



## MISSIV #1 "Why is the World so Terrible?"

This Q. was asked by Valerie, an Australian member of our Spelling Society, in an email in 2002 following the series of catastrophic world events of that year.

Theo & Doug both answered. Theo, a believer, talks here of sheolian influence. Doug, a humanist, deprecates her words. It's hard to say whether Doug believes in God or not. We both use a somewhat regularized form of writing, designed to update English spelling and make it a little easier to learn.

**DE:** Theistic belief systems tend to be inconsistent in asserting God loves everyone but will destroy unbelievers, is all powerful but has a just plan in allowing massacres of innocents in war and natural disasters, for reasons beyond our comprehension although he expects us to act justly, using the knowledge of good and evil.

**TH:** The assertion that God is all powerful needs qualification. Not everything that goes on here on earth is his will. He allows quite a bit of freedom to both gods, or demigods, & humans. Christ spoke of this earthly world having a prince, holding an unspecified amount of power. "The prince of this world comes, and finds nothing in me." Amplified by other statements of Christ this can be interpreted as "He, the great accuser, finds nothing to accuse me of."

Christ was not saying that the whole earth is ruled by a demon; it wasn't that bad, the tempter was only a prince, not a king. But he was an evil being, trying to get Christ to worship him, & defying the will of God. He didn't succeed in doing so in that encounter, [the temptation of Christ]. but that's not to say he has always failed to bring evil on the earth & its people. The church sees that sometimes this prince of darkness has succeeded in the past in bringing on disasters. Sometimes he succeeds today. You can expect, Valerie, that some of the disasters on earth today are deliberately caused by whoever the "prince of this world" is. He may work directly through hurricanes & such, or he may influence people on earth to do evil deeds.

Part of the evil in this world is brought on by listening to misleading voices.

It was wise of the Jewish and Christian church leaders to discourage mortals from listening to otherworld voices, for the last 2400 years. It's a dangerous practice.

**DE:** Jewish faith leaders not only forbade mortals to listen to voices.

They had them crucified or approved their being crucified if they taught beliefs which like John the Baptist, Jesus or his key followers, challenged their leadership and doctrine. The Spanish Inquisition did similarly frightful things to those accused of witchcraft.

**TH:** Yes, the practice of punishing those who hear voices sometimes comes from here jealousy, & the fear of the loss of one's entrenched power due to a charismatic soothsayer acquiring followers. This was true of Caiaphas, the high priest; Jesus was a threat to his power over the people.

Whether the new voice is inspired from outer sources or not, usually any individual whose power over the people is growing will be attacked by the establishment. This jealousy of a looming threat to someone's power is part of the answer to Valerie's Q as to

wy the world is so terrible. Part of the terror cums from powerful interests in a rivalry over the power itself.

But rivalrys on erth cannot giv all of the anser to Valerie's Q. Powers beyond the erth can also play a part.

**DE:** Seeking to giv credit or blame to outside spirits is not helpful, I think, in deciding what ar wun's good and bad planning options.

**TH:** Ok, Doug, so u think all the blame for the eevil on erth has to fall on emboddyd man, & perhaps on cultural influence, & on accidents. That's a conventional vew, but it's pritty narro. It sure limits the options for ansers to Valerie. Instead of allowing for the possibility of outside influence, u thro the blame onto the emboddyd man, particcularly, it seems, on the church. U acuse the folloers of God of being inconsistent. U say they describe God as luvving us but nevertheless bringing disaster on the erth. U reject the idea that God cud do both.

This aparent inconsistency in God himself to wich u refer dus not hav to be seen as inconsistency. God can hav moods. Emboddyd man can afect the mood of God, so that at one time he rains down blessings & at another he rains down disaster. That's one thing we need to alow to God – he is not a monolithic changeless force. Even a monlithic changeless force can be afected by oposing forces. And God is much mor than that; he is a sensitiv luvving father, and aware that like eny father he must not spoil his children with total unconditional acceptance of their evry action. This wud ruin the children. We all need corection.

Thare is much mor to be sed on this subject, of wot causes eevil events on erth. Can we open up our minds to the possibility that sum of the eevil cums from influences outside our ordinary erthly ken? Beleevers think that both good & eevil can cum from beyond the erth.

I can tel u a good deal mor about that subject.



Read on....

*\*Illustration: Marvel Comics*