

The Physics of Heaven #12

Quantum Charismatics and “Popping Qwiffs” [1]

A Serial Book Review & Theological Interaction: Part 12 [2]

Review of Chapter 11, *Strange Things Are Afoot* by Ellyn Davis, [3] and Chapter 12, *Quantum Mysticism* by Ellyn Davis [4]

Quantum Leap—Mystic Manipulators

Because of the great deal of “strangeness afoot” in quantum physics, it has inevitably attracted metaphysical interpretation. Most of that interpretation has leaned towards using quantum physics to reinforce Eastern mystical beliefs about the nature of the oneness of all reality and the power of human consciousness to create and manipulate that reality. (TPOH, 113)

—Ellyn Davis

Jesus Power—“Popping Qwiffs”

It shouldn't be a stretch for us to believe that, as “observers” to whom Jesus gave all power in heaven and earth, we can, through faith, intent, prayer and declaration, call things into existence. Jesus has given us the power, through our faith and intent, to “pop a qwiff” and bring things from the unseen world into the visible. (TPOH, 128)

—Ellyn Davis

Introduction

During the last century and one half, science has changed its view of reality; that is, how everything that comprises the universe is understood. The old scientific paradigm advocated by Sir Isaac Newton expected the universe to behave predictably like a clock. But in contrast to this mechanistic understanding of the cosmos, the new science understands the universe to be more of a mystery—that what constitutes the universe's micro-reality behaves unpredictably. So according to the old scientific paradigm, scientists observed the universe for its obvious and predictable behavior, our solar system being an example. In contrast, quantum science looks at the universe according to its not-so-obvious and unpredictable behavior at the atomic and sub-atomic levels of reality. Physicists have discovered that though the macro universe appears to behave mechanically, the micro universe seems to behave mysteriously. Hence, Ellyn Davis remarks of this observable mystery that, “Quantum physics theories seem more like science fiction than science fact” (TPOH, 111). All of this, and more, raises the question, what is the essence of the cosmos in which “we live, and move, and have our being”? (See Acts 17:28.).

The “Enlightenment” of Physics

Until the beginning of the 20th century, science viewed the observable universe as a combination of matter and energy. This however changed when physicists began to surmise that the essence of the universe was light or energy that could at times appear as matter. The emerging physics proposed that the universe was made up of, as Davis states, “packets of

energy” which at times acted like matter while at other times like light waves. The “energy packets” were called “quanta.” So physics “discovered” that as the author puts it, “at the most basic level of existence, everything is constantly vibrating energy and that every particle also possesses a wave character and every wave possesses a particle character.” (TPOH, 110) Hence the science of quantum physics was born.

A Science Shrouded in Mystery

According to the New Physics the essence of everything in the universe, animate or inanimate, consists of vibrating energy which can appear mysteriously as either waves or particles, depending upon how or when the phenomena is observed and who is doing the observing. Hence Davis titles her chapter, *Strange Things are Afoot*. She notes the baffling nature of the universe caused one physicist to remark, “If you are not completely confused by quantum mechanics, you do not understand it.” (TPOH, 111) Such is the mystery. However, all is not lost. To solve the mystery, some quantum physicists, New Age believers and Charismatics advocate that there’s a “consciousness connection” by which the human mind can find meaning in the universe as it explores and combines mystical spirituality with a scientific worldview.

Science Shrouded in Mysticism

In, of and by itself modern science can provide no ultimate meaning or significance for life. Paul Kalanithi (1977-2015), the brilliant brain surgeon who died of cancer at an early age, returned to the Christian faith of his family upbringing. He explained that, “to believe that science provides no basis for God, you are almost obligated to conclude that science provides no basis for meaning and, therefore, life itself doesn’t have any.” [5] The ability of science (immediate knowing about earth or what’s “down here”) is limited in providing meaning for the soul (ultimate knowing about heaven or what’s “up there”). So to try and make sense of a universe described as “shocking,” “absurd” and “confusing,” some physicists are turning to mysticism to experience the supernatural. In their quest Davis notes that “mystical ideas” inspired several of them. (TPOH, 114) As the German physicist Werner Heisenberg (1901-1976) has been quoted:

The great scientific contribution in theoretical physics that has come from Japan since the last war may be an indication of *a certain relationship between philosophical ideas in the tradition of the Far East and the philosophical substance of quantum theory.* [6]

Given the growing rapprochement between the science of the west and the spirituality of the east, New Age Religion has incorporated quantum theory to help define and embellish the spirituality it embraces and promotes. Assuming that “many quantum concepts appropriated by the New Age are actually distortions of Christian spiritual truths,” Ellyn Davis and other contributing writers to *The Physics of Heaven* also seek to find compatibilities between their Charismatic faith with modern science and New Age Spirituality. And to do so, Davis sets forth certain assumptions wherein agreement might be found between Charismatic Christianity and the mysterious-mystical spirituality of quantum physics and New Age spirituality.

From Mystery to Monism to Mysticism

As I review Ellyn Davis’ two chapters (*Strange Things Are Afoot* and *Quantum Mysticism*) in *The*

Physics of Heaven, I offer the following summary of the belief system she proposes. In defining how the universe works, her system, along with that of the other authors, involves a dialectical web involving quantum physics, scientific mystery, pantheism, mystical spirituality and distorted theism. To summarize, she believes that,

Our illusory universe is “One” interconnected and vibrating whole in which divine consciousness permeates and interconnects everything. The human race, the most intelligent and therefore ultimate observers of this “mindful” universe, is collectively evolving into a zone of higher consciousness (i.e., “enlightenment”) of which “the manifest sons of God” are becoming the most aware. These Quantum Charismatics believe that their emerging consciousness will be enhanced by the powers of a coming second Pentecost which will soon be released upon the church and planet. The powers of Pentecost will enable them to “consistently” alter the reality of nature by their thoughts and intentions as they work miracles (i.e., “pop qwiffs”) greater than Jesus did. (As indicated by the author’s use of the word “consistently,” these “manifest sons of God” are currently able to miraculously alter reality only “inconsistently.”) [7] With these new-found powers, these Quantum Charismatics or manifest sons of God will bring God’s kingdom to earth.

We turn now to review seven beliefs Davis derives through a curious and eclectic mixing and matching of scientific mystery, spiritual mysticism and Scripture twisting. Of the metaphysical beliefs she sets forth we ask, “Are they biblically and theologically compatible with the Christian faith?” We shall find that they are not. In the integrative dialectic proposed by the author, there can be no synthesis derived by combining quantum philosophy, New Age spirituality and the Christian faith.

Quantum Assumptions

Foundational to developing her Quantum Charismatic worldview, Ellyn Davis assumes the premise, “All truth is God’s truth.” [8] (TPOH, 127) Given this postulate, she bases her argument upon a conglomerate of “truths” held by quantum physicists and New Agers which she accepts to be compatible with the Christian faith. “Many quantum concepts appropriated by the New Age” she states, “are actually distortions of Christian truths” [9] (TPOH, 116); and adds that, “there are many precious ‘God-truths’ hidden in Quantum Mysticism for us to claim as our own.” (TPOH, 127) In other words, as she arbitrates the claims, Davis is comfortable in combining the mysteries of physics (detailed in her two chapters) with the mysticism of New Age religion. The trouble with the data she references from the two belief systems is that readers will have difficulty understanding what she accepts as “truth” (i.e., the precious) and what she rejects as false (i.e., the worthless). Thus, the obvious antagonism and contradictions between her sources (i.e., quantum physics, New Age spirituality and Scripture) forces her to issue the following disclaimer:

Christians and quantum mystics part ways over four issues: (1) where God, Jesus, and the Holy Spirit fit into the picture; (2) what constitutes sin; (3) where the Bible fits into the picture: [sic] and (4) what happens after we die. (TPOH, 127)

The problem with this disavowal is that it contradicts most everything she directly or implicitly affirms in the two chapters! Despite the obvious contradiction and antagonism between her sources, she states (sometimes appending a question mark indicating uncertainty—and incidentally, uncertainty is not denial) four “God-truths” or Compatibilities with Christianity. Quantum Charismatics share these mystical “god-truths” with quantum physicists and New Agers. (TPOH, 127) The compatibles are: *By Faith, We Can Speak Things Into Existence* (unquestioned); *Thoughts and Attitudes Are Powerful* (unquestioned); *A Oneness Connection* (questioned, but possible); and *Different Levels of Reality* (questioned, but possible). (TPOH, 128-131) Given her affirmations I proceed to evaluate seven of the mystery-monistic-mystic “truths” that Ellyn Davis either directly or indirectly asserts. We begin with the first.

An Illusory World

1. Human perception of the inhabited world is illusory, not “real.” (TPOH, 113)

Welcome to Disneyworld, an illusory but gaming cosmos which at times can be seen while at other times cannot. Only by the intent of faith can Quantum Charismatic “observers” magically cause “things from the unseen spiritual world” to appear in “the natural” or visible world; this cause-affect is called “popping qwiffs,” (TPOH, 128, 122, 115). In her booklet *Quantum Faith* Annette Capps explains the way to cause the unseen world of energy and spirituality to materialize.

Faith observes that which ‘is not’, and gives it substance so that it may appear and become visible. The key to manifesting matter, is to interact with that which ‘is not’ so that it becomes what you hope for. [10]

At the outset, the similarity between this first “truth” and the Hindu worldview must be noted. The Hindu concept of *Maya* also asserts we live in an illusory reality. *Maya* is a Sanskrit word (Sanskrit is the “sacred” language of Hinduism, the language of the gods) often translated “illusion.” [11] The power of *Maya* also resembles the quantum power of “popping a qwiff.” The following two quotes, one describing *Maya* and the other describing “popping a qwiff,” are submitted for comparison.

Maya

Extraordinary power of an incomprehensible, marvelous, supernatural, or magical sort which enables those who possess it—principally gods and remarkable humans—to produce forms in the realm of phenomena. [12]

“Popping a Qwiff”

A quantum physics term for the transformation of a wave into a particle by the intent of the observer. . . . All realities only exist in probability until a particular reality is selected .

. . we can bring into existence whatever reality we have chosen by “popping that qwiff”. [13]

Others have noted the spiritual connection between quantum physics philosophy and the mystical religions of the east. (See previous footnote 6.) But for reasons to be stated, such a kingdom worldview in which mediating “sons of God” manipulate their reality by “popping faith qwiffs” (i.e., to cause or call energy to materialize and work for them in an illusory world) has nothing in common with the historical and revelatory faith of the Bible. The following questions indicate this incompatibility.

Is the Bible Real?

Assuming for the sake of argument that the world we live in is illusory, then it must be asked, is Holy Scripture real or just metaphor? [14] The prophets, Jesus and the Apostles believed in the real reality of the Word of God. In contrast to seeking a word sourced in the occult, Isaiah exclaimed, “To the law and to the testimony: if they [false prophets] speak not according to this word, it is because there is no light in them” (Isaiah 8:20). Jesus quoted the Old Testament often and said of the sacred writings, “the Scripture cannot be broken” ((John 10:35). The Apostle Peter wrote:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. [15] For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
—2 Peter 1:19-21

The Scriptures are not illusory. In fact, God’s Word is so real that Christians will be held accountable for everything He communicated through His Son and the witness born to Him by God’s holy prophets and true Apostles.

Was Man’s Fall Sin Illusory?

The third chapter the Bible teaches that sin and the consequent curse of the earth are real, not make-believe. The fall happened in the context of real time, matter and space (See Genesis 3:16-19.). In real time all of us will die a real death (Romans 5:12). Death is no illusion. Mary Baker Glover Patterson Eddy, the mother of Christian Science, believed death was not real. But she died anyway. Every hospital, funeral home and grave yard testifies to the fact that something is “really” wrong with life as we know it. So those who believe the story that life and the world are illusory need to take a reality check by visiting a nursing home, hospital or cemetery. Alluding to the Genesis account, Paul wrote about the real sufferings of the present age (Romans 8:18-23). Suffering is not make-believe and neither will it go away by “popping a qwiff.” Only God will one day liberate change the groans into glory (Romans 8:18-23).

Was Jesus’ Incarnation Real?

The unreality of Jesus’ incarnation is a heresy asserted during the time of the early church

(circa 85 AD). Docetism taught “that Christ did not actually become flesh, but merely seemed to be a man.” [16] Yet to combat the heresy of an unreal Jesus in an unreal world, John begins his first letter like this: “That which was from the beginning, which *we have heard*, which *we have seen* with our eyes, which *we have looked upon*, and *our hands have handled*, of the Word of life” (Emphasis added, 1 John 1:1). Then later in the same epistle the Apostle John notes,

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

—1 John 4:2-3 (See 2 John 7.)

Like Docetism, presuming we live in an illusory world must, as a matter of consistency, lead to the denial of the time-space-matter incarnation of the Lord Jesus Christ. With their mystery-monistic-mystic-magical kingdom worldview, these Charismatic “manifest sons of God” place at risk this fundamental belief of the Christian faith—the manifested incarnation of the Word of Life which the Apostles heard, saw and touched (1 John 1:1).

Other Questions

It can also be asked—assuming our world to be unreal—were Jesus’ death and resurrection an illusion? (I would point out that that many cultists and liberal Christians point out that Jesus’ resurrection was essentially “spiritual” which is compatible with the unreality of it.) Too, will His Second Coming be essentially spiritual or unreal in the dimensions of reality we inhabit? (Some preterist theologians believe Jesus’ return was wholly spiritually in AD 70.) [17]

That Jesus died on the cross indicates He was no magician (Greek *magos*). If He had been, then His powers (“popping a quiff”) failed to help Him avoid the cross or come down off from it (See Matthew 26:29-32; 29:37-44.). Apostolic witnesses also testified that His resurrection was real. Jesus’ invitation to Thomas (“Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side,” John 20:27) indicates He really possessed a body. Furthermore, when Jesus returns He will return visibly, personally and bodily (Acts 1:9-11; Zechariah 12:10; Matthew 24:29-30; Revelation 1:7).

Note: I am aware that critics with an anti-supernatural bias think Moses, the prophets, Jesus and the apostles were mere workers of magic. Their miracles however, testified against the magicians; Moses against Pharaoh’s (Exodus 7:1-9:35), Daniel against Babylon’s (Daniel 2:37-39), Jesus against the Jew’s (Matthew 12:22-29; 9:34; Acts 19:13), Peter against a Sorcerer’s (Acts 8:8-14-24), and Paul against the seven sons of Sceva (Acts 19:11-20). The biblical worldview sees God as having introduced the unseen world above (heaven) to the seen world below (earth). (See John 8:21-24.) Any presumption that we inhabit a Disneyland-like world raises “real” contradictions with the Christian faith. We turn now to the next monistic-mystic assumption Quantum Charismatics embrace, and that is . . .

The Universe is a Unified and Interconnected Whole

2. Our universe, whatever is “down here” or “out there,” is a unified and interconnected whole. (TPOH, 114)

This quantum concept Davis borrows from Ernest Lucas in his book *Science and the New Age Challenge*, is monism, the belief of the unity of all things. [18] Belief in the unity of everything is pantheism; that everything existing in the universe is God. In other words, God minus the universe equals nothing. Yet one God-Truth asserted by Davis states that the whole universe is possessed of A Oneness Connection. (TPOH, 130) This acceptance of a mystic-monistic connection of everything causes the author to reason that “since all is one, then all must be God which means that you are God.” (TPOH, 114) This premise enhances the belief of many Charismatics that they are “gods” or “manifest sons of God.”

But monistic pantheism contradicts the biblical presentation that God is “holy”; that God is separate from the universe He created and therefore separate from everything which exists. The Old Testament word for “holy” (Hebrew, *qds*) derives from a root meaning to “to cut or separate.” As regards God being holy, an Old Testament scholar observed:

The basic idea conveyed by the holiness of God is His separateness . . . the One who stands apart from and above the creation. . . . It is no exaggeration to state that this element overshadows all others in the character of the deity . . . [19]

If God and everything else in the universe are thought to be pantheistic unity, then God cannot be magnified or worshipped as holy (Genesis 1:1; Revelation 4:8, 11; Isaiah 6:3). But God is holy because as the Genesis account of creation states, He personally and eternally existed apart from and before He created anything. And if He eternally existed apart and before He created everything, then He cannot possibly be one with it. We move on to Davis’s third monistic-mystic premise, and that is . . .

Consciousness Permeates the Whole Universe

3. Everything that exists in the universe (whether animate—humans, animals, flowers, trees, etc., or inanimate—e.g., rocks and stars) possesses interconnected consciousness or mind, an essence of the divine mind. Davis writes that this “single, universal consciousness permeates all things.” (TPOH, 123)

Corollary to God permeating the universe, it is assumed that the divine mind universally infuses everything. Given the monistic assumption that the universe is “one” and permeated by God’s

immanent presence, God's mind is also believed to pantheistically permeate the whole of nature. This permeation, "which reduces all reality into one substance, may regard this substance as either material . . . or spiritual . . ." [20] In other words, the consciousness connection proposes that One Mind infuses the whole of One Universe. Everything existing, whether animate or inanimate, shares together the "Mind of God." By misusing and abusing Scripture this is exactly what Davis proposes. One of her "God-Truths" states:

Scripture tells us that rocks cry out, stars can sing, and trees can "clap their hands" in joy, so we wouldn't be too surprised to discover that they have a form of consciousness too, a "mind" as it were. (TPOH, 130) [21]

Whether in part or the whole, believing that energy-consciousness permeates matter is the heart of idolatry. Pagans believe the material out of which they make their idols possess the personality of intellect, emotion and will and therefore the power to influence life. But such thinking the Bible denounces. For example, in comparing the Lord to idols, Psalm 115 states:

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but *they speak not*: eyes have they, but *they see not*: They have ears, but *they hear not*: noses have they, but *they smell not*: They have hands, but *they handle not*: feet have they, but *they walk not*: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them.

—Emphasis added, Psalm 115:1-8, KJV

A reading of this Scripture passage indicates that idols formed possess "no consciousness." The Psalmists indict the idols to be "mindless." The only entities that might incarnate themselves into and communicate through idols are demons.

Years ago I listened to a debate between a Christian apologist and humanist. One question discussed between them concerned the subject of nothingness. The Christian was asked to define nothing. He responded, "Nothing is what rocks think about!" Now in a complete turn-about with the quantum-New Age mystical worldview, Davis assigns interactive consciousness to rocks (i.e., "rocks cry out"). Imagine . . . rocks think and talk!

But in this assignment there is a grave spiritual danger according to the Psalmist; that is, devoted worshippers will become just like their idols—deaf and dumb to God's Word and therefore devoid of any ability to understand the true and living God (See Deuteronomy 4:28; Psalm 135:15-18.). In other words, in the mind control exerted by quantum philosophy over Christians and non-Christians alike, they become "vain in their imaginations" even as their foolish hearts become "darkened" (Romans 1:21; Compare Colossians 2:8.). How ironic! In their presumption they are becoming "enlightened," the hearts of Quantum Charismatics may become darkened.

As it drifts in a sea of uncertainty, human knowing or science can devour the capacity of idolaters to understand the Lord God in heaven. “Where now is the God of Israel?” the nations ask, and then they proceed to find Him in creation whether that creation be manifested in the matter of graven images or the energy of gravity. The nations exchange the glory of God (i.e., His divine effulgence or brilliant radiance) for the worship of images “made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” And amidst all this foolish imagining they profess themselves to be wise (Romans 1:22-23). As one commentary states:

Man’s refusal to acknowledge and glorify God leads to a downward path: first, worthless thinking; next, moral insensitivity; and then, religious stupidity (seen in idol-worship). **[22]**

We turn to the fourth monistic-mystic concept.

Everything in the Universe Emits Energetic Vibrations

4. Everything in the universe, “even our human thoughts and emotions—emits energetic vibrations.” (TPOH, 124)

With belief that “mystic-consciousness” permeates the universe, Davis also theorizes that everything in the universe—including rocks, flowers, cats, humans or whatever—also quantumly vibrates. In humans, the vibes can negatively stem from the lower consciousness (like anger or hate) or positively from the higher consciousness (like love or acceptance). About the energy polarities, Davis writes that, “most metaphysical, New Age, and oriental healing modalities center around techniques for ridding ourselves of negative energies and balancing our flow of positive energy in order to reach states of better health and higher consciousness.” (TPOH, 125)

The assumption that there exists this infinite energy field which Charismatics can tap into to perform miracles is not unlike the belief of eastern and New Age religion. For example, one website explains:

All around you, and throughout the entire universe, circulates the life energy. It exists not only as an energy field around every living thing, but also circulates through the earth, through the atmosphere around us and throughout nature. The flow of this energy connects everything that exists, and you, as a living being, are taking in this energy at every moment. **[23]**

New Thought philosophy which arose in America during the last century, also assumes that man can conquer negativity through positivity. Championed by Christian luminaries like Earnest Holmes (*Creative Mind and Success*, 1922), Norman Vincent Peale (*The Power of Positive*

Thinking, 1952), Robert H. Schuller (*Move Ahead With Possibility Thinking*, 1967) and presently Joel Osteen (*The Power of I Am: Two Words That Will Change Your Life Today*, 2015), positivity dominates today's so-called evangelical preaching. [24] There's energy in thoughts and emotions, and thinking positive thoughts (Like the church which advertises, "Come and feel the love.") will release the power for people to experience health and success in life.

Question

But with the assertion that "everything" in the universe emits energetic vibrations, a question arises. What about dark matter? One source states that, "The standard model of cosmology indicates that the total mass–energy of the universe contains 4.9% ordinary matter, 26.8% dark matter and 68.3% dark energy. Thus, dark matter constitutes 84.5% of total mass, while dark energy [Ed., if it can be called energy] plus dark matter constitute 95.1% of total mass–energy content." [25]

The point is, though it has never been seen, the very existence of dark matter contradicts the idea that light-vibrations permeate everything (all matter) in the universe. Even in theory, dark matter would emit no energy/light because it's dark and therefore unobservable. It should be remembered Jesus indicated that in the universe there is a place where there is no light. On three occasions He spoke of a place He called "outer darkness" to be the destiny of unbelievers (Matthew 8:12; 22:13; 25:30), a state of existence separate from God who is light (1 Timothy 6:16; James 1:17) and the Son who is light (John 8:12). Furthermore, there's another issue vital to true spirituality, and that is "the Dark matter" of the human soul, something the Bible calls sin. Only the Lord Jesus who is the light of the world can through the Holy Spirit deal with this state of the soul (John 8:12).

Come, Let Us Play God

Within the Charismatic movement people claim that like Jesus, they too are "manifest sons of God." This claim advances to the point that these "manifest sons" believe themselves to be sovereign gods exercising the power and prerogatives of God. This will become apparent in a survey of Bible verses Ellyn Davis subtly twists to substantiate her quantum contention that human observers can before their very own eyes create their material reality out of energy thus making themselves out to be "little gods" or "Jesuses." We move on now to Davis' fifth assertion.

Human Beings Can Create Material Reality from Energy

5. Through the intent of faith, human beings can employ divine consciousness to create material realities out of the energy in an illusory universe. (TPOH, 114) Christians possess the consciousness-power to by the force of faith influence and create material reality; in other words, to "pop qwiffs." [26] (TPOH, 121)

On her list of God-Truths, Davis' first is, *By Faith, We Can Speak Things Into Existence*. (TPOH,

127) By this she means that by the exercise of their faith/intent, Christian observers “can affect changes in the material world.” (TPOH, 127) This exercise *The Physics of Heaven* calls “popping a qwiff,” a quantum term which designates a “manifest son” of God’s ability to transform wave/energy into matter/particle. (TPOH, 145) By “popping qwiffs” Charismatic observers can by the intent of faith work miracles as they cause unseen energy to materialize. In the view of Quantum Charismatics, Jesus, as demonstrated by His miraculous ministry—changing water into wine, walking on water, feeding the multitudes, healing the sick, etc.—could be viewed as the ultimate “qwiff popper.” In the next chapter (*Keys to Your Quantum Leap*), the author David Van Kovering states that everything is possessed of “the vibrating frequencies of Jesus’ voice” by which the unseen can become real. (TPOH, 138)

Note: In developing her argument, both Davis and Van Kovering (in the next chapter 13, *Keys to Taking Your Quantum Leap*) borrow much from Annette Capps in her booklet, *Quantum Faith* (2003) written ten years before *The Physics of Heaven* (2012). [27] Reading the three authors (Capps, Davis and Van Kovering) indicates this to be the case. So to validate her proposal, Davis alludes to quantum explanations of biblical passages which Capps fancifully twists to suit her fancy. These Scriptures therefore need to be looked at to see whether or not they substantiate the proposal that by faith “Christians can speak things into existence.” We begin with the first that Davis references.

Scripture Twisting

Romans 4:17

Davis’ Scriptural Quotation

“Christians believe that through faith (which could be considered a form of “intent”) we can affect changes in the material world, and, as Romans 4:17 says, ‘call things that are not as if they are’.” (TPOH, 127-128)

—*Creatures become Creators*

Citing a vague translation of Romans 4:17, Davis asserts that Christians (“we”) “can speak things into existence” by exercising the intent of faith which can “call things that are not as if they are.” (TPOH, 127-128) What can be said of such a bold understanding of the meaning of Romans 4:17? Can Christians become creators, little gods?

Readers should notice the chapter begins with the word “justified” and ends with the word “justification” (Romans 4:2, 25). The recurrence of the verbs “justified” and “credited” indicate that the subject of the chapter is not creation per se, but justification (Romans 4:1-25). Paul then illustrates justification by referring to persons that God called and blessed—David, Abraham and Sarah. He did so by quoting Genesis 17:5 (“as it is written”) to show how by His call, God made Abraham a “father of many nations.” By virtue of the fact that from the beginning He “calls into being that which does not exist,” God possesses the power to call people to serve Him (Romans 4:17). God’s calling, illustrated by His resurrecting the reproductive capacities of both Abraham and Sarah to fulfill His promise that they would have a son in their old age, was realized by Isaac’s birth. This promise was as powerful as it was faithful (Romans 4:18-21). In other words, God took an obscure man in the ancient world and made him a prominent spiritual father of many nations (Romans 4:17).

Readers should also notice the statement plainly states who the Creator is; God is the subject “who quickeneth the dead, and calleth those things which be not as though they were” (Romans 4:17, KJV). As Morris commented, “Paul is speaking of God as creating something out of nothing by his call. This applies to physical creation . . . [and] to God’s calling of his people into existence.” [28] Thus it is obvious that God is the Creator thereby contradicting Davis’ twisting of Romans 4:17 to mean that by the intent of our spoken words “we” Christians, whether potentially or actually, can speak things into existence. In blatant violation of the passage’s plain meaning, Davis exchanges the first person plural pronoun to mean man, not God. [29] In her worldview, human observers of the mysterious quantum universe are potentially or actually “creators” on a par with God. Davis abuses plain sense of the verse.

The idea that little Christian-creator-gods possess powers of consciousness over this material reality is an idolatrous myth which usurps God’s person and His position, power and prerogative over the universe. Christians are not “little Jesus gods” who, as “manifest sons of God,” will be the instruments of bringing God’s Kingdom to earth by “popping qwiffs.” Neither this verse nor its context gives any indication that Christians can, as Davis says, “affect changes in the material world.” (TPOH, 127) In this context it is God, not man, who calls all things into existence. We look at the next verse which is twisted.

Proverbs 18:21

Davis’ Scriptural Allusion

—*Power of the Tongue*

To support her theory that like God Christians can make faith decrees to change the material universe (It can be called fiat-faith, or we speak . . . and it becomes so—Genesis 1:7, 9, 11, etc.), Davis cites a Proverbs verse which says: “Death and life are in the power [lit., hand] of the tongue: and they that love it shall eat the fruit thereof” (Proverbs 18:21). (TPOH, 128) That the tongue possesses power to influence for good or ill the lives of others and our own is not under question. We are responsible for how we talk about others either to their face or behind their back. Jesus spoke about the ultimate accountability of speakers for the words they use (Matthew 12:37). James too stated the tongue possesses the power to either build-up or break-down the lives of others (See James 3:1-12.). Through gossip and lies the lives of others can be negatively impacted, or by praise and truth they can be positively influenced. So with the tongue humans possess the power build-up or break-down. As one commentator stated:

Death and life” refer to the impact (“power”; lit., “hand”) of speech on others. They are extreme ways of describing the harm and blessing of what we say. [30]

Then David Hubbard added: “Moreover, death and life mark the poles of human existence and include everything in between.” [31]

So the Proverbs verse Davis alluded to has nothing whatsoever to say about Christians speaking stuff into existence. The domain and power for that belongs to God alone (“God said . . . and it was so”—Genesis 1:7, 9, 11, etc.). Evidently, the author seizes the word “power” in the verse and then takes a quantum leap to create a meaning that the tongue possesses power to

speak things into existence when in fact, the Proverbs verse does not even remotely suggest this to be the case. Can the tongue influence others' lives? Yes! Does the tongue possess "incredible power to speak things into existence"? No!

A warning to us: As others do this Proverbs verse communicates to us that the words we choose and use also carry self-destructive power ("they that love it shall eat the fruit thereof"). In this vein, wisdom also states: "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction" (Proverbs 13:3). Our words can bear either good or bad fruit in our lives as well as in the lives of others. We ought to bear this in mind when we speak (or write).

Hebrews 11:1

Davis' Scriptural Allusion

"[In] the spiritual realm words can carry God's power and authority and bring God's Word from the unseen spiritual world into the natural. After all, our faith is 'the substance of things hoped for, the evidence of things not seen' . . ." (TPOH, 128)

—*Faith as "Force"*

Quantum Charismatics twist the beginning verses of this great New Testament exposition on faith by asserting the heresy that "faith," our faith can be like God's faith was, can become a force-causation for unrealized and unfulfilled needs, wants or desires to materialize and be realized in our lives. To support the profanity (profanity means to make to make God common) that humans can play god and self-create their reality or world or even worlds, both Davis and Capps allude and refer to the beginning of Hebrews chapter eleven. Three verses preface this chapter. They read:

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

—Emphasis added, Hebrews 11:1-3

In a skewed way, the authoress takes words from these verses and then assigns them a quantum meaning to support her claim that by the force of faith Christians can make "things not seen" and by "popping a qwiff" make them appear. Obviously, the verses do not support this bold assertion and as we deal with the Hebrews "Hall of Faith" chapter, it must be asked, "Why not?" To answer the question we will note what these verses do teach in order to know what they do not. They do not teach that Christians can play god, be little "Christs," and by "force-faith" create matter out of energy. Features stated in the chapter's opening shall be noted, features that contradict the fantasia.

First, for the sake of emphasis, the Greek text of Hebrews 11:1 begins with the verb "is" (Greek, *estiv*). In other words, the chapter's introductory verses describe faith for what it "is" and not for what it "does." Description of the actions of faith will follow in verses 4-38 (i.e., "By faith" prefaces and accents the acts of faithful Old Testament believers fifteen times in the

chapter.). The chapter gives no intimation that faith is a force but only that believers “died in faith, without receiving the promises” (Hebrews 11:13; 11:39). The faithful did not create their own reality, but rather acted in accord with the reality God’s word promised them.

Second, we note the text says that, “faith is the substance (Greek, *hupostasis* or “assurance”) of things hoped for.” In the present reality, hope that becomes realized is no longer hope. As Paul states, “hope that is seen is not hope” (Romans 8:24). So faith is the foundation of hope, not a force to make hope happen. The very nature of hope—that it’s a prospect of and not a power for the believer—provides no support for the idea that Christians can force energy to materialize. If Christians could make that happen, then faith would no longer need assurance for fulfilled hopes and expectations pass away into history. For example, the Second Coming of Jesus is called “the blessed hope” (Titus 2:13). But when and after Jesus comes again, we will no longer have to hope for His coming. He will have already come. Before playing a championship game, athletes hope they will win. But when the game is over, their hope will either have been realized or dashed because the game is over. It’s history.

Third, as to the author’s assertion that faith can force an unseen world to materialize, it should be noted that Hebrews plainly contradicts that notion. It is stated that, “faith is . . . the evidence (Greek, *elegchos* or “conviction”) of *things not seen*” (Emphasis added, Hebrews 11:1). About the many Old Testament faithful (Hebrews 11:32-38), the chapter’s end clearly states that they, “having obtained a good testimony through faith, did not receive the promise” (Hebrews 11:39, NKJV). In other words, while being persecuted on earth, the expectation of faith went unrealized during their earthly lives. But they remained faithful unto death anyway. So if faith is the conviction of “things not seen,” by what stretch of imagination can faith force unseen things to become seen? That would violate faith’s essence that it is the conviction of things “not seen.” Go figure . . .

Fourth, as they claim to be able to do what the sovereign and solitary Creator has done, Quantum Charismatics take God’s glory and apply it to themselves (See Romans 1:20-23.). Again, the opening of the “Hall of Faith” states that, “[T]he worlds (Greek, *aion* or “ages”) were framed (Greek, *katartizo* or “ordered”) by the word (Greek, *rhema* or “spoken word”) of God, so that things which are seen were not made of things which do appear” (Hebrews 11:3). This Scripture teaches that the eternal God made the ages (i.e., successive eras of time), the space and the matter of which His creation is composed. Yet Davis’ first God-Truth asserts that man can play God and be a quantum creator too.

This claim can be compared to and clarified by the outlandish statement Capps makes (Authors in *The Physics of Heaven* allude to and cite the book, **TPOH**, 143, 145). Capps explains:

Faith is an unseen energy force. It is not matter, but it creates matter and actually becomes matter . . . because faith-energized words convert energy to matter. Just as God created the universe by faith-substance and word-energy, you create your own universe by your faith and your words. If you don’t like what you have created, you can change it! [32]

As to God's use "faith-energized words," where in Scripture does it state God, though He is faithful to His promises, exercises faith? If so, in whom or what does He place His faith in . . . in Himself . . . in angels . . . in man? Can it really be said that in Genesis' first chapter God employed "faith-energized words" to create His universe, or did He out of His own sovereign word create everything ("Then God said . . . and it was so.")? The opening chapter of Genesis reveals that God created the universe by fiat (by the force of His word), not by faith. "Then God said . . . and it was so." Genesis does not state, God believed and it became so. Furthermore, the third verse of the chapter's opening plainly states: "Through faith we understand that the worlds were framed by the word of God"

(Emphasis added, Hebrews 11:3). The verse plainly teaches that faith is exercised by the Christian believer, not God. While in one breath Davis takes the creative power belonging to God and attributes it to Christians, now in the next breath, she takes the faith which defines the Christian and attributes it to God. In such a view of reality, the difference between heaven and eternity and earth and time, because the things belonging to God are attributed to Christians and the things belonging to Christians are attributed to God, becomes blurred and unbounded fantasy. But it seems that must be the case when Quantum Charismatics claim they are the already "manifested, manifesting or soon will be the manifested sons and daughters of God," or little gods. Both biblically and theologically, what an audacious, mixed up and heretical worldview!

Fifth, the creation statement of Hebrews 11:3—"what is seen was not made out of things which are visible," NASB—infer that God created something out of nothing (Creation *Ex Nihilo*). Interestingly, Charismatic creators do not create something out of nothing, but claim powers to create something (material) out of something (energy), and in doing so, infer that God created in the same way they claim they do. Capps writes:

Before God spoke and said "Let there be light", the substance for light was there. The sound vibration of His words caused the substance to manifest and become visible. **[33]**

So the Genesis record stating that God created light (Over the unformed earth, "God said, 'Let there be light'; and there was light.") was really not the creation of light, but merely His making of light out of preexistent light. Capps clarifies this when she states that, "Faith is an unseen energy force. It is not matter, but it creates matter and actually becomes matter. . . . faith-energized words convert energy to matter." **[34]** So if God created something out of something, that "something" becomes divinized. If out of pre-existing light-energy God made the universe, then light-energy can be viewed as deity. This is pantheism (All is one and in this oneness everything possesses consciousness and vibrates. Compare **TPOH**, 114, 123-124, 130.). If that is so (But it's not!), then we might all as well worship the "Force" of Star Wars lore.

In this vein and because he believes that energy is the essence of the universe, Stephen Hawking asserts that gravity is God because it's the greatest known power holding the universe together (Colossians 1:17 states that "in" Christ "all things hold together."). Hawking "claims that science offers a 'more convincing' cosmogony" because after investigation into life's quantum realities is exhausted, gravity remains "the secret" of why the universe continues to exist. Therefore scientists with an anti-supernatural bent of mind (like Hawking), postulate that

gravity (i.e., “The Force”) is the genius or god that explains both the universe’s origination (from whence it derives) and continuation (how it drives). [35] This also explains why scientists are going to great lengths to discover the Higgs boson, or God particle—which they believe comprises the energy-matter or essence of the universe and which explains both the universe’s origination and continuation.

Sixth, the Bible, especially in the writings of the Apostle Paul, clarifies that salvation is by faith, not works—an elementary assertion seemingly ignored by many if not most religious people within Christendom (Galatians 2:16). Works salvation is self-righteousness, a self-forcing of salvation, the attempt for which Jesus condemned (Luke 18:9-14; 5:32). While works be added to faith and as such become the fruit of faith in a believer’s life—they cannot be accomplished by the sheer force of faith (Galatians 5:22-25; 2 Peter 1:4-11). Works of faith grow out from hearts indwelt by and in union with the living Christ for reason of the Holy Spirit’s regeneration. Christians cannot force works. The whole notion of “popping qwiffs” does not fit into the Bible’s template of being saved (justified, regenerated and sanctified) “by faith alone.” The Christian’s faith is to be placed in a person who controls our destiny (“faith in Christ”), not in quantum powers which inhere the universe, which energy humans can tap into to control their life’s outcome “popping qwiffs” (Galatians 2:16, 20).

Though he was not specifically addressing the quantum spirituality of our day—that Christians are able to mystically create their own fantastic world through the sheer force of their faith—Matthew Henry (1662-1714) offered this relevant insight:

The Bible gives us the truest and most exact account of the origin of all things, and we are to believe it, and not to wrest or run down the scripture-account of the creation, because it does not suit with some fantastic hypotheses of our own, which has been in some learned but conceited men the first remarkable step towards infidelity, and has led them into many more. [36]

Matthew 17:20

Davis’ Scriptural Quotation

“Jesus told us that if we have even the smallest amount of faith, we can speak out what we want and have it happen (“if you have faith as a mustard seed, you can say to this mountain, be removed” Matthew 17:20).” (TPOH, 128; see also Judy Franklin, pages 7-8.)

—*Mountain Moving*

The author also employs the narrative from the Gospel record where Jesus spoke about mountain-moving faith on the occasion when a father had brought his son to some of the disciple-apostles to be cured of demon possession (Matthew 17:14-20). (Peter, James and John had been with Him on the Mount of Transfiguration.) Despite having been given the kingdom power to do so, the disciples could not rid the boy of his demonic affliction (Matthew 10:7-8). So desperate to see his son cured of demon possession, the man brought the boy to Jesus. Jesus rebuked the demon and cured the youth (Matthew 17:18). The occasion for Jesus’ teaching on faith in this context was to account for the disciples’ inability to cure the demon possessed boy. This caused the disciples to question whether the kingdom powers given to them were sufficient

to do what Jesus had told them they could. We pick up Matthew's narrative.

Q&A

The Disciples' Question

"Then the disciples came to Jesus privately and said, 'Why could we not drive it out?'"

Jesus' Answer

- "He [Jesus] said to them (Greek plural pronoun, *autois*)"
- "Because of the littleness of your (Greek plural possessive pronoun, *hupon*) faith"
- "truly I say to you (Greek plural pronoun, *hymin*)"
- "if you (Greek plural pronoun, *hymeis*) have (Greek plural verb, *echete*) faith"
- "you will say (Greek plural verb, *eirete*) to this mountain"
- "nothing will be impossible to you (Greek plural pronoun, *hymin*)"

As indicated by the plural pronouns and verbs, Jesus specifically addressed His words to the twelve disciples and not generally to Christians or the church. Second, the issue Jesus addressed with the Apostles was their inability to exorcise the demon out of the boy and not the kingdom power of Christians to create or manipulate the material world by their words, something Davis and Capps both promote. "Jesus taught that our words are powerful enough to move physical matter" Capps writes. Then she continues: "Quantum physics has discovered that subatomic particles respond to the observer." [37] And third, there's a world of difference between picturesque speech about "moving" a mountain and the quantum claim of "making" mountains. Jesus' words have nothing to do with controlling one's world through "the sounding" of one's voice. We turn now to look at the last passage Davis uses to support the fantasia that Christians possess the ability to "speak things into existence."

Matthew 28:18

Davis' Scriptural Allusion

"It shouldn't be a stretch for us to believe that as 'observers' to whom Jesus gave all power in heaven and earth, we can through faith, intent, prayer and declaration, call things into existence . . . to 'pop a quiff' and bring things from the unseen world into the visible." (Emphasis added, **TPOH**, 128)

—Who has All Power?

Who possesses all power in heaven and on earth, Jesus or believer-observers? Where does Scripture say Jesus gave "all power in heaven and earth" to Christians? As stated in Matthew 28:18 (the verse Davis alludes to), Jesus said "all power" (Translated in other versions as "authority" NASB, NKJV, NRSV, ESV, ISV) is given to Him, a transfer of authority the New Testament confirms (See Ephesians 1:20-22; Colossians 2:10; 1 Peter 3:22.). Yet like a corporate takeover, Davis boldly claims that, "we can, through faith, intent, prayer and declaration, call things into existence," and adds, "Jesus has given us the power . . . to 'pop a quiff' and bring things from the unseen world into the visible." (**TPOH**, 128)

Jesus plainly stated that, "All power is given [presumably from His Father] unto me in heaven and in earth" (Matthew 28:18). He, not "we," possesses kingdom power and authority. Despite Jesus' statement that the Apostles would do greater works than He did, quantum Charismatics,

with their claim to possess kingdom power and authority equal to or superior than Jesus', usurp the rule of the Lord Jesus Christ. **[38]** To Him alone has been given all power and authority on earth and in heaven. "All power is given unto me in heaven and in earth," He told His Disciple/Apostles. Furthermore, any share in the Lord's power-authority was for the purpose of making disciples, not creating and controlling the state of one's personal life by "popping qwiffs."

There Are Parallel Universes

6. Quantum theory believes parallel universes exist. (**TPOH**, 125) Why can't what is down here, although it really isn't real, be repeated somewhere out there given light's existence elsewhere in the universe? (I ask the question only to clarify science's belief in parallel universes, not to affirm the validity of that belief. There is one earth only.) **[39]**

—*Universe or Multiverse?*

Do we live in a universe (uni = "one") or a multiverse (multi = "many")? Given the idea of quantum splitting, might other parallel universes exist other than the one we inhabit and observe? Given the quantum assumption of iteration, might there be other worlds and you(s) out there somewhere? What about extraterrestrial life, intelligent beings living within the dimensions these "multiples" of universes? Physics philosophy now postulates the existence of a multiverse. As one multiverse scientist stated:

So we are living in an enchanting time when we have broken out of the parochial Solar System chauvinism and now get to see the bigger picture of innumerable planetary systems strewn throughout our galaxy, and the bountiful opportunities for life that may well exist there. Once again, our enjoyment of the night shy has taken another quantum leap! **[40]**

Believing in the science fiction of a multiverse raises many issues contradictory to the biblical revelation. Of course, the overriding question for the Christian becomes, "Is belief in a multiverse consistent with the teaching of Scripture?" Or, "Has God in Scripture revealed that He allows for this universe to replicate itself?" As will be indicated, both the exegetical (i.e., how Scripture is interpreted) and theological (i.e., reasons that can be logically deduced from plain statements of Scripture) data tell us the question's answer is, "No!"

First, in the Genesis record of original creation (Genesis 1:1), both "heavens" and "earth" are prefaced by the definite article (Hebrew, *h?* or English "the"). "In the beginning God created the heavens and the earth." When joined with or prefacing substantives like heavens and earth, the standard Hebrew dictionary states that the article marks "a definite concrete object, as in Gn 1:1 the heavens and the earth." **[41]** In other words, the Genesis revelation of creation gives no indication a multiverse exists. The use of the definite article in other Scriptures dealing with

cosmogony confirm that God created one earth, not many (Hebrew *ha'erefs*, Psalm 102:25 and Isaiah 40:21; Greek *tnv gnv*, Hebrews 1:10). It is upon this earth in the universe that the focus of God's time/space/matter plan of redemption takes place.

Second, Jesus stated that in the universe two realities exist, heaven and earth, "above" and below." He told the Jews, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). To postulate the multiverse theory is to suggest there are not only many earths, but also many heavens and perhaps in those heavens, many gods. Yet the Scriptures teach there is only "one" heaven (Revelation 4:1), "one" throne (Revelation 4:2, 4, 5, 6, 9, 10, "the throne") and "one" throne sitter (Revelation 5:1, "Him who sat on the throne"). To theorize the existence of a multiverse infers that there might be many heavens with many thrones, throne sitters and Lambs. One Christian astronomer comments, "Heaven is surely not ruled by quantum mechanics. Hence it should experience no quantum splits. We can thus expect that there is only one heaven . . ." [42]

Third, a worldview advocating replicated universes also raises issues regarding the singular incarnation of Jesus Christ, His singular substitutionary atonement for sin, resurrection and promised singular return to "the" earth. Multiverse theory flies in the face of the Gospel message which states that regarding His incarnation, Jesus is "the only begotten (Greek *monogenes*) from the Father" (John 1:14); that He is the only "way" to the Father and died "for sins once for all" (John 14:6; 1 Peter 3:18). Further, Colossians states that, "It pleased the Father that in him [Jesus] should all fullness (Greek *pleroma* or "fullness of deity") dwell" (Colossians 1:19). In other words, there is one Lord Jesus Christ in whom all the fullness of deity dwells. The fullness is not spread around among many other Jesus-clones located elsewhere in a multiverse. Jesus denied the existence of other Christs. He warned that, "if any man shall say unto you, Lo, here is Christ, or there; believe it not" (Matthew 24:23). Thus, Paul confirmed Jesus' status in the universe like this:

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
 —Philippians 2:9-11

Fourth, of this creation the Psalmist states that God "laid the foundation of the earth: and the heavens are the work of [His] hands," then adds that these heavens "shall perish . . . yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed" (Psalm 102:25-26; Compare 2 Peter 3:10.). The Bible does not picture a cursed world and sinful humans having been replicated into an unknown number of identical copies out there somewhere, but rather one dying universe which given the divine curse upon it, is incapable of such a quantum reproductive fantasy (Genesis 3:17-19; Romans 8:22). Any salvation of this material universe depends upon the Lord's coming, its total destruction, and then God's recreation of it (See 2 Peter 3:3-13.). In God alone hope lies for this planet's redemption. We now conclude with the seventh astounding claim Davis states "might relate to Christian truths." (TPOH, 121)

By Their Evolving Consciousness Humans Can Change the Universe

7. As they continue to grasp the concept of divine oneness, humanity is evolving into higher levels of consciousness by which consciousness we will “be able to alter the nature of reality with our thoughts and intentions.” (TPOH, 126-127) This is “enlightenment”!

—Human Consciousness, the Hope of the World

Given the law of entropy, scientists predict that the cosmos is headed for a collapse. [43] Whether the sun explodes or gravity suddenly runs out, the final future for the universe looks bleak as the destructive forces within nature lie beyond human control. Maybe the universe has enough energy in its tank to run for thousands or millions of years. Maybe the universe is running near empty right now. Who knows? Interesting . . . just as nature is devolving, Quantum Charismatics have placed their hope for nature in their evolving consciousness which they believe will become the means whereby they as manifest sons of God, can reverse the curse and by “popping qwiffs,” introduce the kingdom of God and save the cosmos. Of course, the question arises, “How do these ‘manifest sons and daughters of God’ attain the kingdom mindset by which they will be able to change the universe?” For Quantum Charismatics, the answer to the question lies in combining the sound (power) of the coming Pentecost with the science (knowledge) and energy of quantum physics, the spirituality (mysticism) of the New Age, and amped-up signs and wonders (miracles) happening now within both the Charismatic and New Age movements.

Pantheism

Any evolution of consciousness involves a change “in thinking, including extraordinary ideas about cause and effect.” [44] That human consciousness possesses powers to change the universe, I think we can agree, qualifies as an “extraordinary” idea. But as Capps puts it, “Physical laws . . . can be superseded by those who accept the principles of the kingdom of God.” [45] Foundational for controlling nature depends upon humanity’s developing consciousness of oneness. Davis says this “translates to the idea that, since all is one, then all must be God which means that you are God and your consciousness is an aspect of the divine consciousness.” (TPOH, 114) Such a belief about consciousness is pantheism (or panentheism); that divine consciousness (or Soul) permeates the universe and that Christians, because they share the divine consciousness or Soul, are therefore God. But how can humans alter their consciousness (cause) so as to be able to change the universe?

Most western science is conducted by people functioning in their every-day mind. “The result” remarks George, “has been a vast accumulation of knowledge about the universe as it is experienced in the ordinary state.” [46] So he goes on to suggest that, “Perhaps there are features of reality that are not detectable by scientists in the normal state.” [47] Enter mysticism. Cultivating paranormal-mystical experiences become means to deliver the mind-spirit from its ordinary to “the extraordinary state.” Thus the authors of *The Physics of Heaven* advocate a

myriad, even matrix, of paranormal experiences by which one can advance into the realm of higher consciousness. But attaining unto the higher consciousness comes with the spiritual danger of engaging occult sources and developing a Gnostic mind-set. Quantum Charismatics believe that hearing other-worldly voices speak, seeing other-worldly visions appear and making and receiving other-worldly visitations will facilitate a manifest son of God moving into a state of higher consciousness.

Engaging the Paranormal

The following list states some, but not all, of the ways the manifest sons and daughters of God believe will help them experience the realm of their higher consciousness and empower them to usher in God's kingdom and change the universe.

- Contemplating and meditating (**TPOH**, v, 86, 143)
- Receiving new revelations (**TPOH**, 3, 65, 101-102, 135)
- Taking trips to heaven (**TPOH**, 85-86, 91, 101)
- Encountering powers (**TPOH**, 147-159)
- Experiencing the five senses conflating—synesthesia (**TPOH**, 106)
- Engaging New Age spirituality (**TPOH**, 11-19, 41-51)
- Visiting angels (**TPOH**, 89-93)
- Studying Quantum physics (**TPOH**, v, 109-119)
- Synching with the universe's "god" vibrations (**TPOH**, 6-8)
- Seeing prophetic visions (**TPOH**, viii-ix)
- Faith (**TPOH**, 7)

Quantum Charismatics hope that a second Pentecost's coming, developing control over the energy inherent in the universe, and entering into the realm of their higher consciousness will empower them to save the planet by working miracles greater than Jesus. **[48]** When realized, the combination of these factors will enable them to bring God's kingdom to earth and deliver our chaotic planet from its problems—the pollution of the environment, racial strife, economic hardship, social inequality, political corruption, violence and wars, and so forth. Entering into the realm of their higher consciousness will enable them manipulate the cosmos by "popping qwiffs."

Of course, anticipating such empowerment by coming second Pentecost is a fiction (Contra Acts 2:1 ff.). Nowhere does the Bible predict the coming of another Pentecost. The Bible however, does predict the coming day of the Lord and unprecedented great tribulation about which Jesus said, "except those days should be shortened, there should no flesh be saved" (Matthew 24:22). After this great tribulation, Jesus promised and pictured the second coming of the Son of Man (Matthew 24:29-30). The Apostle Paul also admonished the church to be, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). While the Scriptures teach believers to be looking for the Second Coming of the Son, they do not teach us to be looking for a fictional second coming of the Spirit. But neither does the Bible predict that the development of human higher consciousness will save the cosmos.

The Apostle Peter pointed to the coming “day of the Lord” and “day of God” when the Creator will first destroy and then renew the cosmos (2 Peter 3:3-13). The Son of God, not manifest sons and daughters of God, will save our cosmos from obliteration. The Creator, not higher human consciousness will save the world from obliteration. Peter informs believers:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . The Lord is not slack concerning his promise . . . but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new (*kainos*) heavens and a new (*kainos*) earth, wherein dwelleth righteousness.

—Emphasis added, the Apostle Peter, 2 Peter 3:7, 9-10, 12-13

Again with their consciousness fiction, Quantum Charismatics usurp the work of God by claiming that they are going to do what Scripture declares He alone will do; that is, in His day and according to His promise, save the universe. God will not allow the universe to obliterate into an abyss. Rather, as indicated by the word “new” (i.e., new in quality, Greek *kainos*, not new in time, Greek *neos*), God will deliver the present order He cursed from its bondage to corruption (Compare Genesis 3:17; Isaiah 65:17; Romans 8:19-21; Revelation 21:1.). In continuity with His original creation, which He “saw . . . was very good” (Genesis 1:31), God will recreate “the new heavens and new earth.” According to Scripture, the Creator will heal our planet physically, spiritually and morally.

Review and Conclusion

“Their” Kingdom Come

The belief that manifest sons and daughters of God will introduce the kingdom of God to this cosmos lies at the heart of the Quantum Charismatic Movement. Those within the movement believe they are and will become the divine instruments to bring by working of signs and wonders, God’s kingdom to earth. But to accomplish this will demand greater miracle-working powers than they by their own confession currently possess. Thus they await the coming of a second Pentecost when the “sound” from heaven will fill them with the universe’s energy-essence or quantum powers to work miracles greater than Jesus worked. The Father’s kingdom will not come as Jesus taught the church to pray—“Thy kingdom come, Thy will be done on earth as it is in heaven,” Matthew 6:10—but rather through “their” manifested powers.

Seizing God’s Name

To accomplish “their” kingdom, Quantum Charismatics need God’s power. So as manifest sons and daughters of God, they attribute His powers to themselves. But to do this, they must twist Scripture to say what Scripture does not say. For example, as has been shown, when the text clearly states that God is subject who acts (see Romans 4:17), they substitute the plural personal pronoun “we” for God (TPOH, 127-128) Seizing the name of the Lord God reminds

true believers of the blasphemy committed by the sensual Babylonian spiritualists who in contrast with Yahweh who is the great “I am” (“I am God, and there is no other,” Isaiah 45:22b, NASB) sensually claimed to be Yahweh (“Who says in your heart, I am, and there is no one besides me,” Isaiah 47:8, 10, NASB). Quantum Charismatics ought to note that usurping the name of the Lord God is rooted in the occult (Isaiah 47:12-15). They should also note what the Lord says of about all of the works He does, including His wrath and blessing,

For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.
 —Isaiah 48:11

Quantum Charismatics insult God’s name by polluting His name, seizing His glory and claiming His powers to be theirs (“Christians believe that through faith . . . we can affect changes in the world . . . as Romans 4:17 says,” **TPOH**, 127).

The Kingdom and the Power: the Spirit’s Second Coming

To bring the Father’s kingdom to earth will demand great energy. So Quantum Charismatics postulate that there is coming a greater Pentecost than the first Pentecost which Jesus authenticated (Acts 2:1 ff.). They teach, fictional though the belief is, that there will be second coming of the Spirit, the “sound” of a second Pentecost that will empower these “manifest sons and daughters of God” to bring the Father’s kingdom to earth. With this expectation they not only usurp the powers of God, but also the necessity of Christ’s coming to bring the Father’s kingdom to earth. Basically, Quantum Charismatics make irrelevant the promised Second Coming of Christ to establish His Father’s kingdom. After all, as “manifest sons of God” they’re already here. Why do they need “the Son of Man” (See Matthew 24:30.) when they as “manifest sons” already have themselves?

When will His sons become “manifest”?

But before the kingdom comes when according to His promise Messiah Jesus returns, several historical events, among others, will occur. First, Christ the Messiah will bind Satan (Revelation 20:1-3). Second, He will reverse earth’s curse (Romans 8:18-23). And third, Jesus Christ will establish His Father’s Millennial Kingdom on earth (Revelation 20:4). Then, and only at that time when Jesus comes, will every Christian be manifested as a son of God. The Apostle John set the timing for this revelation to be contemporaneous with the appearing again of Jesus Christ.

Beloved, now are we the sons of God, and it doth not yet appear (Greek *phaneroo*, “to be plainly recognized”) what we shall be: but we know that, when he shall appear (Greek *phaneroo*, “to be plainly recognized”) we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.
 —1 John 3:2-3

The Apostle Paul stated that believers’ lives are presently “hidden with Christ in God” (Colossians 3:3). That believers’ lives are presently “hidden” (Greek *krupto*, “to hide, conceal, to

be hid”) contradicts the Charismatic notion that sons are currently revealed or manifest (Greek *phaneroo*, “to be plainly recognized”). When Christ appears, then all those who are related to Him by faith shall be revealed and vindicated as they publicly appear with Him before an unbelieving and skeptical world (Colossians 3:3). In other words, when the Son of God appears then too will His sons be manifest, and not until then! (Compare Matthew 24:30.) As the Apostle stated:

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.
—Colossians 3:3-4 (Compare Philippians 3:21.)

To accommodate the philosophy of quantum physics, which Davis admits seems “more like science fiction than science fact” (TPOH, 111), Quantum Charismatics substitute another fiction for the plain teaching of Scripture; that is an imagined second coming of the Spirit for promised Second Coming of the Son which is the church’s “blessed hope and appearing of the glory of our great God and Savior, Christ Jesus” (Titus 2:13). To this point, it also ought to be noted that the Holy Spirit bears witness, as He did throughout the earthly ministry of Christ and continues to do so now, to Jesus (John 1:32; 15:26). Scripture does not teach that Christ bears witness to the Spirit, but that the Spirit bears witness to Him. That is why during His earthly ministry Jesus stated that the blasphemy—ascribing the power by which He performed His miracles to have been that of the prince of demons—against the Spirit, who was bearing witness to Him, was that rebellious generation’s unforgivable, sin (Matthew 12:31-32).

The Quantum Fantasy

Theorizing that quantum energy resides in the cosmos which a second Pentecost will enable manifest sons of God to control to perform greater miracles than Jesus is a fantasy. To quote one scientist,

At present, nobody knows how to exploit the zero-point energy in a macroscopic device that delivers sizable amounts of energy. There is, however, a considerable fringe element (similar to those attracted to UFOs, astrology, numerology and so on) of people who speculate and fantasize about the possibility of exploiting the zero-point energy to achieve various technical marvels and the long-sought ‘perpetual motion.’ Consider yourself warned.

— Atomic Physicist Steven K. Lamoreaux, quoted by John Obienin, Materials Science Researcher at the University of Nebraska at Omaha [49]

Eastern Mysticism

Dangerously, a Disneyland spirituality which attempts to synthesize Christianity and New Age spirituality opens Christians up to the deception of occult spirituality. When that happens, the church will become, to borrow a title from a page in the book, *A Habitation of Dragons*. (TPOH, xiii) Without any disavowal or discernment, Davis acknowledges the mysticism mutually espoused by Quantum physicists (Niels Bohr, Wolfgang Pauli a colleague of Carl Jung, Erwin Schrödinger) and New Age spiritualists in films like *What the #\$*! Do We Know* with Dr. Fred

Alan Wolf (2004), and *The Secret* (2006). The similarity between the powers claimed in Hindu *Maya* (to magically produce forms into phenomena) and by Quantum Charismatics (to change energy into reality by “popping qwiffs”) has been noted (See footnotes 10, 11, 12.).

Davis’ New Age connection is also revealed by her uncritical mention of the writings of Deepak Chopra (*Quantum Healing*, 1988) and Helen Schucman (*A Course of Miracles*, 1976). Now, and this becomes important to note, Davis, without warning, acknowledges that the writing of *The Secret* was “influenced by channeled messages from disembodied entities” and that *A Course of Miracles* consists of messages Schucman received that were “based on what she called an ‘inner voice’ she identified as Jesus.” (TPOH, 114-116) [50] Note: these bases for receiving supernatural communication (i.e., hearing voices) are, “A form of mediumship in which information is communicated from a source perceived to be different from the conscious self.” [51] God’s word forthrightly forbids divination (Deuteronomy 18:9-11). So in no way can divination be sanctified by naming the communicating voice to be that of either an “inner” or “outer” Jesus. [52] Divination becomes an occasion for demons (disembodied entities) to teach and deceive (1 Timothy 4:1). Perhaps the voices of divination are means by which hearers attain unto their “higher consciousness.” Christians need to be warned. Romancing the occult became cause for the Lord to severely judge Israel. Isaiah announced:

Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east [they are filled with influences from the east, NASB], and are soothsayers like the Philistines, and they please themselves in the children of strangers.
—Isaiah 2:6

Contemplation, Revelation and Consciousness

As means to enter the realm of higher consciousness, contributors to *The Physics of Heaven* testify to have received revelation through contemplation. Judy Franklin tells how her belief in a coming second Pentecost came.

In 1999, during one of my quiet times with the Lord, He mentioned the word “sound.” Nothing more, just a word—“sound.” . . . When He spoke the word “sound,” I began reading all I could on the topic. (TPOH, v)

By associating the revelatory word “sound” with the record of Acts (“suddenly there came a sound from heaven,” Acts 2:2), she developed her quantum teaching that there’s a second Pentecost coming. which is found nowhere in the Bible. Yet this revelation and the mindless word game she plays with it is allowed to trump Scripture—“sound” . . . “sound from heaven” . . . there’s a second Pentecost is coming.

David Van Koevering also relates how he learned to “pop qwiffs.” Of his mystical experience, he informs readers that,

As I get quiet and become still, I can hear and see what God’s future is for my reality. Psalm 46:10 says, “Be still and know that I am God . . .” My future comes from God’s

possibilities and potential. I pop God's quiffs and my reality is! What an awesome quantum leap! (**TPOH**, 143)

Thus the mysterious universe merges in the minds of meditators. The higher consciousness experienced causes them to exclaim, "I can hear and see . . . God's possibilities and potential."

Conclusion

Within the New Apostolic Reformation there are individuals, like the contributing authors of *The Physics of Heaven*, who as "the manifest sons and daughters of God," claim to possess power to work signs, wonders and miracles greater than the Apostles and when the second Pentecost comes, greater than Jesus (**TPOH**, 2, 3, 8). As they claim, their creative powers will be equal to God's (**TPOH**, 127-128). With those powers they will be able to stop natural disasters (hurricanes, earthquakes, tornadoes, etc). They come to this grandiose vision the future by incorporating the mysteries of quantum physics—which Davis describes as science fiction—with the mysticism espoused by quantum scientists and New Age spiritualists and then turn to twisting Scripture to seek validation. The resulting system they espouse becomes a maze of idealistic [53] conjecture and contradiction that defies rational analysis, though I have tried. So allow me to offer this formula of the system advocated by Quantum Charismatics, of how the maze is derived and where it ends.

Miracles + Manifest Sons + Scientific Mysteries + Spiritual Mysticism = Myth

The whole scenario proposed in *The Physics of Heaven* and by its Quantum Charismatic proponents is comprised of "science falsely so called" (1 Timothy 6:20, KJV) and therefore devoid of reality (something attested by their belief that only a fictional second Pentecost will endow them with kingdom powers). Presently they do not have the power. They only hope to get it.

This myth, as it substitutes a second coming of the Spirit for the Second Coming of Christ and the attendant kingdom reign He will bring to this earth—the Kingdom of His Father—can only be viewed as anti-Christ (Greek *anti*, "in place of Christ"). They, these manifest sons and daughters of God endowed by the "sound" powers of an imagined second Pentecost, will bring God's kingdom to earth "in place" of Christ, all of which is a myth. Appropriately, in a context in which Paul refers to the "appearing" of Christ Jesus "and His kingdom" Paul warns:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables (Greek *muthos*, translated "myths" by NASB, ESV, NRSV).

—2 Timothy 4:3-4

Cloaked in pseudo-scientific sophistry, the Quantum Spirituality espoused by Quantum Charismatics is a myth which biblical believers should not endure, but shun.

Endnotes

[1] To borrow from a website promoting mystical spirituality, *Winging with Whitehawk*, to “pop a gwiff” (alternately spelled “quiff”) is an expression by a human observer-believer, having attained unto a higher state of consciousness, can cause quantum wave function to cease and there watch (i.e., observe) energy morph into the reality of materiality. The phrase was popularized by Fred Alan Wolf, Ph.D., “Dr. Quantum” as he is called, a physicist specializing in the relationship between the philosophy of quantum physics, eastern mysticism and human consciousness to achieve meaning in life (and to this end, the pure science of physics becomes philosophy or metaphysics as it attempts to synthesize the mysteries of quantum physics and the mysticism of spirituality—see the warning of Colossians 2:8). The wedding proposes that by an act of observation, however unreal it may seem to us whose minds are stuck in the realm of our lowers consciousness, humans can, having attained unto their higher consciousness, collapse “the infinite possibilities of the quantum wave, or qwiff, into the finite, relative manifestation . . .” As explained in *The Physics of Heaven*, “popping a qwiff” assumes that, “All realities only exist in probability until a particular reality is selected [ed., “selected” and therefore controlled presumably by the selector who is also an observer-Christian-believer].” This means that quantum Christians possesses mental powers to “bring into existence whatever reality we [they] have chosen by ‘popping that qwiff.” (**TPOH**, 145) “Popping a qwiff” involves “Quantumly” elevating the human mind over matter, or consciousness over creation! Literally, “popping a qwiff” may be thought of as the power of positive thinking (e.g., Peale, Schuller, Osteen and a glut of other so-called evangelical ministers, counselors, authors and leaders) amped-up on steroids. For the *Winging with Whitehawk* website, see “Pop This Qwiff,” January 17, 2009 (<https://wingingwithwhitehawk.wordpress.com/2009/01/17/pop-this-qwiff/>).

[2] These chapters (11 & 12) written by the same author, Ellyn Davis, share common assumptions of how the mysteries of quantum physics and spiritual mysticism can be combined to promotes meaning in life. In order to avoid redundancy, these two chapters are reviewed together.

[3] Ellyn Davis, Chapter 11: “Strange Things Are Afoot,” *The Physics of Heaven: Exploring God’s Mysteries of Sound, Light, Energy, Vibrations and Quantum Physics*, by Judy Franklin & Ellyn Davis (Crossville, TN: Double Portion Publishing, 2012): 109-119.

[4] Ellyn Davis, Chapter 12: “Quantum Mysticism,” *The Physics of Heaven: Exploring God’s Mysteries of Sound, Light, Energy, Vibrations and Quantum Physics*, by Judy Franklin & Ellyn Davis (Crossville, TN: Double Portion Publishing, 2012): 121-131.

[5] Paul Kalanithi, *When Breath Becomes Air* (New York, NY: Random House, 2016): 169. Though raised in a devout Christian family, Kalanithi like most “scientific types . . . came to believe in the possibility of a material conception of reality, an ultimately scientific worldview that would grant a complete metaphysics, minus outmoded concepts like souls, God, and bearded white men in robes.” (p. 168) Near the end of his life, Kalanithi discovered that the purely scientific worldview offered nothing for his soul’s inner craving to understand things like “hope,

fear, love, hate, beauty, envy, honor, weakness, striving, suffering, virtue.” (p. 170) He found that his embrace of a purely scientific metaphysic during his 20s not only provided no meaning in life, but also no hope in the face of death.

[6] Emphasis Mine, Werner Heisenberg quoted by Fritjof Capra, *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism*, 4th Edition Updated (Boston, MA: Shambhala Publications, Inc., 1999): 18. Capra also quotes Quantum physicists Julius Robert Oppenheimer and Niels Bohr with the supposition that quantum mechanics and quantum mysticism compliment one another. In other words, they assume there’s quantum link between science and spirituality, between knowing about the universe while also experiencing it!

Philosopher Ken Wilbur on the other hand, thinks it’s an error to try and merge particle physics to mystical spirituality. Though many quantum physicists were mystics, they were not so for reason of science. Wilbur rejects the “physics-supports-mysticism” idea because of the “uncertainty” that quantum theory is science’s final conclusion about the universe we live in. Perhaps like quantum theory’s succession over the old Newtonian worldview, one day some new theory of reality may supersede it. If this should happen, then Wilbur knows that any spirituality wedded to the quantum worldview would be rendered obsolete. See Ken Wilbur, Editor, *Quantum Questions: Mystical Writings of the World’s Great Physicists* (Boston: Shambhala, 1985): ix.

[7] This is my summary. As to the monism embraced by Davis, I would point out that she employs the word “everything” eight times in these two chapters (pages 110, 112, 116, 122, 123, 124, 125 and 126).

[8] Since the 60s, this popular statement has circulated among evangelicals in order gain academic relevance. While “All truth is God’s truth” may have some merit as concerns the discoveries of hard science, the problem is with the epistemology of it—how can finite man discover infinite truth? Protagoras (490 – c. 420 BC), whom Plato called a professional sophist, stated: “Man is the measure of all things.” This statement was taken to mean there is no such thing as absolute truth. Yet God places restrictions upon what man may or may not know (Job 11:7-9; Isaiah 55:9; Romans 11:33-34), unless He will reveal it to man (1 Corinthians 2:6-16). Also, as has been pointed out in footnote 4, truth as known by man today can change as it becomes irrelevant, or even proved false, tomorrow. Therefore I do not accept the assumption (“All truth is God’s truth.”) as categorical truth.

[9] This is the bottom line assumption—“They (Christian leaders who have contributed to this book) . . . agree that there are precious truths hidden in the New Age that belong to us as Christians . . .”—of the contributors to the book, *The Physics of Heaven*. (See TPOH, 14-15, 17, 18, 41-51, etc.)

[10] Annette Capps, *Quantum Faith* (England, AK: Capps Publishing, 20003):17.

[11] Robert S. Ellwood, “MAYA,” *The Dictionary of Bible and Religion*, William H. Gentz, General Editor (Nashville, TN: Abingdon Press, 1986): 671.

[12] Glen E. Yocum, “Maya,” *The Perennial Dictionary of World Religions*, Keith Crim, General Editor (San Francisco, CA: Harper Row Publishers, 1981): 469.

[13] “Popping Qwiffs by Faith,” *The Physics of Heaven*, 145.

[14] Larry DeBruyn, “Deliteralizing the Bible: from Plato to Peterson,” January 1, 2012, *Guarding His Flock Ministries* (<http://guardinghisflock.com/2012/03/01/deliteralizing-the-bible-from-plato-to-peterson/#more-2038>).

[15] Peter’s use of the word “interpretation” suggests rather the idea of “origination.” This is

born out by the explanation which follows. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

[16] Merrill C. Tenney, "Docetism," *Baker's Dictionary of Theology*, Everett F. Harrison, Editor-in-Chief (Grand Rapids, MI: Baker Book House): 171.

[17] See Lawrence A. DeBruyn, "Preterism and 'This Generation'," *Bibliotheca Sacra*, 666 [April-June 2010]: 188.

[18] In citing Science and the New Age Challenge, it's not clear whether Davis cites the three concepts Lucas summarizes to bolster the quantum mystical worldview she is constructing, or whether Lucas was simply summarizing the challenge to the Christian worldview posed by New Age science-spirituality. She seems to be quoting the Baptist evangelical theologian in support of what she affirms when in fact I doubt that he was. We can only note that Davis cites, though with a question mark, "A Oneness Connection" to be a possible "God-Truth." (TPOH, 130)

[19] E.F. Harrison, "Holiness; Holy," *The International Standard Bible Encyclopedia*, Geoffrey W. Bromiley, General Editor, Volume 2 (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1982): 725. As another scholar summarizes, "God's holiness thus becomes an expression for his perfection of being that transcends everything creaturely." See Jackie A. Naudé, "7727 qodesh" *New International Dictionary of Old Testament Theology & Exegesis*, Volume 3, Willem A. VanGemeren, General Editor (Grand Rapids, MI: Zondervan Publishing House, 1997): 879.

[20] John H. Gerstner, "Monism," *Baker's Dictionary of Theology*, 362. Like quantum science, Gerstner notes that, "Some present day philosophers find another type of reality which is neither matter nor spirit but which may manifest itself as either matter or spirit without being identified with either." If you substitute the word light, energy or vibrations for spirit, these philosophers appear compatible with quantum physicists.

[21] The biblical passages apparently alluded to are: Habakkuk 2:11, "the stone shall cry out of the wall" (personification); Job 38:7, "the morning stars sang together" (poetic speech); and Isaiah 55:12, "the trees of the field shall clap their hands" (i.e., personification). The statements are obvious figures of speech devoid of the quantum meaning Davis ascribes to them.

[22] John A. Witmer, "Romans," *The Bible Knowledge Commentary: An Exposition of the Scriptures*, New Testament, John F. Walvoord and Roy B. Zuck, Editors (Wheaton, IL; Victor Books, 1983): 443.

[23] Stephen H. Barrett, "Learning to Channel the Energy," *Chios Energy Healing: Healing Level I* (<http://www.chioshealing.com/HealingLevel1/ChannelEnergy/channelenergy.htm>).

[24] See Pastor Larry DeBruyn, "Bewitched! Evil Eye over Evangelicalism," *Discernment Newsletter*, March/April 2010 (<http://www.discernment-ministries.com/Newsletters/NL2010MarApr.pdf>).

[25] See "Dark Matter," *Wikipedia: The Free Encyclopedia* (https://en.wikipedia.org/wiki/Dark_matter). "The name [Dark Matter] refers to the fact that it does not emit or interact with electromagnetic radiation, such as light, and is thus invisible to the entire electromagnetic spectrum. . . . The standard model of cosmology indicates that the total mass-energy of the universe contains 4.9% ordinary matter, 26.8% dark matter and 68.3% dark energy. Thus, dark matter constitutes 84.5% of total mass, while dark energy plus dark matter constitute 95.1% of total mass-energy content."

[26] *The Physics of Heaven* states that, "'Popping a qwiff' is a quantum physics term for the transformation of a wave into a particle by the intent of the observer." (TPOH, 145)

[27] Annette Capps, *Quantum Faith* (England, AK: Capps Publishing, 20003). The cover of this

booklet advertises that over 100,000 of them have been sold.

[28] Leon Morris, *The Epistle to the Romans* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988): 209.

[29] Other translations read: "God, who gives life to the dead and calls those things which do not exist as though they did," NKJV; "God, who gives life to the dead and calls into being that which does not exist," NASB; "God in whom he [Abraham] believed, who gives life to the dead and calls into existence the things that do not exist"; "God in whom he [Abraham] believed, who gives life to the dead and calls into existence the things that do not exist," ESV; "God who gives life to the dead and calls into being things that were not," NIV. As can be seen, the verse does not even hint that Christians are little gods who can call things into existence. God, not man, is the subject of Paul's statement.

[30] David A. Hubbard, *The Communicator's Commentary: Proverbs* (Dallas, TX: Word Books, 1989): 276.

[31] Ibid.

[32] Capps, *Quantum Faith*, 23.

[33] Ibid: 7.

[34] Ibid: 22.

[35] Ken Ammi, "Atheist Stephen Hawking claims to know that God does not exist," *Examiner.com*, October 13, 2014 (<http://www.examiner.com/article/atheist-stephen-hawking-claims-to-know-that-god-does-not-exist>).

[36] Emphasis added, Matthew Henry, *Matthew Henry's Commentary on the Whole Bible* (Peabody, MA: Hendrickson Publishers, 1991): in loc. Hebrews 11:1.

[37] Capps, *Quantum Faith*, Back Cover.

[38] See Pastor Larry DeBruyn, "Jesus' 'Lesser Works': Can 'new apostles' do 'greater works' than Jesus?" *Guarding His Flock Ministries*, October 15, 2014 (<http://guardinghisflock.com/2014/10/15/jesus-lesser-works/#more-2793>).

[39] In point of fact, dark matter comprises most of the vast universe we inhabit, something which confounds modern quantum scientists. If the matter is dark, then there's no evidence of light pervading it, and if this is true, then everything in the universe is not essentially energy or light.

[40] Dr. Sten Odenward, "Exoplanets: The New Age in Planetary Science," *The Huffington Post*, May 10, 2014 (http://www.huffingtonpost.com/dr-sten-odenward/exoplanets-the-new-age-in-planetary-science_b_4918718.html).

[41] Francis Brown, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1979): 207.

[42] John Byl, PhD, "Did God Create a Multiverse?" *bylogos*, January 12, 2013 (<http://bylogos.blogspot.com/2013/01/did-god-create-multiverse.html>).

[43] See Pastor Larry DeBruyn, "The Physics of Heaven #2: The Power of the Zero-Point Field by Judy Franklin," September 13, 2014, *Guarding His Flock Ministries* (<http://guardinghisflock.com/2014/09/13/the-physics-of-heaven-2/#more-2776>). This review contains citations by scientists who believe the present stability of the cosmos is very tenuous and that it is headed for a any-moment meltdown just like the one described by Peter.

[44] Leonard George, *Alternative Realities: The Paranormal, the Mystic and the Transcendent in Human Experience* (New York, NY: Facts On File, INC., 1995): 12.

[45] Capps, *Quantum Faith*, 21.

[46] George, *Alternative Realities*, 13.

[47] Ibid.

[48] As to the question of whether Christians today can do greater signs and wonders than Jesus did, see Pastor Larry DeBruyn, "Jesus' 'Lesser Works': Can 'new apostles' do 'greater works' than Jesus?" October 15, 2014, *Guarding His Flock Ministries* (<http://guardinghisflock.com/2014/10/15/jesus-lesser-works/#more-2793>).

[49] John Obienin interacts with article written by Matt Visser, of Washington University in St. Louis, MO. See Matt Visser, "FOLLOW-UP: What is the 'zero-point energy' (or 'vacuum energy') in quantum physics? Is it really possible that we could harness this energy?" *Scientific American*, August 18, 1997 (<http://www.scientificamerican.com/article/follow-up-what-is-the-zer/>). In his interaction, Obienin quotes Steven K. Lamoreaux whose words are sourced in *Physical Review Letters*, Vol. 78, No.1, January 6, 1997, pp. 5-8.

[50] See also Warren B. Smith, *False Christ Coming: Does Anybody Care?* (Magalia, CA: Mountain Stream Press, 2011): 17-22.

[51] Rosemary Ellen Guiley, *Harper's Encyclopedia of Mystical & Paranormal Experience* (New York, NY: HarperSanFrancisco, 1991):88.

[52] See Warren B. Smith, *"Another Jesus' Calling: How False Christs Are Entering the Church Through Contemplative Prayer* (Eureka, MT: Lighthouse Trails Publishing, 2013).

[53] I use the word "idealistic" to refer to the doctrine "that reality is fundamentally mental in nature [ed. "consciousness"?]." See Simon Blackburn, "Idealism," *The Oxford Dictionary of Philosophy*, Second Edition (New York, NY: Oxford University Press, 2005): 177. The difficulty with this philosophical approach which espoused in *The Physics of Heaven* is as Blackburn notes, "the obvious fact that we do not create worlds, but find ourselves in one."