this is the nature to be posed by the New Age, then we shall soon be witnessing in all nations of the world the birth of a new world order, which shall be ushered in by a new world government. This new world order and its government



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shall visit a number of predicaments upon Christianity without mention of other religions.

It means the Church will encounter a new phase of worldwide persecution; which shall be passed into law when the new world order is in place. So, scripture presents us with the archetypes of our expectations. First the historical personalities of Jehoram and of Ahasuerus are apt for showing how the new world order shall unfold; while the experience of the averted fate of the Jews during the reign of emperor Ahasuerus duly prefigures the quandary which shall confront the Christian world as part and parcel of the new world order.

Let us see how these bible narratives suitably synchronize with Christianity and the new world order in the new age. The first narrative taken from 2Chronicles 21:4, 11-14 is as follows:

Jehoram, having taken control of his father's kingdom and secured his own position, put all his brothers to the sword and some officials of Israel too. What is more, he set up high places in the highlands of Judah, leading the citizens of Jerusalem and the people of Judah into apostasy. Something written by the prophet Elijah came into his hands. It said, 'Yahweh, God of your ancestor David, says this, "since you have not followed the example of your father Jehoshaphat or Asa king of Judah, but have followed the example of the kings of Israel and have led

Judah and the citizens of Jerusalem into apostasy, just as the house of Ahab has led Israel into apostasy, and have even murdered your brothers, your own family, who were better men than you, Yahweh is going to afflict your people... with a great calamity..."'

In this first narrative, Jehoram's behavior epitomizes in the pre-figuration both of the new age movement and of the new world government of the new age which will bring about a new world order. This New world order will replace the old as Jehoram replaced his father Jehoshaphat. It shall be greatly different from the old civilization. It shall be especially a new world order of hate and apostasy for which Nietzsche has already provided a philosophical backing above. Old religion inclusive and emphatic of Christianity shall also not be tolerated as Jehoram did not tolerate the life of his brothers even when they were better men than him. So, if Christianity shall not be tolerated in the new World order; because of the New Age Movement, which comes to replace the Christian religious world view, even when the Christian worldview is better than its own, and its own shall only lead all people of the world to apostasy in the form of world acceptance pantheism, then how shall the fate of Christianity in the New Age be sealed by a New World Order? To answer this question, the second narrative will do us a good service. The second narrative taken from the book of

Esther 3:8, 13-14 is as follows:

Haman said to King Ahasuerus, 'There is a certain unassimilated nation scattered among the other nations through-out the provinces of your realm; their laws are different from those of all the other nations, and the royal laws they ignore; hence it is not in the King's interest to tolerate them. And letters were sent by runners to every province of the realm, ordering the destruction, slaughter and annihilation of all Jews, young and old, including women and children, on the same day – the thirteenth day of the twelfth month, which is Adar – and the seizing of their possessions.

The text of the letter (cf. verses 13a-13f) was as follows:

'The Great King Ahasuerus, to the governors of the hundred and twenty-seven provinces stretching from India to Ethiopia, and to their subordinate districts commissioners:

'Being placed in authority over many nations and ruling the whole world, I have resolved never to be carried away by the insolence of power, but always to rule with moderation and clemency, so as to assure for my subjects a life ever free from storms and offering my kingdom the benefits of civilization and free transit from end to end, to restore that peace which all men desire....

There is mingled among all the tribes of the earth, a certain ill-disposed people,

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opposed by its laws to every other nation and continually defying the royal ordinances, in such a way as to obstruct that form of government assured by us to the general good.

'considering therefore that this people, unique of its kind, is in complete opposition to all humanity from which it differs by its outstanding laws, that it is hostile to our interests and that it commits the most heinous crimes, to the point of endangering the stability of the realm: 'we command that those persons designated to you in the letters... be all destroyed, root and branch, including women and children, by the swords of their enemies, without an pity or mercy, ... so that these past and present malcontents being in one day forcibly thrown down to Hades, our government may henceforward enjoy perpetual stability and peace.'

Copies of this decree, to be promulgated as law in each province, where published to the various peoples, so that each might be ready for the days aforementioned.

From the foregone notes taken from the narratives above it is pertinent to further note that: as the Jewish nation were conspired against because they followed a different law different from those of all other nations and ignored the royal laws, hence were not to be tolerated, so will it be that when the New Age movement is well adopted by the New World government of the New Age,

and the new world order is created, Christianity shall then be conspired against; because its morality is based on the Divine Positive law which the New Age Movement clearly denounces. So as Christians continue to follow this law of theirs, they shall be alleged to ignore the new form of morality of the new world order, hence it shall not be to the new world Government's best interest to tolerate Christianity.

Christians shall therefore be exposed to a fate of world-wide persecution, of such a nature that has never been witnessed in the History of modern civilization. It shall be a huge one and the first time the world shall witness a crime against humanity and approve of it as lawful. Unless God intervenes, all Christians of the New Age shall be martyred. And this would be a time for the great tribulations which the apocalypse prophesied would take place in the last days. This will also be made possible because the New World order is not just any form of civilization familiar to men, it shall be an order set to promote the worship of Lucifer. It has already being averred that no one will enter into the New Age without receiving some sort of Luciferan initiation. However, for now no one knows what sort of Luciferan initiation that would be. But scripture has said it would be the reception of the Mark of the Beast. This shall be discussed in details later in the Part Three of this work.

So since we already know that this tribulation that shall

be the predicaments of Christians in the New Age, is a work of Lucifer, whose aim is to lead the world to apostasy, it would not be surprising to see that Christianity will not be tolerated. It would therefore be as a result of that intolerance for Christianity that the New World government shall order the destruction, slaughter and annihilation of all Christians, young and old, including women and Children, beginning on a given day.

Notice that the passage of the letter which says "Being placed in authority over many nations and ruling the whole world, I have resolved never to be carried away by the insolence of power, but always to rule with moderation and clemency, so as to assure for my subjects a life ever free from storms and offering my kingdom the benefits of civilization and free transit from end to end, to restore that peace which all men desire." does not sound like a manifesto repeated to the hearing of the people by the incumbent government preparing for a second term administration. It rather sounds like the speech of a potent leading personality. Yes, the king has such a status, but peace is what only God can give, but which eludes this world, yet this is what Lucifer promises to all his followers in this world. So it is clearly the sort of preaching we hear from the representatives of Lucifer, who govern the whole world; and who exult themselves to the throne of God. They promise absolute freedom which will come through

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apostasy; because, it is only the God-consciousness in the people of the old civilization that hampers the attainment of such a freedom. So when a new civilization is born as a new world order, such a freedom shall be attained because all must apostatize before they are allowed a chance of life in the new world order.

To apostatize then means to denounce God and to be non-God-Conscious but only self-conscious. Hence, by practicing self-consciousness, to the detriment of God-consciousness, an absolute freedom of the self shall be attained. This is what the new world order shall look like.

Also notice that this allusion would best apply to Christians in the New Age: "there is mingled among all the tribes of the earth, a certain ill-disposed people, opposed by its laws to every other nation and continually defying the royal ordinances, in such a way as to obstruct that form of government assured by us to the general good." Surely, Nietzsche saw Christians in the same light and so he condemned Christianity. Satan also sees Christianity to be opposed to his government on earth, so it is no surprise still that the Christians cannot be tolerated as a result of their opposition to satanic reign on earth. Their prayers are always a source of discomfort to demons. The mention of the name of Christ always weakens Satan and all the demons. So it is reasonable that Satan can never get the power to

control the world unless Christianity is first destroyed.

So at least the conspiracy against Christianity in the New Age is reasonable. So Christians should prepare for their fate which is a conditio sine qua non for the birth of the new world order. The time is already short. They must therefore understand the working of Satan who is about to take full control of the world. An expose has been given on the working of Satan in the part two of this work. Satan's project cannot be realized unless Christians are annihilated because their ways obstruct the form of government assured by Satan to the general good of the new world order.

Nietzsche, as we have already exposed, passed sentence on Christianity. And so his sentence still remains in the minds of all the enemies of Christianity who wait for the day to come when they shall act out their vengeance on all Christians on the face of the earth. Hence the new world order which shall be ruled by Satan in the form of a human being shall give the final sentence on Christians that will seal their fate forever. That sentence shall take this form: 'considering therefore that this people, unique of its kind, is in complete opposition to all humanity from which it differs by its outstanding laws, that it is hostile to our interests and that it commits the most heinous crimes, to the point of endangering the stability of the realm: 'we command that those persons designated to you in the letters... be all destroyed,

root and branch, including women and children, by the swords of their enemies, without an pity or mercy, ... so that these past and present malcontents being in one day forcibly thrown down to Hades, our government may henceforward enjoy perpetual stability and peace.'

The summary of it all is that Christianity is an obstacle on the way of Satan's reign on earth. Satan promises a perpetual political stability and peace which he cannot give. He only uses such a promise to entice the wicked men; whose minds are already turned against Christians, and then to destroy this obstacle, as Nietzsche had already wished for Christianity to be destroyed, and he was prefigured by Haman who turned king Ahasuerus' mind against the Jews and made a decree for it to be promulgated as law and published to the various peoples, so that each might be ready for the day aforementioned.

Nevertheless, whether the conspiracy against Christian will be successful or not is not known, but what God would do about and through it is what makes us consider the little warning below to be of great importance, to direct all on which is the right path to take before the unfurling of all that scripture has spoken of to take place in the last days which this work identifies to be the Dawn of a New world Order in the New Age.

**THE LITTLE WARNING OF JESUS THE SUN OF JUSTICE**

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The eyes of God in Jesus the sun of justice and son of God, who was made man for us and died for our sins, is always watching at us even though we are not conscious of it. These divine watching eyes are still open hence we enjoy bright shine in the atmosphere; such that, even the link between climate change and our daily experience of hazards (due to the pollution of the environment, our harmful unrestrained interaction with the natural environment through the exploitation of natural resources; which we only try to control without any corresponding interest in conserving the environment, and our failure to deal decisively with climate change) do not affect the shining brightness which we continue to enjoy, but for a period of time until those divine eyes will turn away from us they shall then seize; because, God's eyes, practically, would have been exhausted with the sight of our misdemeanors as to also become tired of relenting.

When the God's eyes would then turn away from us and from looking upon our sinful activities, it would be because they must have tolerably seen enough of the ignominious depravity of all among us like the Nietzschean "strong men", who are proudly sinful and see no reason why they must be moral, than seek to abolish morality for the protection of their power; because they are rich and mightily wealthy. They provoke God's resentment and, as scripture noted, God says he turn's his merciful eyes from them, "Because

they have abandoned me and burnt incense to other gods, so as to provoke my anger by their every action, my wrath is about to be poured down on this place, and nothing can stop it" (2Chronicles 34:25). Hence this little warning is addressed to them from the scripture: "Well now, you rich! Lament; weep for the miseries that are coming to you. Your wealth is rotting, your clothes are moth-eaten. All your gold and your silver are corroding away and the same corrosion will be a witness against you and eat into your body. It is like a fire which you have stored up for the final days. Can you hear crying out against you the wages which you kept back from the laborers mowing your fields? The cries of the reapers have reached the ears of the Lord Sabaoth. On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the upright and killed them; they offered you no resistance (James 5:1-6).

In the above scripture warning, we notice something like a direct response of the God to Nietzsche alleged to give patronage to the maladies of the rampaging of morality in the New Age; for the doctrines of the New Age, as a movement, are built on his evil moral principles. His "higher men" along with the power they enjoyed by means of exploitation and oppression of the weak are actually those the scripture has passed judgment on, even before Nietzsche's philosophy came to back

them up. When the judgment unfurls, then shall the weak become stronger in the sight of God, the poor become richer, the feeble be strengthened and the lower class be raised high, while the higher men shall lose all their splendor, strength and power. They shall become miserable in the sight of the Lord. Only then will they learn the lesson that morality and its values have been approved by God, as God's commandments denote, while their own egoistic morality, self-tabulated good and revaluated values shall bring them condemnation.

The justice they never wanted to mention, in their corrupt ways; which made them create enemies everywhere, as to be themselves at odds with pity, sympathy and charity, will be their terror, while those whom they had once used as means and whom they considered as obstacles will shine in glorious splendor before the God of heaven and earth. Yes they shall be confounded, not because riches were bad, but because they were base in their riches which ruled them, and which made them seek for power rather than to seek for God, and made them lovers of wrongdoing while they hated uprightness. They were oppressive and exploitative. Thus, the cries of those who were oppressed and denied justice by them will become the cause of their eternal torment. They will know what suffering really meant which they never experienced on earth. They shall suffer the immortal torments of the fires of hell, and Nietzsche himself will



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have no tongue again to utter blasphemies nor defend those who were misled by his philosophical revaluation of values. His own tongues shall be burnt with life coals and all whom he successfully deceived into teaching doctrines that saw morality as an obstacle will not be able to deceive anyone anymore, because it was they themselves who were first deceived, and haven lived in error ever after, they will find error an obstacle too high to surmount as they will roast eternally in the tormenting flames of Hell, when Jesus the sun of justice shall reveal, in rage and indignation at sinners, how just he really is.

Therefore, let not any one ignore this little warning for great change. To heed it and repent is to be saved. And to those who are weak and belong to the lower class now: here is a word for them concerning the justice of Jesus the sun of Justice: "You too must be patient; do not lose heart, because the Lord's coming will be soon. Do not make complaints against one another, so as not to be brought to judgment yourselves; the judge is already to be seen waiting at the gates" (James 5:8-9).

### THE DIVINE LAW OF CHRISTIANS AND THE HUMANIST LAW OF THE NEW AGE

The divine law is an ancient law which was positively made as a covenant between God and the Chosen race consecrated to God. Christian values and moral principles are the off shoot

of that law. Hence that law was given by God to Moses. Ever since, that law has guided the chosen people on the path that is pleasing to God. Only that law is recognized as a ground for evaluating other laws, such that any law which contradicts it is not binding on the Christians and they would not obey it as the Jews were meant to obey only the Divine Law. Christians and Jews share a common relation to God as the chosen people consecrated to God who gives the law obedience of which is the real assertion of life. In contrast, the New Age marked by great social upheavals witnesses a metamorphosis of a strange law. The law of the new age is the humanist law. The humanist law is contrary to the divine law, first it is not a positive law, and it is a cultural trend that exalts the human person above God. It is this law which backs the doctrines of the New Age Movement. And it does not recognize the authenticity of the Divine law which predates it, because it does not acknowledge God to be supreme but teaches pantheism.

The new age therefore does not use such ethical terminology as right or wrong, lawful or unlawful, good or evil, just or unjust, instead, such terminologies as unity, harmony, transformation, personal growth, human potential, awakening, networking, energy and consciousness etc, are used popularly because of their humanist undertone. The new age condemns the divine law of Christians because it is anti-

humanist. It makes man not to be free to do as he wills but to be afraid of sinning and of being defied, hence man becomes God-fearing, and is limited because he cannot do whatever he wills unless that is permitted by God. Then man is a slave of God because he cannot do all he desires. He is not morally free and his life is therefore in authentic. He is always afraid of contracting guilt, and is afraid of attracting God's punishment. But this God man does not see and does not hear, yet man lives like in a cage. So he must get rid of his God-consciousness and instead of trying to discover God, he should devote all his energies to discovering himself. So the new age supposedly would realize the liberation of man from God, to liberty in self-discovery. Therefore, the ideas of sin, holiness, purity, sacredness and good must be discarded for man to be free. This are the ideas that put man in bondage within the self, they do not exist because they are connected only to the idea of God and not to substantial reality in the world. So the God idea must be also discarded and the man as subject and object must be elevated and exalted as a God to himself, hence subject to no one else. This is the New Age Law. It is not a law of does and don'ts. It is the law that liberates man from the fetters of morality, it is not a moral law as the Divine law, and it is an analytical law that interprets human nature in the light of self-assertion to be whatever is possible without limits. So all old ideas about the self are declared delusive, because the self is subject to

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no one else but itself, hence does not need God, or any divine law to obey but to obey itself alone. Hence to this self liberated from a God-consciousness moral slavery, there is nothing sinful or holy, nothing clean or unclean, nothing pure or impure, nothing sacred or profane, nothing evil or good, for there is no criteria for knowing the dichotomy between them. Those concepts are anti-humanist. They do not enhance the progress and development of the Human person who must put nature under his control and solve the problems of his existence, than rely on the help of any greater being than him. There is no being greater than him, so he must do everything by himself, he must be his own help and he must be master of his own actions. He has the freedom to do what he wills without restraints, for whatever he thinks is good, is certainly good for him and he must do it or have it if he desires it. He is a slave to no morality.

The foregoing is the humanist law of the New Age. Its essence is built on opposition to the Divine Law. But the Christians do not follow the humanist law of the new age, they obey only the divine law, so the new age see them as conservatives who slow down the train of world progress, hence are not serving the best interest of all humanity. Hence they are not to be tolerated, as we earlier mentioned above. But how justifiable is the verdict of the new age on Christianity? What is wrong with the divine law? To address this little problem let

us examine the commands that make up the Divine law of Christians. Let us see if anything is wrong with them, let us also know why they are not to be tolerated. If they are inimical to human growth then the New Age is justified in its verdict on Christianity that insists on this law, otherwise the New Age is to be condemned as enemy of the good.

In the book of Leviticus 18:2-5, 25-26,29-30; 19:2-4, 9-18, 26, 30-32, 35,37; 20:6-8, 13, 26; 26:14-19, we shall see what kind of law the New Age condemns. The Christian law is however, superior to the humanist law of the new age. The humanist law of the new age is not authentic because it is based on a wrong and misleading interpretation of human nature. It denies the divine origin of the human person in order to make the human person divine since no cause beyond the self is revealed in the nature of man. But there is God and it is God who is the law giver. Followers of the New Age Movement are apostates. They shall all be punished by God whose divinity they defy by exalting man as God. Man is not God, to think man is God is an error in thought, and is based on a faulty reasoning. Even Nietzsche would not directly call man God, but the new Age is the age of rebellion and the new age movement is a movement that attempts to lead all men to apostasy. God is however watching and his time to humiliate the pride is soon to come. All those of the New Age who give themselves the glory that belongs to God will suffer eternal humiliation,

while all the Christians who will be humiliated in the New Age will have saved themselves from God's wrath if they remain faithful in persecution. So let it be known that the New Age is an age of universal error. The doctrines of the new age movement are erroneous so they should not be accepted. This is a little warning to end the first part of our discourse, to beware of the New Age, for it is an age of error and universal apostasy.

### ENDING OF PART ONE

In conclusion, this first part is a prelude to what we still must discuss in details about the working of Satan which makes the error of the New Age to hold sway over men's heart. The second part of this work shall encapsulate the working of Satan and his agents of deception in the new age. So we acknowledge here that everyone needs to know and never be contented with the desire to know. Everyone needs to know more. The desire to know and to know more is necessary because knowledge is power. Therefore the desire to know is the only means to get that power we need to understand our world at large and ourselves in particular in order not to be led into error from the teachers of false ostensive doctrines. The more we desire to know, the more we come to know and the more we know what we desire to know, the more we will desire to know what we desire to know. The much we know is the much we desire knowledge. The much knowledge we lack is the

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much knowledge we do not desire. There is no bound to our attainment of knowledge when our desire to know is not limited. Therefore our scope of knowledge would expand if we expand the scope of our desire to know. Ultimately our power to know depends on our desire to know, without that desire no knowledge is attainable.

In this part we have x-rayed factors behind the moral decadence by which our age is plagued. The fear is that unless we resist the lures of the devil in the new age to make us people of error we may not hold our stand of confidence to obtain divine mercy when divine justice is revealed. To help us to resist the devil then, we have exposed the New Age movement and the coming new world order in the new age. The new age movement is deceptive and we must know that. The new world order will not be good for us and we must also know that. The New age is an age when Satan is given power to turn men's heart from God as the final test for humanity, so everyone is warned to beware of what Satan is doing in the New Age. The New Age movement is a tool of Satan to destroy the church as the church is the hand tool of Christ to strike down Satan and his co-workers. So to compromise in any little way with the doctrines of the new age is to be ready for defeat. Satan knows what he is doing, so we too must know what we must do. But we must first know what Satan is doing in the New Age. To know this let us proceed into unraveling the mystery

behind the wolf in sheep clothing in the second part of our work. After exposing Satan in part two, we shall then finish our discussion on the new age and its doctrines in part three.

CONFIDENTIAL

**PART TWO****THE MYSTIFICATION OF "THE WOLF DISGUISED IN SHEEP CLOTHING: - AN INSIGHTFUL FORESIGHT" ABOUT THE WOLVES IN SHEEP CLOTHING: AN INSIGHTFUL FORESIGHT**

This part of our work centres on the issue of secular and spiritual deceit in the New Age. It does not point the finger at any person in religious, political, and economic leadership sectors. It will only show the spirit that drives the New Age to spiritual and secular insanity; hence it will explain and answer the following posers: What happened to Satan and his angels after they were hauled down from heaven? Where is Lucifer now? What are Lucifer and his fallen angels up to in the New Age? What is the sign of Lucifer's inimical presence on earth in the New Age? What does scripture say concerning Lucifer's menace to the salvation of men in the New Age? Satan lives among and possesses some men, what becomes of them in the New Age? Who are those men who are now enslaved to Satan in the New Age? Does Lucifer also attack God's holy ones, by which means? How can we resist the influence of Satan in the New Age? How does Satan influence men in the New Age? Those souls already captured by Lucifer in the New Age, have they still any chance for salvation? What is true about knowledge? What is knowledge of the truth? And how does knowledge of the truth set men free?

**INTRODUCTION**

Human life is like a piece of white cloth which the tailor makes into pieces of clothing fittingly worn on the body. After a period of consistent usage, the pieces of clothing would lose their original lustre of beauty and cynosure. And especially they would become

damaged by wearing and tearing. They are discarded, afterwards, as good for nothing. Such a fate awaits all men in death after the consistency and frequency with which certain human conducts dominate men's active functional life. Notwithstanding, this unattractive aftermath, its eventual eruption temporarily varies from person to person. This variation is dependent on the quality of maintenance and management of one's own life. Hence, a high quality maintenance and management promises extensive durability or a healthy and long life span, while a low quality maintenance and management is a menace to a healthy and long life span. Thus mortal man, like a piece of clothing, is corruptible, and the consciousness of human corruptibility brings discontentment for the temporality of human life on earth.

In contact with the world, man is unavoidably corruptible. This conspicuous corruptibility of man as a thing in the world, besides human personhood, is the original source of human grief, misery, suffering and pain. Scripture says: our entire days pass under your wrath, our lives are over like a sigh. The span of our life is seventy years – eighty for those who are strong – but their whole extent is anxiety and trouble, they are over in a moment and we are gone. Teach us to count the days that are ours and we shall come to the heart of wisdom (cf. Psalm 90:9, 10, and 12). Another passage of scripture says: Yahweh what is human being for you to notice, a child of Adam for your to think about human life, a mere puff of wind, days as fleeting as a shadow (cf. Psalm 144: 3-4). Man fades away in one little or great way or another in everyday

of his stay in the world. So, man is always old in this world from the very first day of his birth; when he is chronologically a day old. He gets old every day as he continues to live in the world. So he has an age which describes how old he has become since the first day of his being and use in the world. His age is useful to tell what he is capable of contributing to the world. He serves a purpose in the world from the first day of his birth to the last day of his life and usefulness in the world. He may grow stronger in the sense of maturity, but he is always weaker everyday in the sense of his corruptibility.

Human corruptibility culminates in death. Therefore man's corruptibility is an existential facticity from the moment of life's initialization at birth. Moreover, when a man dies, his corruptibility is perfected and for the world he becomes good for nothing. As such, man's usefulness in the world is only as long as he remains corruptible and imperfect in his corruptibility, for perfection in corruptibility is no longer an earthly life beyond which man has no good use. This has a meaning beyond the literal context of reading it. It also means that only those who are corrupt, in the context of morality, are welcomed and useful to the world, in the sense of spirituality. Those who are otherwise but corrupt are not received and offered any comfort in the world. This is what is obtainable in the New Age. The world is hostile to those who strive after perfection, as followers of the way; which teaches: "be perfect as your heavenly father is perfect" (Matthew 5:48). This is why corruption and injustice are more forceful in the New Age, while morality becomes good for nothing. So a good, holy



and upright man is discarded in the New Age, as a man is discarded when he perfects his corruptibility in death, then he is only good to be given a burial, in order to be disposed from sight. What's more, Man in the New Age has no attraction nor any form of beauty when he is righteous, just as the corpse has no admiration in the world, so no one in the world wants to be transfixed in the vision of the incorruptible as the world deliberately struggles against the sovereignty and reign of the good God who made it.

Therefore the fate of man in corruptibility is, however, in temporality; since man's faith of corruptibility is also temporarily in variation from one person to another. It is also dependent on a complex basis of the quality of management and maintenance of human life. It is not only in the phenomenological or corporal dimension, but especially it is in the transcendental or spiritual dimension. The former sense of corruptibility of the human person culminates in physical death which its occurrence is inevitable no matter how much effort of care is given in the management and maintenance of the body to prolong life. But the latter sense of human corruptibility which culminates in spiritual death is the most serious and utmost important fate of the human person. It is however, avoidable, and the sort of care of the person required for mitigating that fate is most intense and is necessary. So, in this work we shall focus on the factors necessitating the spiritual death of the human person, and the possible means for its mitigation.

The paradox in the irony of redemption; when the weaker lamb in appearance becomes the stronger over the wolf in reality and when

the defeat of the lamb by the wolf becomes the lambs own victory over the wolf follows from a predestined fate of fallen humanity for which the wolf and the slain lamb both have contrary roles to play in the course of the redemption of fallen humanity a tale which is however a real historically past event having a symbolism of sanctifying merits which continue to influence the present, and is ongoing through the course of the final salvation of redeemed humanity. The tactics of deception of the wolf in disguise as a sheep is notably the historical antecedent of the fall of humanity, while the irony of redemption remains the precursory precedent temporarily prior to the event of human ultimate salvation. So this is the necessary point that must be apprehended by anyone who wishes to meet the stupendous requirements for mitigating spiritual death which the wolf's prey and victim suffer.

#### **DISILLUSIONING THE TRIKERY OF THE WOLF IN SHEEP CLOTHING**

The trickery of the wolf is its disguise in sheep clothing which creates an illusion that it is friendly and harmless whereas its motive is to penetrate the herd of sheep unscathed, deceive them that it is one of them so that they are unscarred of its lures, then to capture its preys one after the other, secretly, while remaining unnoticed, and then to destroy them; who are already disarmed by means of fear and uncertainty. So the wolf is amidst the flock of sheep, in disguise like one of them. It preys on them one after another. The sheep are fooled by it and are easily caught in its snares. It hides under the cloak of darkness. The wolf migrates from place to place testing its skill at disguise in which it remains invincible. This is how the

wolf penetrates the company of sheep in their flock, and it unleashes its destructive antics on them one after the other as long as they welcome it like one of them. The wolf is certainly not a sheep and there is no essentially similarity between darkness and light. Lucifer is that wolf, Christians are the sheep. So Lucifer remains a menace to them.

#### **THE WISDOM OF THE MUNDANE AND THE FOLLY OF THE PROFANE**

The Divine Majesty has given man freedom. By this freedom they will prove their wisdom or folly in their conducts. The Divine Majesty is the Mundane and is infinitely wise. The Divine Wisdom does not trouble itself at the initial signs of wisdom displayed by its men. Men are the profane; since often than not, the profane is proven in folly not wisdom. The Divine Majesty sets its reward only after the test for wisdom has been satisfactorily completed. If any man is proven rather wise, then the man proven foolish forfeits the reward and so suffers the prize of folly in eternal regret. This makes the integrity and justice of the Divine Majesty unquestionable, while the fate of folly being eternal damnation becomes unavoidable. Lucifer failed its own test and its own folly becomes the test for mortal humanity within this material world. This Lucifer is the tricking wolf in sheep clothing. As scripture says, "keep sober and alert, because your enemy the devil is on the prowl like a roaring lion, looking for someone to devour" (1Peter5:8). It is therefore also imperative to try to understand every situation. Through them, the devil manipulates men to make them fail to do what is necessary for their salvation. Men should, hence, not create situations arbitrarily.

Necessary situations are reasonable ones and they arise naturally. Every situation should be dealt with as soon as they arise, without dallying. They arise necessarily and must be dealt with necessarily. Save situations that arise naturally, arbitrarily made situations are quite unnecessary, for when you are exhausted with unnecessary artificial situations, you will lose your focus and capability to deal with necessary natural situations when they arise with certain imposition of greater obligation on you for dealing with them. And it would really be unfortunate when you fail in matters where successfulness is of necessity, if so, then every one will know you to be a successful failure, that is you are known to succeed only to fail because you succeed to create situations that you end up fail to manage the ones that are necessary, while those unnecessary situations you created and dealt with on your own accord will count as nothing to win you any recognizable credits. So do not expend your capability on unnecessary situations. Be patient with situations that must arise hence are necessarily important. Do not create your own situations in vain. Rather deal with necessities. It was the inability to deal with situations that led to the first fall of man but God redeemed him.

#### **WHAT HAS HAPPEND SINCE AFTER THE FIRST FALL**

The fate of men has been aided by grace, so that men will not easily fail the test of fall to Lucifer the devil. God wishes to see how men are able to break themselves out of the darkness and come to see the light of day which even the clouds of the sky are not fit to deem. Man's fate aided by grace is in two dimensions, first in

shortening human life span & secondly in God abolishing the past to set humanity on a new pedestal of seeking divine sonly adoption. Thus, God loves man and desires to save all men. But the possibility is sycophantic because the deceiver thrown down moves freely, like a roaring lion looking for men to destroy. Such makes d test even stronger, and God in his love has not toppled the available grace for men to prevail in this test, rather he makes it sufficient by remaining tolerant despite our despicable weakness. However, as an adventure of possibilities, it lounges on man, the decision to be saved by utilizing God's sufficient graces ample and inexhaustible to guarantee man's salvation. Satan is not pleased that God is lovingly helping to overcome darkness, so Satan makes war on man using the different demonic forces. These forces are identified as spirits of darkness that brawl against man's happiness in this life. These demons are every where especially there where Man finds solace in praying and working for God, nevertheless, Man's faith, hope and love for God will vindicate man for God is able to save him for divine sonly adoption.

#### **THE LURE OF THE DEVIL: THE ATTRACTIONS OF THE WORLD.**

Indeed how hard it is for persons both young and old: youth, boys and girls, adults, males and females, most especially, individuals of all social classes and distinguished family backgrounds, to resist the attractions of the world which are the masks of disguise for the lures of Satan to perdition. We find the trickery of the devil in almost everything proper to our desires of comfort and satisfaction in the world. We are not afraid to identify these sensuous, desirous,

pleasing, and attractive things of the world as the stage and smoke screen behind and with which the devil lures us materially and sensuously pleasure directionally into sins of impurity, impiety, worldliness, selfishness, greed, materialism, consumerism, immorality, indecency, pilfering et cetera. For instance, in the entertainments we get from the music and movie industries respectively, in the clothes we wear gotten from the different customizers, and fashion designers, we get a courteous invitation to sin.

#### **THE NATURE OF DEMONS' CAPTURED SOULS**

The best illustration for the nature of a demon captive soul is addiction. Addicts are perfect examples for demon captive souls. A lustful person, as an instance is transfixed in lustful desire for sex when ever a siren is snapped at. An alcoholic does not control sense of taste when ever a glass or red colouring and strong scenting liquor is set before him, more is always anticipated. A pleasure seeker is never eluded by any thing pleasurable in terms of food, clothing or ornaments, drug as well as events & activities such as party, dances, plays, arts and any other: an endless fantasy. These are not referred 2 here as demon captive souls but they suit in as addicts with whom demon captives are best compared. Demon captives simply are those who have lost control of their spirituality and are simply play tools of Satan. They are not always all destroyed swiftly some for fear enter into a sustained pact with demons as Dark Agents.

#### **THE EXPERIENCE OF THE ENTRY AND STAY OF DEMONS IN ONE'S LIFE**

When demons make their way successfully into one's

life from a moment especially when one turned spiritually weak, they come in almost facing little or no resistance, and they begin to attack one aspect of one's life and another gradually, on and on, and if they face no spiritual confrontation, they would completely destroy one's life and affect all weak others who are related to their victim such that casualties would necessarily be more than just their victims.

However, if these demons at one point begin to face extra-personal spiritual confrontations, they will begin to know that a change is possible, so they will become more violently aggressive in their host with the anxiety of being possibly dispossessed of their victims.

Then their time of dispossession would make them lunch d fiercest attack on their host, this means their host must be delivered in earnest as an exigency. Thus demons are the roots that must be cut off.

#### **WHO ARE THE PREYS OF DEMONS?**

Every one is a prey of demons. This means that every man has a connection with God because of which demons try to break that connection by coming in to possess the body while the original spirit of the person is held captive somewhere in the satanic coven. This means that the demons are looking for an access route into the lives of every human person. Something special usually provokes their attention toward a person: that could be a person's destiny which they know, a person's good qualities, a person's good relationship with God and a person's goodness in relating with others. Because they hate everything good, they attack every one who has a potentiality or an actuality of great achievement in goodness. Knowledge of this

should not make any man fear because fear is the beginning of one's defeat. This insight should rather make one more spiritually careful and prayerful. The God who wants to save everyone also wants everyone to know that d warfare is tough.

#### **THE HOST OF DEMONS**

Those who are the detached from the world are those who often play the hosts of demons, they not only have hands tightly grabbing one things and another, their hearts are covetous, discontenting and possessive, just as men are hosts to biological inhabiting parasitic organisms, some by which often their host is plagued with one disease and the other, so is the same human person vulnerably liable to be the host to the most violent and spiritual inimical demonic parasites by which all possible evils plague their hosts in body and soul, and no medication other than the almighty omnipotent word of God can bring about a curative deliverance. The likely host of demons are the spiritually and morally careless persons who, like the common hosts of all diseases causing parasites, who are also careless about their health in matters of food, drink, air clothe, environment, tools, do not hesitate to accept anything pleasurable and would make a living on a platter of gold.

#### **CONFOUNDING THE MOST SUBTLE AS WELL AS HUMILIATING THE MOST PROUD SERPENT-DRAGON—THE FALLEN ANGELS**

The wisdom of the divine majesty outdoes the supposed subtlety of any creature of God, this is the reason the pride of any creation is rewarded with humiliation by the divine majesty. In the fall of the mighty seraphic creature and subsequently in the irony of

redemption, we find the profoundly true and lofty instantiation where the divine majesty confirms its awesome, superior, and transcendental wisdom outshining subtlety and outsmarting the finitude of any creaturely smartness. The proud dragon in humiliation was hauled down from the heights in the highest place to the base in the lowest place and its wings or elevator which it had pride in, given to it by the most high and which was meant for ministration of worship of the majestic and august throne of the most high, was cut of below its arms so that it forfeits its pride forever, as long as it is turned against the throne of God in the height.

#### **HOW DO WE KNOW WHEN ONE IS A VICTIM OF DEMONIC POSSESSION?**

Demonic possession is the direct profanation of the sacred body, for the Holy Spirit sanctifies the body when it is there while the demons defy the body when they are there. One can know when one's body is sanctified even when others do not know, but others must know when one's body is defied, because one must affect others and have evil impact on their lives which would make them sense something strange has taken control of one. Sanctification and profanation have directly opposite fruits, and by their fruits you will know them who are sanctified or defied. In simple terms, demons are the spirits of profanation. They cause one to defy the Principal bond between one and others and between one, others and God. That bond is love. So the demons want one to defy God's commandment of love, and they take delight in afflicting one after that to cause them curse God. The demons' motive is to intimidate God's children so

they can't prove themselves as sons of God.

**BEING AWARE OF DEMONIC ACTIVITIES AROUND YOU**

While we look with two eyes widely open and yet do not see what goes on in the spirit, we need not to doubt that things are going on spiritually. We need therefore to open d eyes of our spirit which we have shut for the long while our spirit has being sleeping. Unless our spirits are awakened we can not do anything spiritually even though we are told of demonic activities done against our souls spiritually. First spiritually awake we will know that there are many legions of devils which many demons are in charge of. These demons attack us through their human hosts. Many of us know about d fallen angels just as a biblical story, but we do not care to know what they have being doing on earth ever after their disgraceful fall when they were hauled down from heaven. We do not also know that some of these fallen angels can take human forms. And another thing is that they now have incarnated among us men. These are the wolves always attacking our souls to feed for energy.

**WHAT WOULD BE OF DEMONS WITHOUT HUMAN HOSTS?**

Demons are bound by a course of hatred to cause havocs to men. They are epitomic causes of natural and unnatural disasters and they cannot be without making themselves powerfully influential in all the problems men encounter in their daily lives. These demons are truly werewolves wondering with hate for their warm blooded victims. They envisage their preys at distance and they advance secretly determined to be satisfied with the spilt blood of their victims if they succeed to capture them.

Nothing can change their destructive motive because it is an instinct by which they thrive powerfully on earth. The night during which they operate is the metaphorical absence of grace in the soul not immediately but given some time when the soul fails to take faith action to seek a refill of graces lost through the sins which they comprise their eternal happiness for tempted to value a temporary pleasure in sin projected by luring demons. Thus the attacks of these demons are the darkness in men's life due to which men are afraid, confused, deceived, frustrated, and distrustful and doubt god's mercy kindness. Hence, fellow men must serve as agents to the demons who possess them and make them their hosts through one unconscious means or another, and once these men are possessed by these demons they become demonic in attitudes.

**MAN ALWAYS AMIDST EVIL!  
NOW WHAT CAN MAN DO?**

The task of the truth is expensive and the truth should be conveyed to the whole world. One essential truth is that man can do only one thing now: trust in god. Evil came as a result of man's distrust of God. The excuse is that man was tempted by Lucifer. But even now has Lucifer related in tempting man? Must man continue to distrust God because Lucifer continues to tempt man? Both questions carry equal and the same answer: no. what man would be depends on man himself, not even on God. Yes, now, for God has charted the course but it is left to man, the decision to follow that course charted by

God. Only trust in God is required for such decision. With absolute trust no temptation can shake man. With trust man would recover that distrust had made him forfeit. Lucifer would be in anguish the moment his demonic antics fail t crush man's absolute trust in God. So God also waits on and for man's ultimate decision of a positive trustful response. This charisma is seen in little children in their relationship with their parents, and this same charisma is the requirement for passing the divine sonly adoption test.

**THE NATURE OF DEMONIC POSSESSION**

Any one who lets himself, rather than send a hostile look to Satan, have a duel and end in a bait with the devil and is defeated in it: to Host demon, would suffer a very horrible condition. It is noble death to die weary in resistance to being given or won over as a possession of Satan, than to cowardly be lured into losing one's self confidence thereby being won-over during life as a possession of Satan. Indeed this subject should sound absurd, but we should be well familiar with the sort of personal decisions that could make one loss his self-confidence hence be won over by another whose influence and defeat initially one had fought hard to resist based on the conviction that such defeat would lead one to suffer horrible torture and torments afterward. In simple terms therefore one would really be much horrified by demonic torments unimaginally the very moment a demon possesses one. It is hence better to avoid such horror than to be delivered only after being through a horrible hell.



**KINDS OF DEMONIC INFLUENCE**

We can know the kinds of demons there are from the kinds of evil manifestations in our world. Unlike the 'Unum Deum' of all that is good, there are 'different evil spirits' for every kind of evil. So now just as good are apprehended by humans and practiced connectively and relatively by humans on earth hence by the influence of Divine goodness either by power of the Holy Spirit living in them through faith in God's word decided to be acted by, with, through and for its sake, or from without by the direction of another who has faith or does God's good work, by words, or by deeds. So also, evils are practiced by men who are immoral, such that all forms of immorality have the influence of one kind of evil spirit or another. First demons must have distractive contact with a person who must welcome and accept their influence directly or indirectly, consciously or unconsciously, wilfully or unwillingly, before they finally settle down to mal influence and destroy the life.

**HAD THERE EVER BEEN A TIME WHEN DEMONS NEVER PREYED ON MEN?**

When demons never existed men also never existed. Demons existed prior to men's existence but not as demons. They were angels of God and had always had supernatural powers. They were supposed to interpret the mind of God. But once they were wrong in their interpretation when their chief was consumed with insolent pride to become higher than God in the ranking of beings. He it was who deceived them and made them his and after their fall, he it has been, called Lucifer, who continues to instruct them to bring darkness over the beauty of God's creation so that men

would be blindfolded from knowing of God's glory. They therefore brought evil into men's heart and from men's heart evil has since being a curse on the world. Since evil entered into the world through the fall of man, men have never been free from demonic antics and onslaught. Prior to evil, good prevailed, but evil crept in unnoticed by men as their own death cause...

**FEAR OF KNOWING: AN UNHOLY FEAR FOR POWER. IS IT TRUE THAT WHAT YOU KNOW NOT KNOW NOT YOU?**

God made man to know and not to be incapable of knowing. For this reason God prepared a tree of knowledge in Eden Garden and did not hide it but informed man about it and about the danger of touching it when not instructed to do so. Man abused that original privilege by using the knowledge of the subsistent tree to touch its fruit before it was due, hence failed his first test. God wants man to know hence made him a knowing being by virtue of his endowment with senses and rationality. But today man continues to abuse this privilege as is evident in man using his discovery of atomic particles and nuclear energy in making atomic and nuclear bombs as weapons of mass destruction in military regiments. In spirituality also, such abuses are common. First it is a false claim that what you know not know you not. Many Christians do not want to accept the reality of demonic forces & so they become the first preys & targets.

**THE IMPORTANCE OF KNOWING ABOUT DEMONIC ACTIVITIES**

It is not a merely ostensible to affirm that the demons around us have nothing else to get busy doing but to progress in their attempts of attack against our soul. They depend on the energy drain

from our soul for their own health. If we are simply impenetrable they will become sick. If in trying us, we are penetrable, then they will come more in their numbers. An easy-to-penetrate prey of demons is not savaged in haste but is rendered worthless by the number of demons which drain energy from it. To illustrate this point, Mosquito in Africa will suffice for a case study. Mosquito bite is infective. Yet sometimes the environment is made conducive and their preys take no precaution against being infected with malaria. Those who are bitten most will suffer more. Those who resist this bite by treating their environment will be safe. But sometimes one is just insensitive to the blood draining done by a biting mosquito. So are demons doing...?

**WHAT POWERS WE RISK HAVING FOR FEAR OF KNOWING OR FEAR OF THE UNKNOWN**

We have the ability to know. We have the privilege of being knowing but naively we hinder and prevent our own knowing or suppress our knowing ability due to a repressed fear of the unknown which is actually a fear of knowing. Then which other reason do we think we fear to know but for the fear of the unknown. We fear that what we do not know yet may harm us when known, so to avert possible harm we hamper our possible knowing. Such fear is superfluous. How can we fear what we do not know? Such a fear is a suppressive duping fear originating spiritually from the demonic enemies of our soul. Our soul is under constant attack every consecutive day of our life. If we fear to know this, we will not know this. If we do not know this we will have no power to do what is required to put us on d safer

side whereat stands those who have known. Thus, not knowing is risky but fear of knowing is a greater risk because our souls will remain caged-up.

#### **THE ROLE OF FAITH IN OUR SPIRITUALITY**

We ought to have faith in God. Faith in God is a sine qua non for a powerful Christian spirituality. There are many brands of spirituality. Christian spirituality is our own brand of spirituality. In our spirituality we depend much on faith as do d liverers of other spirituality. All spirituality is thought to be connected with God. This is true in a perspective because we are either for God or against God. The spirituality against God also requires ungodly faith as is godly spirituality. Christian

spirituality is a faith-filled spirituality as other spirituality is. In Christian spirituality d faith in God is to be strong enough and unwavering for so is the faith had by ungodly fellows. However, d faith we fail 2 have in God in Christian spirituality is the faith had in them by those of ungodly spirituality otherwise called demonic agents. It is by the faith demonic agents having in themselves that they spiritually have powers to harm us. Our faith saves us...

#### **THE MEANING OF KNOWLEDGE IS POWER IN SPIRITUALITY**

Mysticism and esoteric metaphysics are highly contrary spirituality. To be able operate on such height of spiritual pedestal one must climb up the ladder of knowledge. In occult psychic potency the more one knows about his mystical psychic powers the more one feels manipulative in simple life circumstances. This therefore makes patent the assertion that knowledge is power. Powers indeed everyone needs and uses daily, but spiritual powers

are manipulated by only those who know how. Hunger for power has made many occult in spirituality for those who deliberately seek knowledge in esoteric for that purpose. They want to be in control of nature. This also characterizes them as demonic agents. Their knowledge of the nature the spiritual terrain gives them more than an edge of the Christians who are afraid of knowing in order not to face the odds of their spiritual nature. Fear of knowing is fear of power, it is dangerous and subjects to fear that demoralizes one to fight for one's salvation, hence is a self-destructive fear.

#### **THE MAJOR CHALLENGES OF OUR TIME POSED ON MANKIND BY ANTI-GODLY SPIRITUALITY**

Anti-Godly spirituality is a spirituality which is enforced by demons who manipulate human reasoning as to turn mankind away from worship of the true God, to worship of man (humanism); worship of humanity (positivism); and worship of Satan ultimately (Satanism). All these are false worship under demonic influences that have culminated in reduction in traditional moral values and a more liberal civilization. Hence, today humanity's greatest challenges are of secularism, materialism, demonism, anti-religiosity, false-religiosity & loss of the sense of the sacred. These are crucial challenges which are destined to ruin the future of humanity if nothing is done to avert this fate and save man. Since we cannot claim to be unaware of these challenges, we also should not fail to attribute them to the work of Satan in our age. It is obvious that God's place is literary erased, and God's children become stranded and stray to perdition.

#### **THE TIE OF SIN AND SUFFERING**

Sometimes we think wisely other times we think foolishly, in all our thinking we are always facing a situation. When d situation is of suffering and we think wisely, the grace of God would increase in our souls; for our sufferings in grace are not meant to crush us but to improve us in our appreciation, recognition, cooperation and warm reception of God's love: the chief of all God's graces, God himself, in the person of Jesus the son, begotten from the Person of the Father, and incarnate by the power of the Holy Spirit: who proceeds to reign in our hearts as He dwelt in the Immaculate Virgin Mary. On the contrary, when we think foolishly in whatever condition, we must clearly distinguish the root of this thinking from d root of thought which are wise, in suffering or joyful situations. So, when suffering is tied to sin, its root is demonic. Sin alone is demonic; no wrong doing is inspired by God. On d other hand, all demons hate good & fight to prevent it always....

#### **WHAT WILL IT BE LIKE TO ULTIMATELY FORFEIT DIVINE SONSHIP**

Divine adoption as sons is an honorary reward for anyone who overcomes the world by simple and firm trust in God. It is to become an heir of God's throne in heaven. It is to be given a high privilege of highest class heavenly citizenship by the Monarch of Heaven such as no commoner can dream of enjoying. So not to merit that height of excellence indicates a profound fall into the deepest abyss of failure. Such a failure is not worth experiencing because life would have been better not taken when it was given than to lose it as a failure. Christ is the prototype of Divine sonly adoption: by his own merits all men have been invited to partake in the bid for meriting equal ranking with

Christ in heaven. These men are therefore called out of every tribes and tongues of people without class discrimination. It is God's love that invites them all to feast in heaven as sons of d king, to witness the king celebrating his triumph; it is an opportunity to live happily hereafter.

#### **IS THE SONLY ADOPTION TEST PREARRANGED HARMONIOUSLY BY GOD?**

If the sonly adoption test was not in God's plan prior to creation, there would have been no fruit of good and evil in the Garden of Eden. Similarly the sons of God would not have been tempted. Since to pass that test depends on the strength of will, freedom was a sine qua non for the authenticity of that test, so choice is given: life or death. God in divine omniscience knew it was not possible for all wilful creatures to will the same thing for the same reason, so God left choice unbounded and open, as a result mistakes a tolerated and wrong choices are condoned over a period of unrevealed number of times until the ultimate choice is made which determines the elevation to being a son or relegation to the abysmal torments of creatures who pass or fail the test respectively.

So responsibility comes with d choices made. Lucifer first failed d test as the first creation with other angels, then it was time for man, and he enviously caused d first fall.

#### **SIN AND INSANITY AS SAME**

Every one knows that insanity is a state of mental distortion, but curiosity of this insanitary state of life ends at the periphery. But expressing a necessary curiosity on the spirituality of the insane is not out of place because as a matter of fact the insane is a person with same corporal and spiritual dimensions as the sane is. On

this notion of insane spirituality then it is worthwhile to say that the spirit by which every one acts is clearly different in as much as the actions vary. Therefore the spirit of sanity and insanity are dissimilar. The same is possessed of a real human spirit and so acts sanely by being bound by laws that are promulgated. On the other hand the insane is possessed of a shadow of the human spirit that hunts the reality itself. This is indeed strange for a shadow really cannot hunt even an ant on the floor. So now d poser is: how does a shadow now hunts its reality? Wherefrom is this shadow of a human spirit? It's a demonic shadow.

#### **A DEMONIC SHADOW OF THE REALITY OF A HUMAN SPIRIT**

A shadow is a dark reflection of an opaque object. A shadow is always dark, not because it possesses any colour but because it is not light itself, is impenetrable by light, and albeit it seems dispelled by light, it is however only disappearing from vision as a mirage absence, but it is always present & accompanies d object very closely, constantly and consistently when ever d object reflects its negative shadow. From the above analysis, a demonic shadow is as such a mysterious dark reflection of d human spirit. It attaches itself very closely to the human spirit looking for the slightest opportunity to be identified with it, then to extenuate it and claim possession of d human soul. Once again this is indeed strange but d reason is not far fetched. It is true that d spirit is a non-reflective object and no beam of physical light ray can reach it. But spiritually, God is the only light as such, and then demons also advance to form its shadow.

#### **PROLIFERATION OF SATANIC ALTARS: NEW TECHNOLOGICAL DEMONS**

In a generation where the goals of men; to maximize comfort prosperity and potentiality, even to the detriment of friendship, wholesome relationship, and religious sensor, especially, on communication mass media objects like photographs of nudity; entertainments with immoral video scenes in music and movie industries; literatures with sensual and erotic languages in pieces of poetry, drama and print media with violent colouration in pictorial and verbal expressions, etc; and lastly, the internet and mobile communication technologies: are new channels through which men have negotiations, and friendly resolution dialogical alliances with demons, so vast become the population of men and women who are in daily communion, reunion and renewal of delayed pacts, as well as enactment of extant ties with these demons. Today, the target of Satan is the future of tomorrow, and the youths are the most vulnerable preys of demonic forces especially in their hunger for technology than for sound theology. So, to them is this final warning: If you are not asking, you must always act unless you doubt. So then, if you doubt you must always ask before you act. Hence, the simple rule is; do not presume to act or not to act when you must ask.

#### **WICCA AND THE NEW AGE: WHERE AND WHICH ARE THE SIGNS OF THE ANTICHRIST?**

The evolving movement of spirituality has been the off-shoot of magic consciousness which was awakened in the dawn of the modern era. This evolving spirituality has now come to a new wake of

## LITTLE WARNINGS: FOR THE MSYTERY OF THE NEW AGE

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magic consciousness intermingled with science of the new age, and this is called Wicca. This trend of Wicca is nothing but the religious pelage of witchcraft so that all mankind are likely to be bewitched once this spirituality successfully spreads beyond US and Britain to all parts of the world by the aid of the deception of national and international policies made because top politicians in US and Britain are followers of this movement whose objectives they advance, for example in US, the Obama Medicare Bill, in Britain, the secrete justice and other policies especially connected to military actions in other parts of the world such as Iranian Nuclear program in partnership with Iraq, Russia, Saudi Arabia, etc; the Technology of Robot in Japan, the Syrian non foreign aid amidst conflict, and the unrelenting Israeli – Pakistani conflicts, are all sample products of Wiccan objective about to be materialized in every other nation under the umbrella of a 'United Nations', 'Soviet Union', 'Communist states' and United State allies. The Nuclear non-proliferation treaty which Israel has refused to support is a clear example of a bitter reality of a state of mistrust in world and global politics and economic changes. Europe and America are starting points from where Wicca shall spread globally because of their influence on international policy making, financially, politically and religiously. This is consequently the triumph of a new age over an old age of dogmatism. Hence it is so

because the new age teaches a whole lot of strange doctrines on nature, man and God which in their attractiveness lead many astray. The spread of the doctrines of the new age being clearly a contradiction of the Gospel of Jesus Christ is construed here as the signs of the Antichrist. Hence, the antichrist is behind the doctrines of the New Age Movement.

### ENDING OF PART TWO

The New age is one that permits certain profane exercises and abominable deeds of men, because it is an age when Satan regains power for a short while to seduce men to apostasy. It therefore witnesses a lot of strange political policies that give constitutional support for detestable immoral human conducts, in the pretext of not violating the human freedom of those who feel it is their right to live their life according to their own standards without any cohesion or restraints. So this is the age we live in. We see how it began with Nietzsche and the philosophers of the 20<sup>th</sup> century who were members of the existentialist movement. It is this movement which has taken a new dimension and has been given the name the New Age Movement. They both share similar doctrines. Man is at the centre of their reflections. God is not to be worshiped as a personal God. Evil is denied. Man determines what is good and what is not good with his own standards not with any superior standard as the moral law, and he also determines what is meaningful and what is not, based on the principles of verificationism and falsificationism; which the positivist school of thought

among the 20<sup>th</sup> century analytic philosophers held. Therefore Heaven and Hell are unverifiable because there is no way to demonstrate their existence in principle or practice. So both weak and strong verificationism cannot be used to prove that they are meaningful. Even though ethical claims have immunity from these verification principles, yet evil is denied. Sin is denied. Salvation is nullified. And Graces do not have any referential meaning.

The New Age Movement has the backing of strong logical arguments put up by some of the best thinkers in the History of philosophy. Yet, we can't give credibility to the doctrines of this movement as the source of a single truth claim about man, his origin, his purpose, his meaning and his destiny. Only that doctrine which does not deny God as the origin and source of all creation and existence is credible and when that is acknowledged by man, man has simply discovered the truth which science and philosophy have failed through all ages to discover by reason and experience. Thus, for want of credibility in the New Age Movement its doctrines have several loopholes which we have spotted at in reasoning. However, we are concerned with the truth, so we would see in the final part of this work the kind of arguments that the followers of this movement are likely to put up. We shall be led on the path of reasoning in the light of this new age movement to present some ostensible arguments it forwards as part of its doctrinal corpus. But the truth claims of these arguments shall be proven not to be patent. That which we could easily spot out here is the doctrine of evil which is clearly erroneous because everyone assents to the



reality of evil especially moral evils through a universal consent on morality, but the former holds that, evil should not be resisted because in reality, there is no evil, hence nothing to resist. Evil has come of man's vain imagination; or a belief in two powers, good and evil. Hence evil is a false law man has made for himself, through 'psychoma' or soul sleep! This is an example of an untenable doctrine of the New Age. So we shall see more of such faulty arguments on which the doctrines of the New Age Movement depend. Therefore in the part three of this world below we shall give in full details what the New Age and its movement entail.

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**PART THREE****THE NEW AGE MOVEMENT:  
WICCA VERSUS A NEW  
WORLD ORDER****INTRODUCTION**

There subsists the revival of ancient paganism in US & Britain being warmly received by new admirers worldwide. Love of nature, equality of men and women and acceptance of magic are the most loudly resounding attractive doctrines of the Wiccans. Thus, modern, enlightenment and the scientific era, have witnessed progressive advancement of the doctrines of religious liberalism and liberty of worship without a distinction between divine and satanic worship; which have been commonly misconstrued, such that the latter has won the intellectual assent of many apart from those who adopt it ignorantly. However, the New Age Movement is a dangerous seed bed for diabolical neo-paganism now been fully revived the world over. Its prophets are proclaiming the power of magic as they deny the power of God along side the denial of God's personal existence independent of nature and creation such that, through miracles, signs and wonders, many are being converted by them. Now they enjoy full control of science and try to manipulate resources both human and natural. The liberalism and individualism that follow disintegrate into new forms of worship among especially Pentecostal Christians and some of the bodies of orthodox Christendom as a result of which the orthodoxy is weakened and wears fast away. So, since occult, witchcraft, and pagan consciousness are awakened, there is a corresponding need to awaken our Christian spirituality.

So we shall set a stamp on the issue of followership, as we hear this warning: "be sure of whom you follow and beware of following a wrong movement". Moreover, it is worthy of note that the 'who' commanding followership is in the high place, like the godfathers for neophytes in a belief system. The 'movement' that drives others, as its followers, consists of a powerfully Influential and principally dominating neo-pagan cultural trend called Wicca that would stop at noting to make men worshippers of self and of Satan than of God. This devilish movement has already begun winning the highest ratio of the population of humanity as a whole in this new generation. It tactically brainwashes the whole of humanity to accept a culture of immorality as ideal as we can see already productive in the US and Britain. So this part of the book addresses all followers of different religious movements to take care to scrutinize the taught by strange teachers or the doctrines sponsored by whatever meta-nominal movement, before they vouch their support for it. Thus this is a fresh warning to all followers.

**THE NURSERY BED OF THE  
NEW AGE MOVEMENT**

We live in the age of postmodernism that first "takes advantage of the hedonistic tendency of a post-industrial, technological society and offers to meet the constant search for pleasure by putting an end to the "ethics of duty." And that secondly, "is accomplished by an "institutional unhooking at all levels: political-ideological, religious, familial etc. It is therefore, an age that surprises our spirituality. It is spirituality in a secularized age that is so deeply entrenched with the magic of technology, as it is zealous

to attack secularism. It is a new kind of spirituality which uses "technological advances" "as a matter of routine" yet "not being beholden to science or its magic." Instead, it "jumps" "from that magic to a mystery – the mystery of mysticism of the fascinating world of Eastern religions where the "I" can achieve its maximum potential without the help of reason or the God of the Bible."

If we are children of postmodernism, then we would have made "a quantum leap", deny history, time the God of the universe, and the ultimate meaning of the cross, yet we would not be morally or ethically bad. The children of postmodernism embrace the values of the New Age. That leap which is made is subtle, inviting, and often seems satisfying and one is happy.

The child of postmodernism becomes a follower of the New Age. This New Age has become "a wide-spreading religious phenomenon, attracting thousands of weary and rootless followers of traditional Christianity. This is what I call the New Age in its first phase, when it is non-violent and attractive. The New Age in its second phase is about to metamorphose out of the former. It will be a violent and cohesive, exclusive and unconditional New Age. It will have no attraction yet almost all will become its followers because all shall have to choose between death by an excruciating bodily torment or acceptance of the values of the New Age and apostasy. This year of this publication seems to be the end of the last quarter of the first phase, and the year which will mark the anniversary of this publication is likely to be the beginning of the first quarter of the second phase. For now we don't know how long the second phase will

last until it begins and ends. Only then would everyone come to grips with the true meaning of the New Age.

Typical of a postmodern person is the refusal to think historically. This, according to Federic Jameson, professor at Cornell University, is known as historical deafness that characterizes the postmodern person. Postmodernist “historical deafness” “denies” “the relevance of the biblical-historical line and the truthfulness of its major events” such as: “creation, the fall, the covenant, the Christ event, the work of redemption, the investigative trial, and the second coming of Christ with its assurance of an end and a new beginning.”

“Postmodern thought is preoccupied with the present, sensing no need for historical roots or for a beckoning destiny. Thus history has no longer any value.” “This irrelevance of history and destiny produces a superficiality that permeates postmodern culture with its principal icons”. The “New World Order” is the “impressive socio-cultural project”— a “global project” set up by postmodernism and “supported by strong political-religious girders”. It is an ideology which “gives economics a central role.” This “postmodern ideology of economics” “puts on the garment of democracy in political matters and pluralism in religious matters”.

Characteristically, postmodernism offers “a fragmented view of reality.” It “highlights the role of emotions, feelings, and the imagination”. It offers “an irrationality manifested in new forms of knowledge, sexual freedom and social anarchy” in the face of “a dying natural environment, alienated humans, increase

in crime and poverty, and lack of individual and national identity” which are “the social and cultural effects of modernity”.

Thus, postmodernism in its “operational orientation” is a “counter cultural movement with especially immediate and non-deferred gratification” within which “the New Age Movement finds a favourable soil to take root and grow”. In other words, postmodernism is the nursery bed for the New Age Movement.

#### A SCRIPTURAL INSIGHT FOR IDEAL CHRISTIAN LIVING IN THE NEW AGE

In an address to the Christians of Ephesus as it were also to Christians living now; when in the new age, we find a reference to those who can be properly called gentiles because they live an “empty-headed life”, scripture says: intellectually they are in the dark, and they are estranged from the life of God, because of the ignorance which is the consequence of closed minds. Their sense of right and wrong once dulled, they have abandoned all self-control and pursue to excess every kind of uncleanness. Now that is hardly the way you have learnt Christ, unless you failed to hear him properly when you were taught what the truth is in Jesus. You were to put aside your old self, which belongs to your old way of life and is corrupted by following illusory desires. Your mind was to be renewed in spirit. Do not grieve the Holy Spirit of God who has marked you with his seal, ready for the day when we shall be set free.

As God’s dear children, then take him as your pattern and follow Christ by loving as he loved you, giving himself up for us as an offering and a sweet-smelling sacrifice to God. Among you there must be not even a mention of sexual vice or impurity in any

of its forms, or greed: this would scarcely become the holy people of God! For you can be quite certain that nobody who indulges in sexual immorality or impurity or greed – can inherit the kingdom of God. Do not let anyone deceive you with empty arguments: it is such behaviour that draws down God’s retribution on those who rebel against him. Make sure that you do not throw in your lot with them. You were darkness once, but now you are light in the Lord; behave as children of light, for the effects of the light are seen in complete goodness and uprightness and truth. Try to discover what the Lord wants of you, take no part in the futile works of darkness but, on the contrary, show them up for what they are. The things which are done in secret are shameful even to speak of; but anything shown up by the light will be illuminated and anything illuminated is itself a light. That is why it is said: ‘wake up, sleeper, rise from the dead, and Christ will shine on you.’

So be very careful about the sort of lives you lead, like intelligent and not like senseless people. ***Make the best of the present time, for it is a wicked age.*** This is why you must not be thoughtless but must recognise what is the will of the Lord (cf. Ephesians 4:17-23, 30; 5:1-3, 5-17). So, from scripture, ***the New Age is a wicked age, and the followers of the new age live the sort of life that would scarcely make them become people of God.*** Already ***by following the New Age they rebel against God, and their rebellion provokes the wrath of God.*** Hence, ***Christians must not live like the followers of the New Age.*** Christians must rather try to know what God’s will requires of them, to be lights and shun the works of darkness completely: as to model their

lives after the pattern of Christ; in love, complete goodness, uprightness and truth. Ultimately, *Christians are not to join the followers of the New Age in their uncleanness but distinguish themselves as children of God.*

#### THE NEW AGE TOWER OF BABEL

In the spirit of the tower of Babel of biblical account in the book of Genesis, the illuminati freemasonry upsurges to continue or repeat what was done long ago which scripture mystically and prophetically captured in Genesis 11 – to create one nation that will speak a universal language of rebellion against the Most High and that will dwell together in a single tower of darkness like of bricks and abide under the same roof of defilement to fight God with a spirit of impurity and uncleanness. So this work gives us an insightful foresight into the end of time and the signs of the end manifestly evident in the works of the Illuminati freemasonry; which have become fierce in the New Age. They claim to be the illuminated ones who are the custodians of the light that opens men's eyes to see clearly that there is no God. Notwithstanding their claims, they are not truly illuminated because Christ is the only source of true illumination; little wonder their works are the works of darkness. Since it was not Christ who illuminated them, they must have been falsely illuminated, that is, they have had their own eyes opened by Satan as the descendants of the fallen angels. They have a mission to make humanity to think the way they do – that God was wrong in judging Lucifer to be evil. They want to make men rebel against God for tagging their father a rebel. Hence they make themselves cronies of Lucifer

by being moulded and shaped in their minds to conform to the principles of sin and to collaboratively build a new world order like the ancient tower of Babel was built, where God will have no home among men and no place in men's heart. By so doing humanity will have been falsely illuminated as well through the antics of Lucifer instrumentally represented in the New Age by the illuminati freemasonry.

Humanity then in the New Age will be illuminated thoroughly by the rays that emanate from the eye of the beast. This is the eye which oversees the whole world rebelling against the Most High. Lucifer attempts to stabilize a new world order. In the long run, the light which is sin would subsequently burn the entire human mind through which the rebellion will become ideal. The New Age Movement is the intellectual edifice that builds the consciousness in man that evil does not exist and sin is not a correct evaluation for human conduct, since there is no God, hence there is no absolute standard of morality.

The 19<sup>th</sup> century greatest thinker Fredrick Nietzsche gave the ideological foundation for the New Age Movement; when he said that "God is dead". He lunched his critique of morality in two of his books: the Antichrist and Daybreak. We begin with a note against the Doctrine of the New Age Movement. Our first counter doctrine is that we are safe from God's wrath when we see with God's eye. This is what the new world order is contradicting in itself, making it seem like we are safe from hell when we deny its existence, or that we are free from sin when we deny sin's existence. It makes us think also that we are safe from God's judgment when

we deny God's existence, or that we are safe from demons when we call them angels, and we are not hunted by Lucifer when we declare our allegiance to him, rather than seeing him as an enemy, so as to take him as a friend because he is capable of enriching us on earth with fame, power and wealth. But this is clearly the sort of deception by which many souls will be lost on the last day. By it they will become enemies of God. They will be enemies of Jesus Christ. They will be enemies of his cross and finally enemies of Christianity and of the gospel, as they are of morality finally as enemies of the salvation of their own soul, such that they will at the end lose their own souls. This new world order is actually now a short time project almost to be perfectly constructed. There are Many hands of labour employed to aid its success, these hands of assistance are offered directly to Lucifer by the many talented young men and women the world over who have used their talents to serve the negative and evil course of darkness run by Lucifer in the New Age. Many are already following the new age movement, to establish the sure place of the new world order. When the project is completed, and the construction of the new world is commissioned, then only those who conform to its laws will be accepted. Everyone, especially Christians, who would refuse to give assent to the standards of the New World Order in the New Age, will not be condoned in it. It would be so forceful and fascinating that almost no one will be capable of resisting it. Satan is the base mind that cuts man off from the Divine Mind – from God. Satan prevents man from perceiving the truth which



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the mind of God has revealed in Christ Jesus – the truth that brings true liberty; and that sets mankind free from the clutches of the devil; and that redeems humanity for eternal salvation.

The illuminati have a pyramid emblem in which there is an occult symbol of an eye representing Satan at the centre of that Pyramid. It points to a new world government which all humanity must support when the tower of Babel is rebuilt. In that pyramid is found the symbol of an eye. The eye represents Satan and symbolizes the forbidden Eden Tree. The eye and the tree work together as sources; in the same way as light and fruit correspond to the respective fruits of these sources. More so, Satan is the source of sin, Satan is the eye and sin is the light. Light radiates from that eye. That light symbolizes the rebellion in the garden during which the forbidden tree is approached and after which the forbidden fruit is eaten.

Satan is also the forbidden tree and sin is the forbidden fruit. To eat the fruit of that tree means the same thing as to have that light which radiates from the eye. Thus, man becomes as gods are. This is surely an allusion to power: the power of knowledge. It was the same promise made by Satan to Adam and eve in order to deceive them. Scripture says: "then the snake said to the woman, 'No! You will not die! God knows in fact that the day you eat it your eyes will be opened and you will be like gods, knowing good from evil.' (cf. Genesis 3:4-5) Since the eating of the fruit effects an eye opening, so also the acceptance of Satan represented by the eye will effect the illumination of those who accept sin as ideal.

The sin which comes from Satan is symbolized by light radiating from the eye at the centre of the pyramid like the tree of the knowledge of good and evil with the tree of life in the middle of the garden, the garden of Eden (cf. Genesis 2: 8-9). Note, however, that to eat the fruit or to have that light in man, man will become blind to the truth and his ways will become false and perverse; he will walk on evil path and in darkness.

The illumination of sin is no light at all; it is the reverse of light. It is utter darkness. By implication, like Adam and Eve, man in the New Age would eat the forbidden fruit if he hungers for power than for peace, for wealth of knowledge in science and philosophy. They are worldly. But the life of grace is by divine illumination. The consequence of opting for the former is hell. Satan uses the New Age Movement to deny its existence and reality; so that every remaining habitable space in Hell can be occupied permanently by man too as the fallen angels occupy the others. It is a conspiracy from Satan for anyone to teach contrary to scripture that neither heaven nor hell exists. Anyone who lets himself be deceived and beliefs this lie will be held by the hand along the dark path of sin, with the companies of demons, into the pit of hell. Hell becomes for man in the New Age a trap on the path. Hell is a pit of destruction into which those whose blindness results from their sin will fall into.

To fall into hell is to never taste the reality of heaven. In the new age heaven is denied, and those who deny it will really never experience its reality. It is sin which clouds the mind and turns the eyes blind.

The way we construe this illuminati pyramid is coherent with the scripture

account of the fall. As Satan deceived Adam and eve into rebelling against God by eating the forbidden fruit, so also the illuminati undertake to persuade man in the New Age into rebelling against God; into worship of Satan; and into accepting Hell fire to be better than the glories and happiness of heaven which are the rewards of eternal life. Scripture says: "Yahweh God gave the man this command, 'You are free to eat of all the trees in the garden. But of the tree of the knowledge of good and evil you are not to eat; for, the day you eat of that, you are doomed to die.' (cf. Genesis 2:16-17)

The very way the serpent lured Adam and eve into sin, so with the promise of power and illumination the illuminati have already begun to lure man into perpetual loss of the blessing and reward of eternal life.

Furthermore, it is important to emphasize the context of growth and promotion and sponsorship of this illuminati evil breed. The United States as that context of emphasis is no doubt an evil territory. It is the enemy's camp. From there policies are made. With these policies the United States of America uses its wealthy economy that is at the verge of a huge crunch to sway the world over to Satanism. It is through international relations with the US and from this soil that the illuminati gain a foothold on every corpus of power and monopoly in international global industries. Now it controls the administration of many significant largely profit making industries like the entertainment industries. It is the sponsor of the financial progress of the workers in this industry especially those who are willing to devote their talents to the worship of Satan. It promises to make various new technologies in the

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market assessable by and accessible to them. The financial industry has also been captured by this same evil breed right within the vantage points of the United States.

The illuminati are an occult corpus. It governs Wall Street and the Federal Reserve in the United States. The Federal Reserve already has a bad reputation among US citizens. The economic upheaval in the US was caused by FedRes; however, it has once again received the favour of the US government to hold monopoly of the financial institutions and to hold sway over the biggest banks. It was given the power to regulate the overall working of the financial institutions in America and beyond. It enjoys autonomy and immunity from assessments. This was done by Obama who gives bank power to a once failed institution, under a hidden agenda, as a result today all US citizens are in fear and have zero trust for their government. They do not know who to support because according to the political analysts on US public Policies. The democrats and republicans are not rivals but are apparently so only to deceive the public. It is the same Wall Street that sponsors both presidential candidates especially in the representatives of Obama and Senator Romney.

The FedRes is surely the major problem for US policy making today because of its autonomy and power. It has a bad reputation of actually causing havoc. It has corrupt influence on the central bank. Since its establishment it has had the business of printing currency independently and using it to sponsor whomever it favours. It is allegedly the sponsor of both sides at war in conflict zones. It is credited to have singly

sponsored both world wars. It even sponsors terrorists and foreign governments with ammunitions in times of conflict and unrest. It does so not because it is interested in settling disputes or effecting peace through conflict resolution, rather likely because it has gains to make when the world or a particular part is turned against itself. So this part three of the work captures such sensitive issues as the great lords of violence and corruption in the world-over without being loquacious or laying too much emphasis on them; so as to remain on board. So the issues discussed here are topical ones and they concern all aspects of life, taking cognizance of the present predicaments of man, for it is the present which presents a present, and yet the present is nothing without the past and the future has a bearing in the present. So politically and economically the concerns raised here are quite stunning.

### **ILLUMINATI AND WICCA IN THE NEW AGE: ANNUIT COEPTIS NOVUS ORDO SECLORUM MDCCLXXVI**

The Latin inscription found around the emblem of the Illuminati pyramid symbol reads: *Annuit Coeptis Novus Ordo Seclorum* and has a mystical number in Roman numeral MDCCLXXVI. The Latin inscription means the birth of a new world order. It means then that it is the illuminati that are bringing to birth the New Age. Its mystical number is also the human number. Scripture says it is the name of the beast. It immediately looks like 1776 (when summed up in the form it appears). This is the year America was born as if to say the founding of America marked the birth of the New Age; even as that continent is called the New Age. Perhaps, this is why the new US dollar is said would carry the illuminati emblem

because, ironically, it is also the symbol of United States as the world power of the New Age. But that is only when we read our meaning from the deceptive apparition of the mystical number which features all symbols of the Roman numerals in descending order (M=1000, D=500, C=100, L=50, X=10, V=5 & I=1, note that the descending order itself is symbolic, the seven total count of all numerals is also symbolic, this is a descent from perfection of the divinity which the number 7 represents to the ascent of man which the combination of 7 and 6 equal to 13 represent, that is man makes himself God or confers on himself divine worship. Going further to analyze the numbers will reveal more facts about what the illuminati is all about and why they chose to inscribe that number on their pyramid emblem which is also formed from the numbers), and when we take the Latin words inscribed on that pyramid afore mentioned literally we are deceived.

However, since that is only a deception. The birth of the New World Order is a reference not to America but is a reference to the beginning of the Reign of Satan starting with the illuminati dominated United State in which also the Illuminati within Wall Street and Federal Reserve are using the idol of a man by the name Obama to create. So, the number which we had first read into 1776 as the year America was discovered is rather truly indicative of the beast that is about to take complete hold of power over the world taking advantage of the provision for its sway already created in the United States of America. The number when re-read without repetition of any numeral as

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shown above is rewritten as MDCLXVI or 1000, 500, 100, 50, 10, 5 & 1; which when added together, tallies with the number of the beast revealed in the Apocalypse that is 666.

So it becomes clear that the United States of America had been earmarked, even before its discovery, to bring to birth a New World Order; which the prophecies alluded to, especially in the book of revelation. This, therefore, is a warning for all eyes to be opened and for eyebrows to be raised with suspicion at the New Policies the New Age government of the United States of America is making, because they must surely be directed toward bringing the reign of Satan to earth. The fate of America has also been sealed in prophesies for it represents Babylon in the New Age. And all who want to be saved must desert it for God is about to do something terrible against it, as it is doing something terrible against the world by bring the reign of Satan to the world. Thus, the prophecies on the destruction of Babylon will necessarily come true about the American continent. The prophecy says: "Escape from Babylon (save your lives, each one of you); so not perish for her guilt, for now is the time for Yahweh's Vengeance: he will pay her reward" (cf. Jeremiah 51: 6). This is no false prophecy about America negotiating with all governments of the world a new world order. It is a true prophesy, and all Americans are warned to save their lives by deserting America. America will soon loose its glory and splendour since it supports Iran's Nuclear weapons and yet Iran sees it as the first target for destruction. The Israeli Prime Minister Netanyahu has warned against the menace of the Iranian Nuclear project in his speech

delivered at United Nation general Assembly, yet the American government supports it in cover. This evil must be tested first on America.

Therefore Americans must flee America as Scripture has already warned.

About the glory of America the prophet has written using Babylon which America represents in the New Age. The prophet said: "Babylon was a golden cup in Yahweh's hand, she had made the whole world drunk, the nations drank her wine and then went mad" (Jeremiah 51:7). This is true of America because now it is competing with the world is cringing at its feat to have an investment duel with it, however it is with this that it dazes the whole world with its atrocities as we have witnessed in the kind of evil bills it passes into law. It is only digging its own grave. About the fall of America then, the prophet has prophesied saying: "Babylon has suddenly fallen, is broken: wail for her! Fetch balm for her wounds, perhaps she can be cured! 'We tried to cure Babylon; she has got no better. Leave her alone and let us each go to his own country,' —Yes, her sentence reaches to the sky, rises to the very clouds" (Jeremiah 51:8-9). The current economic crises in which the United States of America is submerged and transfixed and about which many have lamented and warned yet their cries are falling to the deaf ears of their government and parliament that has decided however to serve its own selfish course that will freeze and cause the US economy to crumble especially as Obama has given the monopoly of regulation of the economy and financial industry to Wall Street in the Name of Federal Reserve his political sponsors, is indicative of the sudden and

great fall that awaits the New Babylon. The fall alluded to hear is not just the culmination of a mistake made in matters of policies only, it is a punishment of God for all the sins this New Babylon has caused in the whole world. The prophet gives a detail of this punishment saying: "... this is Yahweh's revenge, revenge for his Temple. Against the walls of Babylon raise the standard! Post the sentries! Take up concealed positions! For Yahweh has planned and done what he promised he would to the inhabitants of Babylon" (cf. Jeremiah 51:11-12). So the citizens of the United States who refuse to heed this warning are really going to suffer bad fate for they are the inhabitants of Babylon which the prophet has condemned. Are they not the one promoting the course of gay right, and mother right for abortion and other atrocities? So they shall not escape this punishment. It is God's own punishment on those who call themselves civilized and think they can do anything as such. They shall lose their treasures despite how wealthy the whole world acknowledges them to be, shall be razed and destroyed and neither can US superior civilization nor its monetary treasures, gold and silver, military strength etc save them. The prophet had prophesied about this saying: "Enthroned besides abundant waters, rich in treasures, you now meet your end, the finish of your pillaging. By his own self Yahweh Sabaoth has sworn: I shall dill you with men as though with grasshoppers and over you they will raise the triumph-shout. They are futile, a laughable production, when the time comes for them to be punished, they will vanish" (cf. Jeremiah 51:13-14, 18). Let all in the United States of America take these

prophecies serious, their time is short.

Such a fate above will befall America because they are the ones building the tower of Babel which is the mystical meaning of Babylon, a rebellious nation. They are doing this through the freemason's order that is established amidst them. The freemason's order is built upon the principles of what they call "Christ consciousness": the idea that Humanity does not need Jesus to save it but can save itself to wholeness by looking within itself to solve all its problems and bring itself to wholeness. The freemasons order is built on the philosophical atheist doctrine of secular Humanism and on secular Humanist values with the aim of making Humanity rely on self works and on its own idea to improve and save itself i.e. exalting the self above Jesus. The mark of the beast then which is the 666 of the members of the freemasons decodes into the following secular humanist values: self-seeking, carnal living, seeking self glory.

The above values of secularism are rebellious to God: in them man feels he can do without the true God because he too is a god. The goal of the masons is to mold the nations of the world to conform to the "god-man" image, this project is symbolically represented by a pyramid made of 72 bricks arranged in 13 rows (modeling the tower of Babel where there was the first universal rebellion.) 72 represents all nations of the world which America is able to hold demonic sway over in

the created new world order. 13, comprises two numbers 6 and 7. 6 represents man in imperfection, while 7 represents God in perfection. So man in his imperfection without necessarily reaching any perfection wants to reach the height where God is, as was intended in the building of the tower of Babel. Thus, the pyramid which is the symbol to stage the New US dollar means that in the new world order, man will be playing the god on earth, and the real god will be displaced for the consciousness of humanity. It is after this thing has been achieved that US the representation of Babylon in the New Age shall be punished as the scripture has already foretold. So the same warning is repeated again: let those with ears hear this warning, for Babylon will perish. This is the truth and we must not try to suppress it by any means whatsoever.

#### **HOW DO WE KNOW THE TRUTH?**

The truth is not simply a true apparition or what appears to be true. The truth does not appear. The truth simply is the truth. The truth is not necessarily a logically valid or scientifically provable or verifiable statement. The truth does not appear to us always as the truth because the truth is perfect, immutable and transcend our human experience hence this form and nature of the truth is always mysterious and ungraspable. The truth does not sound to be true. Sometimes the truth is never admirable neither is the truth pleasurable or appealing to our tendency to give it our moral and intellectual assent. The truth most often is elusive to our sense of vision taste and

touch. Many statements are only apparent truth; they are the likes of science fictions, theories and principles. They also are found in philosophical doctrines like those of the New Age Movement which we shall examine later in this part of our work. They only have the colour of the truth because they comply with the epistemic and logical criteria for veracity. Also, some religious claims which we have time-honoured to be true are also misleading truth claims because the truth does not conflict with itself. Hence, to have an apparent truth is not absolutely to know the truth. What we know would be only what appears to be true, otherwise there would be no conflict of ideas on the same subject as philosophies are noted to have uncertain grounds. Nevertheless, an apparent truth becomes true only when the truth resides hidden in it even though we are not sure the holds the truth but only think it is true, such are our doctrines on God's existence and attributes, for the subject God is an absolute truth, but because we cannot grasp an absolute, we find it difficult to accept this truth concealed in our religious doctrines on God and that is even why it is elusive as a result of which there flourishes many counter claims on God and on his words in the scripture as we shall see in the critical framework of the New Age movement, but the truth always has correspondence with reality, and it coheres with a variety of claims supporting it. If the truth proves itself true, then counter claims will be retracted. The truth is never proven true externally rather the truth proves itself true independent of argumentative premises of either hypothetical or categorical propositions in



sylogisms or other logical ideal types. The truth retains its own right of being true irrespective of counter claims concerning it as its denial. The truth is not self-contradictory. When the truth speaks, it speaks only the truth while retained doubts concerning what it says will be effaced with the accomplishment of the spoken truth hence the truth is also pragmatic in proof of the truth. Thus, only the self-proof of the truth is the significantly sufficient condition for effacing doubts about it, otherwise any statement containing it would remain dubitable. This is why the truth of scripture is always doubted and yet the world will know the truth when the righteous shall see it as it really is. It is this truth which religion teaches because of the revelation of the truth itself in every authentic religion. Hence, religion always supervenes science and philosophy because while they are based on experiments and logic respectively, religion is convinced of the truth on the basis of its self-proof or revelation. Inasmuch as Revelation is firm and within itself every doubt is dispelled, religion based on it has a solid foundation than science on experience or sense perception. Therefore, the voice of religion remains a clear indication of the truth of God such that science cannot with its insistence on experience and sensory proofs suppress religious truth, because religion remains firm on God.

**IF THE TRUTH IS SUPPRESSED WHAT WOULD BECOME OF RELIGION?**

Religion does not necessarily imply the upholding of the truth in public consciousness. It is only the recommendation of a spiritually liberating truth. A true religion is one that teaches truth irrespective of the dignitaries and

personalities among its adherence and remains vigorous in its emphasis on the truth whether or not the truth is faithfully adhered to by its members. The truth is taught conjunctively with its per excellence: the supreme truth. The supreme truth is always as it has always being and as it always would be whether there remains a religion that teaches it or not. The supreme truth is finest, best, exemplary, excellent, profoundly infinite yet both immanent and transcendental eternally immutable and perfect, primordial cause of all things, a God from age to age whose dictates when complied with forestall and install order and beauty, harmony and peace in the universe, the reverse which however is the case in our new generation, when every one claims to know better than the wisdom of the supreme truth and as a result pay deaf ears to the warnings of God for repentance and for salvation. Hence, only men with free will have ever resisted the impact of the supreme truth, yet true religion is pure to keep its members for the truth of God and the truth which is Christ Jesus (John 14:6).

**HOW MUCH RELEVANCE HAS THE TRUTH TO MEN WHO HAVE OPTED FOR THE PATH OF FALSEHOOD?**

In this New times of a world cry for a new world order, we experience the abrupt suppression of truth by the agents of falsehood such as did begin with Nietzschean ideological 'death of God' after modern man murdered God by science paradigms of verificationism and falsificationism in logical positivism and the burial after a hundred and twenty years is celebrated by the members of New Age Movement. Hence, there has been a loud and resounding applause for scientific truth claims, matched against a

rebuff for church doctrines considered to have bearings on unrealistic mythologies. The subject God becomes not a demonstrable truth and gnosis rather, it is hence held to be a false and merely nominal and conceptual origin, cause, motionless, infinite, eternal, permanent and transcendental Judaeo-Christian mythical creator. Since there is no proof, the contrary conclusion of its falsity is accepted to be a truth. But the realm of theology is a strange path for scientists as faith-mythical phenomena are not subject to scientific explanation. Moreover, there is a radical departure from the traditional morality founded on Christian theology to the ethics of New Age enlightenment.

**IF SCIENCE IS ALLOWED TO CLAIM THE POWER OF CREATION, THEN WHAT WOULD BE LEFT FOR GOD TO TAKE THE CREDIT?**

Besides the New Age Movement, there is another very serious case which directly affects the church. This is the case of illuminati which is directly the opposing side of Divine Illumination, for the church teaches that the latter is the requisite for our knowledge of God as the origin and source of all things. Modern Science and contemporary philosophy use or are controlled by the former; hence, make man deny God the credit for creation. So the former is the anchor of science which claims that it is the only source of illumination not God and that no illumination exist which is bright enough to make certain to the senses not to the mind that God is the creator of heaven and earth?

No much detail could sufficiently be given to demonstrate the reality of an ongoing war between the church and this illuminate corpus, but such a war was

predicted by Christ as well as the outcome of it when Christ said: "...on this rock I will build my community. And the gates of the underworld can never overpower it" (cf. Matthew 16:18). Notice that in this new time as it was in early times of the persecution of the church, the illuminati has been engineering a cold war against religion creating especially aggression and hostility towards the church. This is a cold war, for the illuminati represent the political and economic double standard side of the underworld that lunches steady attacks against the church. Today we know that the church is silent on the issue of divine creation because the voice of science overshadows and outshines its insistence on the orthodox doctrine of creation. The secret behind this silence of the church in the debate between science and religion on creation and evolution is because the illuminati wing is mounting more pressure on proof than on faith. And with regards to proof, evolution wins more acceptances. However, the proof so far is not sufficient to nullify the doctrine of creation as such the greater pressure and burden of proof is mounted on science to provide counter proof for God's existence.

#### **THE STRANGE DOCTRINES OF THE NEW AGE**

Waiting is a mental exercise which wearies everyone too easily; because, suspended results are always tiring when extended into the future than limited to definite impending days, weeks, months and years, which are the sort of time extension in multiple of moments, seconds, minutes and hours that finite men are used to, knowing the concept of eternity is absurd and by Verificationist terms: meaningless, for men are not used to permanence,

everlasting, infinity, & eternity, immutability, the perfection. Thus, waiting for anything without specified elucidated fulfilment moment makes men uncomfortable. To this effect issues on God's self revelation as creation originator, have been treated scornfully. This attitude literally awoke the ungodly doctrines of the New Age Movement, such that it is no surprise to find men who comfortably choose to refute Christian theology & Biblical doctrines on creation, God, sin, evil, judgment, heaven and hell, Hence, they follow & propagate New Age Movement doctrines freely and openly as only a critical framework which was well based on Analytic philosophy or language and conceptual analysis.

#### **THE CRITICAL FRAMEWORK OF THE NEW AGE MOVEMENT**

One of the fundamental polemics tied to the New Age Movement is the critique of the doctrine of creation in favor of evolution. Here the scripture could be used against itself as seen in the précis that follows: "No one lives for himself; no one dies for himself; all that live belong to God". This Pauline assertion is one that informs us about human destiny, the meaning of Human life, and the role of God in human existence. And it is this very same assertion that has influenced our concern in the doctrine of creation, since the very fact that no one lives for himself is founded on the presupposition that there is a reason beyond the self for the existence of the individual; and also the assertion that all that live belongs to God is founded on the presupposition that all that live is the creation of God.

Our problem with the above assertions is; not that: there is no reason beyond the self for which everything exist nor that things were not created, but with how God is always used with the least clarification of what the concept God really is.

The common ideas about God come from the traditional custom of all religions and cultures to believe that creation is necessary; and if creation is, then the creator is as well; and that creator is God. But the creation that is believed to be by God is not properly defined to be creation "ex nihilo". If there is creation, what is created? What is the world? What is existence? What is creation itself? And what is God?

So the posers above basically cohere with an analytic attempt at stripping the doctrine of creation bare to prove that it has no sound logical basis but is merely mythical as much as it is the product of presumptuous thinkers who refuse to adopt the contrary position that the doctrine of creation does not logically and coherently explicate the idea of God, hence, it is unsubstantiated: for there could be a stronger supposition that there is no God since the world could have existed by mere accident of a big bang and would also end by a big crunch; as evolutionists would propose for an alternative understanding of primordial causality and origin of the universe.

So, there is the need to logically define the concept God before attributing creation to God or basing the doctrine of creation on the

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assumption that God is and so must be the force that created all things since things could not have existed without a reason. Note that if there is the possibility of doubting the place and role of God, then the very foundation of the doctrine of creation is shaky. And also if there is the likelihood to doubt creation, then the very basis of it —God— is quaking; for without creation there will be no place for God, since God finds a place and a role to play in existence only insofar as the doctrine of creation is true.

Nonetheless there is still no plausible answer to the question hypothetical doubt: if there is God what are the proof of creation? How should we view this God—as a cause or as a manager that prevents chaos in a confusing atmosphere; for the big bang could have resulted to a chaotic existence which required a manager, hence God could have been provided also to manage the conflicts which still remain between chaos and harmony, confusion and order, good and evil ? Is creation our only possible context of justification of the claim that there is a God — seeing God as a creator, hence, important? Is there a necessary connection between God and creation or we can speak of creation without presupposing that there is God, and speak of God without implying the creator? How can we most appropriately define the concept God? Is the assumption that God is a creator and that the world is created logically coherent? Is creation a necessary implication of the role of God

as a supernatural force parallel to existence? And are there any rational grounds for the attributes of omnipotence, omniscience, and omnipresence given to God or this are merely conventional attributes of the human mind to a perfection that is lacking in nature as experience has proven amidst chaos, distortion and mutability which color every existing materially analyzable living body?

Furthermore, in the foregoing expresses a profound wish of man in the modern world to raise the issue of creation and God as an issue that is not to be overlooked because of mere belief that there is reason for all things and this is best explained using the doctrine of creation based on the presupposition that there is God — creator. This hence when clarified for the modern man will help us, to properly construe existence in the broader spectrum in order to understand the meaning and purpose of human life in this broad existence and of the role of consciousness in the New Age or era of enlightenment, an epoch when man would successfully live above myth and 'the leap faith' of Kierkegaard, but would rather live in the self created world of one own personal world view when the idea of God will be lost forever, for one must create his own identity through his own consciousness — which makes man himself the highest problem of to himself. So the modern man draws a line of peculiarity between the concepts of existence and creation, the world and God. He wants to

know if he can know what God is or how to do away with God if this is possible, at least heading to Nietzsche's advise in Daybreak and the antichrist by first doing away with religion and morality. So he holds unto a new strand of thought that we can only define God as a parallel of existence in terms of the managing force of existence, hence is associated with only the laws of nature or is one with nature having a law of necessity governing itself. Thus man in this age wants to see how he can best understand existence as being-in-general or as absolute possibility alone or in both senses.

Therefore from the foregoing Let us note that, if existence is understood as absolute possibility, then we can define God to be the possibility of existence hence having a parallel place with existence and at the same time its managing force, a view directly opposed to the other that if existence is seen as being in general, then causality connected with it as not only self caused predated existence but especially the causal force of all beings that find their meaning in being in general. However, based on the former, God cannot account for existence as a result, rather when defined in terms of a managing force and a causal force, God will also be subsumed in existence. But whichever is the case there seems to be no way to patently come to know the truth that unsettles all doubts about God; yet skepticism is not a preferable ground to stand on, what then have we known: we are



still far from the truth yet we must proceed.

But one thing is clearly underlying the currents of interrogatives above and that is the motif of New Age thinkers to offer a justifiable philosophical critique of the doctrine of creation and God and to do this effectively, by analyzing the doctrine of creation and God, attempting a definition of God and exposition of existence in the light of consciousness.

Besides the direct intellectual invasion of the creationists doctrine is the malapropos doctrines on God's existence in the other strands of theism and agnosticism. These are considered as part and parcel of the innovations of the new age movement. The central theist doctrine of the new age movement is pantheism but besides it are correlated deism and atheist agnosticism. Briefly we shall see what is peculiar to the views of these strands of thought exposed and evaluated.

The belief in God has taken different form following the variance among opinions held concerning the subject God when it is taken into consideration by persons of different religious and philosophical orientations as a result we have forms of theism as Deism, pantheism and agnosticism among others. Hence we shall endeavor to consider them briefly to explain what they are all about and the arguments they consider to state their positions.

#### **DEISMS**

Deism is the school of thought in theism which sees the world's creation as analogous with a clock and the creator of the world to be analogous to a watch maker. Its thesis is that God is like a watch maker who after making the clock is no longer needed for the watch to continue working, for once the watch has been made it begins to work independent off the watch maker, and when it spoils another mechanic who did not make the watch can repair it with his knowledge of the working of the clock engine. Thus, the world was created by God and left to work independent of God. God created the world and went away beyond the reach of anything in the world. The world is itself independent of God because it depended on God only for its creation but once created has no further need of God. And men are fully taking charge of managing the world for God and man too does not need the permission of God to care for the world. In the world God is the creator unreachable while man is the repairer at hand.

#### **Evaluation**

The above school of thought suggests to us that religion has no value and man should assume responsibility of the world without reference to God because God cannot be in the world. God far transcends the world and the world is now independent of God. Thus, it is useless praying to God because God is not in the world and God cannot hear anyone praying to him. Anyone who prays to God is making a mistake and

religion itself is a waste of man's precious time which should be utilized and channeled into better sciences to make man know better the world he lives in and how to respond to emergencies such as disasters, and all natural threats in the world. It is therefore important to note that science is on the right track insofar as it explores nature to make discoveries which will be useful in case of predictions and explanation of happenings in the world. God has no part to play in the world and man has no relationship with God.

#### **PANTHEISM**

Pantheism is another school of thought in theism which holds that God and the world are one. The thesis of this school of thought is that God is inseparable from the world nor is the world distinct from God. Hence nature is equivocal for God and God is a reference to nature or the world itself. Thus God and the world are one. The world is not a separate entity from God. The world is creation and creator put together in one whole and to have vision of the world is to have vision of God. It is therefore unreasonable to think of God as an abstract entity for we must think of God in the sense we think of the world.

#### **Evaluation**

The thesis of the school of thought above makes a suggestion that nature is inseparable from God and suggests that the wonder which strikes us when we reflect on the world is the wonder of God himself. God is therefore not to be sought



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for or thought of because there is no God outside the cosmos. The universe is God and God is the universe. The things in the universe are equally all in God. This therefore means that we are all living and moving in God. We are all active in God. We are all dying in God. We are all changing in God. We are all worshiping in God. We are sick and weak in God. We are hopeless or hopeful in God. We are insane or sane in God. We are rich or poor in God. We are old or young in God we enemies or friends in God. We are lovers or haters in God. We are sons or daughters, fathers or mothers whatever we are we are in God and wherever we are we are in God. Thus we shall be mistaken to think that our existence is separable from God, for we and all the world are in God for in being in the world we are in God. This doctrine of God is similar to the Pauline theology that whether we are alive or dead we belong to God and in God we live and move and have our being. But the logicity of this argument does not follow because we cannot make God equivocal with the world while at the same time affirming the createdness of the world. If we say the world is created and God is one with the World we are invariably saying that God was created. If God was created then there is another creator beyond the world and the God we speak of then we stand the chance of misconstruing the concept God.

### AGNOSTICISM

This is the school of thought in theism which claims that we are not certain of God. So that if God exist we do not know but if God does not exist we do not know. Thus it is easier to say God does not exist than to say God exist because we know that we do not know whether God exist or not. So since we are not certain of either God exist or God does not exist then we must be careful of what we say either concerning God's existence or God's non existence. It is therefore better to show our uncertainty by such statements as "if God exist..." or "if God does not exist..." because it will be wrong to speak as if we are certain of God's existence or nonexistence. Hence those who think they know that God exist are wrong and those who think they know that God does not exist are wrong. To say we know either that God exist or that God does not exist implies that we examined the existential possibility or impossibility of God in all ramifications to be able to take a stance. Moreover, we may ever examine the existential possibility or impossibility of God, hence no one can know whether God exists or not. Therefore whether God exists we do not know, but whether God does not exist we do not know. So the emphasis is laid on the last uncertainty which is whether God does not exist. We need to be more relaxed in the impossibility of God's existentiality in this way we will be less self-contradictory for we cannot affirm what we are not certain of while we can deny what we are not certain of

until we become certain, hence it is easier to say God does not exist than to say God exists but whichever we say we remain uncertain of the truth.

### Evaluation

The above school of thought in theism is more rational than others since it appeals to the fact of our uncertainty about the subject God whether God exists or not. If we then accept the doctrine of this school of thought we will likely shun to unnecessary reference we make to God as if we were certain that God exist. The way many refer to God is making it seem that they have a personal knowledge of God than others when in fact they suffer the same level of ignorance others are suspended in concerning the subject God. In the churches too many references are made in respect to God still as though we were certain that God exists when in fact no one of us is certain. Both the pastor and the faithful are in the same condition of uncertainty, so there is no need for any to preach to the other about God. Similarly all those who have put up arguments for the existence of God are only putting more being to nonbeing. They argue in defense of what they are not certain of. They make themselves stupid to the agnostic. And in fact they are stupid if they are judged from the perspective of the agnostic.

The point at issue in agnosticism is therefore that everyone would humble accept the fact of his ignorance of God. No one knows God. If anyone knew

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God then that one will be certain whether God exists or not. Knowledge must be true and truth must be certain and verifiable hence since no one is certain about the concept God it is obvious that the truth about God is not had by anyone, and since no one has the truth about the concept God no one knows God. Why then are people deceiving themselves who speak as if they know God when in fact they do not know God because their claims about God are unverifiable? The same applies to those who deny the existence of God. They do so in such a way that one seeing them will think that they know more than others that God does not exist. They do not know even that God does not exist. Because to know that God does not exist is to be able to give evidence of its nonexistence not by stating reason from feeling but concrete evidence. But how can one give concrete evidence for the nonexistence of a nonexistent without disproving his stance that it does not exist since any concrete evidence for none existence will automatically become evidence for existence.

Therefore both the claim that God exists or that God does not exist is not knowledge claims. They are meaningless because they are not verifiable. They are mere waste of words which should have been devoted to someone is certain of than to something that is itself uncertainty.

The fact is that God cannot be known and no argument

for or against God existence will prove disprove the contrary since both lack concrete evidence and the substance of both claims are not verifiable. If God exist we will be certain of it, but we are not certain and yet the opposite that God does not exist is not provable. And if God does not exist we will also be certain but we are not certain and yet our uncertainty does not prove the God exist because there is no evidence for God's existence. Therefore it is entirely a venture in futility to embark on a critique or defense of God's existence or nonexistence.

What is required then is that we should forget about the concept God and talk about something we are sure of. It is recommended that we use our time to think and reflect on things more concrete than on the metaphysics of God for no metaphysics of God will add to our knowledge since we cannot know God for to know God is to be certain of at least one thing that either God exists or does not exist. Let all keep shut on the issue of God because no words wasted on discussing the concept God will change the fact that we are not certain of God. For us to be certain there must be evidence of God's existence and if there is no evidence we cannot be certain. There is no evidence now and we cannot hope for any after. Therefore we cannot be certain whether God exist or does not exist. There is no need for religion because it is contradictory to the obvious that no one is certain of God's existence no matter how educated or illiterate

that person is for if any one is certain there must be evidence shown by that person to verify the knowledge that God exists or does not exist.

Therefore, it is important to evaluate our own stance on the existence of God especially as theists because we are often saying things that are meaningless in so far as there is no substantial evidence to verify what we say. Many of the opinions we hold on God could be deism, pantheistic, or agnostic. We may be at the danger of saying things that will make us enemies of God if God truly is interested in what we say about him. But I don't think God is interested in what we say about him because no one of us has sufficient knowledge of God. Even Christ himself said so in the passage of scripture that reads: "no one know the father except the son and no one knows the son except the father who sent him" we should therefore take this words of Christ to heart and accept that we are all struggling to know the truth of God. We should not give up the search for the truth because the truth may be that, God does not exist or it's contrary. It is important we know the truth because as Christ says: "if you know the truth the truth will set us free" it is only the truth of the matter under consideration (whether God exists or not) that will lead us to certainty and when we are certain it will become obvious to us that we have being wrong of God.

On yet another level of theism is the logical

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arguments contesting God's existence. These are the polemic a priori and a posteriori which we also give a clue to in our next focus below.

Religious convictions centered on God always have rationality independent of science and so do not need any scientific verification to become a case established to be religiously held for believing in God's existence. The proper object of philosophical inquiry is overall coherence, not a series of distinguishable building operations beginning with a foundation.<sup>1</sup> It has been argued that the intellectual integrity of a religious world view can be secured if it can be shown to be no less rational than the available alternatives. It need only achieve intellectual parity.<sup>2</sup> It is thus on this platform that, in the context of philosophy of religion not foundationalism, we shall be proposing and contesting the existence of a supreme being using the a posteriori, a priori or ontological, and the reception arguments.

Hence, it is important to begin with a note that, the case for religion need not be scientific or even analogous to science. That is, religious ways of seeing the world are not incompatible with science, but complementary. According to the proposition of Plantinga, belief in God's existence may be taken as properly basic and fully

warranted without having to be justified in relation to standard arguments for God from design, miracles and so on. He argues that, the tendency to believe in God follows natural tendencies of the human mind. This stance comprises what is commonly referred to as Reformed Epistemology because of its leaning on work by the Reformed theologian John Calvin (1509–1564) who maintained that we have a sense of God (*sensus divinitatis*) leading us to see God in the world around us. Plantinga has thereby couched the question of justification within the larger arena of metaphysics. By advancing an intricate, comprehensive picture of how beliefs can be warranted when they function as God designed them, he has provided what some believe to be a combined metaphysical and epistemic case for the rationality of religious convictions<sup>3</sup>.

So our point of emphasis, as noted above by Plantinga, is that: belief in God's existence may be taken as properly basic and fully warranted without having to be justified in relation to standard arguments from Design, miracle, inter alia. This is so because, every other standard argument for God's existence develops from this very basis which has propelled both scientists and philosophers to look for a justification for such basic religious claims that God exists, together with all attributes that are conferred

on God in a strictly theological/religious context.

More so, since all other arguments proceed from the fundamental believe in God, that basis which is 'belief' ought not be discarded but established as a sacramental fact or a fact that points to the possibility that God does exist, hence is conceived and religiously held as a belief which developed the different forms of theism: monotheism, polytheism, deism, pantheism, panentheism et cetera. Below is an overview of the standpoints of our arguments:

**OVERVIEW OF THE STANDPOINTS OF OUR ARGUMENTS**

1) A Posteriori argument: The a posteriori argument is an argument from experience which attempts an explanation for the existence of God from the five the ways of Thomas Aquinas: motion, causation, perfection, order and beauty.

2) Ontological argument: This is an argument that attempts to prove the existence of God through abstract reasoning alone. The argument begins with an explication of the concept of God. It argues that: "To speak of God as a perfect being is therefore to imply that he exists. If God's perfection is a part of the concept of God, though, and if God's perfection implies God's existence, then God's existence is implied by the concept of God. When we speak of "God" we cannot but speak of a being that exists. To say that God does not exist is to contradict one;

<sup>1</sup> Charles Taliaferro: taliafer@stolaf.edu. Stanford Encyclopedia of Philosophy, Philosophy of Religion. "The Existence of God", (2010)

<sup>2</sup> Ibid.

<sup>3</sup>

it is literally to speak nonsense".<sup>4</sup> St. Anselm's a priori argument is an ontological argument. Hence we shall be proposing and contesting the existence of a supreme being using the a priori argument.

3) Reception argument: the reception argument is an argument that attempts a proof of the existence of a supreme being from two premises; the first which states that from universal consent on the existence of a supreme being a supreme being is probably in existence, and the second which states that from the burial rites of different custom, an age old practice among different people, there is a belief in the existence of a supreme being to which the dead are sent when they are buried in within the euphoria of burial ceremonies.

Thus, following below are the arguments for the existence of a supreme being (God) from the three different stand points mentioned above: a posteriori by Thomas Aquinas, ontology or a priori by Anselm, and reception by Kekong Bisong. Note that the reception argument proceeds from reformed epistemology which holds that belief in God can be rational even if it cannot be supported by evidence.

#### **THE EXISTENCE OF A SUPREME BEING VIS-A-VIS A POSTERIORI ARGUMENT**

<sup>4</sup> www.philosophy ofreligion.info: "Arguments for the Existence of God" (Copyright © 2008 Tim Holt).

#### **PROPOSING THE EXISTENCE OF A SUPREME BEING**

The first way or argument is the argument from motion emphasizing the unmoved mover. It takes the form bellow:

##### **1) From change in the world to the first unchanged mover.**

The second way is the argument from causality emphasizing the cause of the universe since the universe is contingent not necessary. This argument is called the argument from contingency, the argument from contingency, it suggest that because the universe might not have existed (i.e. is contingent), we need some explanation of why it does.

Wherever there are two possibilities, it suggests something must determine which of those possibilities is realized. The argument takes the form below:

##### **2) From causality to the first uncaused cause.**

Our proposal is stated as follows: As the universe is contingent, then there must be some reason for its existence; it must have a cause. In fact, the only kind of being whose existence requires no explanation is a necessary being, a being that could not have failed to exist. The ultimate cause of everything must therefore be a necessary being such as God.

The third way is the argument from necessity emphasizing the necessity which the contingency of the universe and the beauty reflected in it implies. This

argument is called the temporal cosmological argument and it begins by arguing that the past is finite. The argument takes the form bellow:

##### **3) From possibility or contingency in finite being to God as necessary being.**

Our proposal is as follow: there is a point in time at which the universe began to exist. This beginning must either have been caused or uncaused. It cannot have been uncaused, though, for the idea of an uncaused event is absurd; nothing comes from nothing. The universe must therefore have been brought into existence by something outside it. The necessity in the universe existence by creation implies the existence of God who is a necessary being

The fourth way is the argument from imperfection emphasizing the absolute perfection in God. This argument is also called the perfectionist moral argument. It takes into consideration the imperfection in the human nature despite the morality which requires man to be perfect. This perfection must be modeled upon the being which alone is perfect and which is trying to make men perfect through their moral conduct, though, men cannot be perfect. The argument takes the form bellow:

##### **4) From gradation of perfection in the world to absolute perfection.**



Our proposal this time states a problem as follows: how can it be that morality requires perfection of us that morality cannot require of us more than we can give, but that we cannot be perfect? We are degrading in perfection and though there is ideal perfection set as our moral standard, we cannot be perfect according to morality. This ideal perfection which morality sets as a standard for us is God. The existence of God resolves the paradox that is inherent in the requirement of morality of perfection from our human nature which cannot be perfect according to morality. God is that which is morally perfect and who is our ideal model of morality as well as the basis of morality and its requirement of perfection.

The fifth way is the argument from teleology of things. It emphasizes the ultimate governance in God. It is also called the teleological argument. It is an argument from order in the world to the existence of a being that created it with a specific purpose in mind. The argument takes the form below:

**5) From the teleology of things in nature to God as ultimate governance.**

Our proposal is as follow: the universe is a highly complex system. The scale of the universe alone is outstanding, and the natural law that governs it is perplexing. It is also, however, a highly ordered system; it serves a purpose. The world provides exactly the right conditions for the

development and sustenance of life and life is a valuable thing. That is so remarkable; there are numerous ways in which the universe might have been different, and the vast majority of possible universes would not have supported life. To say that the universe is so ordered by chance is therefore unsatisfactory as an explanation of design around us. It is far more plausible and far more probable, that the universe is the way it is because it was created by God with life in mind.

**CONTESTING THE EXISTENCE OF A SUPREME BEING**

The arguments for the existence of a supreme being – God lacks the rational cogency claimed because all the proofs seemingly a posteriori reduce to the ontological. And the ontological is only an analysis of concept. So insofar as God is a concept, any a posteriori argument for this concept is not a proof of anything but merely descriptive analysis of his concept God. We cannot state that a concept exists because we, arbitrarily but not empirically, link up certain things in experience with it. That linking is a linking of experience of the world to a concept in the mind insofar as the concept is not itself physical. The concept God is not physical but a concept of the mind. The a posteriori argument is an unnecessary linking of things in our experience to the concept God which is only an idea in our mind.

**PROPOSING AND CONTESTING THE EXISTENCE OF A SUPREME BEING FROM THE A PRIORI ARGUMENT**

**PROPOSING THE EXISTENCE OF A SUPREME BEING**

The focus of the argument is the thesis that, if there is a God, then God's existence is necessary. God's existence is not contingent—God is not the sort of being that just happens to exist. It is therefore with this premise that we posit the a priori argument that if we think of God then God's existence is necessary, we think of God, therefore God's existence is necessary. God necessarily exist not based or dependent of thought but making thought possible. The concept of God is the concept of a being that exists necessarily by beginning with the idea of a maximally excellent being. If there were a maximally this is plausible because we cannot think of God if God does not exist. And in general we think of only what exists. Moreover, even when we deny the existence of anything, we first thought of it and still think of it that is a sufficient reason to prove its existence albeit because we cannot find evidence for the claim of its existence, we deny that it exists. Notwithstanding, our denial does not negate the possibility of the existence of anything, rather it affirms it on the basis that we are at least able to think of it.

**CONTESTING THE EXISTENCE OF A SUPREME BEING:**

The issue raised in the argument above is ostensive because we think of a possibility and possibility is not synonymous with existence. There is a big gap between possibility to exist and actual existence. If what we think can possibly be extant it can also possibly be

non-extant hence possibility does not necessarily imply actual existence. Furthermore, the ontological argument cannot get off the ground because of the question-begging nature of its premise that if there is a God, then God exists necessarily. Does admitting this premise concede that there is some individual thing such that if it exists, it exists necessarily? Replies have claimed that the argument only requires one to consider an ostensible state of affairs, without having to concede initially whether the state of affairs is possible or impossible. So in case of the existence of a supreme being using the a priori argument is an ostensible state of affair.

#### **PROPOSING AND CONTESTING THE EXISTENCE OF A SUPREME BEING FROM THE RECEPTION ARGUMENT**

The reception argument is an argument based on two premises. The first premise is an argument from universal consent while the second premise is an argument from burial rite. The argument defends the rationality of belief in God and emphasizes that the existence of God is self suggestive. The argument from universal consent takes the form bellow:

##### **1) From universal consent on a supreme being.**

Our Proposal is as follow: universally there are those who agree on the existence of God and this consent is natural because it does not follow from convention, hence the idea of God which is conceived by men universally is not just an indication but a proof of God's existence which is self suggestive to the minds of men.

The argument from burial rite takes the form bellow:

##### **2) From the belief in a Supreme Being expressed in the various age-old burial rites we have clues to the existence of the Supreme Being who receives the souls of the dead.**

Our proposal is as follow: since men bury their dead from a natural desire to bid farewell to their deceased loved one, analogous to the natural preparations they make at the expectation of a new born and the actual ceremonial welcoming of the new born at its advent, It is explicit that they perceive universally that death is like a journey into the world beyond and so with sorrow in the heart, regarding the parting of a loved one, men carry out a ceremony of bidding farewell to their deceased. This is done in different ways for different reasons and depicts that burial rite is not a convention but a natural culture. Hence, this cultural ceremony of bidding farewell to the deceased love one of a people, known as burial rite, is basically religious as it causes the people to reflect upon the actual destiny of men and to conclude that, death is a journey back to the creator. Men did not create men and yet it is explicit that men were created purposefully because of that (rationality) which distinguishes them from other sensible organisms. Therefore, there is a Supreme Being who sends men at birth into the world

and receives them at death back to himself – this Supreme Being is God.

#### **CONTESTING THE EXISTENCE OF A SUPREME BEING**

The reception argument is based on reformed epistemology which claims that belief in God can be rational even though it cannot be backed by evidence. Notwithstanding, belief is not true knowledge as an important issue in epistemology, because belief does not fulfill the condition necessary for true knowledge. True knowledge is certain, verifiable, reliable and unchangeable. So belief in God is not knowledge of God and does not cause God to exist. God may not exist albeit it is believed he does and God may exist albeit it is argued he does not. Moreover, there is no necessity for any possibility to be the case. Thus, because men are not certain of God, men cannot know God unless they experience God directly. Therefore though men bury their dead with belief that there is a supreme being to receive them and though belief in God is universal, there is no necessity for the existence of God. Belief is not knowledge and men may belief what is false, so there belief in God does not create any logical necessity that there is a supreme being.

#### **EVALUATION:**

The three arguments for the existence of a supreme being which we call God; that is, the a posteriori, the a priori, and the receptive arguments are, as we have seen above, all interwoven and

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interconnected in that they try to give reasons for the belief in God in order to justify the claim that God exists. But in the overall analysis of the claim that God exists it is important we point out clearly here that, when we talk of God we are talking of an idea in the mind: a concept we think can explain the fundamental "why" question of the universe; but this concept which we speak on and discuss about, and we are here arguing (proposing and contesting), is not manifested in nature the way we talk about it. It remains hidden from us and thus makes it cogent for us to construe its intentional concealment in many ways. Albeit the ontological argument is defended by arguing that we cannot deny the existence of such a concept which implies a necessity in its beingness, without relapsing in self contradiction, we would like to conclude, critical of its meaningfulness, from the standpoint of the logical positivist or radical empiricism, and inasmuch as the argument we shall put forth below is logical it should be given its pride of place as far as rationality is concerned.

Conclusively, it is important to note that: whatever is in the mind as an idea or concept, but which has no extramental correspondence or does not correspond with any empirical fact is nonexistent and nonsense at the same time. It cannot be communicated and as such the words conveying it (following nominalism) is mere sound of the voice

because it is meaningless. Meaninglessness cannot be communicated. Any word or concept is meaningful which makes reference, in other words, meaningfulness is restricted to only those concepts which point to some other objects in observable reality. Universals are metaphysical nonsense in this regard because they do not make references; albeit, it is also argued that they are concepts developed by abstraction or composition as the case may be. If the concept God, though not a universal as the concept justice is, does not refer to any object in experience such that we can say it qualifies that object or is abstracted from it, then the concept God is a metaphysical nonsense. How is it being conceived in the first place? It must surely have been from erroneous judgments made from the unverifiable principle of causality concerning the universe. And in so far as this concept God cannot be verified by any means known to science it remains meaningless. Yes, this point is patent. Since what is meaningless cannot be communicated, and the concept God is meaningless, the concept God cannot be communicated. This conclusion is logical hence correct, coherent and indisputable.

More so, the fact that one can conceive any idea in the mind dependent on one's thought when the same idea cannot be communicated makes no sense; because, such an idea, whether revealed or is an insight as many claim who receive

personal supernatural revelations, has no verifiability. Albeit Anselm's ontological argument claims that no one can think of what does not exist, and we have the tendency to accept this claim because it has an apparent convincing nature, the claim remains ostensive, because as it concerns God, we cannot think of God unless God exists. But do we think of God at all? Where do we get the idea of God from? What is the nature of this idea since it is claimed that God is the Supreme Being than which nothing greater can be conceived thus implying that God is infinite? And how do our finite minds conceive an infinite concept as God? This is impossible. Our minds must be infinite in order to think of God as infinity and limitlessness or perfection is a patently suggestive in the concept. Hence, we do not think of God because we think of only what exists rather we imagine the possibility of such a concept's actual existence. We must not confuse possibility with actual existence. The gap between them can never be bridged, claimed Immanuel Kant, hence the concept God is an imagination of the possibility of an extant supreme being but not the idea of an actually existing supreme being conceived. Therefore God does not exist.

Finally, reiterating the above argument, the fact that one has an idea of God makes no sense because the idea of God cannot be communicated. Only what is can be communicated is sense. The idea of God

cannot be communicated; hence, the idea of God is nonsense. So we must take note of the plausibility of the argument that, it is we cannot think of God or God does not exist, God does not exist therefore we cannot think of God. The concept God is only the imagination of a possibility and not the conception of a supreme being in existence. One may want to ask why we have the concept God as an idea in our mind if God does not exist. This is a paradox which we can simply resolve by accepting that, the human mind is capable of imagining possibilities and rationalize on them as much as it can reflect on existents and meditate on them. The concept God is one of the many possibilities the human mind has imagined hence making it an idea or a concept in the mind. But it has never been experienced hence is not an idea that can be communicated, speaking of it is only a way of rousing others to do the same imagination and reason given to back it up from a posterior and other arguments are only instantiation of how much analysis have been done on reality that provoked such an imagination. On this note then, everything said of the concept God is mere statement of possibility and not existence.

The other arguments which follow the once already given above are those on morality which are then given below to be a prelude to Nietzsche's critique of morality. Thus we call this one the moralistic argument against the attributes of God.

### **MORALISTICISM: THE MORALISTIC ARGUMENT FOR GOD'S ATTRIBUTES**

It is easy to question whether God reacts to our deeds i.e. whether God has temporary concern for the things we do or think about or say or not, and this time I am attempting a response to this recurring question bugging my mind following that doctrine which I met as I learnt about God in my childhood i.e., God is all knowing, all powerful and all present. Therefore, I have undertaken to react to what these attributes of God imply in my thought and reasoning.

First and foremost I wish to state that in my thinking that God has no temporary concern for the things we do, or say or think about, contrary to the belief that God is always watching at us, which instills fear of the unknown into our thought and we become conscious of the uncertain. This is the root of what is called the knowledge of God by all, who from birth, have been confessing the existence of God due to their indoctrination to believe that God knows and sees all things even our most secret thoughts.

But God shouldn't see everything we do, or hear everything we say, or know every secret thought in our heart, or better put, God should not be omnipresent which will imply that those things we wish to hide from others are not hidden from God and as such we have no secret before God as the psalmist in Psalm 139:7, 14-15 expressed in writing: "where shall I go to escape your spirit? Where shall I flee from your presence? For so many marvels I thank you; a wonder am I, and all your works are wonders. You know me through and through, my being held no secrets from you, when I was

being formed in secret textured in the depths of the earth."

In the above the psalmist was referring to the omnipresence and omniscience of God, thinking as many of us do, as one having certain knowledge of God and so being able to articulate certain sentiments to God personally. But in my opinion all such approaches to God are fundamental flaws in thought which cause the ascribing of certain responsibilities and duties to God, as if one was certain of the ways of God even when in another passage of scripture the mind of God is expressed in the prophecy of Isaiah 55: 9 saying: "as the heavens are high above the earth, and the east is farther apart from the west, so are my thoughts beyond your thoughts and my ways beyond your ways". If the foregoing scripture passage is correctly inspired to state the mind of God, then why do many say of God things that are not true in so far as those references to God do not proceed from certain knowledge of God but from mere human thinking; such as what the Psalmist wrote in the passage afore-sited? Thus, this is one of those doctrines that corrupt the mind with false beliefs about God of which if taught to a young mind anywhere it becomes indoctrination of false doctrines about God, because it forms a confused picture of God. The psalmist addressed God as "You" and "your Spirit": for me this address is insulting to God because it seems to make God to humbly personal that God can be addressed by anyone as "you" or "your" as if God was personal and bodily having a spirit distinct from his intrinsic nature, when, in fact, this God is nothing more than pure spirit as our reason tells us based on the premise that



## LITTLE WARNINGS: FOR THE MSYTERY OF THE NEW AGE

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we cannot see God. Nevertheless, we shouldn't think that: if God is supreme spirit and we cannot see God, then necessarily, as Supreme spirit, God is everywhere and knows everything and sees everything we do. But we do not truly know God.

Therefore, do we think God is omnipresent such that no secrets of ours are safe in us? If we think God is omnipresent then God must be consistently an intruder in our privacy and a restricting agent on our freedom. This will mean that God does not respect himself as creator that God has to be everywhere even where his presence is not needed, and God does not respect us his human creatures that God has to be there where we wish no one else to be but ourselves doing our business in privacy.

Do we also think that God reacts to the deeds done in secret because of God's omnipresence, even in our privacy? This shouldn't be the case, because it is important that one should feel safe, especially when one, in the privacy of one's loneliness, does something which one wishes to be secret and known to no one else but to one alone. Thus, God should also respect the intention of this person by staying far away from this person's privacy so that the person's intended secrets would remain secret rather than God constituting a threat to one's confidence in one's own secrecy and privacy. More so, in so far as others do not see and know that which is done in the secret of one's privacy, God also should not be an intruder who sees and knows what was not meant for another but one's self. And also no matter what a person does in personal privacy, in so far as it is done in secret

and others who, not knowing that anything was done do react to anything of such because they are ignorant of what was done unless the person reveals personal secrets to them, God also should not intrude in the privacy of that person and should be able to allow ignorance for God's self as what is right since all knowledge are not necessary. God therefore should not react since reaction would presuppose knowledge of what was secretly done unless such reaction is spurred from the person's confession of personal secret deeds to God.

Moreover, where a person reveals personal secrets to another, as it is not right that the other should react to them simply because the person revealed them lest it will be a betrayer of trust of that person on the other, it is also not right that God should react to what was done in secret simply even though the person confesses them to God in trust of confidentiality lest God becomes a betrayer of trust which is not the right thing to God expected of a perfect being as God.

On yet another clarification, in my opinion that God should not react to our deeds done in secret even though we confess them to God, I do not mean to say that God who created man and beast with eyes is as God blind or short-sighted, but I mean that God in all wisdom should set bounds for God's own presence if truly nothing is difficult for God. For if God cannot set bounds for himself but is simply omnipresent, and then God is not perfect and is not omnipotent. Reason tells us that it is right that God should respect the secrets of man, as many judges it unfair for another man to be a

betrayer of trust on confidential matters especially personal once shared in all confidence with another. God should also keep God's own eyes shut from human deeds done in secret just for the sake of wisely avoiding being an intruder unjustly but to respect the privacy of a person just as men expect that others should respect their privacy and as men also wish to protect their secrets with themselves and with whomever they wish to share it. Hence, if God as God is incapable of such wise decision to avoid being an intruder in the privacy of men (a thing which reason confirms to be right and required of men i.e. the respect of the privacy of another), then God is not perfect because by implication God lacks such wisdom. But God lacks no wisdom in God's intrinsic perfection for all wisdom is contained in God as God.

Thus, it should be clarified here that God's willing absence from certain scenes does not limit God's perfection but depicts God's ability to do what is right according to the rule of wisdom; it is rather God's omnipresence that limits God's perfection. God since God is necessarily perfect and God's perfection is limitless, it is a wrong assumption that God is omnipresent i.e. either we are the ones who are wrong in saying that God is omnipresent, or God is imperfect because God does not even know that it is a right thing to restrict his presence to only scenarios where God's presence is need.

Therefore, I think we are the once who are wrong in supposing that God is omnipresent. Truly, we cannot know what God does not know. We cannot know

that anything is right which God as God does not know to be right. And even when reason tells us that God knows better than our intellect can know, we should not suppose that God would want to know what not God's concern is otherwise, God's extreme concern becomes a limitation of God's intrinsic perfection. However, in my opinion, it is because many of our supposition about God are wrong that the inspired prophecy of Isaiah 55:8 expresses the mind of God saying: "your ways are not my ways and my thoughts are not your thought". Therefore, we should avoid supposing of God things that are not reasonable and which necessarily provoke criticism of God if God is as we suppose God is.

Notwithstanding, if we have said in the above that some things should not be supposed of God, we should not think that we are undermining God but that we are avoiding saying things that are unreasonable about God who is intrinsically a perfect being greater than which nothing else is. We do not in any way deny God's existence but we want to point out what cannot be true of God such as the attributes of omniscience and omnipresence of God; for reason tells us that if they are true then God's perfection cannot be affirmed at the same time. We cannot say God is omniscience without implying many things that do not show God to be perfect, but if we want to emphasize God's perfection above God's knowledge, then, reasonably, we should say that there is nothing we know which God cannot know rather than saying that God knows so much even what is not important if known – for this latter claim, taken from the attribute of

God's omniscience, is not in support of God's perfection – which should be able to make God avoid knowing things that are not needed or important if known.

Even on a more serious note, reason tells us that God is not omnipresent if emphasis is laid on God's perfection form which we will be able to say that God sets limits for his presence such that it isn't that God cannot be everywhere if God wants to be but, that God knows that it is not every where that God as God should register God's own presence and so, based on this wisdom, God immediately withholds God's own presence from certain places because God's presence is not needed everywhere – for if God should not know this but registers God's own be presence everywhere, then God reasonably lacks the wisdom which should have enabled God know where to be and where not to be at any given time if really God is mobile and as a result God is not perfect.

Clearly then, if we choose to emphasize God's omnipresence to such extent as to permit the denial of God's infinite perfection, we will unavoidably be saying that God cannot withhold God's own presence from where wisdom should make God decide not to be. This will imply also that God is unable to limit God's own self even when such self limitation is possible to men and as such men are capable of certain minor things which God is incapable of because of God's omnipresence. Still on the same background we will be denying God of the ability to choose where to be or where not to be as if God is determined by God's own very nature to be everywhere at the same time such as implies that: God as God is not even free even

when in this matter man as man is free because man can make personal choices in matter of deciding where to be or not to be.

It is obvious from the foregoing analysis that we flaw when we attribute things to God that deny God's intrinsic perfection hence we should try to avoid such flaws by recounting our positions on the matters of how we think God is not as we know God really is. We should avoid misconstruing the notion of God's infinite perfection which makes us to fall into such flaws as are a contradiction to our believe that God is perfect – for we all accept that the concept God has as part of its meaning : a being that is infinitely perfect. Therefore, the point at issue is that we should emphasize God's perfection before any attribute. And any attribute which once related to God does, in any little or great way, deny God's perfection, should not be discarded because of its incorrectness since God's perfection cannot be denied correctly. Hence, every attribute of God should be subjected to critical evaluation whether God's perfection is affirmed or denied by it.

Therefore, we have been able to reason out that the attributes of omniscience and omnipresence are not correct attributes to God because their implications deny God's intrinsic perfection rather than affirm it as every true attribute of God should for example, the attribute of Goodness, and eternity. We have stated that God should not be omniscient otherwise God will know not only our evil deeds, but God will also have a knowledge of evil which will be a corruption of God's own nature, because God's perfection would not allow a knowledge that is not useful

to be had. Since knowledge of evil will not be useful to God because as a perfect God such knowledge is not needed for God does not do evil which is against God's perfect goodness. If God cannot prevent himself from having a knowledge that is not useful, then God is not perfect because God cannot do all things when by God's perfection we mean that nothing which requires the application is wisdom is difficult for God to realize as God.

To have knowledge of evil is to use the knowledge to do evil. If men do evil it is because men have knowledge of evil which they use each time they do evil, but since God as a perfect being should be able to avoid doing any evil because wisdom does not permit the doing of evil in God, then God as a perfect being should also be able to avoid having knowledge of evil and so would not have to use that knowledge because as God has avoided having such knowledge since God does not need such knowledge. Hence, this claim that God does not have knowledge of evil as men do, hence that God is not omniscient, does not deny God's perfection but affirms and confirms it, because it shows that God knows that to have knowledge of evil will mean to use such knowledge to do evil; and since as a perfect being wisdom would not permit God to do evil, God freely avoids to have knowledge of evil so that God would not do evil which wisdom disapproves, otherwise God is not wise hence is imperfect.

Also I have argued that, God is not omnipresent. But many of us attribute omnipresence to God when, in fact, this attribute is an outright denial of God's perfection because it

presupposes an impossibility for God: that God cannot apply wisdom to God's own being as God so as to know that as God, God ought not to be everywhere and ought to be there only where as God, God's presence is needed. Thus, it is explicit that, if God is omnipresent, God is not free but determined to be everywhere even where as God, God's presence is not needed. Also by implication, if God is omnipresent, then God is incapable of free choice of where to register God's own presence as God even when such capability is the most readily utilized capability of men who freely choose where to be and where not to be.

From the foregoing, it is imperative to not vividly that the emphasis on God's omnipresence and omniscience undermines God's perfection and omnipotence which are inseparable. It is most erroneous of all attributes to suppose that God is omnipresence because God's perfection is immediately denied; since, If God is omnipresent, then God must be in a scenario of sin or even in hell where God's presence is not needed and wisdom should not allow God to be. God's presence should not be there where God will have nothing to do but only there where God will have something to do. Even men take themselves to only there where they as men will have something doing and their presence will be relevant. If God is omnipresent and must necessarily be in a scenario of evil or hell at the same time what do we suppose God will be doing there unless God does evil as well and suffers the punishment of God's own evil in hell. So it is very clear that God does not have to be either omniscient or omnipresent

before God's perfection is emphasized, rather, God's perfection is emphasized before any attribute to God.

On another important note, some of our deeds are evil as others are good following the standard of morality which is an objective indicative that God is a lawgiver. And if God is omnipresent God will be there in our evil and so shares in that evil as well because God must be there where God will have something doing. And if God is there were evil is committed God must also be doing the evil, because in so far as the evil is being committed, God did not prevent it, hence God is doing the evil with whoever is doing the evil. But this is not true, thus it is clear that the attribute of omnipresence to God is incorrect.

My opinion is on the issue under deliberation is that the attributes of omniscience and omnipresence to God should be accepted to be incorrect attributes hence should be discarded because rather than affirming God's infinite perfection, God's intrinsic perfection is denied in their implications respectively. It is against God's perfection for God to share in our evil. God thus cannot share in our evil. God is not there where as God, God must not be and God does not know that which as God wisdom does not permit that God should know such as knowledge of evil – since, to have such knowledge amounts to the use of such knowledge to wrath evil deeds. So the problem that we should attempt to resolve he concerns whether God judges men or not and I shall attempt to resolve this problem as my next concern below.



### A STRANGE DOCTRINE ON GOD'S JUDGMENT OF MAN'S MORAL ACTIONS

I am writing a strange doctrine here that: it is not God who should see or observe man's evil deeds rather man should probe man's own deeds with man's rationality as a moral being able to know those deeds that are contrary to man's true end and to confess them to God asking for pardon – for it is God who has give man's end to man in creating man for God's own self as we shall discuss lately. So when man is morally guilty and expresses moral sorrow to God, God then pardons man because man realizes his moral failing and shows that he is aware of his moral liability in wrong deeds which the moral sanction by God ought to punish. In confessing to God man's moral guilt man shows respect to God and for man's true end rather than contempt for both in refusing moral blame as a morally accountable being.

There is a moral standard by which men's deeds are adjudged by men and when man acts according to this moral standard man's deeds are necessarily good, while when man acts contrary to it man's deeds are necessarily evil. And since God is the one who has set the moral standard for man from the beginning man's creation: God endowed man with rationality to confer on man the status of a moral being – able to distinguish right from wrong – and freely to choose what is right in respect to man's true end – which, as a rational being, man has true knowledge of; without being taught about it – man follows the basic tenets of the natural law – to do good and avoid evil: it is thus, God who will judge man according to the natural law since God is the source of the natural law.

But only after man's earthly life is God's justice to be revealed, so that now men must rule themselves as rational beings conscious of their moral obligation and living according to the moral standard set by God for human nature. It is not that God sees all man's deeds and knows when evil deeds are done but that man's evil deeds have effects on man for which man is morally liable and which remains irreparable and unabated until man is forgiven by God. That is moral guilt which is always shown in moral regrets, remorse or shame whenever an evil deed is done. Therefore it is important to note that the impact of man's evil deeds on man ought not be taken for granted if man must realize man's true end and so man must realize his moral liability for evil deeds which are offences to God – but if refuses to do regard moral remorse as a reminder of man's life toward the realization of man's true end by refusing to ask God's mercy, then man will be punished in accordance the moral sanction that should have deterred man acting reasonably from being deviant to the moral law.

God does not have to see man doing evil before man's evil deeds become truly evil deeds. Rather, man's evil deeds remain evil because of those deeds are against the realization of man's true end. Those deeds are evil which are immoral for man was meant to be moral as a rational being. But if any reject this stance then let him/her considers this question: then, Did God also in his omniscient know one was going to do the evils one did? If still this is the claim, then why did God not deliver one from the evils as the Lord's Prayer requests God should. If God did not preventing the evil from

being done, then for what reason was the evil allowed or permitted? Why does God permit evils to be done since God has foreknowledge of everything before they are done based on the claim that God is omniscient which we already have discarded? Probably God cannot deliver anyone from evil hence is not omnipotent or God is evil hence not good, or God wants to punish the lawbreaker, hence wicked and unjust, or God does not respond to man's deeds immediately until the time for God's justice to be revealed so that those men who ask for God's pardon can be forgiven for them to escape judgment hence God is merciful. In my opinion only the last probability is acceptable. So since God gave man free will to choose between God and evil and sometimes man makes wrong choices, God must also be free to decide when to react to men's deeds, and in my opinion God reacts not in this life as experience approves but in the life after as reason does not disprove.

In emphasizing God's omniscience we mean that God knows all things of the past, present, and future. But in this emphasis we fail to take cognizance of the fact we would be putting so much blames on God for our own failings because if God knows the future God would know things that have not yet happened as well as things concerning human conduct that have not yet been done. So this is will be erroneous since its implication would be that God must necessarily share in the guilt of man's sins since God is omniscient. And if by the guilt of man's sins, man deserves to be punished then by God's share in same guilt of man's sin as an accomplice, God deserves punishment. However, this is not possible since God is



greater than everyone and the law made by God does not govern God the lawmaker but man who was made to rationally distinguish right from wrong and to freely choose his actions, and to be morally liable for wrong choosing wrong actions, and is morally accountable for every action for which man is causally and morally responsible.

To reiterate what has already been evaluated above, I bring to our notice that, God must neither necessarily be omniscient nor omnipresent. Only what is necessarily owed to God's perfection – that God is omnipotent as a matter of logical necessity, is necessary: based on the premise of the creation of the wondrous universe by God. The denial of omniscience and omnipresence to God does not destroy the fact of God's perfection. God's perfection is simply necessary hence not dependent on human rational affirmation every possible attribute due to a supreme being. God is not just a supreme being but a supreme being of infinite perfection; hence the attributes of omniscience and omnipresence are not proper to God because of God's infinite perfection which cannot be contradicted by any erroneous claim whatsoever. hence, the point at issue is that where we have been able to establish the reasons for claiming the necessity of the denial of God's omniscience and omnipresence but not the necessity of their affirmation, it is expedient and cogent for us to return back to the initial issue – whether God sees us when we act and knows all we do or not. To this I hold firmly onto my initial position, that God does not see us when we do evil, yet since there is a moral standard on which

we evaluate our actions, our evils remain evil, and unless we confess them and ask the pardon of God, who we offend in our evil deeds, since God created us to conform our actions to the requirements of the moral standard of our nature, God will punish anyone who refuses to conform his/her actions to that moral standard hence fails to realize his/her purpose in creation and also, God cannot be blamed for not delivering us from evil, because God has no temporary concern for our deeds so as to react to what we do whether good or bad.

Conclusively, concerning "Christianity and the Attribution Of Omniscience to God", it is worthy of note that, the doctrine of God's omniscience is one of the pillars of Christian belief and could be seen reflected in almost all the traditional Christian prayers such as includes the Lord's prayer in which case it is reflected at the ultimate request made saying: "...deliver us from evil!" It is in this request that we see this error in thought more explicit. It claims that God can deliver us from all evil. And this claim presupposes that God knows all things even things that are not yet evil. God knows evils before they happen and God also knows moral evils before they are done yet, concerning moral evil God is not delivering us. Why?

#### **AN EXPRESSION OF DISCOMFORT WITH THEISM**

When man rationalized upon the reason man is moral without at the same time trying to solve the riddle of the purpose of man's being a creature of God in creation, man begins to question the reason man should be moral without finding any reason to justify this but that God makes man a being apparently free, but elusively

morally determined. Such thoughts as: if God is aware of man's deeds, then God immediately reacts to them, are wrong; because, they presume that God is also determined by lacking the freedom of will to decide when to react to man's deeds. But God is not determined only man morally is, and knowledge of this makes man uncomfortable with God's existence – for man prefers absolute to relative freedom.

Man realizes man's own relation to God to be bonded by morality and rationality, by being aware of man's moral determinism to which man reacts religiously, conscientiously or regretfully, upon the realization that every evil is an offense against God condemned by God and punishable by God unless man appeals to God's mercy for pardon and forgiveness. It becomes clear that God's own creatures should not displease God but please God and the only way God is pleased is if God's creatures are moral. But only rational creatures are moral, and on earth men are the only rational creatures hence on earth men are the only moral creatures of God. This is the uniqueness of humans who are moral beings. But man is not pleased with this awareness because man longs for animalistic freedom more than for moral or spiritual freedom. Man wished man was like other animals but realizing that man is not because of man's moral determinism man accepts the fate of all men which is to be morally responsible.

God made humans among other creature to be moral. But could it be said of God, that a mistake was made by not making man only free to choose the good rather than to choose between good and

evil as is the case? No. God could not be mistaken because God wanted to willed man's likeness to God in freedom of choice not absolute determinism and in ability to make moral decisions not irrational. God made man with the freedom to decide what appeals to man. Albeit evil sometimes appeals more to man than good given that the material inclination or appetitive nature of man overrides his reasoning, man is not expected by God to always choose evil or to lose sight of man's purpose. Clearly then, since it was not God's plan for man to do evil, God necessarily is offended by man's evil deeds and as such God corrects with the moral principle in man called the conscience which makes man aware of the moral obligation that is tied to man's purpose as a moral being.

Further, man will one face God's justice and then, man will realize that man is morally accountable to God for all man's actions defending their correctness, appropriateness, reasonableness, and rightness. Man's evil deeds are not immediately punished by God. Nevertheless, God is concerned about men's deeds but thus not interrupt in their free choice of what they consider appropriate and correct. God has established an order in the nature of man which makes man accountable to God for all man does, yet God does not have to be present wherever and whenever man is acting nor does God have to know all about man's deeds, since man is morally accountable to God whether man realizes this early enough or later in life.

It is the order in man's nature always which makes man aware of man's moral

responsibility for every action knowingly and willingly done by man as a causal agent for those actions, hence man is always morally liable for the effects of the failings in man's actions. Knowledge of man's moral liability, responsibility, and accountability is what makes man uncomfortable with God's existence because the implication of these is that man is not absolutely free as far as morality is concerned and as such must avoid actions that are deviant to the moral law that binds on man's nature as moral beings.

Conclusively, man is not very close to God because of the difference between God and man – for while man is imperfect hence sometimes does evil; God is perfect and never does evil. Man must be as perfect as God before man can be in perfect unity with God thus, as long as man is on earth man must learn the art of perfection which is morality. Even the scriptures attest to this when it says: "be perfect as your heavenly father is perfect" (cf. Mt. 5:48), other Bible passages use holiness for morality as a requirement for perfection, but all the same all are saying the same thing that unless man becomes like God man cannot be perfectly united with God. Hence for now man and God are apart from each other. But this position or thought is not always correspondent with religious beliefs and there are many philosophical doctrines on God and the world in relationship. I shall therefore briefly consider few different views about God and man relationship or the world and God relationship this will enhance a better understanding of the fact I have been trying to establish thus far, that man does not really know God consequent upon which many different doctrines of

God have ensued. Men are uncertain about God. It is on this background that I shall precede into the next discourse I have in mind to highlight under the exposition and evaluation of three conflicting theistic schools of thought: deism, pantheism, and agnosticism.

#### **A CONCLUDING THESIS ON GOD AND THE PURPOSE OF HUMAN LIFE**

If man is obligated by creation to do God's will such as to forfeit any pursuit of the satisfaction of man's very own desires and as this is always required of man (to always project God's will as the command of God for man to obey), then what do we think concerning the purpose of man's creation: is it not clear that man is a serving creature of God? Hence in morality man is a slave of God; for man is not free to do or have all he desires, he is to do only the good and shun evil even when he is capable of doing either. It is on this issue that the New Age challenges man to challenge the regulatory authority of God over human conduct. The new age movement is designed to help man overcome the fear of running from servitude to freedom, so it projects God as impersonal and unidentifiable but one with nature. This attempt however turns into a deception and a lie if God is truly that the New Age Movement denies that God is.

The success of the new age movement is owed to its duo naturedness. It appears to be a theological as much as it is a sound philosophical movement of the New Age that promotes the interest and common good of humanity. It uses Christian terminologies but gives them new meanings and interpretations so that they could be understood in a

new light and those who accept their new meanings and accept them are referred to as the enlightened ones — an address which challenges the knowledge claims of all others with differing opinions — especially those who insist on their old Christian meanings. So the new age movement comes to perfect the concept of an “ideal” and “formal” language for theology and religion which the scientists had first conceived for mathematics and science for a paradigmatic shift from the old models of thought to new and modified models of meanings via language analysis.

The new age has also its peculiar spirituality different from the God-conscious spirituality of the Christianity. Its spirituality is a self-conscious spirituality. With the absence of the former it is easy to propound new theologies as: God is an impersonal force. God is all and all is God. He is part of creation, as we all are; hence he is not the creator or source of anything. There is no sin, because there is no universal canon for moral judgment of individual human conduct. Man is the savior of himself from skepticism. Heaven and hell do not exist; for they are only mental states.

The new movement being based on humanism seems therefore to be the offshoot of existentialism and the productive successfulness of contemporary philosophy, little wonder we see Nietzsche’s critical moral philosophy synchronizing very well with it. As contemporary philosophy was so is the New Age Movement man-centered. In its view of man, man is the maker of himself, as the existentialists all believed. Man cannot be in error in his

judgment in so far as he thinks he is not. Man is free from traditional religions and free to choose his own world view, as Nietzsche thought.

What the New Age Movement finally does with God is to rip its meanings from it and infuse them into the concept of man. That being achieved, man can then see himself as the only possible God, because he has power over nature which God is said to be a part of. So the concept God being part of nature is subordinate to man who rules over nature by his whims and caprices, might and main. The outcome therefore is that God stripped off every character of divinity, hence cannot be worshiped. This therefore makes all other religions a bundle of rubbish because they are proven to be in error and misleading, since the God they thought existed apart from nature is rather one with nature. This is why the personal attributes of God were arguably debunked above. There is therefore nothing like divine law. Hence the laws said to have been given by God are phantoms and lies. Creation is therefore an illusion because an impersonal God cannot create. Creation is only a myth which the religions have developed to support their right of worship of God.

However, the whole framework of the New Age Movement is grandeur of deception. The new age is entire the smokescreen of conspiracy against God and Christianity, and it is masterminded by Satan, who wishes to lead the whole world to apostasy. Therefore, no one should believe the doctrines and no one should follow the movement of the new age. They are intended to make Satan in the mask of man sacred as no mention is

made of Satan in this doctrine. They try to debunk the divine law so as to make man free to do evil without restraint or guilt of conscience. Satan uses this conspiracy to deceive the world into a state of relaxation in sin and immorality so that God would lose all souls in Hell. In my opinion man is a serving creature of God, and it seems clear to me also that the meaning of this ‘serving creature of God’ is that man is created to serve God. To put this in standard form, man’s purpose in creation is determined slavery to God. The purpose of man is to be a slave of God. And many scriptures attest to this claim. Hence, it is in line with this purpose of man in creation — to be slave of God as angels are servants of God — that men were endowed with rationality for men to discern God’s will; which other creatures by nature cannot discern. It is also this very purpose that is the root of the universal consent that there is God. Only man, though not certain, conceives an idea of the existence of God and this concept God is susceptible to misunderstanding but suitable for explaining the morality of men’s nature.

Animals do not have a moral nature, hence neither are they led to rationally conceive God’s existence nor to rationally discern God’s will. Thus, other creatures on earth but man, have no need of rationality because they cannot be moral, they were not created for slavery to God hence they have no need of rationality as well. But men are to discern God’s will by their rationality and serve God on earth with the discerned God’s will through reason, so that; through service to God on earth, they may enter into a glorious service of God or heavenly



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perpetual slavery to God as Angels themselves are.

Slavery to God is an honor and not inimical to human progress. That is why God gives these laws which are meant to stipulate the terms of servitude men owe God as the only rational creatures on earth. These laws are good in themselves and are meant for men to glorify God on earth so that God would glorify men in heaven. That is why God began by saying: you must observe my customs and keep my laws, following them. "I, Yahweh, am your God: hence you will keep my laws and my customs. Whoever complies with them will find life in them. I am Yahweh." (cf. Leviticus 18:4-5) In his first words, God does well to identify himself as God of man, and then promises the life which is of glory to man as a reward for complying with his laws. So man is not a slave who is not respected and deserves no reward. His slavery is in terms of faithfulness and his reward is in terms of his service. Satan is jealous of God's ability to convert the whole human race to himself even if he is their creator. Satan wants to have a share of the servitude of men; this is why he goes about deceiving men to hinder them from rendering faithful service to God, so that they can then serve him also. As scripture says: "So let the heavens rejoice and all who live there; but for you, earth and sea, disaster is coming – because the devil has gone down to you in a rage, knowing that he has little time left" (Revelation 12:12) so man must not allow himself to be deceived by this disaster causing creature. Man needs to see the Divine Law as good and adhere to them, because only by such adherence will the life reward is achieved.

The Divine law points to the path that leads to life. By adhering to them faithfully, men will find life and contrary to that adherence, men will lose life. Only by gaining that life will their slavery be rewarded lest in vain are they enslaved to the course of morality. Men are living an honorable existence as slaves to God on earth. This slavery is honorable because they are slaves to the true master from whom all good things come. It is more honorable to be a slave to a good than to be a slave to a bad slave-master. The opportunity to be a slave to the former master is considered a privilege over being a slave to the latter master. God is such a master, and men are slaves to God in the former category, other creatures are slaves to men in the latter category and as such men's slavery to God should be considered a privileged servitude which other creatures on earth do not share in. Other creatures on earth cannot also share in this privilege because they lack the basic necessity of rationality a *conditio sine qua non* for this slavery of morality to God. It is this endowment that confers on such a privileged creature as man the status of a moral being, and status which shows men to be greater because they are more endowed than other creatures on earth.

If the purpose of men as slaves to God is denied, men will cease to be moral and rational because morality and rationality are endowments conferred on men for their ability to discern God's will and to obey it as slaves of God. The obedience to God's will is what requires of men morality, while the discernment of God's will is what requires of men rationality. So if men are not moral they do not obey

God's will and if men are not rational they do not discern God's will. But men are moral hence obey God's will and men are rational hence they discern God's will. Thus, unless a man freely chooses to be irresponsible to his moral obligation of obeying God's will that man remains moral, and rational as far as the man is able to discern God's will. So this is the point which Satan banks his hope on the make men immoral without obliterating their rationality, they are to be brain washed through some powerful philosophies and theologies and the New Age Movement fulfills these requirements for making men immoral. Nietzsche proudly facilitated this satanic course of brainwashing humanity to discard morality by making them believe that they are not responsible for their actions because actions are essentially unknowable. Even though he successfully taught this kind of moral philosophy, his success does not prove him a wise person because he allowed himself to be deceived by Satan. But we are not to be like him, we cannot deny the purpose for which exist. We know God is there watching us how faithfully we serve him by obeying his law. We know that our faithfulness shall be rewarded.

Therefore it is important to give due consideration to this purpose of man in creation so that a man may be focused on realizing it. Man is not like brutes that do not have such honorable purpose to be in servitude to God, rather their purpose is to be in servitude to men. The service of God on earth is the purpose of men as creatures made in the image and likeness of God. So everyone who acknowledges himself as God's image and likeness has no reason not to be moral by keeping God's



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law, for morality is the product of God's holiness in giving man a law that will make him holy. Not to realize this purpose is a failure on man's part. The Divine law, it is that, imposes on men a moral nature and an obligation to be moral and holy; hence men are morally determined to be accountable to God for all actions and to be responsible to God for the consequences of their actions. Nietzsche was a proud man who did not want to think himself a slave to anyone, so he denied responsibility of humans for their actions. But man is truly accountable for his conducts because he performs them rationally and freely with awareness of the obligation the divine law has imposed on him to act only in such ways as will give glory to God. Other creatures are not even responsible to men as man is responsible to God. Only man is a responsible creature because only man is moral. Men are moral for God's sake. Nietzsche could not find any basis for morality because he does not believe in spirituality and morality is not material but spiritual. So men have a spiritual purpose which they must fulfill as their destiny and that is to be moral in all sense. It is this purpose for which they were created to be the slaves of God so that they can live with God here after. Slavery to God is man's true end it is the reason for man's moral obligation: moral accountability, moral responsibility and moral liability. This morality is expressed in man's intelligent actions which have external effect, and so the extenuating circumstance is to be taken into consideration to determine at what time men should not be morally responsible for their actions even though at such situations they may be morally liable as well as

morally accountable. Men are morally liable for their wrong actions as a result of which they have a feeling of guilt when they act contrary to their true ends — the obedience of God's laws; this is a point to note as regards the function of the moral conscience in man. The purpose of man's createdness in God's image and likeness is what requires of man morality, and human rationality is meant to make this possible. Therefore to be immoral is to abuse human rationality. Worldly thinkers then have not yet discovered the purpose for their rationality, so the likes of Nietzsche are prone to such abuse of rationality.

This work will therefore be incomplete without highlighting those Divine laws which human rationality must assent to for men to be moral, and which when not assented rationally, and men become immoral as a result, men become base beyond their nature because of the abuse of their rationality. So let us pay attention to God who speaks in the scriptures to us, and who gives us his holy commandments as the divine positive law; for our keeping and, for the perfection of our purpose of servitude. Therefore, God, in exposing the effects of the wrong doctrines of the New Age on humanity, addressed to his people this little warning for the New Age saying:

The country has become unclean; hence I am about to punish it for its guilt, and the country itself will vomit out its inhabitants. "You, however, must keep my laws and customs and not do any of these hateful things. Yes anyone who does any of these hateful things, whatever it may be, any person doing so, will be outlawed from his people; so keep my rules and do not

observe any of the hateful laws which were in force before you came; then you will not be made unclean by them. I am Yahweh your God." "Be for I, Yahweh your God, am holy. "Each of you will respect Father and mother. "And you will keep my Sabbaths; I am Yahweh your God. "Do not turn to idols and do not cast metal gods for yourselves. I am Yahweh your God. "When you reap the harvest of your land, you will not reap to the very edges of the field, nor will you gather the gleanings of the harvest; nor will you strip your vineyard bare, nor pick up the fallen grapes. You will leave them for the poor and the stranger. I am Yahweh your God.

"You will not steal, nor deal deceitfully or fraudulently with your fellow-citizen. You will not swear by my name with intent to deceive and thus profane the name of your God. I am Yahweh. You will not exploit or rob your fellow. You will not keep back the laborer's wage until next morning. You will not curse the dumb or put an obstacle in the way of the blind, but will fear your God. I am Yahweh.

"You will not be unjust in administering justice. You will neither be partial to the poor nor overawed by the great, but will administer justice to your fellow-citizen justly. You will not go about slandering your own family, nor will you put your neighbor's life in jeopardy. I am Yahweh. You will not harbor hatred for your brother. You will reprove your fellow-countryman firmly and thus avoiding burdening yourself with a sin. You will not exact vengeance on, or bear any sort of grudge against, the members of your race, but will love your neighbor as yourself. I am Yahweh.

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You will eat nothing with blood in it. You will not practice divination or magic. "You will keep my Sabbath and revere my sanctuary. I am Yahweh. "Do not have recourse to the spirits of the dead or to magicians; they will defile you. I, Yahweh, am your God. "You will stand up in the presence of grey hair; you will honor the person of aged and fear your God. I am Yahweh. "If you have resident aliens in your country you will not molest them. You will treat resident aliens as though they were native-born and love them as yourself. I am Yahweh your God. "You will not be unjust in administering justice as regards measures of length, weight or capacity. Hence you are to keep all my laws and all my customs and put them into practice. I am Yahweh. "Sanctify yourselves and be holy, for I am Yahweh your God. You will keep my laws and put them into practice, for it is I, Yahweh, who make you holy. "The man who has intercourse with a man in the same way as with a woman: they have done a hateful thing together; they will be put to death; their blood will be on their own heads. "Be consecrated to me, for I, Yahweh, am holy, and I shall set you apart from all these peoples, for you to be mine." (cf. Leviticus 18:4-5, 25-26, 29-30; 19:2-4, 9-18, 26, 30-32, 35, 37; 20:6-8, 13, 26).

The laws of God; given to us, have nothing evil in them; because, they are given by God; who is holy. They are meant to make us holy. God addresses them to his people. And they must be loved and they alone must be obeyed. God states what he wants done as well as avoided. God is lover of justice and he says his people should be just, and should love. God hates injustice and says his people should not be unjust, partial. God wants his

people to show love, so he says his people should not harbor hatred in their heart. God wants his people to be tolerant and not to hurt others by words or deed, so he says they should not revenge, they should love their neighbors as they love themselves. Therefore we know what is God's will and by doing them we will not be defiled. But Satan wants to defile us and so he teaches us to disregard God's law. But God says we should keep his laws, and it is God who we must obey, because he is our God. Nietzsche was projected as an enemy of God so he said morality should be abolished so that there will be nothing like justice, mercy, pity, sympathy, humility, tolerance, love. The New Age movement is also a satanic movement so it teaches that men should not fear God when God says men should fear him because he is God. The New Age Movement projects man as God, and so says should be afraid of only man and not of God. This is why many followers of this movement even those who are swayed by trends of this New Age are not afraid of God. They are afraid of people. When they do evil in secret, they don't want people to know what they have done to be evil, they pretend as if they have done no evil, but they care less whether God knows their evil deeds are not. These are those people who do not keep God's law and have no fear of God because they have been defiled by Satan. They think that God cannot do anything because God is not omnipotent, omnipresent and omniscient. This they do not know makes them liable to God's punishment because their use of magic and wicked attitudes makes them unclean.

Over and above all, this New Age is in error, because demonic forces are on mission to help build a new world order where sin will be stabilized. They are setting up a new world government that will persecute Christians, but in the long run divine justice will visit the earth and all evils will be uprooted. So the very last little warning of God in the scripture is this:

"Meanwhile let the sinner continue sinning, and the unclean continue to be unclean; let the upright continue in his uprightness, and those who are holy continue to be holy. Look, I am coming soon, and my reward is with me, to repay everyone as their deeds deserve. I am the alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who will have washed their robes clean, so that they will have the right to feed on the tree of life and can come through the gates into the city. Others must stay outside: dogs, fortunetellers, and the sexually immoral, murderers, idolaters, and every one of false speech and life. 'Come! Let everyone who listens answer, 'Come!' then let all who are thirsty come: all who want it may have the eater of life, and have it free." (cf. Revelation 22:11-15, 17).

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When I have satisfied my heart that justice has been done in communicating this warning only in a short note formula for all to have a time glimpse of it within as short as 30 to 45 minutes of readership, I read the inspirational second letter of St. Peter from chapter one through chapter three, from which my sense of God's impending judgment became more clear as I compared St. Peter's own particular expressions about the impending Judgment with the information I had gathered about scientific discovery on the age and life span of the sun, as well as the possible process of death of the sun that will bring about the end of all life on earth. I was sure then of what I was thinking about God's judgment of the earth by fire. I was terrified because of the vision of Jesus the sun of Justice. I am prompted to present these warnings here, from an inner conviction that what it is the will of Christ to forewarn mankind of the impending danger so that anyone interested in salvation may use the last opportunities available like a last day's flight to achieve what no one can afford to lose except with an insane mind which will then loss every sense of what it means to rejoice forever in heaven than to

lose salvation as to suffer eternal regret in the aftermath.

The warnings given here are however contrary to my initial plan of publishing a philosophical reflection on the daily events of life. So I attest that this is not my work because I hear these words for the first time: "Courage, Faint-Hearted one, continue the work you have begun. I will be with you because it is my work.

Because of the so much nuisance science is creating in the empty noise it makes about the truth in our epoch, especially claiming to have answers and almost the only answers to every question; such that whichever knowledge claim it denies is automatically invalid and whichever it acknowledges with an affirmation or positive assent is truth, it is pertinent to note that this science self-esteem and bad attitude of exclusiveness and radical centrism is only to make a fool of itself as to provoke a reaction that will also not spare its root on the soil of human search for the truth. That is why we are challenged to question the relevance of science to human inquiry and ability to attain knowledge of the truth. From the onset, this challenge sounds stupid, because science has already agued itself as having a solid foundation, than philosophy. But let us see if this is actually a foolish adventure: to question the solidness of the foundation of science and its methodology, then we shall know whether or not philosophy has a firmer foundation than science.

Here is the question we must begin with: it is in the personal inquiry into one self to ask the "I" question, and the scientist does never ask the "I" question for science takes itself for a transcendental Ideal. It therefore questions about things that are perceptible with the senses especially through the eyes of the observant scientist, and that are also verifiable through the guidance of the same testing or experimenting eyes, that also verifies the result and enhances the theorization of the truth of nature, not the nature of truth. So we base our research on that which science never theorizes, that is "the nature of" this "truth" that science claims it has about nature otherwise called "truth of nature", on which it bases its claims and pride.

Here are our problems for the scientist to tackle practically himself and give us his answers: (1) when I close and open my eyes what does my consciousness tell me about who I am? On this question, firstly, we suppose the scientist will like to say it ought to be strictly scientific because it is not in the field of the scientist to reflect on consciousness but to research on the objects of consciousness. So, the scientist cannot at least begin by answering this poser: "what is consciousness?" "How is one conscious?" "When is one conscious?" "Can one be conscious of one's consciousness?" The scientist may like to say these questions belong to the field of philosophy. The only thing



that is scientific about the problematic of the basic poser above is the observable act of opening and closing the eyes. So let us assume further that the scientist attempts a lay man's answer to that problematic that confronts him above about his own daily exercise of using his functional eyes. However, the scientist has never questioned himself saying: "how is it that I am able to use my eyes?" "Why do I have eyes?" "How would I have existed as who I am without my eyes?" "What is the source of my eyes?" These questions are fundamental questions which the scientist deliberately ignores, overlooks and leaves for the philosopher to raise. All that the scientist is content with doing is to study how the eyes function. He does not reflect on the eye as a meaningful functionality whose meaningfulness is derived from its existence which must itself have a source and a purpose or a reason beyond the mere fact that it is there in the position it occupies around the head as well as irrespective of the fact that it is functional or useful for the person who has it, while the person who has it but for whom it does not have the perfection of proper functionality hence that deformed one is impaired in vision, as a basic deformity in sight.

The scientist therefore has barely been able to give any answer to the above inquisitive addressed to himself before the second one follows as this: (2) where does my consciousness tell

me I am when my eyes are shut and when they are opened deliberately? This second interrogative concerns the scientist's own concreteness and objectiveness besides the other things. Does the scientist ever think of his place in the world? What does he define the world to be? How is it that the world is what the scientist can say it is because it is seen with the eyes? What happens to the same world when the eyes do not see anything at all? The scientist does not think of himself and the world yet he thinks of reality and nature as something within his observable reach. Why does the scientist never question the reality of himself before delving into the reality of things in the world? It is because the moment he begins to think of himself, he will cease being a scientist since there are many things about himself as a reality that his eyes does not give him any information about then would it not be true that the scientist who claims to know everything in reality and nature, does not even know himself the knower and the world in which knowledge is possible? So we propose that this omniscient scientist should begin from himself by asking himself these simple questions: "who am I?", "Why am I who I am?" "Where am I?" and "how am I where I am?" obviously these questions will interest any other person but the scientist who is not afraid to solve any problem with other reality in nature except the problem with himself, his own reality, and his own world in the personal

consciousness. He does not have any method for approaching this problem. He lacks a method because this is not his acclaimed object of study. This is not his field of study. He is not a metaphysician nor is he a philosopher of reality or consciousness. He is only a scientist who does not have any apparatus or tool for measuring the dimensions and dynamics of his own reality, his self and his consciousness, because he is afraid of introspection, speculation, and of reflection on the self, consciousness and the human reality as a whole.

Let us therefore ask the scientist once again about what he knows and is sure he knows since he does not even know himself, as Socrates would say: man, know thy self. O scientist, have you ever looked at anything before while closing your eyes? Why? Where are you to yourself when your eyes are closed and how do you know that you are anywhere when your eyes are not open? Why must you open your eyes before you can tell where you are? Why are you where you are when your eyes are closed? Once again, to these questions, the scientist would say: "I am not the one to provide answers". Why does the scientist run from providing answers to questions that border round the "I", or "self-consciousness"?

Therefore, it has become a serious concern here for us to raise these questions in order to challenge the foundation of science as a superior knowledge. What

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does science really know? What does the scientist describe the world to be without use of the eyes? Therefore scientists should be the eyes that see nature, and without the eyes of scientist there is no nature. If this is wrong, then without the eyes of the scientist, there is no scientific knowledge and there is no scientific methodology because descriptions from observations are not possible unless with the use of the eyes. The existence and relevance of science is only tenable insofar as the eyes exist and are functional. Therefore any damage to the eyes is damage to the whole framework of science, but does such damage alter the nature of the truth or the truth of nature? The answer is that the truth of nature and the nature of the truth are independent of science, the scientist, scientific observation, experimentation, description, analysis, theorization, general laws and the entire edifice of scientific methodology. If so, where lies the foundation of science? And what are the sorts of contributions science makes to our knowledge of reality? Does the fact that our problems remain unsolved despite all the empty noise made by scientist on their knowledge of observable reality not prove that science has no contribution to make pertaining to our knowledge of the truth of nature, and the nature of the truth? For

all eternity we have created problems here that science can never solve unless it ceases to be science. These questions are not difficult in themselves, but no scientist will attempt to answer them because they will defy what the scientist believes and practices as a way to the truth. Does the scientist then have any edge over the philosopher, when the scientist knowledge is limited to the functionality of the eye, where truth is independent on the functionality of the eye, as much as philosophers do not depend on what is given to the eyes in perception, but

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BECAUSE IT IS MY WORK"*

what is conceived and received and retained in the mind about the world? This work has therefore achieved the revelation of a truth that science cannot account for.