

## Negationism – the Destruction of God’s Work, in Our World Today

The history of humanity is the story of mankind’s long struggle against the God that created him. This opposition has always been the case, and is seen right from disobedience to God’s commands, in Eden, right up to the devising of materialist explanations for the emergence of matter and life, a century or so ago – and many places in between. In the West, the reaction against the dominance of Christianity, and the world – civilisation – that it created, has been gaining force since, say, the Eighteenth century, and is presently reaching its climax, with a little more to go; it will soon be complete.

The culture which we in the West live under, works hard to negate the principal ideas of the Judeo-Christian tradition. For “the culture” I often refer to the Rulership – the people who determine things in our world: government, parliament, the judiciary and police, the professions, academia, and, of course - most powerful of all - the mainstream media: we might just say The Establishment.

The vital, necessary ideas of the Judeo-Christian world-view are mostly to be found in the Book of Genesis. The creation of two – but only two – kinds of people, men and women (2, 15-22); the institution of marriage between one of each (2, 24-5); the crucial, liberating doctrine known as the Fall, with its all-important concomitant, the idea of sin (2, 8-9; 3, 1-24). Now, the creation of the universe, the earth, and all of nature (1; 2, 1-6) has long been turned into the materialist (and ludicrous) idea that everything created itself, out of nothing, by chance, undirected, accidental processes; but now the existence of two sexes (now called “genders”) is being systematically destroyed, and the essential, inherent, nature of one’s sex. In marriage, sex, and anything concerned with it, the rule now is that anything goes, and anything can be (or be made to be) possible (except for the essential, unchangeable nature of homosexuals, that is). Above all (in regard to sexual acts) everything exists for one’s gratification, and is of necessity beyond one’s choice or any free action.

In particular, the negation of the Fall allows theistical materialists (in many cases, this term accurately reflects what they are) to believe, and claim, that they *are* as God made them, and so it is “natural” for them to be as they are, and follow any, and all, inclinations that they may have. Also, it allows them to cling (when it suits them, perhaps) to the idea that God made all things *good* (1, 31), and that they (still) fully bear the ‘image’ of God (1, 2); and it allows them to believe that the existence of animals, and nature, is as God created, and intended.

When questioned (though this rarely occurs) negationists claim that their “edited version” of the Judeo-Christian world-view (and Genesis) *liberates* people – but that is the very last thing it does. Their invisible chains – ever tightening – will be visible one day.

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