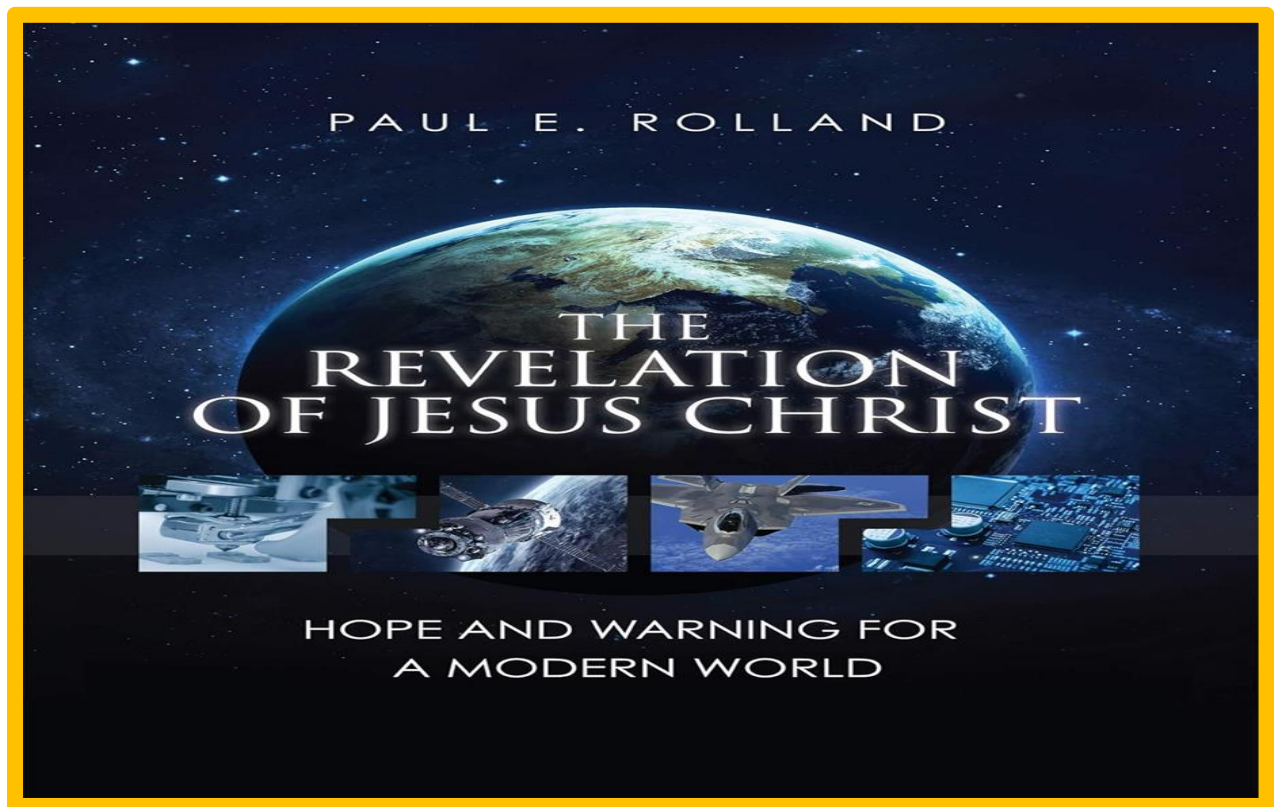


**WHY JESUS REJECTS THE FALSE GOSPEL POPE FRANCIS
RECENTLY PROCLAIMED**

<https://www.youtube.com/shorts/oJgmKUnr4qg>

<https://www.youtube.com/shorts/HiWP3VOZcTE>



**MY VIDEOS CAN BE FOUND ON THE VIDEO PLATFORM
RUMBLE**

<https://rumble.com/c/c-6543843>

MY BLOG POSTINGS ARE ALSO PUBLISHED AT

<https://nightwatchmanministries.substack.com>

<https://nightwatchman.blog/>

By [Dan Delzell](#), Christian Post Contributor Saturday, September 21, 2024

Pope Francis has never shied away from making provocative statements or launching out in [new directions](#). But this time he seems to have gone all the way. You see, **POPE FRANCIS RECENTLY PROCLAIMED "A DIFFERENT GOSPEL"** (Galatians 1:6).

During a three-day visit to Singapore, **POPE FRANCIS DECLARED THAT "ALL RELIGIONS ARE A PATH TO GOD." HE BOLDLY PROCLAIMED, "THERE'S ONLY ONE GOD, AND EACH OF US HAS A LANGUAGE TO ARRIVE AT GOD. SOME ARE SHEIK, MUSLIM, HINDU, CHRISTIAN, AND THEY ARE DIFFERENT PATHS (TO GOD)."**

If Francis is correct, then Jesus was wrong when He stated, "I am the way and the truth and the life. No one comes to the Father, except through me" (John 14:6). I hope you realize that Jesus was not wrong about anything He ever said.

THE FALSE DOCTRINE WHICH FRANCIS PROCLAIMED HAS BEEN AROUND FOR CENTURIES. BUT IT CANNOT POSSIBLY BE TRUE. JESUS DID NOT DIE ON THE CROSS TO MERELY PROVIDE "ONE MORE WAY" OF GETTING TO GOD. HE DIED FOR OUR SINS BECAUSE IT WAS THE ONLY WAY WE COULD BE RECONCILED TO OUR FATHER IN HEAVEN.



"God was reconciling the world to Himself in Christ, not counting men's sins against them" (2 Corinthians 5:19). It is only through Christ that anyone can be reconciled to the Father. There simply is no other way, period.

You see, "If righteousness could be gained through the Law, Christ died for nothing" (Galatians 2:21). In other words, if a person could get to God without Christ, the Father would never have sent His only Son to suffer the agony of crucifixion for our salvation.

POPE FRANCIS PROCLAIMED A COUNTERFEIT GOSPEL in Singapore. It is "another gospel." (Galatians 1:8) And Jesus rejects it! Therefore, it must be rejected by Christians as well. ***THE POPE'S TEACHING SMACKS OF UNIVERSALISM RATHER THAN CHRISTIANITY. THIS FALSE TEACHING COMPLETELY CONTRADICTS THE WISDOM OF THE GOSPEL AND THE TRUTH OF SCRIPTURE.***

IF YOU ATTEMPT TO LUMP JESUS IN WITH OTHER RELIGIOUS LEADERS AND PROMOTE THEM AS EQUALS, YOU END UP DENYING "THE LORD OF GLORY" (1 Corinthians 2:8). Jesus is the One true God, along with the Father and the Holy Spirit: Three Persons in One God. The Lord will share His glory with no one.

The pope, as a professing Christian, has a responsibility to uphold Christian doctrine. But ***WHAT HE SAID IN SINGAPORE WAS A REJECTION OF THE GOSPEL.*** He would certainly lose some popularity in the world if he were to faithfully proclaim the one way to Heaven. But that is the choice he must make if he hopes to be faithful to his calling.

JESUS NEVER ONCE SAID THAT THERE ARE MANY WAYS TO THE FATHER. IN FACT, HE SAID JUST THE OPPOSITE. CHRIST CLAIMED TO BE THE ONLY WAY TO THE FATHER. WHAT IS IT ABOUT CHRIST'S CLEAR MESSAGE THAT THE POPE EITHER FAILS TO SEE OR FAILS TO ACCEPT?

The Holy Spirit dwells within those who are saved, redeemed, born again, forgiven and justified. Every Christian believes the Gospel, whether he is non-denominational, Catholic, Protestant, etc. In fact, followers of Christ are saved on the front end of their relationship with God by accepting the Gospel. "Faith comes from hearing the message" (Romans 10:17).

The Gospel that Jesus and the apostles taught is false if there are various paths to the Father. And since the Gospel is not false, there remains only one way to the

Father. You receive the free gift of salvation when you believe in Christ, and in no other way.

Jesus said, "For God so loved the world that He gave His one and only Son, that whoever believes in Him will not perish but have everlasting life" (John 3:16).

POPE FRANCIS SOUNDED MORE LIKE A POLITICIAN THAN A PROPHET in Singapore. **IF YOU ATTEMPT TO REDUCE CHRISTIANITY TO THE LEVEL OF EVERY OTHER RELIGION, YOU STRIP IT OF ITS CORE TENETS.** There is only One God, and He is triune. And there is only one Gospel, and "it is the power of God for the salvation of everyone who believes" (Romans 1:16).

THE WORLD WANTS CHRISTIANS TO EMBRACE THE FALSE GOSPEL THAT POPE FRANCIS UNASHAMEDLY PRESENTED AS TRUTH. THE WORLD IS UNABLE TO COMPREHEND THE TRUE GOSPEL. And without the working of the Holy Spirit, you and I could never understand and believe the Gospel.

Pray for Pope Francis to repent of his false teaching. This is no minor doctrine but is a foundational issue for every professing believer and every professing church body. **IT IS EXTREMELY DANGEROUS TO TEACH THAT "ALL RELIGIONS ARE A PATH TO GOD."**

Jesus would never have sent out His apostles to preach the Gospel if people already had salvation through their religion or their noble deeds. Jesus sent His followers out into a world of lost people who needed the Savior and needed to be forgiven of their sins.

THE POPE SHOULD HAVE TOLD UNBELIEVERS IN SINGAPORE THE TRUTH ABOUT SALVATION, RATHER THAN PRESENTING A POLITICALLY CORRECT MESSAGE ROOTED IN A FALSE GOSPEL. If the pope had proclaimed the true Gospel, some unbelievers in Singapore could have been "saved and come to a knowledge of the truth" (1 Timothy 2:4). **THE POPE'S FALSE GOSPEL NO DOUBT TICKLED SOME EARS** in Singapore, but it lacked the power to save a single Muslim or Hindu.

THE WORDS OF CHRIST IN THE NEW TESTAMENT COMPLETELY REJECT THE POPE'S COUNTERFEIT GOSPEL. The pope should confess the blatant sin he committed in Singapore, repent of his false teaching, and embrace the true Gospel.

After all, as Peter boldly proclaimed: "Salvation is found in no one else, for there is no other name under Heaven given to men by which we must be saved" (Acts 4:12). The pope would be wise to heed those inspired words of St. Peter in Holy Scripture, as well as the words of Jesus, who loved us enough to reveal the truth that He is the only way to the Father (see John 14:6).

THE ULTIMATE GUIDE TO THE ISLAMIC ANTICHRIST

<https://my.visme.co/view/vdn9746p-the-ultimate-guide-to-the-islamic-antichrist>

THE BEAST IS THE 8TH FROM THE SEVEN

Abdulaziz (Ibn Saud) (1902-53)

Saud (1953-64) Faisal (1964-75) Khalid (1975-82) Fahad (1982-2005) Abdullah (2005-15) Salman (2015-)

8TH

MBS (b 1985)

"And through his policy also he shall cause craft to prosper in his hand; he = "the prince of the covenant" & "the beast".

King Salman names Crown Prince Mohammed bin Salman as Prime Minister

the 666 prince of the covenant

3-YEAR-OLD BOY RECEIVES WARNING FROM JESUS ABOUT THE FUTURE - YOU NEED TO KNOW!

3-YEAR-OLD BOY RECEIVES WARNING FROM JESUS ABOUT THE FUTURE - YOU NEED TO KNOW!

<https://youtu.be/YJsY8fjrob8>

THE APOSTASY & THE ANTICHRIST | MONDO GONZALES

<https://youtu.be/Dlg5BKO3hRw>



2 Thessalonians 2:2-4

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **(7) THE DAY OF CHRIST IS AT HAND.**

3 Let no man deceive you by any means: for that day shall not come, **EXCEPT THERE COME A (7) FALLING AWAY FIRST, AND THAT MAN OF (7) SIN BE REVEALED, THE SON OF PERDITION;**

4 **WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED; SO THAT HE AS GOD SITTETH IN THE TEMPLE OF GOD, SHEWING HIMSELF THAT HE IS GOD.**



MAN BY SATAN (MBS) AND HIS 'ABOMINATION OF DESOLATION.' TRIBULATION MID-POINT.

<https://rumble.com/v5625oe-man-by-satan-mbs-and-his-abomination-of-desolation.-tribulation-mid-point..html>

1. [Matthew 24:15](#) When ye therefore shall see **THE ABOMINATION OF DESOLATION**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
2. [Mark 13:14](#) But when ye shall see **THE ABOMINATION OF DESOLATION**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
3. [Daniel 9:27](#) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the **OVERSPREADING OF ABOMINATIONS HE SHALL MAKE IT DESOLATE**, even until the consummation, and that determined **SHALL BE Poured UPON THE DESOLATE.**

4. [Daniel 11:31](#) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **THEY SHALL PLACE THE ABOMINATION THAT MAKETH DESOLATE.**
5. [Daniel 12:11](#) And from the time that the daily sacrifice shall be taken away, and the **ABOMINATION THAT MAKETH DESOLATE SET UP**, there shall be a thousand two hundred and ninety days [until the end of the 7 year tribulation or second physical coming of Christ to Earth]

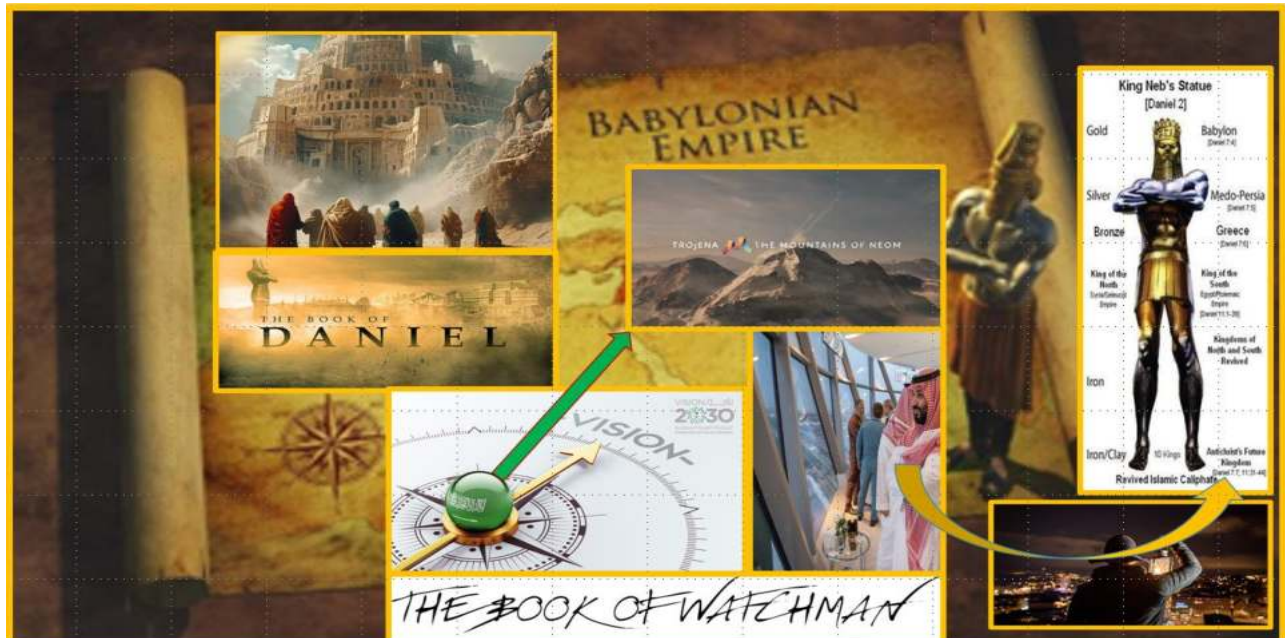
POPE FRANCIS' MYSTERY RELIGION BABYLON: ONE-WORLD RELIGION

<https://rumble.com/v56o02t-pope-francis-mystery-religion-babylon-one-world-religion.html>



NEOM BABYLON: MOHAMMED BIN SALMAN'S 'BEAST'S SEAT' OR 'GREAT CITY.'

<https://rumble.com/v56yyit-neom-babylon-mohammed-bin-salmans-beasts-seat-or-great-city..html>



SEVEN-FOLD REFERENCES TO NEOM BABYLON AS A 'GREAT CITY'

1. "And there followed another angel, saying, **BABYLON** is fallen, is fallen, that **GREAT CITY**, because she made all nations drink of the wine of the wrath of her fornication." (Rev. 14:8).
2. "And the woman which thou sawest is that **GREAT CITY**, which reigneth over the kings of the earth." (Rev. 17:18).
3. "Standing afar off for the fear of her torment, saying, Alas, alas that **GREAT CITY BABYLON, THAT MIGHTY CITY!** For in one hour is thy judgement come." (Rev. 18:10).)
4. "And saying, Alas, alas that **GREAT CITY**, that was clothed in fine linen, and **PURPLE, AND SCARLET**, and decked with gold, and precious stones, and pearls." (Rev. 18:16).
5. "And cried when they saw the smoke of her burning, saying, What city is like unto this **GREAT CITY!**" (Rev. 18:18).
6. "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that **GREAT CITY**, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate." (Rev. 18:19).
7. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall **THAT GREAT CITY BABYLON** be thrown down, and shall be found no more at all." (Rev. 18:21).

**THE FALSE POPE, PROPHET OR PONTIFF CAUSES THE WORLD'S
WORSHIP OF THE BEAST, ANTICHRIST OR MAHDI**

<https://rumble.com/v57i6ej-the-false-pope-prophet-or-pontiff-causes-the-worlds-worship-of-the-beast-an.html>



[Revelation 13:4](#)

And **THEY WORSHIPPED THE DRAGON** which gave power unto the beast: and **THEY WORSHIPPED THE BEAST**, saying, Who is like unto the beast? who is able to make war with him?

[Revelation 13:12](#)

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein **TO WORSHIP THE FIRST BEAST**, whose deadly wound was healed.

[Revelation 13:15](#)

And he had power to give life unto **THE IMAGE OF THE BEAST**, that the image of the beast should both speak, and cause that as many as **WOULD NOT WORSHIP THE IMAGE OF THE BEAST SHOULD BE KILLED**.

[Revelation 14:9](#)

And the third angel followed them, saying with a loud voice, **IF ANY MAN WORSHIP THE BEAST AND HIS IMAGE**, and receive his mark in his forehead, or in his hand,

[Revelation 14:11](#)

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, **WHO WORSHIP THE BEAST AND HIS IMAGE**, and whosoever receiveth the mark of his name.

[Revelation 16:2](#)

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and **UPON THEM WHICH WORSHIPPED HIS IMAGE**.

[Revelation 19:20](#)

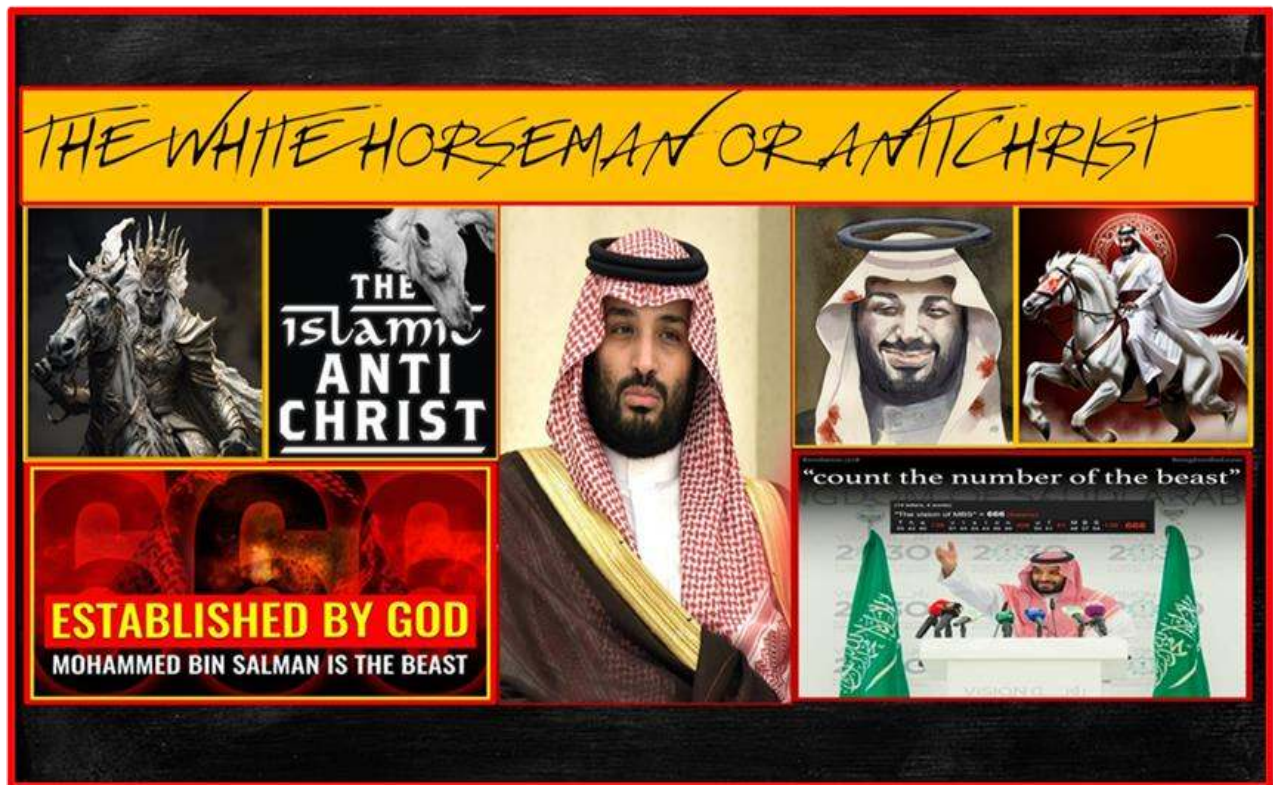
And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and **THEM THAT WORSHIPPED HIS IMAGE**. These both were cast alive into a lake of fire burning with brimstone.

[Revelation 20:4](#)

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and **WHICH HAD NOT WORSHIPPED THE BEAST, NEITHER HIS IMAGE, NEITHER HAD RECEIVED HIS MARK UPON THEIR FOREHEADS, OR IN THEIR HANDS; AND THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS.**

THE WHITE HORSEMAN PRINCE BEAST ANTICHRIST MAHDI RIDES A WHITE ARABIAN STALLION FROM SAUDI ARABIA.

<https://rumble.com/v562lqb-the-white-horseman-prince-rides-a-white-arabian-stallion-from-saudi-arabia.html>



[Revelation 6](#)

*And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and **BEHOLD A WHITE HORSE: AND HE THAT SAT ON HIM HAD A BOW; AND A CROWN WAS GIVEN UNTO HIM: AND HE WENT FORTH CONQUERING, AND TO CONQUER.***

FR MICHEL RODRIGUE ON 7 SEALS AND TRIBULATIONS

<https://youtu.be/jEGzN4Kp6Vo>

The First Seal

- Revelation 6:2
- What color was the horse?
 - White
- Who was the rider?
 - Antichrist
- What did it represent?
 - Time of false peace
- Man-made



CHRISTIAN APOSTASY AND REVEALING THE MAN BY SATAN (MBS)

<https://rumble.com/v561yj3-christian-apostasy-and-revealing-the-man-by-satan-mbs.html>



SIMULTANEOUSLY REVEALING THE APOSTASY AND MAN BY SATAN

THE CHRISTIAN APOSTASY OR FALLING AWAY



REVEALING THE MAN BY SATAN (MBS)



THE MAN-BY-SATAN (MBS) CONFIRMS A FALSE SEVEN YEAR PEACE COVENANT

<https://rumble.com/v56766j-the-prince-beast-antichrist-confirms-a-false-peace-agreement.-starts-the-tr.html>



Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and **THE PEOPLE OF THE PRINCE THAT SHALL COME SHALL DESTROY THE CITY AND THE SANCTUARY;** and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And **HE SHALL CONFIRM THE COVENANT WITH MANY FOR ONE WEEK:** and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

MAJOR SIGNS OF THE END TIMES BEING COMPLETED -
PASTOR JIMMY EVANS. THE APOSTASY COMES FIRST, THEN
THE ANTICHRIST WILL BE REVEALED TO THE WORLD.

<https://youtu.be/qLGoOFIs7Fw>

THE ANTICHRIST HAS BEEN REVEALED - PASTOR JIMMY EVANS

<https://youtu.be/nimCsYsicj4>

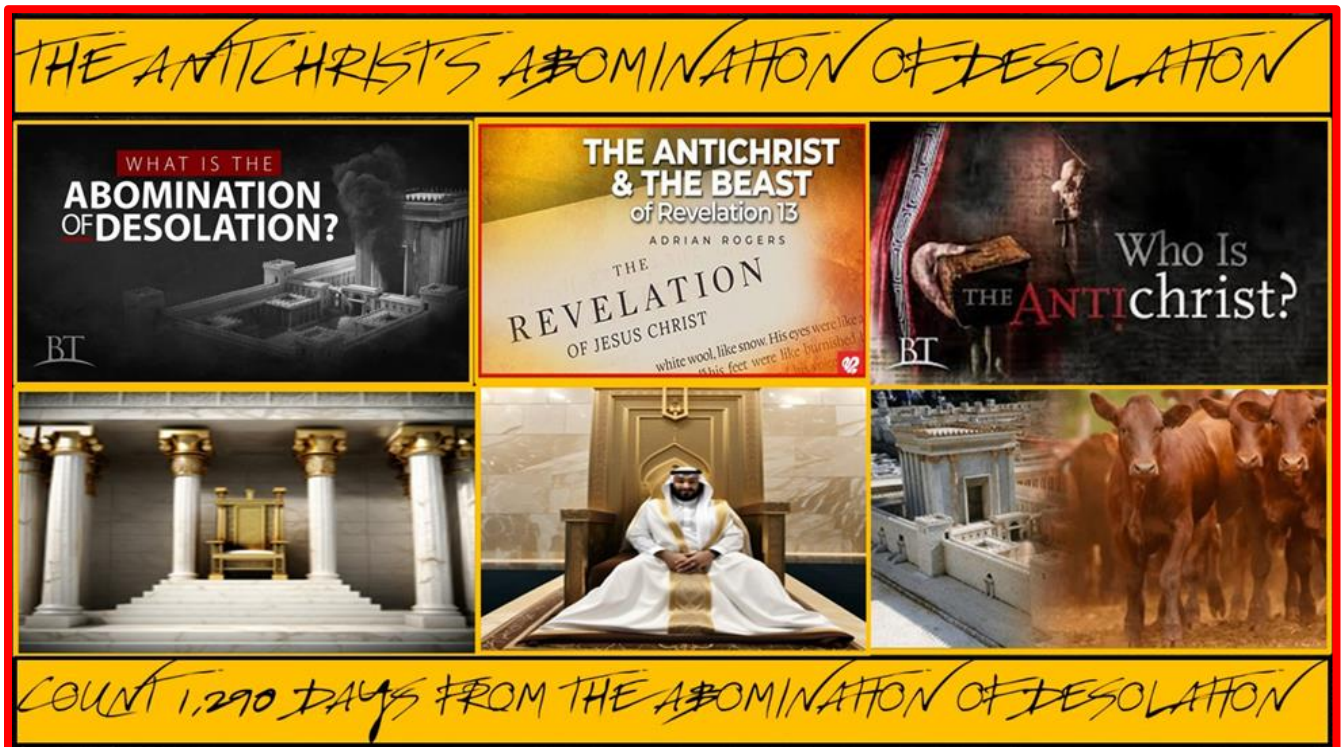


[Revelation 13:7](#)

And it **WAS GIVEN UNTO HIM** to make war with the saints, and to overcome them:
and **POWER WAS GIVEN HIM OVER ALL KINDREDS, AND TONGUES,
AND NATIONS.**

MAN BY SATAN (MBS) AND HIS 'ABOMINATION OF DESOLATION.' TRIBULATION MID-POINT.

<https://rumble.com/v5625oe-man-by-satan-mbs-and-his-abomination-of-desolation-tribulation-mid-point..html>



1. [Matthew 24:15](#) When ye therefore shall see **THE ABOMINATION OF DESOLATION**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
2. [Mark 13:14](#) But when ye shall see **THE ABOMINATION OF DESOLATION**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
3. [Daniel 9:27](#) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the **OVERSPREADING OF ABOMINATIONS HE SHALL MAKE IT DESOLATE**, even until the consummation, and that determined **SHALL BE Poured UPON THE DESOLATE**.

4. [Daniel 11:31](#) *And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **THEY SHALL PLACE THE ABOMINATION THAT MAKETH DESOLATE.***
5. [Daniel 12:11](#) *And from the time that the daily sacrifice shall be taken away, and the **ABOMINATION THAT MAKETH DESOLATE SET UP**, there shall be a thousand two hundred and ninety days [until the end of the 7 year tribulation or second physical coming of Christ to Earth]*

THE POPE ACTUALLY SAID THIS!

<https://youtu.be/KaaFexqMD5s>



POPE FRANCIS: THE MOST CONTROVERSIAL POPE IN HISTORY JUST SAID THIS!

<https://youtu.be/TELQ6gcgvh4>



REVELATION 13:11 And I beheld another beast coming up out of the earth; and he had **TWO HORNS LIKE A LAMB, AND HE SPAKE [LIES] AS THE DRAGON.**

12 And he [**FALSE PROPHET, POPE, PONTIFF**] exerciseth all the power of the first beast [**BEAST, PRINCE, ANTICHRIST, MAN BY SATAN, (MBS)**] before him, and causeth the earth and them which dwell therein **TO WORSHIP THE FIRST BEAST, WHOSE DEADLY WOUND WAS HEALED.**



AN IMAGE THAT SPEAKS

**THE BEAST'S ATTEMPTED ASSASSINATION BY AN ARABIAN
SWORD. SATAN'S FALSE RESURRECTION EVENT TO MOCK
JESUS CHRIST. THE WORLD GOES "WOW."**

**SAUDI ARABIA'S CROWN PRINCE FEARS FOR HIS LIFE FOR
PUSHING THE SAUDI-ISRAEL DEAL | AUGUST 16, 2024**

<https://youtu.be/bV25zk3ETFs>

<https://youtu.be/c-vc-NMdV-I>

THE BEAST WHO HAD A DEADLY WOUND BY A

FALSE SATANIC RESURRECTION

CRUX.

MBS FEARS
ASSASSINATION OVER NORMALISING
TIES WITH ISRAEL

SWORD AND YET LIVED

A WOUND BY A SWORD AND A FALSE, SATANIC RESURRECTION. WHO WOULD WANT TO ATTEMPT TO ASSASSINATE MOHAMMED BIN SALMAN. THE WORLD WILL BE ABSOLUTELY AMAZED AT HIS FALSE RESURRECTION.

BY NIGHT WATCHMAN MINISTRIES ON SEPTEMBER 13, 2024 • (LEAVE A COMMENT)

<https://youtu.be/s1REWqlrpXs>

<https://youtu.be/pDveCh3x97k>

CRUX.

"My Tenure Won't Be Secure..." MBS Flags Assassination Threat To Push US, Israel On P...

CRUX.
Share



SAUDI CROWN PRINCE'S

ASSASSINATION WARNING?

Watch on YouTube

MOHAMMED BIN SALMAN 'AT RISK OF ASSASSINATION' OVER ISRAEL-SAUDI NORMALISATION | BREAKING NEWS



<https://youtu.be/ddbdqURGzd8>



**THE FALSE POPE, PROPHET OR PONTIFF CAUSES THE WORLD'S
WORSHIP OF THE BEAST, ANTICHRIST OR MAHDI**

<https://rumble.com/v57i6ej-the-false-pope-prophet-or-pontiff-causes-the-worlds-worship-of-the-beast-an.html>



WORLD APOSTASY: MYSTERY RELIGION BABYLON



THE BEAST WHOSE DEADLY SWORD WOUND WAS SATANICALLY SET UP AS A MOCKING PRETENSE TO JESUS CHRIST'S RESURRECTION. THIS SET UP FALSE DECEPTION WORLD WIDE THAT IMPRESSED MANY. YOU ASK YOURSELF, "HOW DID HE DO THAT?"

THE BEAST WHO HAD A DEADLY WOUND BY A FALSE SATANIC RESURRECTION

CRUX.

MBS FEARS ASSASSINATION OVER NORMALISING TIES WITH ISRAEL

SWORD AND YET LIVED

A WOUND BY A SWORD AND A FALSE, SATANIC RESURRECTION. WHO WOULD WANT TO ATTEMPT TO ASSASSINATE MOHAMMED BIN SALMAN. THE WORLD WILL BE ABSOLUTELY AMAZED AT HIS FALSE RESURRECTION.

BY NIGHT WATCHMAN MINISTRIES ON SEPTEMBER 13, 2024 • (LEAVE A COMMENT)

[Revelation 13:3](#) And I saw one of **HIS HEADS AS IT WERE WOUNDED TO DEATH**; and his deadly wound was healed: and all the world wondered after the beast.

[Revelation 13:12](#) And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, **WHOSE DEADLY WOUND WAS HEALED.**

[Revelation 13:14](#) And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should **MAKE AN IMAGE TO THE BEAST, WHICH HAD THE WOUND BY A SWORD, AND DID LIVE.**



<https://nightwatchman.blog/2024/09/13/a-wound-by-a-sword-and-a-false-satanic-resurrection-who-would-want-to-attempt-to-assassinate-mohammed-bin-salman-the-world-will-be-absolutely-amazed-at-his-false-resurrection/>



And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.



UNIVERSAL BASIC INCOME

The NUMBER OF MOHAMMED BIN SALMAN '666'

UNIVERSAL BASIC INCOME

Primes

666

9

(20 letters, 3 words)

"UNIVERSAL BASIC INCOME" = **666** (Primes)

U N I V E R S A L 396 B A S I C 100 I N C O M E 170 **666**
 73 43 23 79 11 61 67 2 37 3 2 67 23 5 23 43 5 47 41 11

Move Up		Primes												Move Down	
a	b	c	d	e	f	g	h	i	j	k	l	m			
2	3	5	7	11	13	17	19	23	29	31	37	41			
n	o	p	q	r	s	t	u	v	w	x	y	z			
43	47	53	59	61	67	71	73	79	83	89	97	101			

BeingJustified.com

THE ECONOMY OF FRANCIS

The NUMBER OF MOHAMMED BIN SALMAN '666'

THE ECONOMY OF FRANCIS

Primes
666
9

(19 letters, 4 words)

"THE ECONOMY OF FRANCIS" = 666 (Primes)

T H E 101 E C O N O M Y 291 O F 60 F R A N C I S 214 666
71 19 11 11 5 47 43 47 41 97 47 13 13 61 2 43 5 23 67

Move Up			Primes										Move Down		
a	b	c	d	e	f	g	h	i	j	k	l	m			
2	3	5	7	11	13	17	19	23	29	31	37	41			
n	o	p	q	r	s	t	u	v	w	x	y	z			
43	47	53	59	61	67	71	73	79	83	89	97	101			

BeingJustified.com

HIS HOLINESS POPE FRANCIS

The NUMBER OF MOHAMMED BIN SALMAN '666'

His Holiness Pope Francis

Reverse Franc
Baconis
666
9

(22 letters, 4 words)

"His Holiness Pope Francis" = 666 (Reverse Franc Baconis)

H i s 89 H o l i n e s s 229 P o p e 111 F r a n c i s 237 666
37 36 16 37 24 30 36 26 44 16 16 21 24 22 44 41 18 52 26 48 36 16

Move Up			Reverse Franc Baconis																			Move Down						
Z	z	Y	y	X	x	W	w	V	v	U	u	T	t	S	s	R	r	Q	q	P	p	O	o	N	n			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26			
M	m	L	l	K	k	J	j	I	i	H	h	G	g	F	f	E	e	D	d	C	c	B	b	A	a			
27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52			

BeingJustified.com

HISTORIC PEACE AGREEMENT

The NUMBER OF MOHAMMED BIN SALMAN '666'

HISTORIC PEACE AGREEMENT

Primes
666
9

(22 letters, 3 words)

"HISTORIC PEACE AGREEMENT" = **666** (Primes)

H I S T O R I C ³¹⁶ P E A C E ⁸² A G R E E M E N T ²⁶⁸ **666**
19 23 67 71 47 61 23 5 53 11 2 5 11 2 17 61 11 11 41 11 43 71

Move Up					Primes										Move Down										
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
2	3	5	7	11	13	17	19	23	29	31	37	41	43	47	53	59	61	67	71	73	79	83	89	97	101

BeingJustified.com

THIRD TEMPLE OF ISRAEL

The NUMBER OF MOHAMMED BIN SALMAN '666'

THIRD TEMPLE OF ISRAEL

Primes
666
9

(19 letters, 4 words)

"THIRD TEMPLE OF ISRAEL" = **666** (Primes)

T H I R D ¹⁸¹ T E M P L E ²²⁴ O F ⁶⁰ I S R A E L ²⁰¹ **666**
71 19 23 61 7 71 11 41 53 37 11 47 13 23 67 61 2 11 37 201

Move Up					Primes										Move Down										
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
2	3	5	7	11	13	17	19	23	29	31	37	41	43	47	53	59	61	67	71	73	79	83	89	97	101

BeingJustified.com

FRANCIS DENIES CHRIST: DOES ANYONE CARE??

<https://youtu.be/8i3pV-c6j7U>



POPE FRANCIS ANNOUNCES ONE WORLD RELIGION... "EVERY RELIGION IS A WAY TO ARRIVE AT GOD"

<https://youtu.be/-rdNmIW3THY>

AMERICANS ARE DITCHING THEIR RELIGIONS

<https://www.youtube.com/shorts/Nmq3UJThCy0>

14 FALSE DOCTRINES PREACHED IN MODERN CHURCHES

Story by Vidivir Laddy Esplanada

"But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves." - 2 Peter 2:1

Long before modern churches were built, Jesus had already warned us about false prophets and teachers. Regardless of intention, preaching anything that adds, takes away from, goes against, or nullifies the doctrine given in God's word is a grave offense to the church and to God Himself.

False doctrines are similar to fake news being spread online. They lead us away from the truth and damage the reputation of those involved. False doctrines are dangerous as they prevent us from knowing the truth behind God's words. They are baseless and are not rooted in the Bible. Hearing and believing these false doctrines can lead to spiritual destruction. And once you get accustomed to them, it becomes harder to break away.

You may have or will likely encounter these false teachings at some point in your spiritual journey. Here are 14 false doctrines being preached in modern churches.

This false doctrine is based on the idea that God revealed Himself as Father, Son, and Holy Spirit successively rather than simultaneously. It views the Trinity as God's different modes or manifestations in different periods of time. In a modalist's view, God is one person who manifested as the Father during the Old Testament, became the Son (Jesus) during the incarnation, and when He was resurrected and ascended, God came in as the Holy Spirit. It contradicts the distinctiveness of the three persons in the Trinity.

This false doctrine denies that Adam's sin was passed down to his descendants. According to it, every human soul was created by God separately and free from the original sin. Humans are basically good, based on a Pelagianist's view, and people only sin because of a conscious choice of evil over good. [Romans 5](#) and a few other Bible teachings refute this false doctrine.

Annihilationism is the belief that those who are not saved will not endure eternal conscious torment in hell. Instead, after death or a period of judgment, they will be completely destroyed or cease to exist. This view challenges the traditional doctrine of eternal punishment and suggests that hell is not a place of endless suffering but rather a final and complete end for those who are not redeemed.

Another false teaching about death is the concept of "soul sleeping." This doctrine claims that when a person dies, they just fall into a deep state of unconsciousness. It contradicts the Bible verse [2 Corinthians 5:8](#), which highlights "to be absent from the body, and to be present with the Lord."

Also known as "Universal Reconciliation," Universalism is the belief that all people will eventually be saved, regardless of their faith in Christ or their response to the Gospel. This doctrine contradicts the biblical teaching that salvation is through Christ alone. For instance, 1 Timothy 2:5-6 emphasizes, "For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave Himself as a ransom for all people. This has now been witnessed at the proper time."

This doctrine is one of the most prominent false teachings in modern churches. It states that God rewards faith with physical, material, and financial prosperity. It contradicts the Biblical call to self-denial and suffering for the sake of Christ.

This is a belief system that comes from two Greek words meaning "against the law." This idea suggests that because Jesus fulfilled the Old Testament laws through His death on the cross, Christians are no longer obligated to follow these laws or adhere to any specific moral code. Essentially, it argues that grace covers all sins, so moral behavior isn't a requirement for believers.

However, this concept is considered a false doctrine by most Christian teachings, which stress that while we are saved by grace and not by works, this doesn't mean we can disregard holy and righteous living. The Bible emphasizes that following Christ involves both accepting His grace and striving to live according to His

teachings. For example, in the New Testament, Paul teaches that while we are not "under the law" in a legalistic sense, we are still called to follow the "law of Christ" through love, compassion, and righteousness.

This doctrine is an extreme interpretation of Calvinism, suggesting that evangelism, missionary work, and other Christian responsibilities are unnecessary for salvation. A Hyper-Calvinist believes that salvation depends on God's sovereignty alone, downplaying God's love and the necessity of evangelism.

Legalism teaches that one can earn salvation or favor with God by strictly following laws, rules, or religious rituals. This viewpoint puts more emphasis on human effort and adherence to religious guidelines rather than on the grace of God and faith in Jesus Christ. Legalism can lead people to focus more on external behavior and rituals rather than on a genuine, heartfelt relationship with God, which undermines the core biblical teaching that salvation is a gift of grace through faith.

Arianism is a heresy that originated in the early fourth century AD, named after Arius, a priest who promoted it. According to Arianism, Jesus Christ is not truly divine but rather a created being who is subordinate to God. Arius taught that Jesus was a finite creature made by God and possessed some divine qualities but was not fully divine Himself. This view contradicts the traditional Christian belief in the full divinity of Christ, which is foundational to mainstream Christian doctrine.

Also known as openness theology, Open Theism is a controversial belief that challenges traditional views of God's knowledge and control. It suggests that God does not have complete knowledge of the future because He allows humans to exercise free will. According to this view, God's love for us means He does not predetermine our choices, and our future is shaped by the decisions we make rather than by God's sovereign plan. This doctrine is criticized for denying God's omniscience and sovereignty, which are central attributes in traditional Christian theology.

This false doctrine has become popular recently, taking advantage of the concept of tolerance. It claims that God will accept any religious effort if it is done with sincerity. This doctrine contradicts John 14:6, which says, "Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."

There is only one way to God, and that is through Jesus Christ - not your good deeds, not your merits, or your vast knowledge can lead you to God.

From the word "easy" alone, this doctrine suggests that earning salvation is easy – simply believe in Jesus Christ. You don't need any real transformation or commitment to discipleship to gain salvation. This undermines the role of repentance and obedience and the seriousness of following Christ.

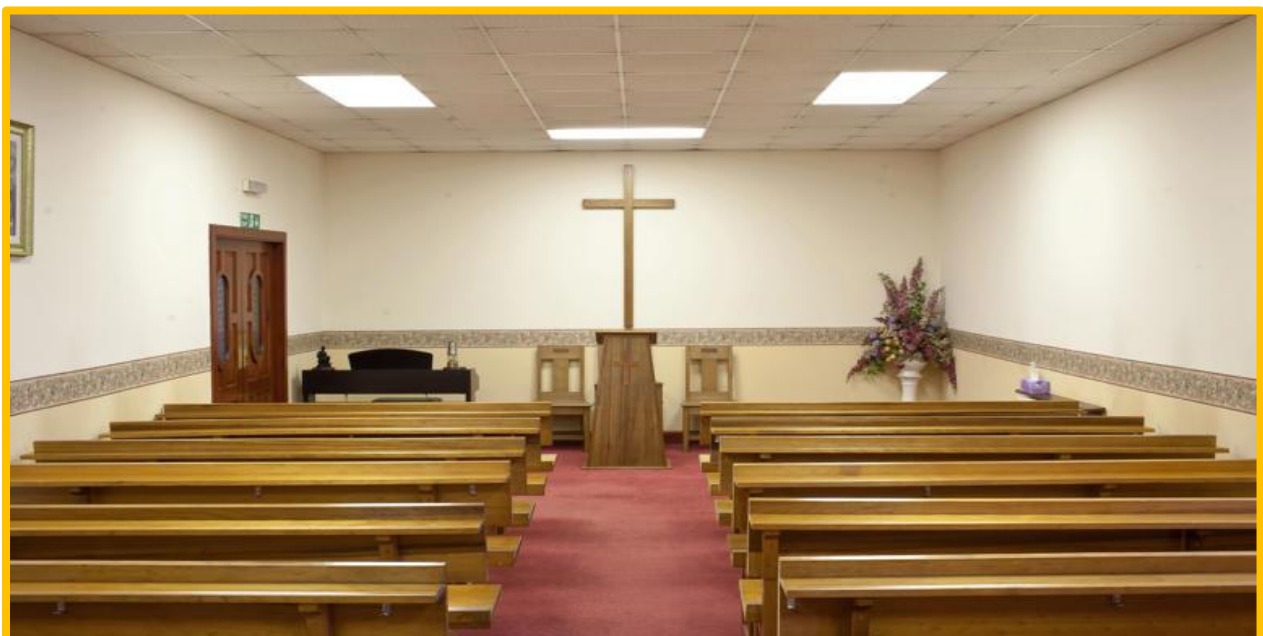
In traditional Christian theology, Satan is understood as a real, personal being who represents evil and opposes God. The belief that Satan is just a myth is a false doctrine that directly contradicts the biblical portrayal of Satan as a real and active being in the world.

If there is light, there is definitely darkness and if you believe there is a God, you can be sure there is a devil.

As Christians, we must be knowledgeable about these false doctrines, stay grounded in Scripture, and test everything against the Word of God. Our duty is to protect our faith and help others stay on the right path. In a world full of deception, being rooted in God's truth is more important than ever.

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” - 2 Timothy 2:15

THE TRUE COST OF THE CHURCHGOING BUST



Derek Thompson: As an agnostic, I have spent most of my life thinking about the decline of faith in America in mostly positive terms. Organized religion seemed, to me, beset by scandal and entangled in noxious politics. So, I thought, what is there really to mourn? Only in the past few years have I come around to a different view. Maybe religion, for all of its faults, works a bit like a retaining wall to hold back the destabilizing pressure of American hyper-individualism, which threatens to swell and spill over in its absence.

More than one-quarter of Americans now identify as atheists, agnostics, or religiously “unaffiliated,” according to a [new survey of 5,600 U.S. adults](#) by the Public Religion Research Institute. This is the highest level of non-religiosity in the poll’s history. Two-thirds of nonbelievers were brought up in at least nominally religious households, like me. (I grew up in a Reform Jewish home that I would describe as haphazardly religious. In kindergarten, my parents encouraged my sister and me to enthusiastically celebrate Hanukkah—and, just as fervently, to believe in Santa Claus.) But more Americans today have “converted” out of religion than have converted to all forms of Christianity, Judaism, and Islam combined. No faith’s evangelism has been as successful in this century as religious skepticism.

Secularization is old news. The scientific revolution that pitted the Church against stargazers like Galileo comes from the 1600s, and Nietzsche famously declared “God is dead” in the 1880s. But even as secularism surged throughout the developed world in the 20th century, America’s religiosity remained exceptional. Seven in 10 Americans told Gallup that they belonged to a church in 1937, and even by the 1980s, [roughly 70 percent](#) said they still belonged to a church, synagogue, or mosque.

Suddenly, in the 1990s, the ranks of nonbelievers surged. An estimated 40 million people—one in eight Americans—[stopped going to church](#) in the past 25 years, making it the “largest concentrated change in church attendance in American history,” [according to the religion writer Jake Meador](#). In 2021, membership in houses of worship fell below a majority [for the first time on record](#).

The sudden decline of religion [likely relates](#) to changes in both politics and family life. In the 1970s and ’80s, the religious right became a formidable fundraising machine for the Republican Party. As the GOP consolidated its advantage among conservative Christians, religion seemed less appealing to liberal young people,

especially if they or their parents already had a tenuous relationship with the Church. In the late 1980s, only one in 10 liberals said they didn't belong to any religion; 30 years later, that figure was about four in 10. Meanwhile, the decline of marriage, especially among low-income Americans, accompanied their move away from the Church.

That relationship with organized religion provided many things at once: not only a connection to the divine, but also a historical narrative of identity, a set of rituals to organize the week and year, and a community of families. PRRI found that the most important feature of religion for the dwindling number of Americans who still attend services a few times a year included "experiencing religion in a community" and "instilling values in their children."

When I read the PRRI survey, this emphasis on community is what caught my eye. As I recently reported, the United States is in the midst of a [historically unprecedented decline](#) in face-to-face socializing. The social collapse is steepest for some of the groups with the largest declines in religiosity.

For example, young people, who are fleeing religion faster than older Americans, have also seen the largest decline in socializing. Boys and girls ages 15 to 19 have reduced their hangouts by more than three hours a week, according to the [American Time Use Survey](#). There is no statistical record of any period in U.S. history where young people were less likely to attend religious services, and also no period when young people have spent more time on their own.

A similar story holds for working-class Americans. In 2019, a team of [researchers](#) published a survey based on long interviews conducted from 2000 to 2013 with older, low-income men without a college degree in working-class neighborhoods around the country. They found that, since the 1970s, church attendance among white men without a college degree had fallen even more than among white college graduates. For many of these men, the loss of religion went hand in hand with the retreat from marriage. "As marriage declined," the authors wrote, "men's church attendance might have fallen in tandem." Today, low-income and unmarried men have more alone time than almost any other group, [according to time-use data](#).

Did the decline of religion cut some people off from a crucial gateway to civic engagement, or is religion just one part of a broader retreat from associations and

memberships in America? “It’s hard to know what the causal story is here,” Eric Klinenberg, a sociologist at NYU, told me. But what’s undeniable is that nonreligious Americans are also less civically engaged. This year, the Pew Research Center reported that religiously unaffiliated Americans [are](#) less likely to volunteer, less likely to feel satisfied with their community and social life, and more likely to say they feel lonely. “Clearly more Americans are spending Sunday mornings on their couches, and it’s affected the quality of our collective life,” he said.

Klinenberg doesn’t blame individual Americans for these changes. He sees our civic retreat as a story about place. In his book *Palaces for the People*, Klinenberg reported that Americans today have fewer shared spaces where connections are formed. “People today say they just have fewer places to go for collective life,” he said. “Places that used to anchor community life, like libraries and school gyms and union halls, have become less accessible or shuttered altogether.” Many people, having lost the scaffolding of organized religion, seem to have found no alternative method to build a sense of community.

Imagine, by analogy, a parallel universe where Americans suddenly gave up on sit-down restaurants. In surveys, they named many reasonable motivations for their abstinence: the expense, the overuse of salt and sugar and butter, the temptation to drink alcohol. As restaurants disappeared by the hundreds, some mourned their closure, while others said it simply didn’t matter. After all, there were still plenty of ways for people to feed themselves. Over time, however, Americans as a group never found another social activity to replace their dining-out time. They saw less of one another with each passing decade. Sociologists noted that the demise of restaurants had correlated with a rise in aloneness, just as the CDC noticed an increase in anxiety and depression.

I’ve come to believe that something like this story is happening, except with organized religion playing the role of restaurants. On an individual basis, people can give any number of valid-sounding reasons for not frequenting a house of worship. But a behavioral shift that is fully understandable on the individual level has coincided with, and even partly exacerbated, a great rewiring of our social relations.

And America didn’t simply lose its religion without finding a communal replacement. Just as America’s churches were depopulated, Americans developed a new relationship with a technology that, in many ways, is the diabolical opposite

of a religious ritual: the smartphone. As the social psychologist Jonathan Haidt writes in his new book, *The Anxious Generation*, to stare into a piece of glass in our hands is to be removed from our bodies, to float placelessly in a content cosmos, to skim our attention from one piece of ephemera to the next. The internet is timeless in the best and worst of ways—an everything store with no opening or closing times. “In the virtual world, there is no daily, weekly, or annual calendar that structures when people can and cannot do things,” Haidt writes. In other words, digital life is disembodied, asynchronous, shallow, and solitary.

Religious rituals are the opposite in almost every respect. They put us in our body, Haidt writes, many of them requiring “some kind of movement that marks the activity as devotional.” Christians kneel, Muslims prostrate, and Jews daven. Religious ritual also fixes us in time, forcing us to set aside an hour or day for prayer, reflection, or separation from daily habit. (It’s no surprise that people describe a scheduled break from their digital devices as a “Sabbath.”) Finally, religious ritual often requires that we make contact with the sacred in the presence of other people, whether in a church, mosque, synagogue, or over a dinner-table prayer. In other words, the religious ritual is typically embodied, synchronous, deep, and collective.

I’m not advocating that every atheist and agnostic in America immediately choose a world religion and commit themselves to weekly church (or synagogue, or mosque) attendance. But I wonder if, in forgoing organized religion, an isolated country has discarded an old and proven source of ritual at a time when we most need it. Making friends as an adult [can be hard](#); it’s especially hard without a scheduled weekly reunion of congregants. Finding meaning in the world is hard too; it’s especially difficult if the oldest systems of meaning-making hold less and less appeal. It took decades for Americans to lose religion. It might take decades to understand the entirety of what we lost.

(7) DECEPTION IN THE CHURCH | END TIMES TEACHING | JIMMY EVANS

<https://www.youtube.com/watch?v=pqnknyqwmk>

THE GREAT DECHURCHING': WHY SO MANY AMERICANS ARE LEAVING THEIR CHURCHES

January 24, 2024 [Jonathan Chang](#) [Meghna Chakrabarti](#)



About 40 million Americans have left churches and other religious institutions in the last 25 years.

For some, the decision is rooted in deep pain. But for the majority, their reasons for leaving are a lot more mundane than you'd expect.

"Most people have left for really pedestrian reasons. Like, I moved; attendance was inconvenient; or, say, family change," Michael Graham, co-author of "[The Great Dechurching](#)" says.

So, what does that say about the importance of faith in America?

Today, On Point: 'The Great dechurching.'

Guests

Michael Graham, program director for The Keller Center for Cultural Apologetics. Co-author of "[The Great Dechurching: Who's Leaving, Why Are They Going, and What Will It Take to Bring Them Back?](#)"

Pastor Jim Davis, teaching pastor at Orlando Grace Church. Co-author of "[The Great Dechurching: Who's Leaving, Why Are They Going, and What Will It Take to Bring Them Back?](#)"

Transcript

Part I

CHAKRABARTI: When we asked you for stories, if you've left your religion or houses of worship, you sent us some of the highest numbers of messages we've ever received. Here are just a few.

(LISTENER MONTAGE)

KRISTEN FOWLER: I was raised a Catholic. And went to church every Sunday, but as an adult, I have not gone. I actually don't even really go on holidays anymore. I think that the reason for that is the views of the church on things like divorce, same sex marriage and abortion just don't align with my views.

BILL HENLEY: We were raised Catholic in our forties, we had a falling out with the local church because sermons were becoming very political, especially about abortion. And that just really irritated us. That's not why we go to church.

BRIGETTE BISHOP: I grew up going to a Protestant church every week. I taught Sunday school, I sang in the choir, and I was even a church organist for a couple years. I stopped going to church in my thirties because they hurt me deeply. I got postpartum psychosis after the birth of my second child, and the pastor of the church we were attending accused me of being possessed by a demon.

Advertisements on wbur.org help support the news. Please consider a [donation today!](#)

CHAKRABARTI: So those were On Point listeners Kristen Fowler in Lexington, Kentucky, Bill Henley in Oregon, and Brigette Bishop in Norfolk, Massachusetts, sharing some of the deeply painful reasons many Americans have left their churches. They are among the 40 million Americans who have stopped going to worship services in the past 25 years alone.

Now that 40 million number includes people of all faiths. But today, we're going to focus on Christianity, because it is the faith that the majority of religious Americans

practice. And because, the surprising fact is, most of those people who have left their churches have done so for remarkably mundane reasons.

So what does that tell us about the perceived centrality of organized religion in American life? Joining us now is Michael Graham. He's the program director for the Keller Center for Cultural Apologetics. It's a group underneath the Gospel Coalition. Mike, welcome to On Point.

MICHAEL GRAHAM: So good to be here, Meghna.

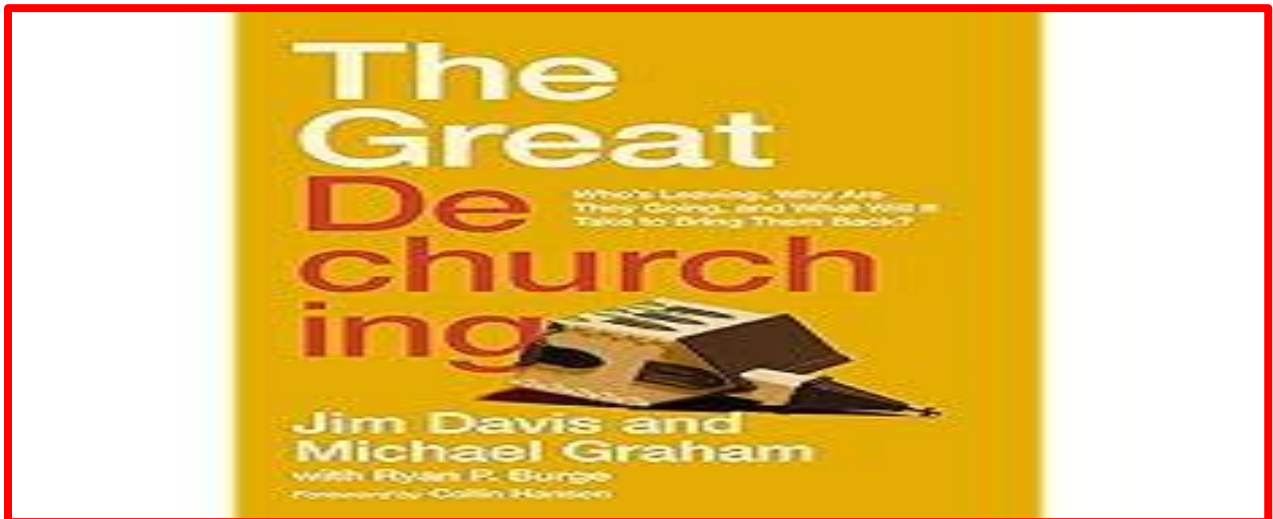
Thank you. And also, with us today is Pastor Jim Davis. He's the teaching pastor at Orlando Grace Church. Pastor Davis, welcome to you as well.

PASTOR JIM DAVIS: Thank you for having us, Meghna. And Mike and Pastor Davis are co-authors of the book.

Now, I just want to emphasize once again that 40 million number. Of course, includes Americans of all faiths, but just because Christianity is such a major part of that 40 million number, I'd like to confine our analysis to American Christians. So first of all, both of you are in Orlando, Florida, and Pastor Davis, let me just start with you.

<https://www.youtube.com/shorts/FDpgITfQrKg>





["The Great Dechurching: Who's Leaving, Why Are They Going, and What Will It Take to Bring Them Back?"](#)

I'm wondering if your own congregation, if you have seen the effects of this rapid decline in the people who are physically attending services.

DAVIS: We've certainly seen it in our city in a major way. Our church is actually growing right now, but I know that's not the norm for many churches around the United States.

CHAKRABARTI: Okay, so I should note that both of you are at the same church as well. Okay, then you said you've seen it in your city, in Orlando. Would you guys like to describe what has been changing in Orlando?

DAVIS: Yeah, so Orlando, if you go back to the '90s and 2000s, it felt like it was becoming some sort of Christian Mecca.

You had the president of the Southern Baptist Convention was down here. One of the largest churches in the state was pioneering the non-denominational space, major world Christian organizations were relocating seminaries here. And then you fast forward, and we now have the same percentage of evangelicals as New York City and Seattle.

So we're seeing this trend as heavily as most any city. I think the latest statistic that I saw has us at the sixth most dechurched city per capita, by per capita in the United States.

CHAKRABARTI: Oh, wow. Okay. So that is a precipitous decline in a remarkably short period of time. In your book, both of you go through thoroughly about the whys. And of course, that's the heart of our conversation today, which we'll get to.

But the question that immediately comes to my mind after hearing about such a rapid decline, is it consistent across different groups of Christians, right? So let's just take it by race, for example. Is the rate of dechurching amongst different or ethnicities in America the same?

GRAHAM: No the rate of dechurching is a little bit faster among Asian Americans, and it's a little bit slower among Hispanic or Latino Americans, and it's about the average of the bell curve is there for those who are Caucasian or African American.

CHAKRABARTI: Okay. Do you have a sense as to why, let's say for Hispanic Americans, their rate of dechurching is slower?

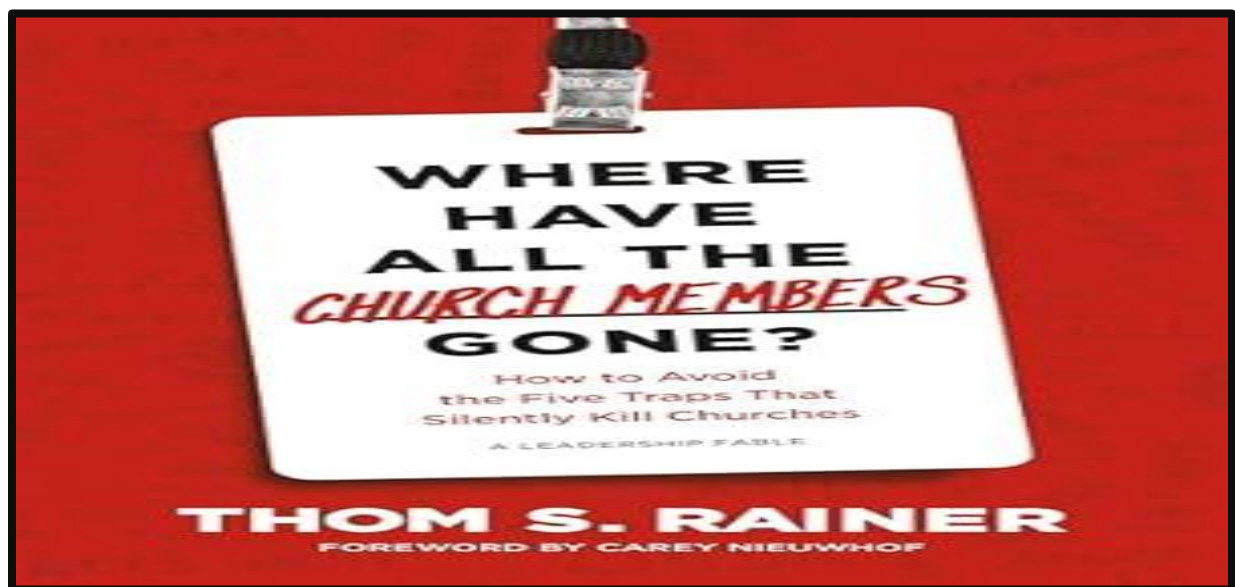
GRAHAM: That's a sociological question. If our social scientist Ryan Burge were here, I think if Ryan were here, he would probably say something to the effect that the rate of decline from first, second to third generation Hispanic and Latino Americans of the religion that they were bringing into the country is more sticky than it is for immigrants of other ethnicities.

CHAKRABARTI: Okay. So that leads me to the next layer here of rates in different age groups. Overall, in the United States, we see younger Americans as reporting to be less religious than older Americans. Is that the same for the actual dechurching?

GRAHAM: So it's complicated. The dechurching that's taking place is hitting every age category in the country.

What's interesting is the rate of churching in counties that are older in nature is worse. However, when you look at the people who are dechurching, they are typically dechurching in the 13 to 30 age range. In particular, 18 to 29 is the time at which most Americans identify as being the least religious, and then it accelerates from there.

Most people identify as being most religious and most likely to attend in the 0- to 18-year-old time frame.



CHAKRABARTI: Okay. No, I just want to emphasize an important point that when we speak of dechurching, when the two of you write of dechurching you're speaking about people who no longer, who attend less or don't attend at all.

Or aren't affiliated with any specific church. We're not talking about a loss of faith. That's a not at all what we're speaking about here. I just want to double check that is correct.

DAVIS: In the sociological categories of belief belong and behave. We are studying belonging. That is very important.

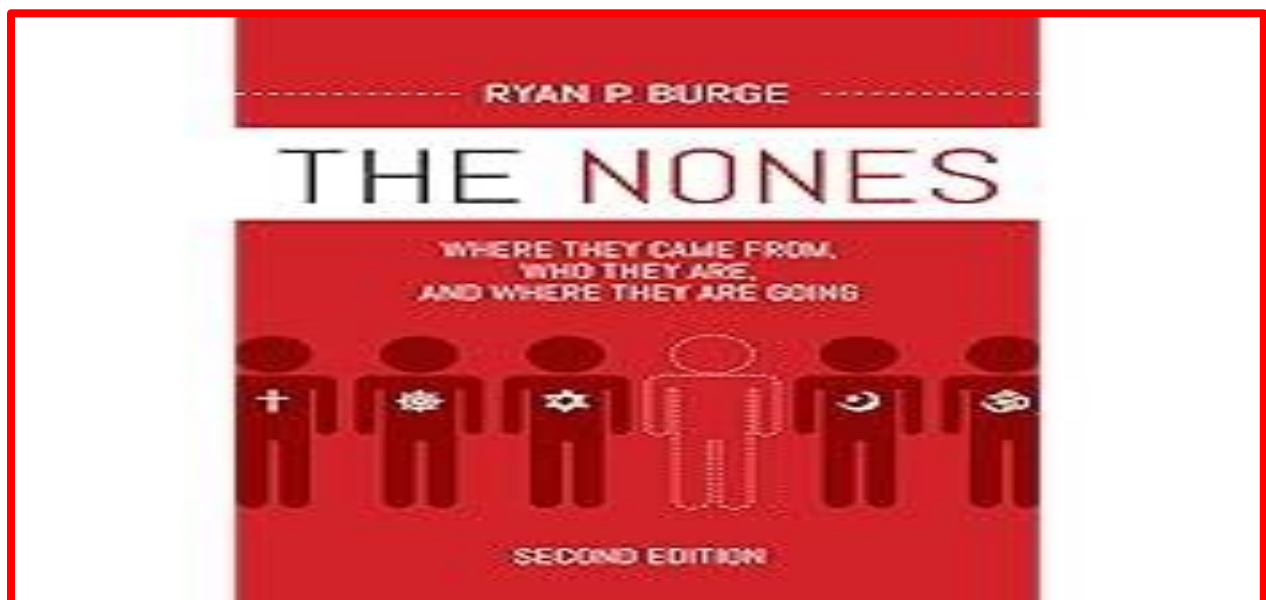
The way we defined dechurching for the purpose of our study was someone who used to attend at least monthly and now attends less than one time per year, which doesn't even include those who might just go on Easter or just Christmas. So you could make an argument that the shift is even larger than our study shows, we wanted to be as conservative as possible in the way that we studied it.

CHAKRABARTI: Okay. Now you surveyed, what, some 7,000 people, right? Or you used Ryan Burge. I think he's the one who did the survey of the 7,000. Is that right?

GRAHAM: Yeah. So we commissioned the study with Ryan. We did a three-phase study, 7,000 total people over the course of three successively granular studies, zooming more and more in.

CHAKRABARTI: Okay, good. I just, I'm always keen to be sure that people understand where the data come from. Thank you for clarifying those things. Now, I have two more groups of Americans that I just want to talk about to see if there's any difference in their rates of dechurching. What about between men and women?

GRAHAM: Yeah, so the rates of dechurching among men and women, it varies. pretty widely depending on which profile that we're talking about. And you should do this, pick up a copy of the great dechurching so that you can get a much more granular look at all of these different profiles. But in the book, we outline four different profiles of dechurched evangelicals, a mainline dechurched profile, and a Roman Catholic dechurched profile.



Those different groups vary pretty widely in terms of their rates of men versus women. You have groups like the ex-evangelicals who are predominantly female, 68%. And then you have groups like the BIPOC group, out of BIPOC people who left evangelical churches, they're predominantly men, 68%. It just depends on which tradition that you're looking at.

As well the dechurching that occurred out of mainline context is overwhelmingly female as well.

CHAKRABARTI: Okay. And by the way I actually do have the book. I just think it's incredibly boring for listeners to hear me explain research that our guests have actually done. That's why I'm asking you what may seem like obtuse questions, but it's just so that we can all, and our family of listeners, can have a shared foundation for getting to the big questions about why this matters.

So let me just jump to that. And specifically, through the lens of Americans who either, their faith has diminished somewhat or for Americans who profess no faith, I'd love you to make the case for why this massive drop in churchgoing, in your eyes, really matters for the country. Because there are many Americans out there who might actually see this as a good thing, because the church has become, various churches have become so politicized in recent years and decade that they might see a reduction in attendance as a good thing for the country overall. So why does it matter?

DAVIS: So that's a really good question. And it's going to matter for different reasons. Mike and I would agree with you that there has been political syncretism. And so even as a pastor, there's some of this, our data shows some millions of people who are, a group of millions of people are leaving the church who probably never really identified fully as Christian to begin with.

And on one hand, there's a little bit of a purification of what we really believe and are here to do. But even for people who are outside the Christian faith, I think we have to recognize that if we take the 40 million people who have left the church in the last 25 years or so, that represents a GDP of about \$1.4 trillion, which is about \$24 billion a year. Now, every year not going to houses of worship and 40% of our social safety net is probably made up by religious nonprofits, and that's going somewhere.

Part II

CHAKRABARTI: That great dechurching is about 40 million Americans who've left their places of worship in the past 25 years. Many of them have done so for very deeply held spiritual reasons or maybe even personal breaks with the church that they had been attending.

But one of the major takeaways from The "Great Dechurching" book is that for most of this 40 million who left their houses of worship, it has a lot more to do with the reality of daily life than it does with any political or spiritual reckoning.

(LISTENER MONTAGE)

LILO: I grew up in the Episcopal Church, and I never really pursued it after going off on my own. I think it had something to do with just not having a local church. Because I moved away, and my husband is not religious.

MARTA: I left the Catholic Church many years ago, because I thought it was extremely boring.

TOM: I do not currently attend church because in my town, and I'm sure this is the case for a lot of other medium sized cities, there is not a church with people in my age range.

MAURA: My main reason for not going to church right now is because I'm taking care of an elderly parent, and there is a time conflict and not being able to leave her alone. So my Sundays are filled with caring for my parents.

CHAKRABARTI: Those were On Point listeners Maura in New York; Tom Hauser in Winston-Salem, North Carolina; Marta Silva in Pasadena, California; and Lilo in Somerville, Massachusetts.

So gentlemen, this is one of the most surprising things I found in your book. And here's how one reviewer described it. That the major problem driving most people out of church may not be church itself, but it's just how American life works in the 21st century. Talk about that if you could.

Yeah. So probably the biggest surprise that we had going into this study and coming out of it was, there were two storylines that people had. That were the overarching narratives of why people were leaving houses of worship. If your media diet leaned

a little bit left, the stories were people were leaving because houses of worship have made major mistakes on things like racism, misogyny, political syncretism, clergy scandal, and clergy abuse.

And if your media diet was leaning a little bit to the right, the story there was people have left houses of worship because of secular progressivism and because of the sexual revolution. And yeah, it was a big surprise for us. The reason why people left were primarily very pedestrian reasons that seemed actually very pragmatic.

And yeah, that was a real surprise for us, to see that it looked like 30 of the 40 million people who left for very pragmatic and, frankly, boring reasons, the other two stories that were there. And certainly, there's millions of people that fit both of those stories.

And the very first, the stories that you guys played here at the beginning of this very much highlight, "Hey, yeah, there's real people here and there's many of them and they've experienced significant hurt" But then as we saw here from these last four stories, there's also these other people that just, they just had life and there's just the inertia and the patterns and rhythms of American life, just had them getting out of the habit.

The top reason why people left, in terms of dechurched was, I moved. The number two reason overall was attendance was inconvenient. And the number three reasons was that somebody had a family change, a marriage, divorce, remarriage, or those different kinds of things. So I think that you saw that reflected in the gentleman who moved, the person who was taking care of an elderly parent.

So yeah, those are just some of the, we call this in book, casual dechurched as opposed to the, that's 30 million people and then 10 million people who we call dechurched casualties. Dechurched casualties, they left with significant pain. Casually dechurched people left unintentionally.

CHAKRABARTI: Since you found that three quarters of the people who had been dechurched were those casual dechurched, this is, it goes right at one presumption that I think many of us had about American life, that religion and the formal practice of it was actually integral to what life is.

Or at least at one time was, in the United States. And if so many people are being casually dechurched, does that mean that the church itself has lost its centrality?

Or that it wasn't delivering something that made it worth putting forth the extra effort, regardless of how life had changed, to actually attend?

DAVIS: Yeah, I'll start on this, and I'm going to have Mike speak to institutions a bit now. But going back to the origin of our country, we want to address the myth that we are, that we were formed as a Christian nation. When you go back to 1776, I think it was only 17% of people in the colonies were attending church regularly.

If you consider the constitution compared to some of the colonies, say, Connecticut, for example, that talks about Jesus in their constitution, our constitution was the watershed document into secularism in the West. So we believe we certainly wouldn't want to return to a 17% belonging from where we are now at, say, around 49% of the country.

Certainly, our high watermark was the 20th century. Mike, why don't you speak to institutions and how that plays a factor?

GRAHAM: So I think when you look at, I don't know if you guys saw the Gallup study. That 13 of the 14 institutions in the United States over the last 15 to 20 years have all eroded in terms of the public's trust in those institutions.

So this would be everything like the president, to the Supreme Court to Congress to media technology. And these different kinds of things. The only institution in American public life that has increased in the public's trust is the United States military. And so I think these things speak to the ways in which, culture and society continues to reform and reshape itself.

I think a lot of this is downstream from the ways in which technology, the way information, comes to us and the ways in which, you know, our information diet, kind of, we received those things. Everything is, in '69, you had the moon landing. And I think 80% of Americans watch that live on their television or radios.

You had 9/11, which was probably the last time we had, aside from a Super Bowl, more than half of Americans watching something that was a same, in common touch point. People's information diets are fractured, and we have everything, even journalism itself, moving from, in some ways, from major newspapers and radio outlets like NPR down to the kind of the Substacking and following various personalities, podcasts, and these different kinds of things online.

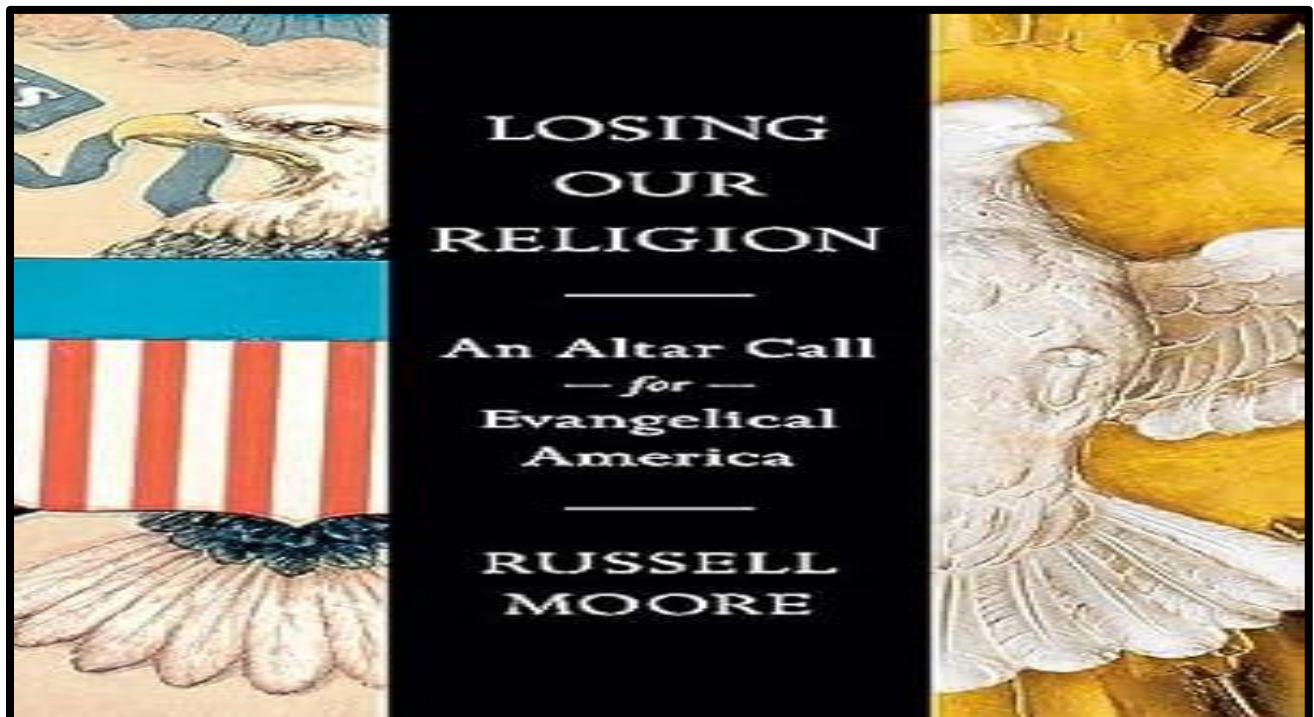
So I think that those things are really challenging the ways in which institutions are formed and shaped. And the role of institutions in American public life. And so the challenge with that is, churches. Churches are institutions, they're physical places, and in order to do most of the things that we need to do, in order to worship, those are physical things.

And so I think the American public's tolerance for being around people who have differences, and of opinion or differences of perspective, or even differences in tribe or affiliation. That tolerance seems to be waning and classic. And this has presented really, significant challenges for classical liberalism.

CHAKRABARTI: This is so interesting because, okay, there's a lot that you said there, and I want to dig into it a little bit. First and foremost, I will completely acknowledge that not just in some way, but in major ways, media and internet have moved very far towards, away from institutions and towards narrowly focused sites or groups who are just out there to do one thing, whether you agree with them or not.

BISHOP WARNS FRANCIS: THOSE WHO DENY SALVATION IS ONLY FROM CHRIST AREN'T CHRISTIAN

<https://youtu.be/PKWIL31PMPM>



I don't want to water that down. But secondly, so you're talking, both of you are talking about major changes in life overall. The internet is access to information that perhaps people just never had before, different points of view, et cetera, which may either strengthen or weaken their relationships with their church.

You've written about that extensively, but also just the church, churches themselves not being able to keep up with these changes. I wonder if another way of looking at that is that churches have not been able to maintain their relevance in people's lives, with all of the sort of social and cultural changes that you talked about.

And again, this reviewer in The Atlantic wrote an amazing article about your book and he also pointed to a culture of workism in America as replacing the kinds of meaningful feedback that people used to get from church. Your thoughts on that?

DAVIS: I think this is a great question. And this is why the '90s was such an inflection point.

When you look at dechurching and how that's when all of this really hit a tipping point. So you have four factors that I can go through very briefly. The fall of the Soviet Union was a massive deal. Because before the end of the Cold War, to be American was synonymous for being Christian. I can remember a time when I was young, and I'm not that old, when if someone said, "I'm not a Christian," the next question might have been, "Are you a communist?"

So after the fall of the Soviet Union, there was freedom to be able to say, "I'm not a Christian." Then you have the Internet coming into our schools and libraries predominantly, at that point in the '90s, you have things happening like the advent of the Internet cafe. So you have these aspects, but then really at the close of the nineties, when you have 9/11.

Our national enemy overnight goes from the godless atheists to the religious fundamentalists. And so there was another reason for people to say, "If that's what religion is, I don't want to be a part of it." And so what you saw in the '90s were people dechurching more on the secular left, more in Roman Catholicism and mainline.

But now you fast forward to where we are now and dechurching is happening on the secular right at twice the pace, almost catching up in the full number of those who have dechurched on the secular left.

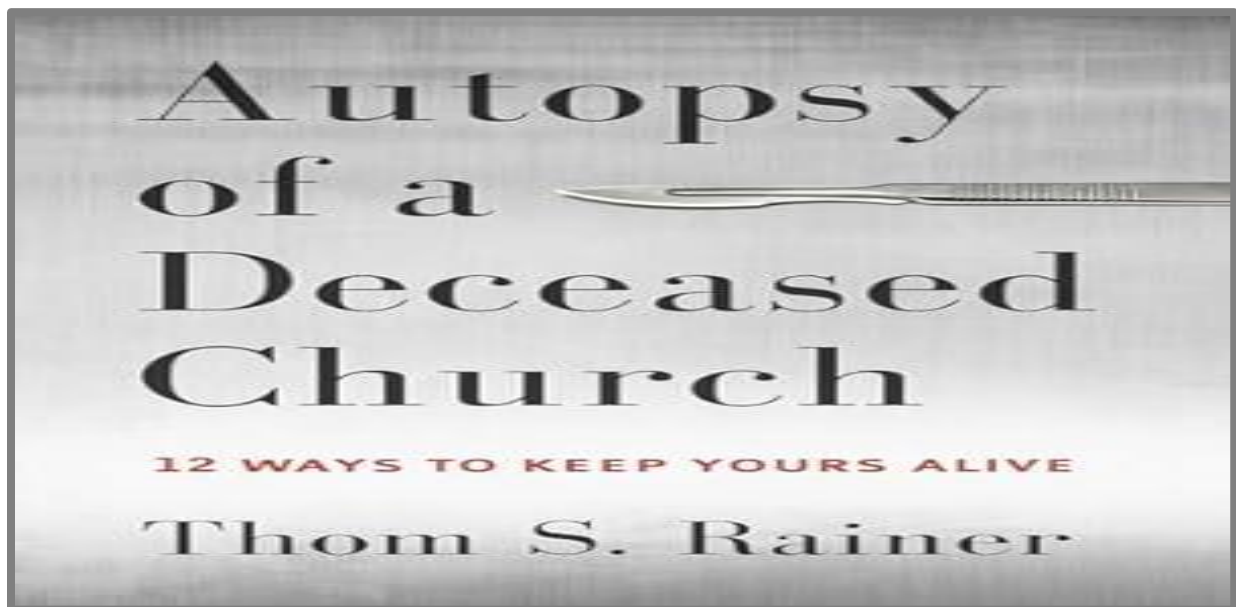
CHAKRABARTI: That, okay, so let's take that to the next phase then. Where are they going instead?

DAVIS: Go ahead, Mike.

GRAHAM: Yeah, so I think in terms of the secular right, it's no great surprise from 2015 to present that, I think for some people, there's been a revealing. You know the word apocalyptic. Not talking like 2012, the sense of the term, but the actual definition of a revealing.

"OPEN YOUR EYES" | A LETTER FROM BISHOP JOSEPH STRICKLAND

<https://youtu.be/x8sXjzdZORw>



CHAKRABARTI: Yeah.

GRAHAM: So I think one of the things that's been interesting about the Internet is that with the advent of the like button and all of the dopamine that comes in that, it's incentivizing people to be increasingly more honest and particularly as social media becomes very algorithmically driven, people end up with people who are seeing what they're posting in ways that creates a feedback loop. And so that feedback loop is then incentivizing people to become more honest on more

controversial topics. I remember growing up, religion and politics. Those were not supposed to be things that we discussed in public.

But in the advent of social media, you now have this incentive structure for people to share their thoughts on those things. And so I think those things have generated people, having greater honesty about what are their actual perspectives, not just with respect to political affiliation, but even down to policy matters.

And people want to use these platforms to exert influence, the digital megaphone. So where I'm going with that, and where I'm going with that with respect to the secular right, is I think for some people, and not everybody, but I think for many people, what's occurred is people are being more honest about what are their biggest wants and what are their biggest fears. And I think for some people, the politics flag was maybe flying higher than the Jesus flag. And I think in the '90s, that was more revealed on the secular left. As people left from mainline. And to some degree, to a lesser degree, Roman Catholic traditions.

And then out of evangelical churches, I think many people, probably the political flag was flying higher than the Jesus flag there. And so now, the constant, do you find, do you want to go to church where you have to sit next to the pews from somebody who votes differently, that votes differently than you?

Wouldn't you rather go to a political rally where you feel like maybe you have more solidarity, from either a civilizational level, ethnic level, or in terms of just the constellation of wants and fears that you have. So I think in many ways, we've experienced from 2015 to present an apocalyptic event.

In the sense of the revealing of where people are really at.

CHAKRABARTI: Yeah, this is a really important point, and I'm going to quote Ryan Burge, who helped with all of the data gathering for your book. He was quoted in the New York Times And by the way, Ryan is, he's actually a pastor as well.

I want to be sure to emphasize that. But he was quoted in the New York Times as saying politics has become the master identity. And he looked at Iowa in particular. And he said, Iowa, for example, is culturally conservative, non-practicing Christians at this point, which is exactly Donald Trump's base.

And then in this story, the New York Times story, there was a very, like you said, revealing quote from an Iowa voter, Sidney Hatfield who says she was raised as a Baptist, she prays to God every night, but doesn't go to church anymore, has attended a lot of Trump rallies because, and here's her quote, "He's the only savior I can see."

Now, I want to ask you that not from a, what does that mean politically? Because I think we've done a million shows about that, but I want to ask you about what that means for the church or for churches themselves, when there are a lot of people who profess a profound faith, but they're putting, like you said, politicians up as having equal, if not greater rank than Jesus and God, whose teachings are supposed to be the thing that provides the spiritual fulfillment in the church.

Some could say that the church brought it on itself, or churches brought it on themselves, beginning in the '80s with the wedding of evangelical Christianity and right-wing republicanism.

DAVIS: I definitely think the rise of the religious right and some of the political syncretism that you saw in the '80s and '90s has had some fallout.

And I think it's logical fallout. Anecdotally in our own church, just so you know, there was a big push in 2020 by a contingent of people for me to authorize the handing out of right-wing voter guides in worship in November of 2020. And my response was, "Guys, this is not why we're here. Jesus is not on the ticket."

We have a hope that is greater, but I do think that the fear and confusion that our culture was experiencing, it revealed some places, or those who are Christians, where we might not be actually looking to Jesus as our real secure hope, as our true purpose and meaning. So I see, I think, unfortunately, we saw some of that play out as well.

Part III

CHAKRABARTI: As I said at the top of the show, when we asked you for your stories, about why you're no longer attending your houses of worship, we received one of the highest numbers of responses we have ever received.

So here are some more of what you had to say.

(LISTENER MONTAGE)

AMANDA GOODE: I grew up in a pre-Royal Baptist church and noticed very early that they didn't practice what they were preaching. We had people who were obsessed with homosexuality and condemning that. While brushing their sexual and physical abuse of their spouse under the rug. We had church elders who could not afford their medications. And as a congregation, we ignored it. But man, we sure could raise money for some decorative grass for outside in the church. That was their important thing.

LIZ BROWN: I was raised as a Catholic, and I was very aware of how sort of invisible women were to the church. I was just becoming very aware of how women are treated as second class citizens.

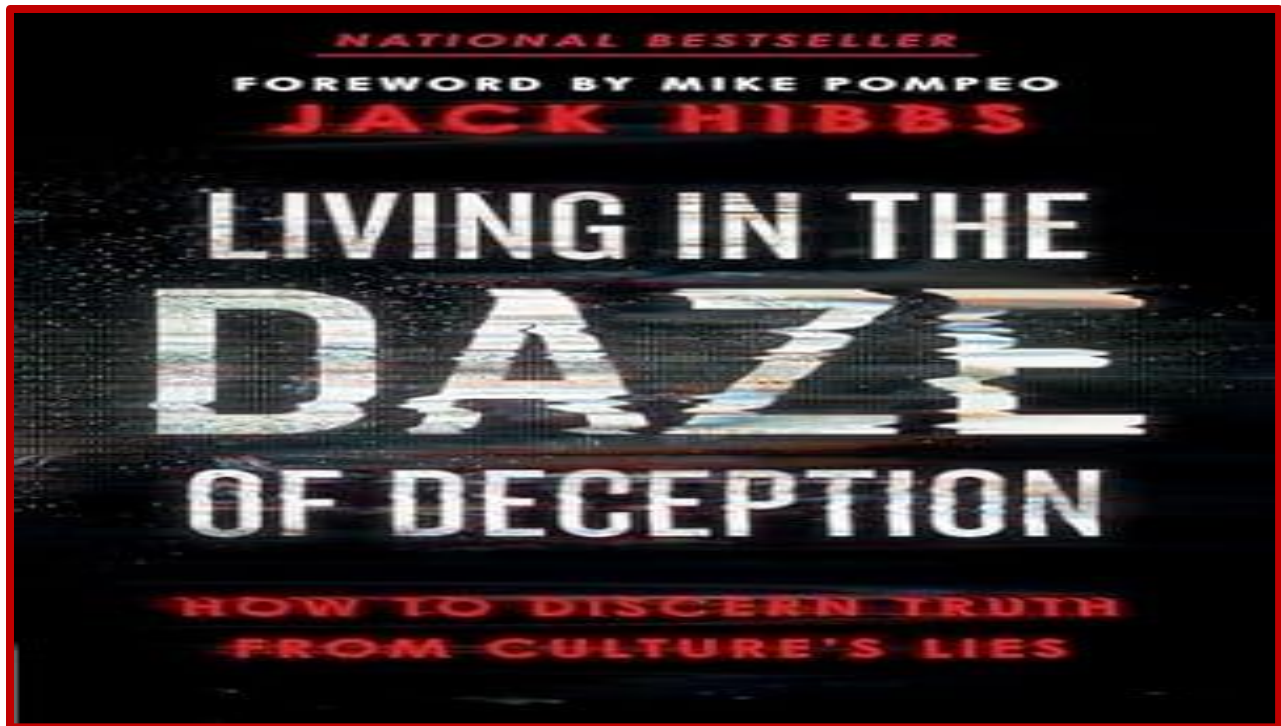
EMILY SINGLETARY: More recently, we have stopped attending. What really drove my decision was seeing the way that Christians reacted to Donald Trump. I was very disheartened to see people put him on a pedestal and create an idol out of him. Christians are not supposed to have idols, of course. And it especially bothered me that so many of them did not see the hypocrisy in that.

CHAKRABARTI: So those are On Point listeners Amanda Goode in Spartanburg, South Carolina, Liz Brown in Bourne, Massachusetts, and Emily Singletary in Cary, North Carolina.

CHAKRABARTI: Now Pastor Davis and Mike, I want to get a deeper understanding from you about maybe through a certain contradiction, there's actually a way forward to welcome more people back into church.

And that is this, that we touched on this a little earlier, that American life has changed so much. Not just socially, but I think in people's own, the pressures put on them in your composite characters in the book, you talk about, for example, a working mother who just does not have time to go to church, when Sunday rolls around. Because there's so many other demands on her.

And the focus on work also as a place for spiritual fulfillment, right? Being defined by what one does. But then there are the economic pressures too, right? Like you have to be able to work and save enough for retirement or cover your health care, pay your rent, et cetera. That these things take up a lot of spiritual and emotional space.



But of course, my view, and please do correct me if I'm wrong, but church was supposed to be, or could be, one of the antidotes to those kind of pressures in life. That here was a space where one could share fellowship and community with others. And in fact, receive relief from those pressures.

First of all, is that an accurate understanding of part of what church, part of what church is supposed to be able to provide for people?

DAVIS: Oh, I couldn't agree with you more. And one of the things that we found that was surprising is that dechurched is hitting the lower educated, lower income the hardest. Because this is who the life transitions hit the hardest, when there's not a safety net, when divorce happens, or someone becomes a single parent.

However, that happens, without that kind of financial safety net, they're the ones who have to work longer hours and more unusual hours. Actually, only 3% of evangelicals with a master's degree in our study had dechurched. So certainly, there's an economic piece to this. But as we find our identity increasingly in work.

It moved us away from the, I would say, God given, not just advice, but command that we need to take a day and rest. And we need to take a day and come together and worship and experience that community. It's what we were designed for. And so it doesn't surprise me that you would see this downward spiral.

The more we get drawn into one thing and away from what I, and, most Christians would say we were designed for.

CHAKRABARTI: Yeah. There's something very particularly American about this challenge before churches, because let's acknowledge the truth. In Europe, there's been a massive amount of not just dechurching, but loss of faith.

So it's not uniquely American, but the American aspect of it is that we do live in a culture and an economy that's incredibly focused on the self. And church, by supposing to be a place where one is brought out of themselves should be the antidote to that, as you said.

But I was reading that some theologians say the problem is that churches have actually tried to focus on how an individual can cure him or herself. With the teachings of Jesus. Whereas what they should be doing is saying, "No, the cure is not the focus on you. The cure is coming out of yourself and being more attentive to community."

DAVIS: Yeah, so Mike and I actually both lived in Italy for some time. I lived there for five years doing church work, so we've gotten a glimpse of Europe. And certainly, everything you're saying is right. The difference between America and Europe is that their churches were connected to their state, which makes us different.

Sociologists have long referred to the United States as stubbornly religious. Because generally the more economically developed a culture is, the less religious they are, but with the United States, and Israel would be an exception as well. That just hasn't held true. So there's ways that we're on Europe's track and ways that we aren't.

But when you come to what you just described is what we would call, I think Christian Smith is the one that coined this moralistic therapeutic deism, live a good life. And God in a general sense exists for your own therapy. And you even see a lot of Christian sermons trending toward, even going back to your word, relevant.

Obviously, there's a good way to be relevant that Jesus intended. And then there's a way that we just want to be relevant to the culture, to be able to fill up the seats. And that's what's given way to churches that would feel more like Coldplay in a Ted Talk, with maybe some more pop psychology than gospel and higher level of anonymity.

Which erodes at both the training and discipleship. And the community that we need.

CHAKRABARTI: I've been mentioning this Atlantic Review for a long time, but it was written by someone with a lot more personal practice and faith than me. So I'm leaning on it a little bit. This is from Jake Meador who wrote last year about your book in The Atlantic.

And he pointed out that maybe churches should actually be asking more of their congregants, in terms of, this is not a place where we're just going to focus on you and your troubles, but we're going to actually ask you to step outside of that and give more of yourself to the fellowship that you might find here within these walls. And then also to the community in which that church resides.

That seems to be a hard ask in America, given all the other, the forces that we talked about that might be operating against that.

DAVIS: I thought Jake did an amazing job with that article and you just look at the contrasting messages. America tells you have it your way. You deserve this. How do you become happier?

How does life become easier? Jesus says that our call is to die to our old self. And to live for him because he lived the life we never could and died and took God's wrath in our place, that we might have eternal life. So Jesus's message isn't just one of giving of yourself, it's dying to yourself, for what you have been made in him, for those who have faith.

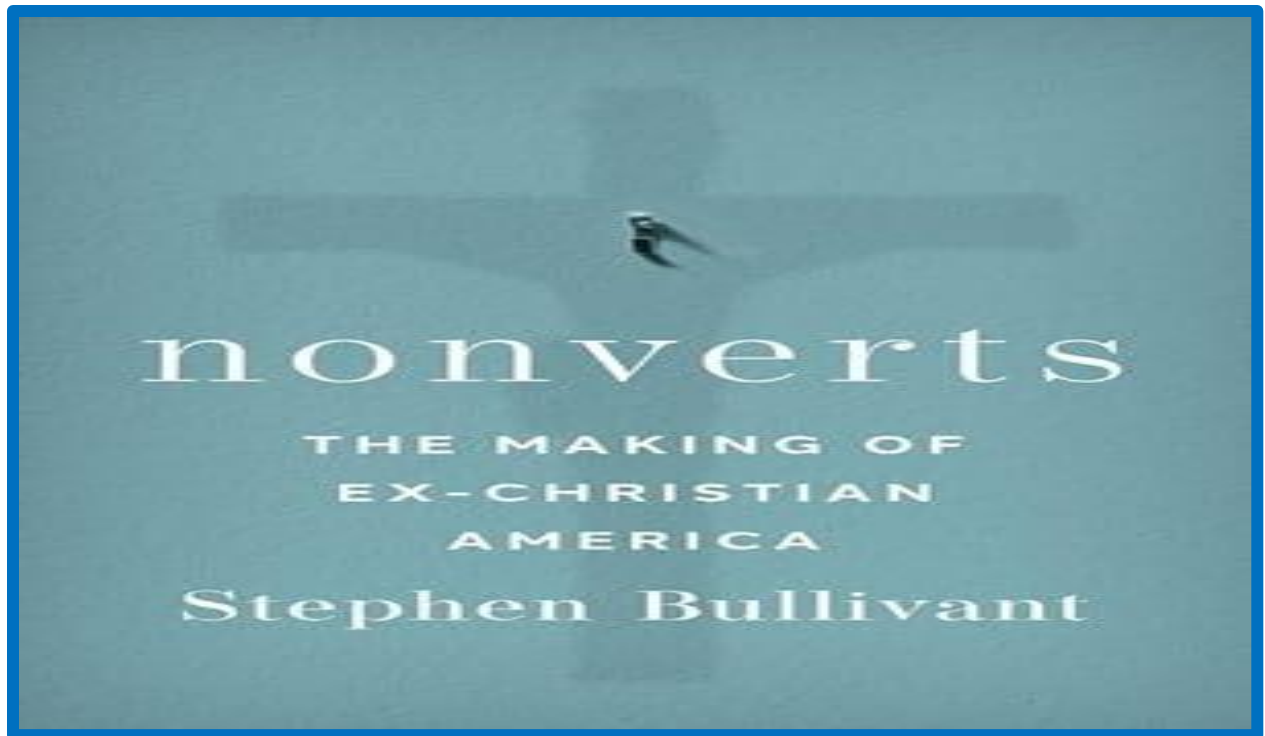
And so I just, the contrast between the average American message and the Christian message, they are starkly different. And the more that we synchronize the two, the more that we pervert both.

CHAKRABARTI: And how, so how would you do that?

DAVIS: In what way? Can you flesh that question out a little more?

CHAKRABARTI: Sorry. So how does, how to bring the sense of what Christian faith is supposed to be to make it more relevant?

I keep using that word, but relevant for people such that they would come back



DAVIS: And we would, I'll start and I'll let you take over, Mike, but we would say that the churches that are holding to a Nicene Creed Christianity, so these are the basic tenets of faith, who are doing that in a Christ winsome way, with some measure of accountability and transparency the way that it was designed to be, those churches in America are growing right now.

They're doing very well. Churches that would push against technology as a replacement for church, but as a way to bring people into the community of the church.

CHAKRABARTI: Okay. What you just said reminded me that I'm sure a lot of people perhaps lost their habit or willingness to physically go to church because of the pandemic as well.

They were kept out of churches to begin with, and maybe that was all it took to stop having it be a regular part of their lives, their weekly lives, the act of going to church. I don't want to have forgotten to mention that, but I'm trying to, we've done shows in the past that have to do with, that people are seeking community in different ways. Because they're desperate for it now, because of all the factors we've been talking about.

But again, I come back to this idea that a church has been and can be a place where that sense of community and spiritual connection is achieved. But I've heard a lot of people say one of the problems that they have is that it's contained within the bubble, within the walls of that church, that the church itself isn't serving the broader community as much as it once was. Whether it be housing assistance, food, et cetera all of the social services that you talked about Pastor Davis, they're seeking more of that. So that the evidence of the relevance and importance of the church is not just contained on a Sunday morning, but that it is seen to be a positive and pervasive force in the community at large.

GRAHAM: Yeah, this is something, Meghna, that I am super passionate about.

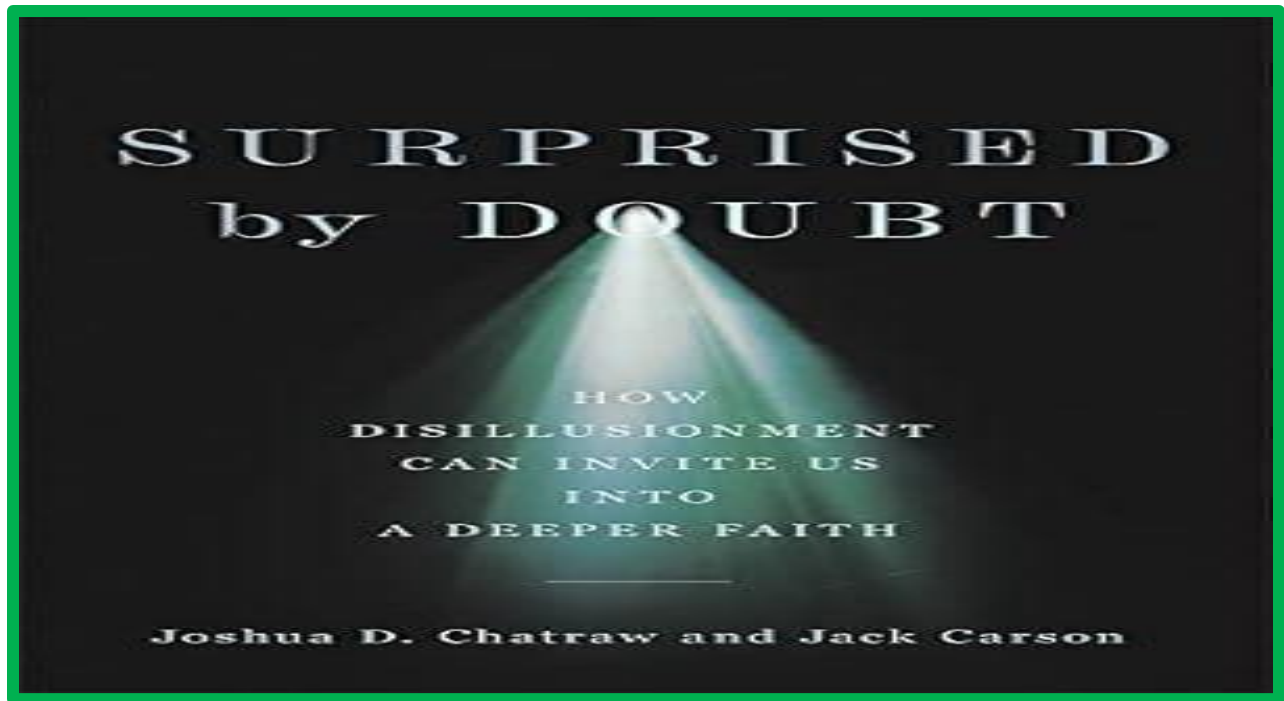
When you look at different Christian traditions, certain traditions are stronger on information, truth, doctrine. Other traditions are stronger on emphasizing the individual's experience of the Christian life and the Holy Spirit. And what those things mean, at the emotional level.

And then there are other traditions whose strength and emphasis are on what does this mean in terms of human flourishing and the public good of culture and society. And what I want to say is that the Jesus of the Bible has a story that's not just true. It's not just good. It's also beautiful.

And when we actually go back to the text and we look at the kingdom that Jesus has, and the one that he's doing. In his perfect life, his substitutionary death and his resurrection, he's not just accomplishing salvation for us in dealing with our sin and giving us his righteousness.

He's also bringing redemption, if we all go back to that classic, that classic Christmas carol, as far as the church is found, as far as the curse is found, Jesus is bringing redemption. And so I do believe that when we as Christians in this country can put the kingdom of Jesus first, that allows us to love our neighbor as ourselves.

It allows us to love our enemies, and it allows us to live in the sacrificial way that he did. In Jesus's kingdom, the last is first. And the first is last, and this is the opposite of the American story. And so we have an opportunity to be radically countercultural and really care for people, particularly the least of these people who have really fallen through the cracks and people who are suffering and who have tremendous pain.



If you're listening to this and you have experienced tremendous church hurt. I just, I want to draw your attention back to the beauty of Jesus himself. In John 6:66-68, the disciples are having an interesting conversation with Jesus.

And, some people have left, have stopped following Jesus. And Jesus has this interaction with his disciples. And one of his disciples says, "Well, Jesus, where else would I go? Who else has the words of life?" And as a pastor, for 15 years, I've seen a lot of things and experienced a lot of pain myself.

I'm probably very much at risk personally for dechurching, given the things that I've seen in terms of church hurt and pain and those different kinds of things. But who else has these words of life in this kingdom that's so radical and so countercultural, where else can I go and sit next to people who have all different sorts of ethnicities and identities and even tribal or other affiliations.

But yet together, we can worship together, and that Jesus transcends all of those differences. And these are things that can bring our community together. Jesus is the horse. Everything else is the cart.

CHAKRABARTI: I'm actually so glad that you said it that way, because we got messages from listeners who basically said the same thing.

That it's not, it's not their faith, that question, but their belief in whether or not the institution of the church or churches will ever practice what they actually preach, right? Not just because of all the scandals and the horrible abuses, but just in terms of what they're hearing or how the church itself behaves within the community.

And I just want to give Sarah from Los Angeles a voice on this. She still identifies as a Christian, she's been so her whole life, but she told us that she left the church because it no longer seemed to reflect the Jesus she had learned about growing up.

SARAH: You're going to hell for this, you need to repent for that, and I just don't feel that is the Jesus I know, it's not the God that I know, it's not the Christianity that I have come to find and was raised in.

And I would personally, honestly, I would love to go back to church. I would love to be able to go and learn the gospel from a liberal minded perspective. I just, I'm not finding it.

CHAKRABARTI: So we've only got a minute to go and I'm really sorry, time flies with these really interesting conversations, but do you think that more churches will be able to do what Sarah is talking about?

What you've both mentioned, about going back to basics or not?

DAVIS: Let me just first say that hearing these stories are heartbreaking. And if they can hear me right now, I would say it sounds like in most cases you should have left that church, but it doesn't mean you have to leave the church.

And what we've seen in our study is over half of the people who have left church are willing to come back, if they can find the true expression of Christianity.

15 KEY REASONS MILLENNIALS ARE WALKING AWAY FROM THE CHURCH

Story by Vidivir Laddy Esplanada

Today, the youngest millennials are around 28 years old, and the oldest are about 43. This generation witnessed the rise of technology firsthand. They grew up with family computers and were among the first to use early MP3 players and smartphones.

As they transitioned from a pre-digital to a digital world, their experiences with technology and social media significantly shaped their outlook and interactions. This unique position has influenced their values and expectations, including their perspectives on institutions like the church.

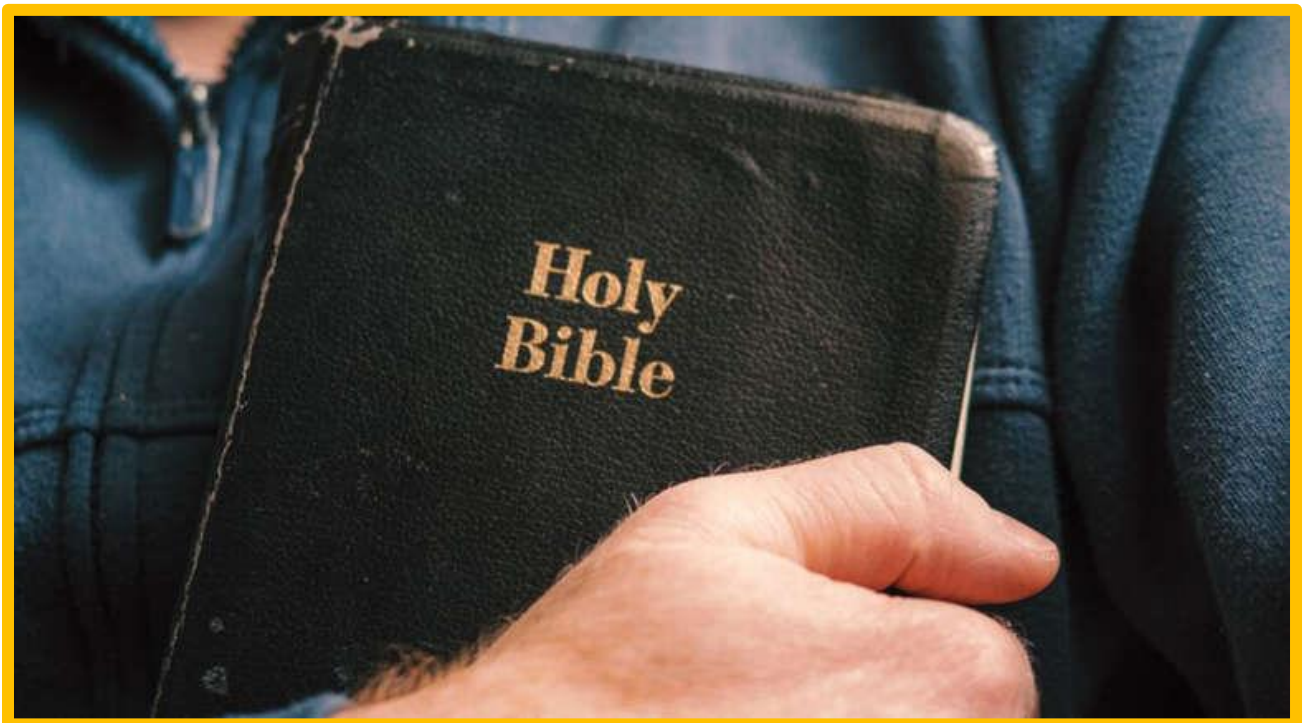


According to the survey conducted by the [Cooperative Election Study of Harvard University](#), more millennials identify as atheists or agnostics than as Christians. 44% don't care nor believe in God. This data sparks concern and curiosity among church leaders and communities alike. What could be the reason behind the exodus of

millennials? Here are 15 reasons why millennials seem to suddenly be leaving the church.

Lack of authenticity is a driving factor in why millennials are leaving the church. Many of them value genuine experiences. Sadly, they feel as though they are being presented with a packaged version of Christianity instead of experiencing genuine faith. There seems to be a disconnect between the church's teachings and the realities of everyday life.

Apart from seeking authenticity, millennials also crave meaningful relationships and community. This unfulfilled desire is another key reason for millennials to leave the church. Some Christian communities are more focused on maintaining traditions rather than fostering real, supportive relationships. As a result, millennials tend to turn to other avenues outside the church where they feel a stronger sense of connection.



Many millennials face substantial financial burdens, including student debt, high living costs, and job market instability. These economic pressures often lead them to prioritize financial stability over church contributions. This issue plays a crucial role in the growing trend of millennials leaving the church.

Human rights and equality are core values for many millennials. If churches don't address these concerns, millennials feel disconnected, prompting them to seek communities that more closely reflect their values.

Bad experiences within the church have pushed many millennials away. Some have felt judged, excluded, or mistreated by church members or leaders. Whether it's harsh criticism, being isolated for having different views or encountering unwelcoming attitudes, these moments can leave a lasting impact.

One reason millennials are leaving the church is that they feel increasingly disconnected from its traditions. The traditional practices and rituals of the church may feel irrelevant to this generation, who seek more modern expressions of faith. Many find it hard to relate to rituals and practices that seem outdated and irrelevant to their lives. They tend to look for spiritual experiences that are more adaptable and aligned with the culture they live in today.

Many millennials are frustrated with church leadership, especially with youth ministers who often don't have much theological training. They feel that these leaders lack the depth and understanding needed to guide them effectively. This can lead to a sense of disconnection and frustration, as they want leaders who can provide well-rounded, thoughtful guidance.

Secularism has gained traction among millennials. Some of them prefer to explore spirituality outside the confines of organized religion, seeking personal experiences rather than conventional practices.

The internet provides access to diverse beliefs and communities, allowing millennials to explore spirituality without church involvement. This allows them to explore spirituality in ways that were not possible before. As a result, they create their own spiritual paths without being tied to the church.

A perception that church services are dull and unengaging contributes to millennials' decision to leave. Many find the traditional format repetitive and uninspiring. Services can feel like they lack relevance to their daily lives, leading them to look for more dynamic and engaging spiritual experiences elsewhere.

Some millennials are leaving in search of deeper meaning and purpose that they feel the church does not adequately address. They want more than just surface-

level answers. They're looking for a spiritual path that connects more profoundly with their personal experiences and existential questions.

Like most people, many millennials want to feel welcome and accepted regardless of their background or beliefs. They feel that traditional churches sometimes fail to provide for this need. As a result, they seek other communities that offer genuine acceptance and celebrate diversity.



Societal changes have led to later marriages and smaller families, resulting in millennials feeling less inclined to return to church. Their focus often shifts to managing their busy lives and careers. They may drift away from church involvement as they build their own family routines and traditions.

Many are interested in exploring different spiritual paths, including alternative religions or new-age practices, which they find more fulfilling. While traditional church teachings might seem too rigid or limiting, alternative religions might offer a more personalized and fulfilling experience. Many millennials are drawn to these experiences, and they are driven to explore beyond conventional religious boundaries.

Millennials have a strong sense of personal autonomy and individualism. They value making their own choices and forming their own beliefs. This desire for independence influences their approach to spirituality and religion.

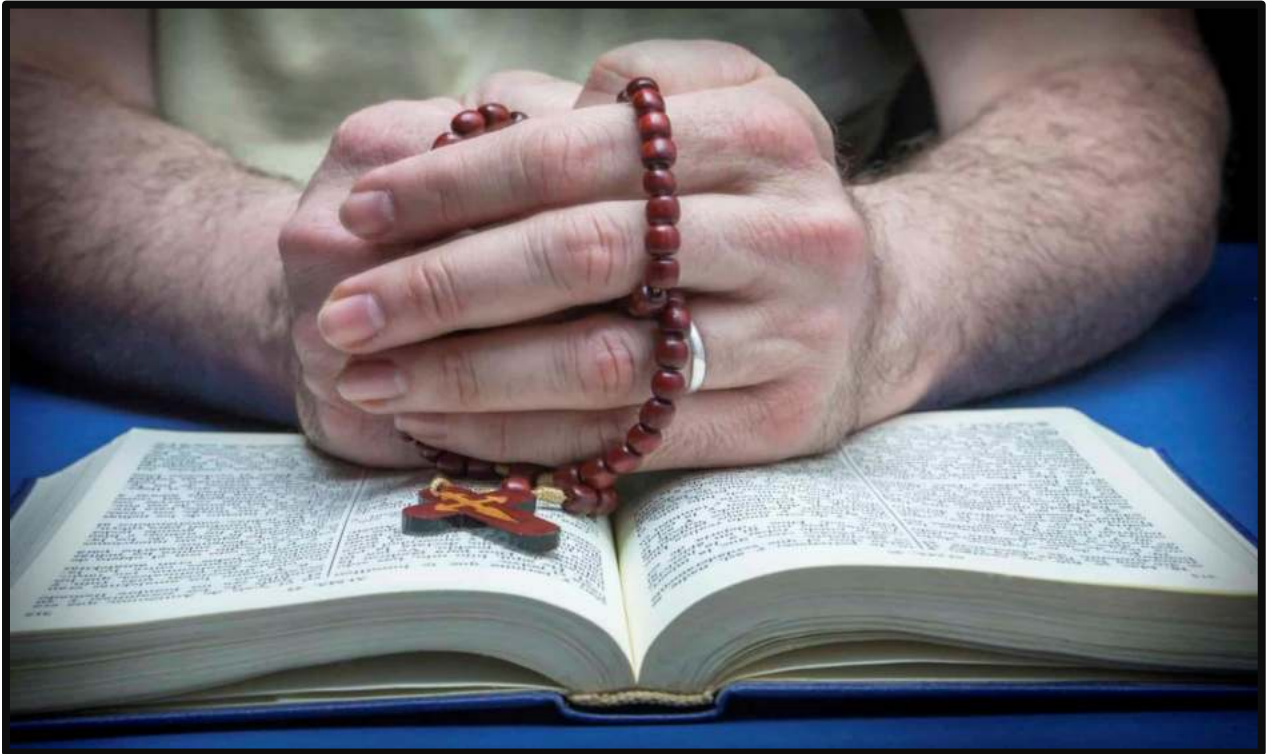
15 EX-CHRISTIANS TELL US WHY THEY ARE NO LONGER RELIGIOUS

January 26, 2024 by [Ash Kingston](#)

Ever wondered why some folks who used to be really into Christianity are now saying “no thanks” to the whole faith thing? Well, we found a bunch of them on social media sharing their stories. From growing up with certain beliefs to discovering things that didn’t quite add up, these former Christians have some interesting reasons for losing their faith. Let’s dive into their tales and see what changed their minds.



#1 SOUTHERN BAPTIST



“Short answer: grew up Southern Baptist. When I started getting to the age where I could think critically about things, I just started noticing some inconsistencies. Specifically, I was told that people who believed in other religions would go to hell because they followed the “wrong” religion. What?? When religion is based a lot on where you are born, I just could not truly believe that people would be sent to hell for being born in the “wrong” country.”

This user’s critical reflection on his Southern Baptist upbringing struck a chord, particularly when confronted with the notion that people of different religions could face damnation solely based on their place of birth. The recognition that entire populations could be condemned for circumstances beyond their control raised questions about the fairness and logic of such a religious perspective, ultimately leading to a reconsideration of the user’s faith journey.

#2 MYTHOLOGY CLASS IN COLLEGE



Taking a mythology class in college and realizing all the different religions had similar origin stories of how earth and man were created and evolved, but the details differed based on the environment the people lived in and how far along they were technologically. Anything science couldn't explain was the will of a higher power.

Not saying higher powers COULDN'T exist, just realized people are killing each other because theirs is the 'right God', but the people don't realize that for all intents and purposes, they are all following the similar lessons/stories."

In a broader context, the user's revelation in their mythology class illuminated the commonality among diverse religions. As they explored various mythologies, they discerned parallels in the stories of Earth's creation and human evolution. The realization that different cultures, despite varied details, shared fundamental narratives about higher powers and unexplained phenomena prompted a reconsideration of religious exclusivity.

#3 BEING TOLD NOT TO QUESTION FAITH



“Being told to not question my faith made me lose my faith. If I cannot question what I believe in to better understand it, then it wasn’t worth believing in it in the first place. Or they are hiding something they don’t want me to find out, which makes me even more skeptical of it.”

For this user, the very act of questioning was essential for a deeper understanding of his beliefs. When this exploration was stifled, it raised doubts about the authenticity and solidity of the faith. The suppression of questions created a perception that there might be hidden aspects or inconsistencies that authorities sought to conceal. This lack of transparency and the inability to engage in an open dialogue eroded the user’s confidence in the faith, as genuine belief, for them, required a foundation built on inquiry and understanding.

#4 UNFULFILLED PRAYERS



“I was in a hard time for me and I started praying, attending catholic activities and doing lots of other things like these. I wasn’t feeling better. Years after I gave up doing these things and started taking care of me by myself and now I’m happy. So the faith gradually went away. I’m not fully an atheist though, I may be an agnostic but I’m not sure.”

In this instance, the user’s experience revolves around a personal struggle where traditional religious practices did not provide the expected relief or improvement. The subsequent shift towards self-care and the positive outcome generated skepticism about the effectiveness of religious rituals. The realization that personal agency and self-care contributed more significantly to their well-being than religious practices prompted a reevaluation of faith.

#5 INSIGHTS FROM A PODCAST



“I was listening to a a podcast with a couple of priests, and one of them said that if you worked in Catholic education anytime from the 70s to the 90s, and they ask you about it at the gates of Heaven, then you should deny it. There are some efforts for widespread reform, but yeah, Catholic schools have scr**** a lot of people up by having idiots like your teacher running the show.”

This user’s faith transformation was influenced by insights gained from a podcast featuring priests discussing the problematic history of Catholic education. The acknowledgment that some individuals within the system perpetuated harmful ideologies, coupled with a suggestion to deny involvement in Catholic education during a specific era, raised concerns about the integrity of the faith institution. This revelation likely contributed to a loss of trust in the authority and teachings of the Catholic Church, as it hinted at a need for reform and acknowledged the detrimental impact on individuals.

#6 CONFRONTING A STUBBORN RELIGION TEACHER

“So when my friend and I had had enough of her arguing us into the ground about how it was us that was wrong and not the Bible, we spoke to the principal and asked to be removed from the class.”

This encounter showcases the user’s determination to seek an education aligned with her beliefs and values. By taking this stand, she not only asserted her autonomy but also managed to free up time for other pursuits, turning what could have been a disheartening experience into an opportunity for personal growth and intellectual independence.

#7 SANTA CLAUS



“I stopped believing because of Santa Claus.

As a kid, I wanted magic to be real. I needed it to be, and everyone told me it was — just have faith and believe in magic, and it will be real! That’s apparently all it

took. Finding out Santa wasn't real was a major bummer to my child self, and it literally made me question everything else I'd been told. Especially because when it came to talk of God, as everyone told me the exact same thing: Have faith. Believe. Just let him into your heart.

Yeah, you guys fed me the same lines about Santa and look how that turned out. 8-year-old me just discovered skepticism."

#8 DEACON'S HARMFUL BELIEFS ABOUT DISABILITY



"When a deacon told me that disability was an abomination of God and the disabled were a burden to us all and a mistake. I wish no ill will towards this man and especially not violence. It's sad so many have heard this exact thing. Acceptance and love matter for all not just those who fit our ideals, whatever they may be. Also, the entire congregation was in support of his views. Not the only church I've heard this kind of speak before."

A shocking revelation from a deacon, branding disability as an abomination and burden, shook users' faith. The congregation's support of such views highlighted the harmful impact of religious beliefs on marginalized communities. This experience underscored the importance of acceptance and love, prompting a rejection of faith.

#9 THE CHURCH AS A BUSINESS



The intersection of religion and politics, especially when it veered towards partisanship, contributed to a growing sense of disillusionment. The users began to question the authenticity of the spiritual guidance offered by institutions entangled in political pursuits.

Moreover, witnessing instances of hypocrisy, prejudice, and hate within these religious structures became the final straw for those seeking a more genuine and compassionate spiritual path. This realization led to a decisive break from organized religion for these individuals.

#10 HOMOPHOBIA IN A CHRISTIAN SCHOOL

“I went to a private Christian school where I met the first boy I ever kissed. He came out as gay a few months after he broke up with me. It wasn’t quite a shock because he sent out that vibe. Both he and his sister were basically shunned at school after all this happened. Not by me because coincidentally his sister was my best friend at the time. But they both ended up dropping out of school and running away from home at different times because their parents were so unforgiving about his sexual

preference. And it just makes me so sad that they've had hard adult lives over something that really only affected him."

A personal experience in a private Christian school, witnessing the mistreatment of a gay classmate, highlighted the damaging consequences of rigid religious beliefs. The rejection and shunning of individuals based on their sexual orientation prompted users to question the morality of their faith. This experience contributed to a gradual distancing from religious institutions.

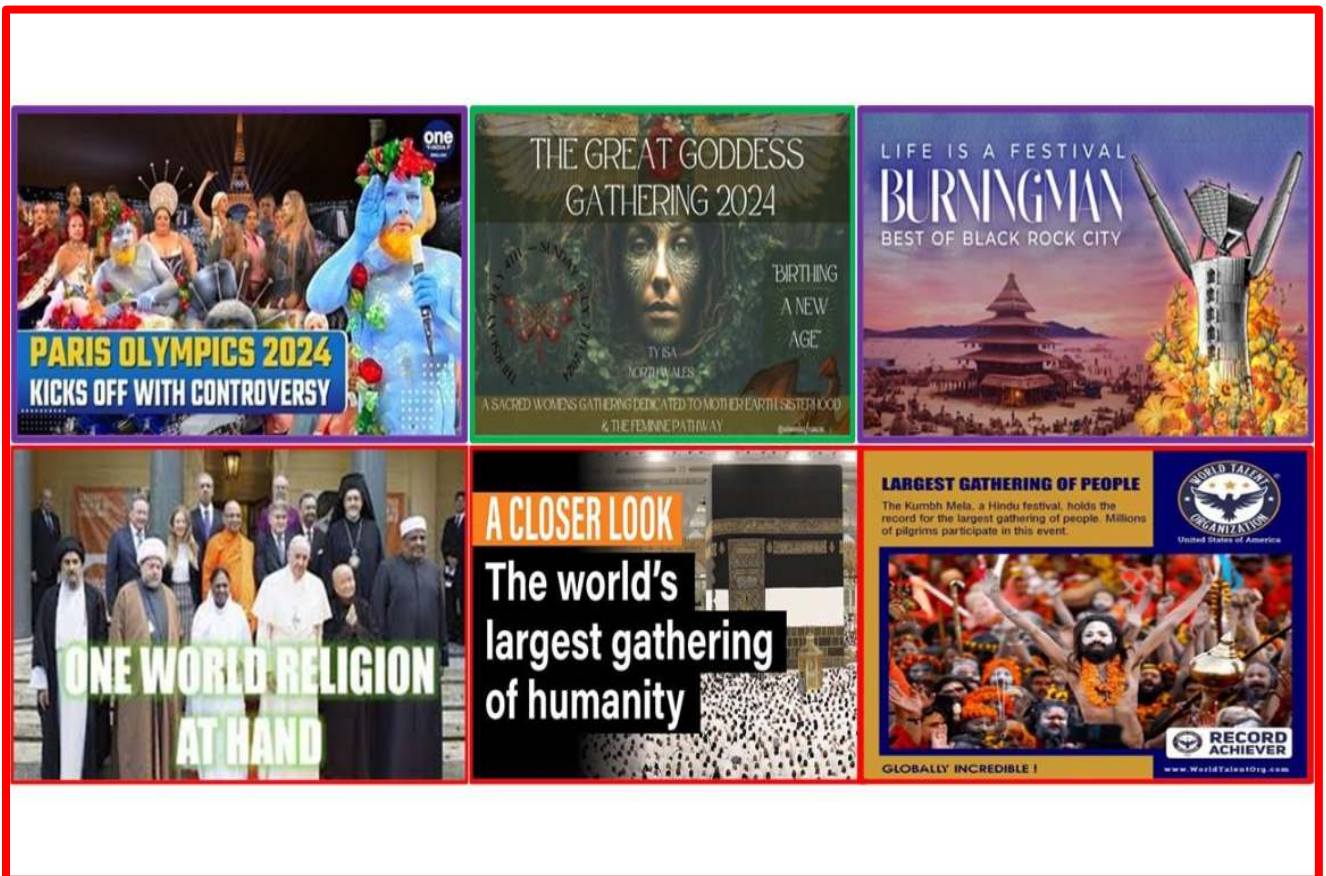
#11 THE QUEST FOR PROOF



"Lack of evidence supporting the existence of any of the thousands of gods people have worshiped over humankind's existence."

The absence of concrete evidence supporting the existence of any deity resonated with users. The realization that thousands of gods had been worshipped throughout history without empirical evidence led to skepticism. The pursuit of rationality and reliance on evidence became the foundation for the rejection of religious beliefs for them.

#12 EXPOSURE TO DIFFERENT CULTURES AND RELIGIONS



“I spent my early childhood education years in a Christian school. That age is easy to manipulate. The economy tanked when I was entering 5th grade and I had to go to a public school because my parents couldn’t afford to send me to a private school. I gradually started to doubt my faith as I was exposed to people from different cultures and religions.

I was told by teachers to be weary of people at public schools because they’re awful people who will poison my mind. As I got older the lies fell apart. I became an Atheist at 18 and unfortunately I lost a lot of people I thought were my friends.”

This realization becomes a pivotal point in the user’s faith journey. The stark contrast between the warned-against public school environment and the reality of acceptance and diversity prompts the user to question the validity of the warnings they received. The recognition that his previous understanding was influenced by bias encourages a more critical and open-minded approach to different perspectives.

#13 THE DEAR DEPARTED



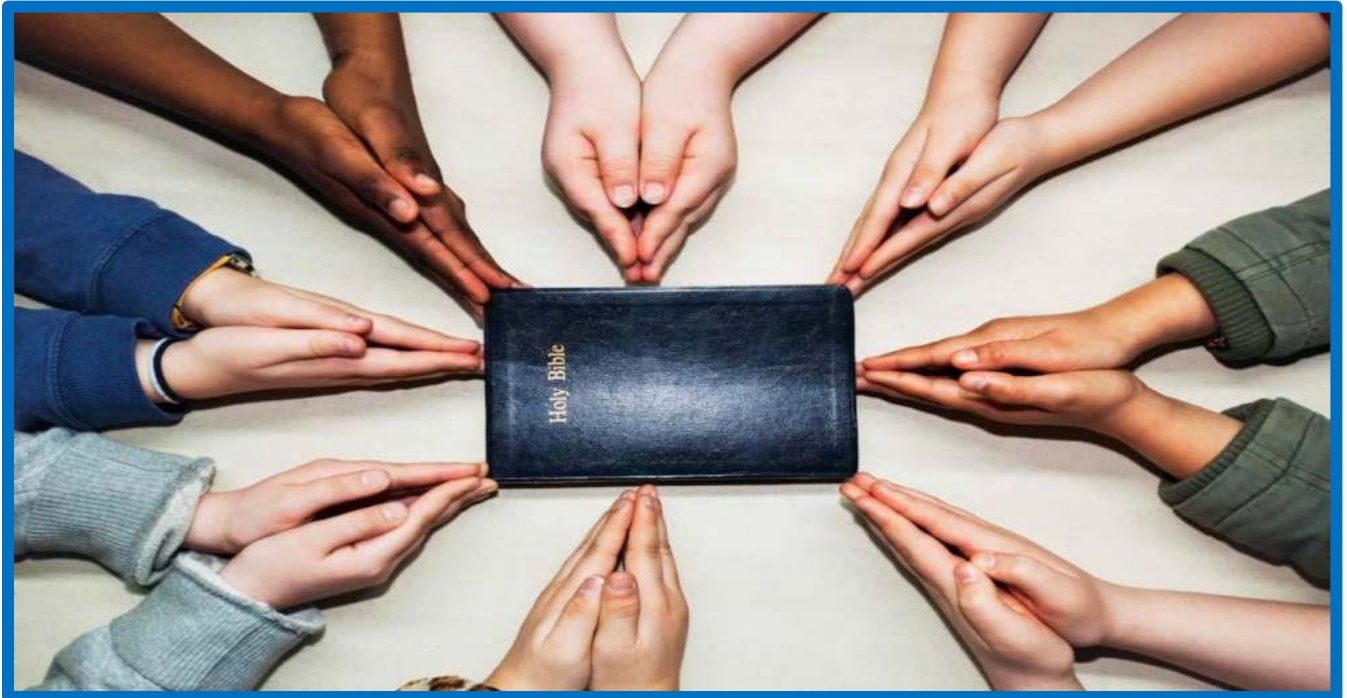
“Having my wife die suddenly at 47 of a heart attack.”

Losing a spouse to a sudden heart attack becomes a moment of deep reflection, challenging the comfort provided by religious beliefs. Unable to find solace in traditional doctrines, individuals begin questioning their faith, pushing them to seek understanding and comfort beyond religious confines. This pivotal experience leads to a departure from organized religion as they explore alternative sources of meaning and support.

#14 CHURCHES AS TAX-EXEMPT INSTITUTIONS

The recognition of churches as tax-exempt entities engaged in business rather than genuine spiritual guidance played a role in one user’s disillusionment. The realization that religious institutions were consuming valuable time and resources without providing meaningful benefits contributed to the rejection of faith.

#15 RELIGION AS A SOCIETAL CONSTRUCT



"I was raised Catholic. I know, I know—that's why I became an atheist. Not so. The priests never bothered us and the congregation was made up of very nice people. I went to public school, so the only time I really had to be Catholic was at church. Aside from mass being long and boring (and it cut into my weekend), being Catholic wasn't a bad experience for me.

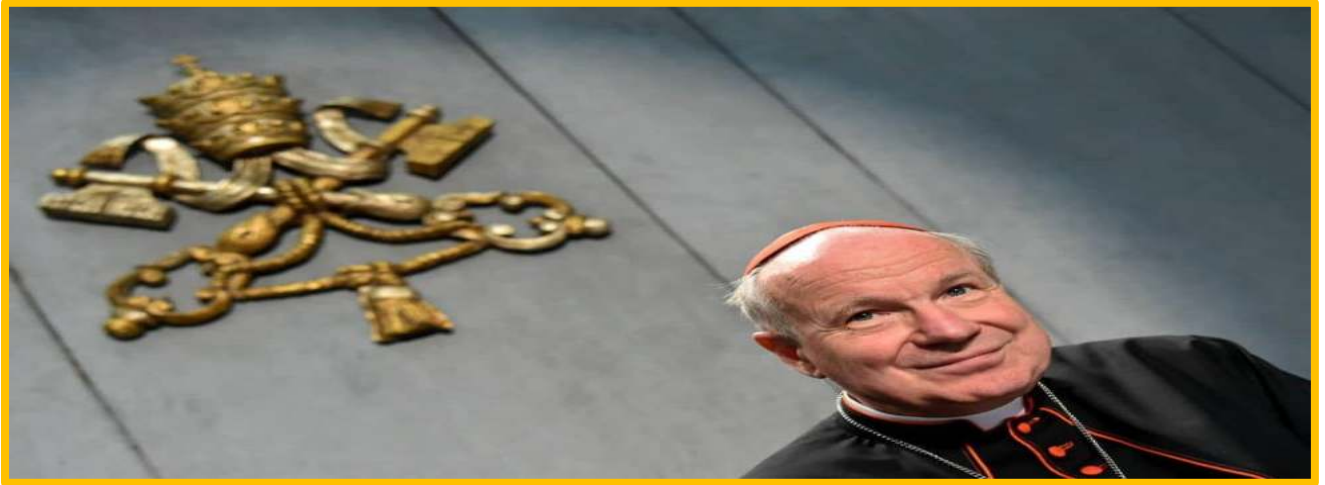
But as I got older, I wondered why people in different parts of the world followed different religions. And I also realized that there is no real evidence of a god or gods. I came to the conclusion that it was all made up. People have religious beliefs mainly because society conditions them so."

The acknowledgment that faith was mainly a product of societal conditioning marked the transition from belief to atheism for this user.

**"ALL RELIGIONS ARE PATHS TO REACH GOD" - POPE FRANCIS
IN SINGAPORE / RELIGIOUS PLURALISM**

<https://youtu.be/1PPJsVBpKWM>

LEADING CARDINAL BLAMES APOSTATE CATHOLICS FOR DECLINE OF CHRISTIAN EUROPE



PROPHETIC WORD ON VATICAN - MAR MARI EMMANUEL

<https://youtu.be/5vNenpOJx3w>

Christian Europe is in decline amid the rise of secularism and Islam – and apostate Catholics are partly to blame for the situation by abandoning their faith, a senior cardinal has said.

Cardinal Christoph Schönborn of Vienna, Austria, told a French Catholic magazine that the rejection of Christianity combined with a low indigenous birth rate and mass immigration from Muslim countries was changing the continent beyond recognition.

“If Catholics have left the Church, we should not be surprised that they are in the minority,” the cardinal said in an interview with *Famille Chrétienne*.

“We must accept the decline of Europe,” he said. “We tend to gaze at our ecclesiastical navel, but it is an undeniable continental movement.”

He said: “In 20 years, the European population will not be the same as it is today, and it is already not the same as it was 50 years ago.

“This is inevitable, above all due to the decline in the birth rate in Europe but also due to immigration and the increasing presence of Islam.

“This poses new challenges for us Christians. We must also not forget that the Lord is at work in his Church.”

Despite such trends, Cardinal Schönborn, a close adviser to Pope Francis and famously also a key author of the Catechism of the Catholic Church under Pope St John Paul II, rejected as “absurd” the suggestion that France had ceased to be a Christian country because of surging militant atheistic secularism and the phenomenal rise of Islam.

“Just think of the 12,000 baptisms of adults and young people in France this year,” he said, but added that lapsed “Catholics should return to the Church” if the historical identity of Europe was to survive.

Catholics must remain true to their faith and “trust in the work of grace” more deeply because the Church “has not yet breathed its last”, the cardinal said.

“The Church is alive and will always be, albeit under different circumstances.”

He explained: “Despite secularisation, the great questions of men and women remain the same as before – birth, growth, education, illness, economic worries.

“And then there is the family, marriage, and death...There is a lot of talk about change, but too little attention is paid to the constants of society. The Church must remember that it is an expert in humanity, as Paul VI said.”

Given that Europe is now home to tens of millions of Muslims, many with large families, Cardinal Schönborn said the Church must seek a “fraternal rapprochement” with Islam, citing the observation of Pope Francis that Christians “do not take up arms but trust in the work of grace”.

He said: “Both our religions have an absolute appeal. For Muslims, God has demanded that the whole world be subjected to him and the Koran.

“As for Christ, he has entrusted us with a universal mission: ‘Make disciples of all nations.’ Neither of them can therefore renounce their mission.

“But the Christians’ way of acting is not that of the Koran but the following of Christ in all dimensions of our lives.”

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.



THE TERRIBLE END TIMES APOSTASY | GUEST: MONDO GONZALES

<https://youtu.be/mbz9ttswXy4>

SPIRITUAL BUT NOT RELIGIOUS: THE GROWING APPEAL OF DIY FAITH

07/31/2024 by [Jennifer Garro](#)

In a world increasingly skeptical of organized religion, many Americans are forging their own spiritual paths. The “Spiritual But Not Religious” (SBNR) movement is gaining momentum, offering a personalized approach to faith that emphasizes individual experience over institutional affiliation.

DEFINING SBNR

SBNR individuals often blend elements from various spiritual traditions to create a unique belief system. This eclectic mix can include meditation, yoga, nature worship, and even elements of traditional religions.

A study by the Pew Research Center found that 27% of Americans now identify as spiritual but not religious, highlighting the growing appeal of this movement.

THE QUEST FOR AUTHENTICITY

For many, SBNR represents a quest for authenticity. They seek a spiritual practice that resonates deeply with their personal experiences and values, free from the dogma and rituals of organized religion. The American Psychological Association notes that this pursuit of authenticity is a key factor in the appeal of SBNR.

HOLISTIC WELLNESS

Holistic practices such as meditation, crystal healing, and astrology are gaining popularity. These practices offer a sense of control and self-awareness in a chaotic world. The National Institutes of Health (NIH) reports a significant increase in the use of alternative medicine among young adults, reflecting a broader acceptance of holistic wellness.



SOCIAL MEDIA INFLUENCE

Social media platforms like TikTok and Instagram have become hubs for New Age spirituality. Influencers share their spiritual journeys, rituals, and practices, creating a community of like-minded individuals.

The Pew Research Center notes that social media plays a crucial role in shaping the beliefs and practices of Gen Z.

Rejecting Traditional Norms

Gen Z is known for challenging traditional norms and institutions. This includes a departure from conventional religious practices.

A study by the Springtide Research Institute found that 52% of young people feel that traditional religious institutions are not relevant to their lives. New Age spirituality offers an alternative that aligns with their values.

ENVIRONMENTAL CONSCIOUSNESS



New Age spirituality often includes a strong connection to nature and environmental consciousness. Practices such as nature rituals and eco-spirituality resonate with Gen Z's concern for the planet.

The Yale Program on Climate Change Communication reports that 67% of Gen Z is worried about climate change, and many find solace in spiritual practices that emphasize harmony with nature.



MENTAL HEALTH AND WELLNESS



The emphasis on mental health and wellness is another factor driving the rise of New Age spirituality. Practices like mindfulness and meditation are known to reduce stress and improve mental well-being.

The American Psychological Association highlights that Gen Z is more likely to report mental health issues, and many turn to spiritual practices for relief.

DIVERSE INFLUENCES

New Age spirituality draws from a variety of cultural and religious traditions, offering a rich tapestry of beliefs. This inclusivity appeals to Gen Z's appreciation for diversity and global perspectives.

The Journal of Contemporary Religion discusses how this eclectic mix allows individuals to curate a spiritual practice that feels authentic and personal.

THE FUTURE OF SPIRITUALITY

As Gen Z continues to explore and define their spiritual paths, New Age practices are likely to grow in popularity. This shift represents a broader cultural move towards inclusivity, personal empowerment, and a deeper connection to the world around us.



COMMUNITY AND CONNECTION

Despite its focus on individualism, ***NEW AGE SPIRITUALITY ALSO FOSTERS A SENSE OF COMMUNITY. ONLINE FORUMS, SPIRITUAL RETREATS, AND LOCAL MEETUPS PROVIDE OPPORTUNITIES FOR CONNECTION AND SHARED EXPERIENCES.***

The Center for the Study of Global Christianity notes that these communities offer a ***SUPPORTIVE ENVIRONMENT FOR SPIRITUAL EXPLORATION.***

13 EYE-OPENING REASONS EX-CHRISTIANS TURNED AWAY FROM RELIGION

Many people, particularly those who once identified as Christians, have chosen to leave their faith behind, and the reasons are as diverse as the individuals themselves. A 2021 Pew Research study revealed that nearly 29% of adults in the United States now identify as religiously unaffiliated. Countless individuals have wrestled with their beliefs, seeking deeper meaning in a world that's often at odds with traditional religious teachings.

By exploring the motivations and experiences of those who've distanced themselves from Christianity, we are able to gain valuable insights into this growing trend and its broader implications for society.

CONFLICTS WITH SCIENCE



One of the most common reasons ex-Christians cite for leaving their faith is a perceived conflict between science and religion. As our understanding of the world around us has advanced, many have found it challenging to reconcile religious teachings with scientific evidence.

60% OF AMERICANS ACCEPT THE THEORY OF EVOLUTION THIS IS ACCORDING TO A PEW RESEARCH CENTER SURVEY , WHICH CONTRADICTS THE WIDELY ACCEPTED CREATION STORY IN CHRISTIANITY.

LACK OF EVIDENCE



Another primary driver for ex-Christians turning away from their faith is the struggle with the lack of empirical evidence supporting many religious claims. For some, religion doesn't offer enough tangible proof to support its claims.

According to research, a notable portion of religiously unaffiliated adults cite the lack of verifiable evidence as a key reason for their departure from organized religion. In a world increasingly driven by facts and scientific reasoning, the quest for proof becomes an indispensable journey for those seeking truth.

PERSONAL DISCOVERY



Discovering one's truth can lead to a departure from religion. For many individuals, leaving the Christian faith is a journey of introspection and self-discovery. Spirituality becomes a more personal, individualized experience rather than something tied to organized rituals.

This pursuit of authenticity often prompts individuals to redefine their beliefs and practices. As they question their beliefs, they may identify with different ideologies or spiritual practices that resonate more authentically with their own experiences and values.

LACK OF INCLUSIVITY



As society becomes more diverse and inclusive, many individuals may feel disconnected from religious institutions that do not embrace these values. The lack of representation and inclusion within religious organizations can be a significant factor for people leaving their faith.

For those who value equality and social justice, traditional religious teachings that reinforce discriminatory beliefs may no longer align with their values. It can make people feel unwelcome and prompt them to look elsewhere for spiritual fulfillment.

HISTORICAL AND CULTURAL CRITIQUES



**“THE DEVIL...
WAS A MURDERER
FROM THE BEGINNING,
NOT HOLDING TO THE
TRUTH, FOR THERE IS NO
TRUTH IN HIM.
WHEN HE LIES, HE SPEAKS
HIS NATIVE LANGUAGE,
FOR HE IS A LIAR AND
THE FATHER OF LIES.”**

JOHN 8:44

1. Christianity is based on fear.
2. Christianity preys on the innocent.
3. Christianity is based on dishonesty.
4. Christianity is extremely egocentric.
5. Christianity breeds arrogance, a chosen-people mentality.
6. Christianity breeds authoritarianism.
7. Christianity is cruel.
8. Christianity is anti-intellectual, anti-scientific.
9. Christianity has a morbid, unhealthy preoccupation with sex.
10. Christianity produces sexual misery.
11. Christianity has an exceedingly narrow, legalistic view of morality.
12. Christianity encourages acceptance of real evils while focusing on imaginary evils.
13. Christianity depreciates the natural world.
14. Christianity models hierarchical, authoritarian organization.
15. Christianity sanctions slavery.
16. Christianity is misogynistic.
17. Christianity is homophobic.
18. The Bible is not a reliable guide to Christ's teachings.
19. The Bible, Christianity's basic text, is riddled with contradictions.
20. Christianity borrowed its central myths and ceremonies from other ancient religions.



“THE DEVIL...
 WAS A MURDERER
 FROM THE BEGINNING,
 NOT HOLDING TO THE
 TRUTH, FOR THERE IS NO
 TRUTH IN HIM.
 WHEN HE LIES, HE SPEAKS
 HIS NATIVE LANGUAGE,
 FOR HE IS A LIAR AND
 THE FATHER OF LIES.”

JOHN 8:44



15 REASONS WHY PEOPLE ARE LEAVING CHURCHES

The last few decades have seen many churches become increasingly empty. For reasons related to spirituality and faith or perhaps to a diminished importance of religious practice in their lives, worshippers have been deserting churches.

Disparity between church doctrine and contemporary realities is a primary reason the faithful are staying away. In fact, a 2020 Gallup poll found that 35% of respondents believed that [religion is largely old-fashioned and out of date](#). In other words, it cannot solve most or all of today's problems.

In the West, art, science, politics, economics, and other social sectors have become more autonomous thanks to secularization. While [it once played a central role in giving meaning to life](#), religion is now just one field among many. Indeed, one of the first consequences of secularization has been a [decline in church attendance](#).

Many people avoid church services [because they feel bored and don't understand what's going on](#). In fact, [29% of Catholics](#) as well as young people, in general, cite this problem.



Some regret that attempts to modernize Catholicism have taken the [magic out of its rituals](#), rendering them lifeless. Some congregants would like to see a return to

mysticism with [sentimental elements](#), such as blessing the palms, singing traditional Christmas carols, and first communicants wearing white dresses and arm bands.

While generally accepted by contemporary society, divorced and homosexual people often feel rejected by a church's firm stance on their life choices. Those who [don't identify with the sexual morality](#) preached in a place of worship will often stay away.



Churchgoers can sometimes feel excluded even in the midst of fellow believers. In fact, an assembly of clergy in Seattle, WA, discovered that [some Catholics](#) said they felt the Church didn't want them. This was all the more true for those with lifestyles that differed from those advocated by religious authorities. The Vatican has even acknowledged that some worshippers "[feel betrayed, deceived, exploited, not listened to.](#)"

The current social movement toward gender equality has pushed many to criticize the sidelining of women in churches. In fact, [60% of Catholics surveyed said they approved of female ordination.](#)

A religious revival has been taking place since the mid-20th century [in reaction to today's overly "cerebral" Christianity.](#) New religious movements tend to be more charismatic, [identity-oriented,](#) and concerned with personal conversion. Their attractiveness has been [challenging traditional religions.](#)

Churches are sometimes perceived as too rigid and resistant to change. Even Pope Francis has warned against this attitude, which he believes [fuels hatred and misunderstanding](#) while decreasing Christianity's influence.

According to researcher Michael Graham, author of a book on church desertion in the United States, some people stop attending a place of worship for very pragmatic reasons. He believes [the first of these is relocation](#) away from their home church.

Over the past few years, [tens of thousands of people around the world have denounced sexual abuse](#) committed by clergy. These shocking scandals may have pushed some away from religion. That said, an American survey showed that [less than 3% of Catholics](#) cited crimes against children as their reason for leaving.

The [transfer of religious practice from one generation](#) to the next is failing. According to an American survey of people of various religions, [only 22% of 18- to 29-year-olds regularly attend a religious service](#), eight percentage points below the general average. Furthermore, according to researcher Mark Gray, upon reaching adulthood, many young Catholics [no longer feel connected to their religion](#).

In recent years, churches have experienced several [financial scandals](#), leading to trials for fraud, embezzlement, money laundering, and extortion. This can undermine the confidence of members, who sometimes point to a [lack of transparency in church finances](#) as a reason for leaving.

The introduction of [two-day weekends](#) may have played a role in church desertion. The closing of schools on both Saturday and Sunday encouraged many families to go away on weekends and miss Sunday services.

Religious education is no longer as systematic as it once was. According to Thomas Schirrmacher, secretary general of the World Evangelical Alliance, the biggest crisis facing his church is [a rise in biblical illiteracy](#) among the faithful.

A RESPONSE TO “12 REASONS MILLENNIALS ARE OVER CHURCH”



A young friend of mine sent me [an article](#) yesterday and asked me what I thought about it. She sensed its unbiblical tone and wanted confirmation. Since I have seen it on my Facebook wall since then, I am assuming that it must be making its rounds on the internet. I felt it deserves a response.

The article is by a millennial who is sick of church. To their credit, they recognize that there is a real problem with keeping their age group in the church. I couldn't agree more. Where we do not agree is what to do about it.

First, let me state that I am not a millennial and haven't been for quite some time. However, I am a parent to four of them, from the ages of 17-26. Three of them are out of our home and married. All three couples attend and serve at a local church regularly. I tell you this so you know this dissatisfaction is not inevitable. Some millennials still love church!

So back to this article. The beginning of the article states their dissatisfaction and then we move into what they believe to be the reasons that millennials have abandoned church. I'd like to respond to each one.

1. “Nobody’s Listening to Us.” My response to this is—of course they aren't. When I was twenty-something no one listened to me, either. That's because I didn't know anything. Somewhere in my mid-twenties I started to grasp the fact that I didn't

know anything and started being teachable. I began to respect those who had gained wisdom from life experience and desired to learn from them. I find, nowadays, that this has turned on its head and no one is listening to those who are more mature in the Lord.

In fact, if anyone is not being listened to, it is generally those who are older, whose desires for a more traditional simple service with hymns and expositing God's Word have been thrown out completely. And this was so millennials would come to church. But you claim we aren't listening to you. Hmmm.

2. "We are sick of hearing about values and mission statements." The author goes on to give their {very incomplete} definition of the Gospel. It is clear that the author does not consider the Word of God to be authoritative, as we most certainly must teach and preach about values—for it's in the Bible. Which is why church exists—to preach the Word of God. ([2 Timothy 3:16](#); [2 Timothy 4:2](#); [Romans 10:14](#))

3. "Helping the poor isn't a priority." Yep, that's true. Because it isn't supposed to be a priority. But I bet that church this author is talking about is doing a great job ministering to the sick and needy within its own congregation, which is exactly what the church is supposed to be doing. Social Justice—the buzz word that many connect to the church—is not from the Bible. It's from communism. Read your Bible and you will find out that there is no mention of social justice anywhere. The church's job is to feed the sheep spiritual food ([Acts 2:42](#)). Now, lest I be misunderstood, I am not against helping the poor. But we can see when we read the New Testament that this should never be the first priority of any solid, biblical church.

4. "We're tired of you blaming the culture." The author goes on to say that the church is blaming the culture for all that is bad in the church. I can see some validity to this. While I don't think we blame the culture, I do think we talk about it too much sometimes. The world has changed so fast that those of us who didn't grow up in this culture—well, our heads are spinning. We are quite dismayed and sometimes we may talk about that too much. Interestingly enough, the author's solution to this is: Explicitly teach us how our lives should differ from the culture. But my question would be this—how do we do that without teaching you values from scripture?? (see #2)

5. "You 'can't sit with us' effect" This has to do with how we treat those who walk into the church doors. While I agree that this can be a huge problem, I also

understand that there are two sides of this story. Getting plugged in to a new church can be difficult and if we aren't careful we can really put the burden on the people to make us feel like we belong. But—from my own personal experience—I have learned that I won't feel like I belong until I roll my sleeves up and start working side by side with those serving there. So many people only show up for an hour on a Sunday morning and then wonder why they always feel on the outside. I know because I have been there.

6. “Distrust and Misallocation of Resources” I agree with this author that there should be transparency in a church budget. The church's members should know the breakdown of everything and secrecy isn't good.

But the author goes on to say this—“Why should thousands of our hard-earned dollars go toward a mortgage on a multi-million dollar building that isn't being utilized to serve the community, or to pay for another celebratory bouncy castle when that same cash-money could provide food, clean water and shelter for someone in need?”

While I am certainly not in favor of unnecessary building projects, I believe that once again this author has a grave misunderstanding of [ecclesiology](#) (the study of the church) according to the Bible. The church's purpose is not to take care of the poor. It is to grow believers.

I also find it interesting that there is zero mention of the Gospel by this author. They seemed to only be concerned with meeting temporal, material needs of the poor. And yet, we know that without Christ, any material need met is only helping for a moment.

7. “We want to be mentored not preached at” I am not sure when life became about what we want instead of what we need, but the Bible tells us clearly that preaching is to be part of a Christian's life ([I Timothy 4:13](#); [I Corinthians 15:1](#)). It is the godly pastor who will feed and encourage us in our walk. There is no precedence set for dialogue that I can see. What this author wants to see completely changes the definition of “church” and turns it into some kind of group conversation. Interestingly enough, I see this happening in churches all across America, where preaching has taken a back seat and dialogue and subjectivism is reigning supreme. If this is a prerequisite for a church for this author, I am sure they could find one in their neighborhood somewhere.

8. “We want to feel valued” I agree with this author that it is nice to receive a thank you. But sometimes you don’t get one. All church people of all ages feel undervalued sometimes. Life is very much about perspective and when we focus on whether or not we are valued, we will always come up short. Part of growing up (something we can learn from our elders) is doing what needs to be done just because it is the right thing to do and stop worrying about if anyone appreciates us or not.

9. “We want you to talk to us about controversial issues.” Now, from my own personal perspective, I would love to talk to anyone about these issues. Let’s talk about sex, homosexuality, entertainment. But can we do so without all of the relativism? Can we show you the answers from the Bible? Because—again—how do we have these important discussions without teaching values (#2)?? ([Hebrews 4:12](#))

10. “The public perception” This author seems to think we need to change the public’s perception about church. But I heartily disagree because the church doesn’t exist for the community, it exists for believers. And the bottom line is that if we choose to have a biblical church in the way scripture commands, the world will find us distasteful ([1 Corinthians 1:23](#); [John 15:18-19](#)). We need to be more concerned about growing strong and courageous believers than we are about how the public perceives us.

11. “Stop talking about us (unless you are going to do something)” The fact is that many people are trying to do something about this, they just don’t like what is being done. They don’t want to be told that the Bible is inerrant and infallible. They don’t want to be taught there are absolute values. Their focus is on their experiences and their feelings rather than on the Word of God and what is absolute truth.

I would like to add here that our church has a wonderful group of millennials who are nothing like this author. They are plugged in and serve with joy. They are teachable and ask questions about how they can grow as a Christian. This article is not representative of all millennials by a long shot.

12. “You’re failing to adapt” The author uses three quotes for this point—all from secular sources. To me, this is very telling. This author—I have no idea if they are saved or not—is focusing only on worldly values. They used one Bible verse in the whole article. Is the church supposed to “adapt”? And, honestly, I am shocked that

this is an accusation, because from my perspective the church most certainly is adapting. In fact, I would say the church has become mostly ineffective at sharing the true gospel because it has become so effective at adapting. But the true church should never adapt. Oh, we can use technology or change a few things here and there, but we never change our message. And we never change our mission.

So do we listen to what this author has to say? I would say, overall, the answer to that is a resounding NO. There is no biblical basis for any of it. And, yet, I see churches all across this country—perhaps across the world—scrambling to make these changes to appeal to this generation. Let's stop. Just stop. And let's get back to preaching the Word of God without apology. Let's feed good, solid spiritual food to the parents and the grandparents of the next generation so we don't repeat what just happened. And let's stop thinking that we need to do something to draw people to church and start praying that God would do a mighty work in the hearts of this generation. For only God can change the heart.



CATHOLICISM EXPOSED: POPE FRANCIS TELLS A DANGEROUS LIE - "ALL RELIGIONS LEAD TO GOD"

<https://youtu.be/ftItXtJya0w>



15 CATHOLIC BELIEFS THAT AREN'T IN THE BIBLE

The Catholic Church has a rich history spanning nearly two millennia. Over this time, many beliefs and practices have become part of the Catholic tradition. However, not all these teachings can be found directly in the Bible. This blog post explores 15 common Catholic beliefs that, while important to many followers, aren't explicitly stated in scripture. By examining these beliefs, we can gain a deeper understanding of how Catholic doctrine has evolved and the role of Church tradition in shaping the modern Catholic faith.

PURGATORY

Purgatory is a place or state where souls undergo purification before entering heaven. Catholics believe it's a chance to cleanse venial sins. The concept developed from early Church writings and traditions. While not explicitly mentioned in the Bible, some interpret certain passages as alluding to it.



IMMACULATE CONCEPTION

This belief states that Mary, Jesus' mother, was born without original sin. It became official Catholic doctrine in 1854. The idea grew from early Christian writings about Mary's holiness. While Mary's importance is clear in the Bible, this specific teaching isn't directly stated.



PAPAL INFALLIBILITY

This doctrine says the Pope can't err when speaking ex-cathedra on matters of faith and morals. It was defined as dogma in 1870. The concept evolved from ideas about papal authority over centuries. The Bible mentions Peter's role but doesn't explicitly grant infallibility to him or future popes.



TRANSUBSTANTIATION

This is the belief that bread and wine become the actual body and blood of Christ during Mass. The term was officially adopted in the 13th century. While the Bible describes the Last Supper, it doesn't use this specific term or explain the process in detail.



PRIESTLY CELIBACY

The requirement for priests to remain unmarried became widespread in the 12th century. It's based on the idea of undivided devotion to God and the Church. While Paul praises celibacy in the Bible, it's not mandated for church leaders.



INDULGENCES

Indulgences are said to reduce time in purgatory for sins already forgiven. This practice developed in the Middle Ages. It's based on the Church's power to distribute the merits of Christ and saints. The Bible doesn't mention indulgences or this system of spiritual economy.



ASSUMPTION OF MARY

This teaches that Mary was taken bodily into heaven at the end of her life. It became an official doctrine in 1950. The belief grew from early Christian legends and devotion to Mary. While the Bible speaks highly of Mary, it doesn't describe her fate after Jesus' ascension.



GUARDIAN ANGELS

Many Catholics believe each person has a guardian angel for protection and guidance. This idea developed from various scriptural references to angels. However, the Bible doesn't explicitly state that each person has their own guardian angel.



HOLY WATER

Catholics use blessed water for spiritual cleansing and protection. This practice has roots in ancient Jewish purification rituals. While the Bible mentions ceremonial washing, the specific use of holy water in the Catholic tradition isn't described.



ROSARY

The rosary is a popular devotional practice involving prayer beads. It developed in the Middle Ages as a way to meditate on Jesus and Mary's lives. While the Bible encourages prayer, it doesn't mention the rosary or similar prayer aids.



CANONIZATION OF SAINTS

The formal process of declaring someone a saint developed over centuries. It involves investigating the person's life and any miracles attributed to them. While the Bible uses the term "saints" for all believers, it doesn't describe this specific recognition process.



LIMBO

Limbo was traditionally seen as a state for [unbaptized infants](#) or virtuous non-Christians. It was never an official doctrine but was widely believed. The concept arose from theological speculation about salvation. The Bible doesn't mention limbo or describe such a spiritual state.



EUCCHARISTIC ADORATION

This practice involves worshipping the consecrated host outside of Mass. It became popular in the Middle Ages. While the Bible describes the Last Supper, it doesn't mention this specific form of devotion to the Eucharist.



STIGMATA

Some Catholics believe certain holy people can receive wounds [resembling Christ's crucifixion](#). The first recorded case was St. Francis of Assisi in the 13th century. While the Bible describes Christ's wounds, it doesn't mention this phenomenon happening to others.



MARIAN APPARITIONS

These are reported appearances of the Virgin Mary to individuals. Famous examples include Lourdes and Fatima. While the Church investigates these claims, belief in them isn't required. The Bible records angelic appearances but doesn't mention the post-biblical appearances of Mary.



JAN MARKELL: WHAT HAPPENED TO MY CHURCH?

By [Jan Markell](#) September 17, 2024



I began hearing from Olive Tree Ministries supporters as long ago as 2005 concerning church dilemmas and unsound doctrinal issues in the church. Over twenty years, they only skyrocketed. Sure, there have always been apostasy and unsound teaching in the church.

The Bible warns about doctrines of demons and wolves among the flock (I Timothy 4:1; Acts 20:29). But two decades ago, things took a serious turn that many of us couldn't ignore.

Here is a short list of what started to be front-and-center in today's evangelical pulpit: **CREATION CARE, CRITICAL RACE THEORY, SOCIAL JUSTICE, WELCOMING THE STRANGER, TOLERANCE, LGBTQ, AND MUCH MORE.**

In 2010, a prominent evangelical pastor in the Twin Cities held a seminar instructing pastors how to cut their electric bill and how to diminish their carbon footprint. That got my attention more than anything as this evangelical leader was admired by many. His church, even today, is a prominent mega-church.

What Happened to "What Must I Do to Be Saved?"

What have the above issues to do with the gospel of salvation? **TO FURTHER WHAT APPEARED TO BE A LEFTIST AGENDA, SOUND DOCTRINE WAS BEING MARGINALIZED, AND "WHAT MUST I DO TO BE SAVED?" WAS BEING DIMINISHED. REMINDING SINNERS THAT THEY WERE ON THEIR WAY TO HELL MUST BE OFFENSIVE.**

In 2012, I heard about the Evangelical Immigration Table. The organization was funded by George Soros and was dedicated to "welcoming the stranger", as mentioned. Christian leaders and pastors who should know better signed on. It was not the catastrophe of Biden's open border, but it was a set-up for it.

I learned that **THE EVANGELICAL ENVIRONMENTAL NETWORK WOULD COME TO MY CHURCH AND TELL EVERYONE HOW WE CAN BREATHE CLEAN AIR. ARE YOU KIDDING?**

**THE GREEN ENVIRONMENTAL DRAGON OF THE BEAST'S
KINGDOM. MOHAMMED BIN SALMAN**

<https://rumble.com/v5623ya-the-green-environmental-dragon-of-the-beasts-kingdom.-mohammed-bin-salman.html>

The National Association of Evangelicals decried gun violence and encouraged pulpits to discuss the concern about America's nukes. I guess the thinking was that North Korea would dismantle their nuclear capability if America would. I wish I were making this up.

Thou Shalt Not Offend

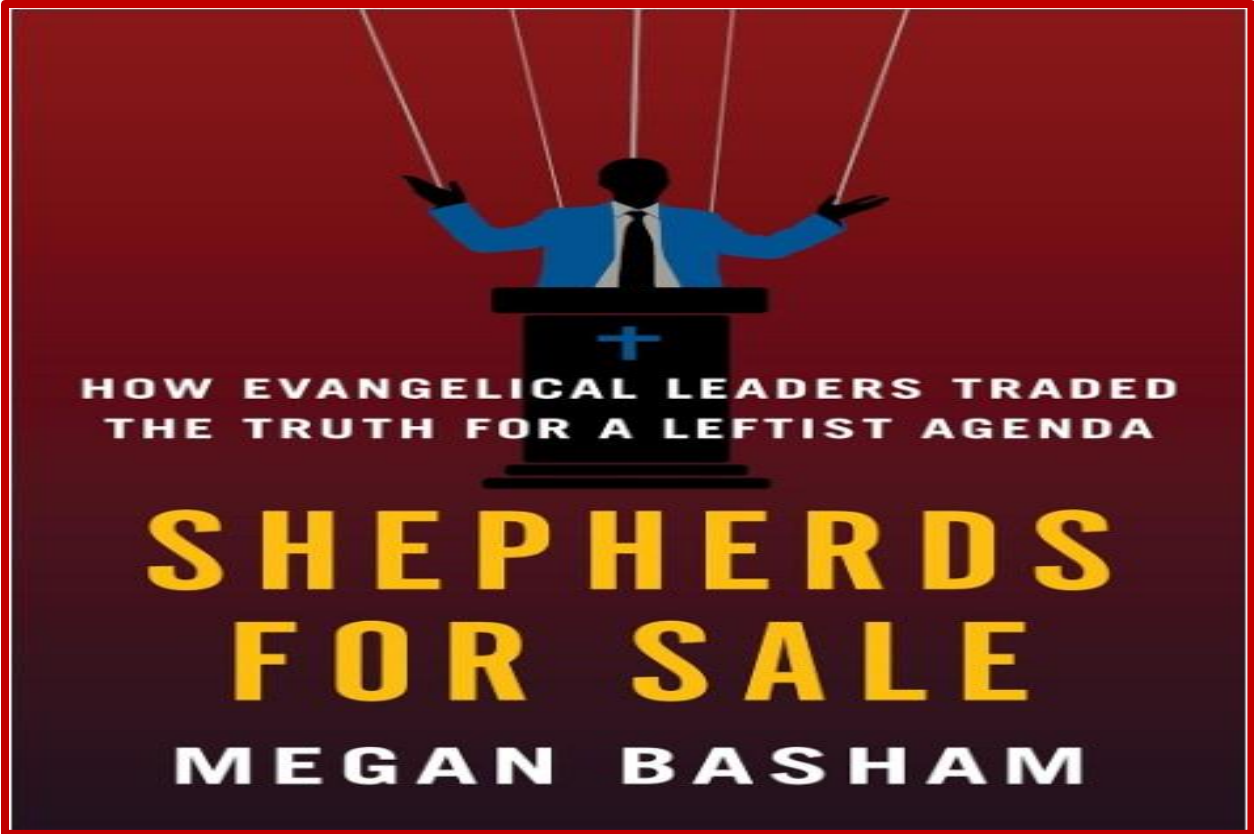
At the same time, the eleventh commandment seemed to work its way into the church: Thou shalt not offend. Pastors taking a stand diminished.

TALKING ABOUT RELEVANT ISSUES VANISHED, SUCH AS BIBLE PROPHECY AND TEACHING SUPPORT FOR ISRAEL. THE SIGNS OF THE TIMES ONLY SCARE PEOPLE MANY WERE TOLD, AND SOME SUGGESTED THAT JESUS WAS A PALESTINIAN. Who knew?

Not What They Used to Be

All of this was slow and subtle, but **OVER TWENTY YEARS, THE DESTRUCTION IN TODAY'S CHURCH IS SO GRIEVOUS THAT MANY WRITE THIS MINISTRY AND SAY THEY HAVE GIVEN UP ON CHURCH.** While we don't recommend that, it should be obvious that things are not what they used to be, and those disillusioned with church should not be casually dismissed.

Enter Megan Basham's book [Shepherds for Sale: How Evangelical Leaders Traded the Truth for a Leftist Agenda](#). At a time when the church seems to be at a crossroads, Megan's book provides a meticulously-researched exposé on the infiltration of leftist ideologies into all things evangelical.



HOW EVANGELICAL LEADERS TRADED
THE TRUTH FOR A LEFTIST AGENDA

SHEPHERDS FOR SALE

MEGAN BASHAM



WORLD APOSTASY: MYSTERY RELIGION BABYLON



Reading it, I truly felt vindicated. I had raised all of these concerns on my radio program many years ago. Few would believe that things were so bad, plus I got a reputation I don't think I deserved. ***I WAS BEING A WATCHMAN ON THE WALL TRYING TO WARN THE SHEEP BUT SOME SUGGESTED I WAS A TROUBLE MAKER. YOU CAN'T TELL THE INCONVENIENT TRUTH.***

Don't Make the Same Mistake

I was warning that ***THE MAINLINE PROTESTANT CHURCH HAD DECLINED TO ALMOST INSIGNIFICANCE*** over the last one hundred years, for making this same mistake. The evangelical church prospered after 1940 as Methodists, Lutherans, and Episcopalians strayed from the gospel so they could fly the rainbow flag inside and outside their churches.

And now evangelicals want to do the same? Shouldn't we learn from the mistakes made by denominations that had caved and not follow in their footsteps? The result is that fewer and fewer evangelicals are talking about the old rugged cross and preaching Bible exposition.

But Christ died for the Church and we cannot give up on it! A heavenly endless church service awaits us in eternity with a celestial choir and orchestra. The preaching will also be out of this world! We'll all be one denomination. We will finally be in one accord.



CATHOLICISM EXPOSED: POPE FRANCIS TELLS A DANGEROUS LIE - "ALL RELIGIONS LEAD TO GOD"

<https://youtu.be/ftltXtJya0w>



THE UK'S FIVE (5) LUCKIEST CHARMS



SAUDI CROWN PRINCE: MIDDLE EAST IS THE NEW EUROPE

<https://youtu.be/0sE9xCDfuuU>

Good luck charms are tokens or symbols believed to bring good fortune. Coined as the key to success by ancient folklore and experts, the likes of horseshoes, four-leaf clovers, jewelry and even lucky pants are used around the world in a bid to bring luck.

To discover what people in the UK consider the luckiest tokens and symbols, we surveyed over 1,000 people with a good luck charm. The results reveal the UK's luckiest numbers and charms, how successful these charms are, the occasions where Brits look for more luck, and the unlucky superstitions Brits avoid.

We also spoke with Katy Sloane, ***A SPIRITUAL MENTOR, REIKI EXPERT AND ASTROLOGY EXPERT TO THE STARS, TO REVEAL WHICH GOOD LUCK CHARMS BRING THE MOST FORTUNE AND SUCCESS TO EACH STAR SIGN, AND THE BEST OCCASIONS TO USE THESE.***

By a landslide vote, ***THE NUMBER SEVEN IS THE UK'S LUCKIEST NUMBER. THERE HAS BEEN A LONG-STANDING FASCINATION AROUND THE NUMBER SEVEN, OFTEN CONNECTED TO THE SEVEN WONDERS OF THE WORLD, ISAAC NEWTON'S SEVEN PRIME COLOURS, THE SEVEN PLANETS OF THE ANCIENT WORLD, THE SEVEN LUCKY JAPANESE GODS, AND EVEN BIBLICAL REFERENCES TO THE WORLD'S CREATION IN SEVEN DAYS.***

The number seven is generally considered lucky in the West, Korea and Japan, but bad luck in China and Vietnam because the ***SEVENTH MONTH OF THE YEAR IS CONSIDERED A GHOST MONTH. NOT TO MENTION THE NUMBER SEVEN IN MANDARIN SOUNDS SIMILAR TO THE WORD 'DECEIVE'.***

Perhaps surprisingly, the number 13 is the UK's second luckiest number. Often associated with bad omens and superstitions in the West, hotel rooms will regularly skip from room 12 to 14, buildings won't have a 13th floor, and some people even refuse to go outside on Friday the 13th. In fact, the fear of the number 13 even has a name: triskaidekaphobia.

While today the number can be associated with slasher movies and misfortune, there are some cultures where 13 is lucky. In Italy, **13 IS CONSIDERED LUCKY FOR GAMBLING; IN MANDARIN, IT TRANSLATES TO 'ASSURED GROWTH'**.

Rather ironically, the number three rounds off the top three as the third luckiest number. In Western culture, the number three has numerous positive connotations. Good things come in threes; Jupiter, which is linked to the number three, is the planet of success and good fortune; the **THIRD TAROT CARD IS THE EMPRESS, WHICH IS CONNECTED TO ABUNDANCE.**



THE UK'S FIVE LUCKIEST CHARMS AND TOKENS

Jewelry, like necklaces, bracelets and charms, is the UK's most popular good luck token. Almost four in 10 people (39%) hail a piece of jewelry as their key to finding good fortune, followed by over two in 10 (21%) using **CRYSTALS** and one in six (17%) a **LUCKY COIN**.

Humans have been enchanted by jewelry as far back as pre-historic times when animal teeth and stones were worn around the neck as adornment. **EGYPTIANS WERE EVEN BURIED WITH JEWELRY AND CHARMS TO PROTECT THEM IN THE AFTERLIFE.** Until the current day, **BIRTHSTONES HAVE BEEN CONNECTED TO LUCK AND WORN FOR CENTURIES IN RINGS, NECKLACES, CHARMS AND BRACELETS TO PROTECT THEIR WEARER.** Jewelry can easily incorporate many good luck tokens, like a four-leaf clover or horseshoe. It's no wonder it's the UK's most used good luck charm.

CRYSTALS SIMILARLY HAVE A LEGACY OF LUCK, AND INTEREST IN THEIR EFFECTS HAS GROWN LATELY. CRYSTALS LIKE ROSE QUARTZ, CITRINE, AMETHYST AND TIGER'S EYE ARE ALL BELIEVED TO HOLD UNIQUE HEALING POWERS.

UNPACKING THE NEW AGE
NEW SERIES!

Do Crystals Have Healing Powers?

THE SUN THE MOON

Catholic Connection

There's also an entire community of **CRYSTAL ENTHUSIASTS ON TIKTOK.** **THE TERM 'CRYSTALTOK' HAS 6.7 BILLION VIEWS GLOBALLY ON THE SOCIAL MEDIA APP -- A NAME COINED FROM THE SHEER NUMBER OF CRYSTAL EXPERTS ON THE PLATFORM.**

Coins also carry their own positive associations. In China, gifting coins in red envelopes for the New Year represents luck; in the UK, finding a penny on the floor head side up is considered lucky. Coins are even thrown down wishing wells and into fountains to bring good fortune. Over €1 million's worth of coins are tossed in the Trevi Fountain in Rome every year as well-wishers and travelers seek good luck.

When it comes to why these charms are considered lucky, respondents most commonly said that every time their charm was near, good things would happen. The next most popular answers were feeling intuitively drawn to it, and that experts say it brings good luck.

The most popular occasions people use their good luck charm and their success

The top occasion Brits say they use their good luck charm is when they feel anxious or outside their comfort zone. Other occasions include when Brits feel like they're in a spout of bad luck, when travelling or driving, for a job interview, or as regularly as every day.

So, how many found their lucky charm effective in helping them through these situations? For those who used their good luck charm for a job interview, four in five people (80%) said it brought them luck. With almost an identical success rate, 79% of people who used it when they felt anxious or outside their comfort zone said it helped. Good luck charms even prove lucky in love, as three-quarters (75%) of those who used their good luck charm for a first date or romance believed it to be successful.

THE FIVE UNLUCKY SUPERSTITIONS BRITS BELIEVE IN

Unlucky superstitions have played on the minds of millions, **PROMPTING PEOPLE TO SALUTE MAGPIES, FEAR SPILLING SALT AND KNOCK ON WOOD TO AVOID BAD FORTUNE.**

But what is considered the unluckiest of all? According to Brits, breaking a mirror is the worst. An overwhelming 43% said they truly believe breaking a mirror is a bad omen and should be avoided. A close second (41%) is walking under a ladder. **THOUGH UNLUCKY NOW IN THE UK, THE ANCIENT EGYPTIANS THOUGHT LADDERS WERE A SIGN OF GOOD LUCK, AND THEY WERE PLACED IN TOMBS TO HELP THE DECEASED REACH HEAVEN. BIBLICAL BELIEFS SAY THAT WALKING**

THROUGH THE TRIANGLE OF A LADDER BREAKS THE TRINITY AND ATTRACTS THE DEVIL.

Though it may rain a lot in the UK, you won't catch over a third (36%) of people opening an umbrella indoors. Interestingly, **DESPITE THE NUMBER 13 BEING THE SECOND LUCKIEST NUMBER, ALMOST A THIRD (30%) OF BRITS SAY THEY BELIEVE IN UNLUCKY FRIDAY THE 13TH, AND NEARLY A QUARTER (24%) BELIEVE THE NUMBER 13 SHOULD BE AVOIDED.**

THE MEASURES PEOPLE TAKE TO IMPROVE THEIR LUCK

Sometimes we feel like we need a little extra luck. Whether you've tried the 'lucky girl syndrome' manifestation trend (which has 653 million views on TikTok globally) to help land your dream job or another ritual to get through tough times, there are certain practices thought to tempt good fortune.

Though 28% say they carry their good luck charm when seeking more luck, **THE MOST POPULAR WAY BRITS TRY TO ATTRACT LUCK IS THROUGH PRACTISING KARMA (34%). KARMA IS A HINDU AND BUDDHIST MORAL BELIEF SYSTEM THAT SUGGESTS SOMEONE'S THOUGHTS AND ACTIONS HAVE CONSEQUENTIAL EFFECTS. IN OTHER WORDS, IF YOU THINK AND DO GOOD, THEN GOOD THINGS HAPPEN TO YOU IN RETURN.**

WHAT IS KARMA?



Karma is a concept originating from Hinduism and Buddhism, describing the principle of cause and effect. It suggests that one's actions, intentions, and deeds influence their future experiences and circumstances.

Positive actions lead to favorable outcomes, while negative actions result in unfavorable consequences, either in this life or future incarnations. **Karma** is believed to govern the cycle of birth, death, and rebirth (reincarnation).

Karma encourages ethical behavior, mindfulness, and compassion, emphasizing personal responsibility and accountability for one's actions and their consequences.

 | www.WorksheetsPlanet.com | All rights reserved | © This is a copyrighted material

MANIFESTATION HAS GROWN IN POPULARITY LATELY THANKS TO SOCIAL MEDIA, SPECIFICALLY TIKTOK, WHERE MANY ACCOUNTS SHARE MANIFESTATION PRACTICES AND AFFIRMATIONS FOR USERS TO ATTRACT ABUNDANCE. The 'lucky girl syndrome' trend took TikTok by storm in early 2023, which spread the idea that if you want good things like luck, money, a promotion, or love, you can attract them by repeating the mantra 'I am so lucky, everything always works out for me'.

The luckiest elements for each star sign

ASTROLOGY HAS LONG BEEN CONNECTED TO LUCK. WE SPOKE TO SPIRITUAL MENTOR, REIKI MASTER AND AUTHOR KATY SLOANE WHO SHARES THE LUCKIEST CHARMS, NUMBERS AND CRYSTALS FOR EACH STAR SIGN, AND THE OCCASIONS THEY'LL FIND THEIR GOOD LUCK CHARM THE MOST EFFECTIVE.



ASTROLOGY IS DEMONIC: EX-ASTROLOGER TELLS ALL

<https://youtu.be/EcYf-cNOWt0>

https://youtu.be/p4_J_w_MCw4

<https://youtu.be/uusYW1Vga50>

Katy explains, "***ALIGNING WITH ASTROLOGY GIVES US A HEIGHTENED SENSE OF SELF AWARENESS AND HELPS US TO UNDERSTAND OUR PLACE IN THE GRAND COSMIC PLAN. TUNING INTO OUR STAR SIGN AND THE CELESTIAL ALIGNMENTS BRINGS A HIGHER LEVEL OF INTELLIGENCE IN UNDERSTANDING WHO WE REALLY ARE, AND OUR SOUL'S UNIQUE PATH. AS WE CONSCIOUSLY CONNECT TO THE CELESTIAL COSMOS, WE BRING DIVINE FLOW AND ABUNDANCE INTO OUR LIVES.***"

GEMINIS will get the most out of their lucky charm in the midst of a challenging relationship, says Katy. It will help them make decisions guided by their higher self and empower them to trust their intuition.

Libras on the other hand should use a charm for artistic endeavours to unleash their freedom of expression and creativity.

AQUARIUSES trying to tap into their spiritual awareness should look to the ankh. It will bring deep insights and help an Aquarius's visions come to life.

A **TAURUS**, Katy explains, can easily get distracted by the material world and need direction. Their charm will help centre themselves providing clarity and purpose. Virgos can often feel undervalued or taken advantage of so Katy suggests their charm will help act as a reminder that their acts of selfless service are a gift to the world.

CAPRICORNS should turn to a four-leaf clover when dealing with business. It will help accelerate their career path and bring abundance and prosperity.

ARIES will find the most power from their charm when in a position of leadership. It will help bring strength and divine flow.

LEOS, Katy says, need support when stepping out into the limelight to help embrace their inner strengths and weaknesses and be best version of themselves.

SAGITTARIUSES thrive on adventure and will gain the most from their charm while on their travels. An arrow will especially remind them of their purpose and destiny in life.

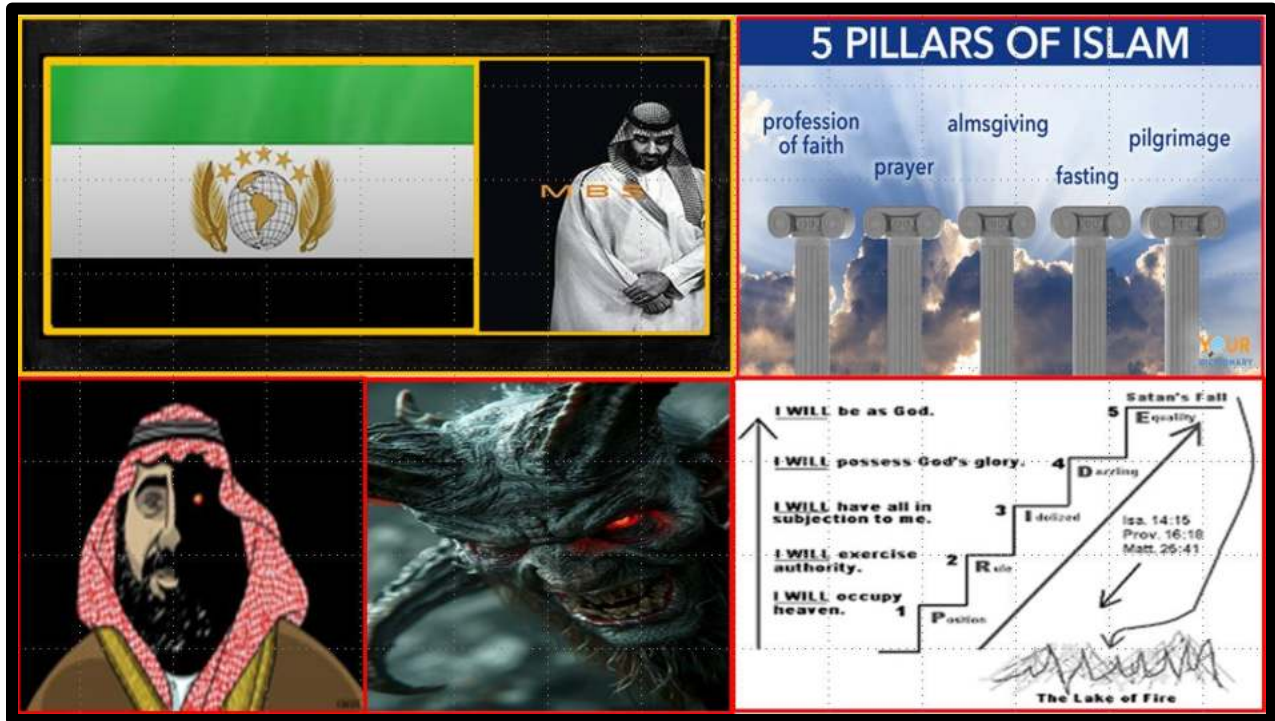
CANCERIANS often needs a good luck charm in social settings. They can enter these situations with mixed feelings and energy. Their charm will help protect them and bring confidence.

A **SCORPIO'S** sting can be lethal when triggered, Katy says. A charm will help bring calm and perspective, reminding Scorpios to observe their emotions. Pisceans will find their charm is a constant support for through all occasions. When they feel overwhelmed in the physical world, it is a great reminder to connect to the realms of spirit.

FROM BLUE BUTTERFLIES TO WISHBONES, THERE'S A VARIETY OF SYMBOLS AND TOKENS THAT WE MIGHT CALL OUR LUCKY CHARM. Explore Pandora's charms to carry your own lucky token around with you or feel connected to your star sign with ***PANDORA'S ZODIAC COLLECTION.***

<https://www.tiktok.com/@theofficialpandora/video/7272375567759052065>

THE FIVE (5) PAGAN LIES OF ISLAM



1. P . . . "I will ascend into heaven." (position)
2. R . . . "I will rule at my throne above the stars of God." (rule)
3. I . . . "I will be idolized or worshipped." (idolized)
4. D . . . "I will be dazzling." (dazzling)
5. E . . . "I will be equal to God." (equal)

(5) SATAN'S DOWNWARD STAIRWAY TO HELL

Commentary: Satan's five (5) "I WILLS," have his evil fingerprints over everything evil in the book of Revelation. His desire to counterfeit everything that God accomplished through his only begotten son, Jesus Christ, is manifested in the Babylonian system (compared to heaven), Babylonian City (compared to New, Heavenly Jerusalem), Babylonian False Mystery Religion (compared to the true worship of God/ Jesus Christ), beast/antichrist (compared to Jesus Christ), false prophet (compared to John the Baptist), lake of fire death (compared to eternal life through Jesus Christ). Satan is the consummate 'puppet master', pulling the strings of the beast/antichrist and the false prophet to deceive mankind with his false, evil promises compared to the truth of salvation provided and offered by Jesus Christ.

**'ALLAH' IS THE DEVIL, SATAN, DRAGON, ROARING LION,
PRINCE OF THE POWER OF THE AIR**



Revelation 13:3-5

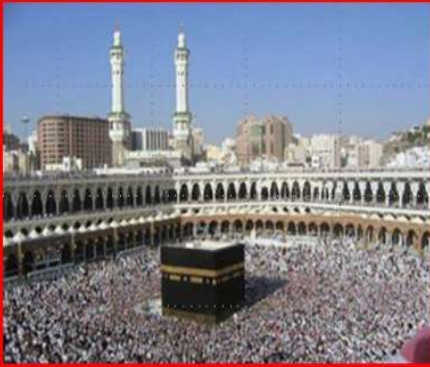
*3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all **THE WORLD WONDERED AFTER THE BEAST.***

*4 And **THEY WORSHIPPED THE DRAGON WHICH GAVE POWER UNTO THE BEAST: AND THEY WORSHIPPED THE BEAST,** saying, Who is like unto **THE BEAST?** who is able to make war with him?*

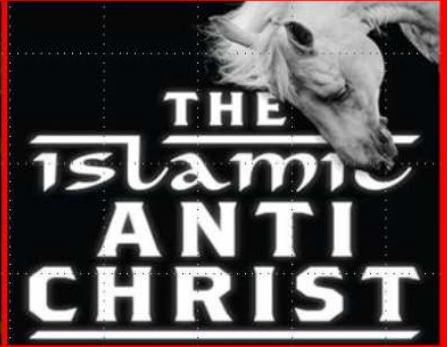
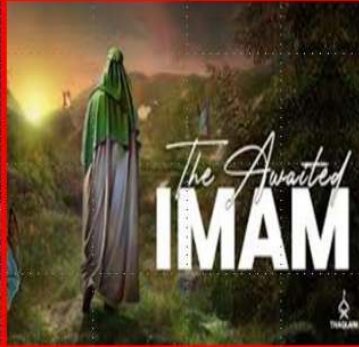
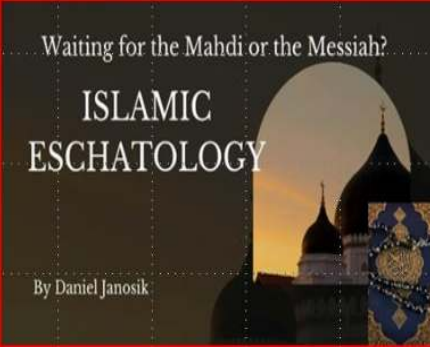
5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

MUSLIMS CIRCLE THE KABBAH FIVE (5) TIMES. FIVE (5) DAYS OF PRAYERS. FIVE (5) 'PILLARS' OF FAITH.

<https://youtu.be/rPrqrsFdYp8>



MAN BY SATAN (MBS)



WATCH: MOHAMMED BIN SALMAN WALKS OVER ROOF OF MECCA'S KAABA, ISLAM'S HOLIEST SITE

MbS filmed walking on the roof of the Kaaba in Mecca, Islam's holiest site, triggering anger among critics who say his bloody record makes him undeserving of this 'honour'.

Saudi Arabia's powerful Crown Prince [Mohammed bin Salman](#) has been filmed walking on the roof of the Kaaba in Mecca, Islam's holiest site, triggering anger among those who see him undeserving of this "honour" in light of his bloody record.

MbS, son of the king whose official title is "Custodian of the Two Holy Mosques of Mecca and Medina", came to the site on Tuesday to inspect expansion works in the Grand Mosque complex.

The prince acts as chairman of the Royal Commission for Mecca City and the Holy Sites, which oversees renovation and maintenance works.

The state-run Saudi Press Agency circulated a series of photos showing the crown prince at different spots in the mosque.

MbS entered the Holy Kaaba, a cube-shaped building in whose direction Muslims around the world pray five times a day, and climbed up on to the roof for a better view of the surrounding structures.

The courtyard and the circumambulation area, where Muslims pray and perform the Hajj and Umrah pilgrimage each year, looked empty, after the police reportedly evicted worshippers for the benefit of the royal guest.

<https://twitter.com/i/status/1095216376720048133>

According to Saudi media, **HE PRAYED AND KISSED THE BLACK STONE, AN ISLAMIC RELIC WHICH ACCORDING TO TRADITION DATES BACK TO THE TIME OF ADAM AND EVE.**



Few Muslims get the chance to touch it, let alone enter or climb the Kaaba. And such unrestricted access to the holy site given to Saudi royals and dignitaries, often at the expense of ordinary worshippers, has long been [controversial](#).

But MbS' record leading the disastrous war in Yemen and ordering the kind of crackdown on dissent that has led to the murder of journalist [Jamal Khashoggi](#) has caused further outrage, with some Muslims saying the crown prince does not deserve the honour.

On Twitter, a [hashtag](#) on the visit was quickly used to recall his record.

"(Being in Mecca) will not cleanse him of the blood of Jamal Khashoggi, **THE TORTURE OF FEMALE ACTIVISTS, THE DETENTION OF SCHOLARS AND ACTIVISTS**...and the blood of Yemen's children," [tweeted](#) Turki al-Shalhoub.

Khashoggi, a Washington Post columnist who wrote critically about the Saudi crown prince, was killed inside the Saudi consulate in Istanbul on 2 October, likely at **THE ORDERS OF THE YOUNG BUT POWERFUL ROYAL**, intelligence services have said.

The CIA [believe](#) Mohammed bin Salman ordered an operation to kill Khashoggi, and say his body was dismembered and removed to a location still publicly unknown.

Earlier this month, a UN Special Rapporteur leading an [independent inquiry](#) into the Khashoggi killing called the act a "brutal and premeditated killing", planned and perpetrated by Saudi officials.

The whereabouts of [Khashoggi's body](#) is still unknown.

https://youtu.be/2I6hjwblA_g



“THE 5 ‘I WILLS’ OF SATAN”

Let us consider the five “I WILLS” of Lucifer as found in Isaiah 14:13-14:

. . . “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to hell, to the sides of the pit.” (Isaiah 14:12-15).

1) “I WILL ASCEND INTO HEAVEN.” Lucifer wanted to mount up or scale to the heavens. He desired to occupy the highest heavens: to probe, and to penetrate the kingdom of the infinite God. He wanted to have a very HIGH position!

2) “I WILL EXALT MY THRONE ABOVE THE STARS OF GOD.” Lucifer’s position and service before God’s throne was not enough. He wanted a throne from which he could exercise final authority and make decisions pertaining to the angelic host (“the stars of God”). He wanted to rule over all the angels. God had made him an exalted angel, but Lucifer wanted to be exalted even more. (He was not content to shine as the “morning star”; he wanted to shine as the star of stars—with a brilliance that would far outshine all the other stars (even as the sun’s brightness makes all the other stars fade away so that you cannot even see them during daylight hours).

3) “I WILL SIT ALSO UPON THE MOUNT OF THE CONGREGATION.” He desired to sit or be enthroned in the highest place having all the angelic assemblies in submission to him. He wanted to be the center of attention. He wanted to be IDOLIZED by all.

4) “I WILL ASCEND ABOVE THE HEIGHTS OF THE CLOUDS.” “Clouds” are often used in the Bible to speak of the glory of God (see Matthew 24:30; Acts 1:9; Rev. 1:7). Lucifer coveted God’s glory for his own. He failed to acknowledge that his glory and beauty all came from and was dependent upon God. In his sinful pride, Lucifer wanted a glory that would impress and dazzle all creatures.

5) “I WILL BE LIKE THE MOST HIGH.” He wanted to be EQUAL with God and to take God’s place as Possessor and Ruler of all. He wanted to become a completely independent creature, responsible to no one.

SIX (6) RESULTS OF 'PRIDE': SIX (6) IS THE NUMBER OF IMPERFECTION OR EVIL MAN'KIND.

1. *Pride causes us to put self on the throne instead of Christ our Savior.*
2. *Pride causes us to not own our sin, nor be broken over it and the damage it causes others in and out of the church.*
3. *Pride keeps us from apologizing to those we have offended.*
4. *Pride keeps us from authentic biblical repentance and restoration.*
5. *Pride is deadly to our personal and spiritual life, and to the life of the church.*
6. *Pride is as ancient as the fall of Satan, and is still one of his favorite tools.*
"Pride goeth before destruction, and a haughty spirit before a fall." –
Proverbs 16:18

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." –1 Peter 5:5-8

'ALLAH' IS NOT THE FATHER, SON OR HOLY SPIRIT. MUSLIMS DENY THE HOLY TRINITY AND DENY JESUS CHRIST'S DIVINITY. THEY DENY JESUS CHRIST'S FREE OFFER OF FORGIVENESS OF THEIR SINS, THROUGH THE SHEDDING OF HIS BLOOD AND HIS RESURRECTION. THEY EVEN DENY HIS RESURRECTION. ISLAM DENY'S THE MAIN TENETS AND DOCTRINES OF THE HOLY WORD OF GOD, THE PURPOSE OF JESUS CHRIST'S MINISTRY AND THE LEADING OF THE HOLY SPIRIT.

THOSE WHO 'WORSHIP THE DRAGON AND BEAST' ARE COMPLETELY DECEIVED BY THE WORLD AND SATAN'S MACHINATIONS AND LIES. DO NOT BE DECIEVED!!! 'ALLAH' IS NOT GOD. THE DRAGON IS THE FATHER OF (5) LIES, DECEIT, TRICKERY, DEATH AND DESTRUCTION.



[John 8:44](#) Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

HE IS

<https://youtu.be/dc7cl7vgOFw?list=PL81F2B906921B0949>



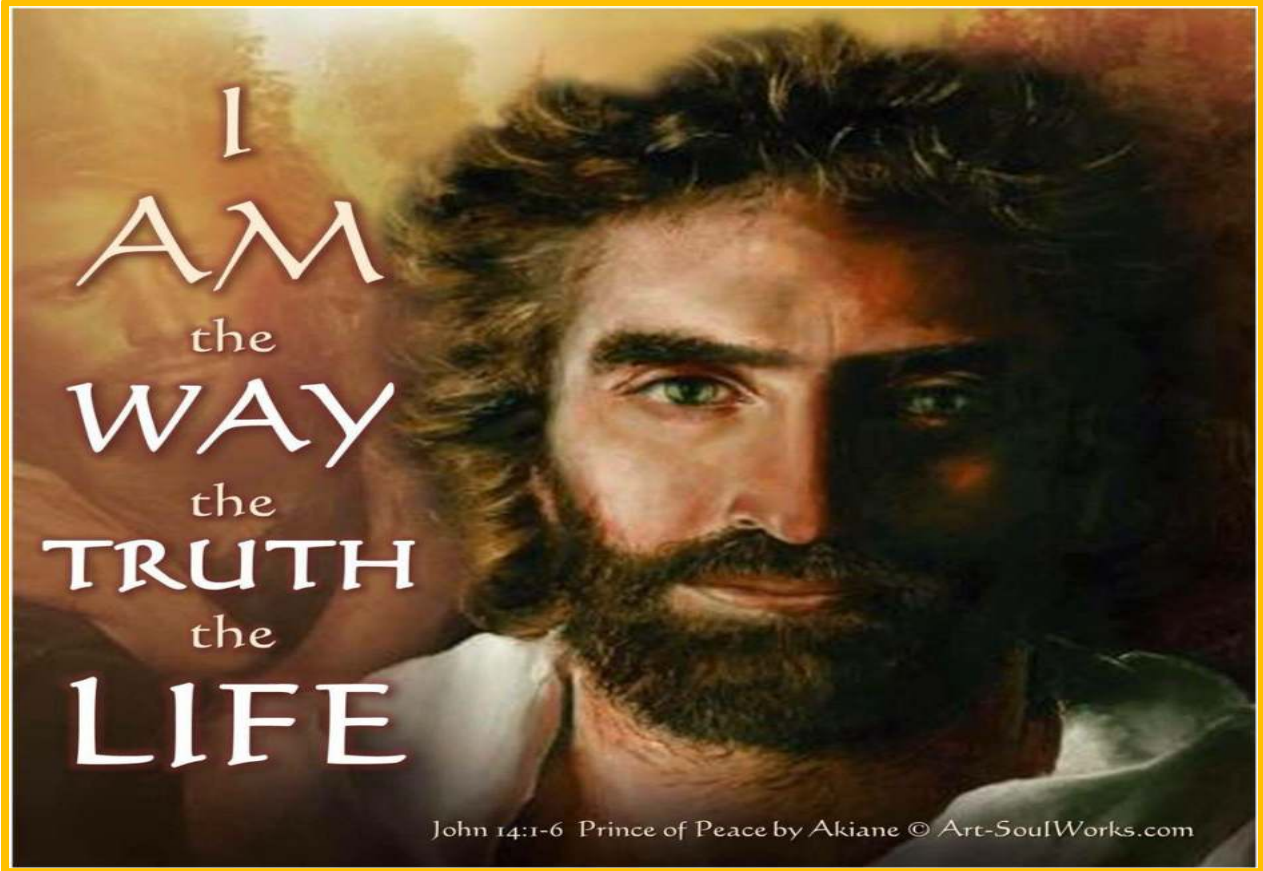
[Matthew 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of **THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST:**



[Revelation 19:11](#)

And I saw heaven opened, and **BEHOLD A WHITE HORSE; AND HE THAT SAT UPON HIM WAS CALLED FAITHFUL AND TRUE**, and in righteousness he doth judge and make war.

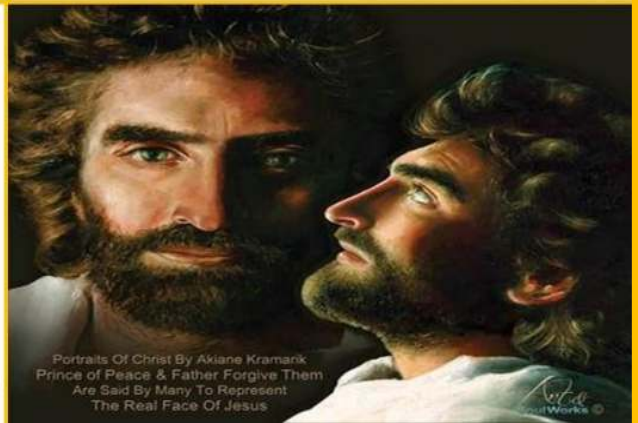




The Chronovisor Remains A Vatican Mystery



The purported photo of Jesus (left) and a curiously similar painting (right) created long before Pellegrino Ernetti released this image. Public Domain





[Revelation 19:14](#)

*And the armies which were in heaven **FOLLOWED HIM UPON WHITE HORSES, CLOTHED IN FINE LINEN, WHITE AND CLEAN.***

Psalm 2:12: "Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him." John 3:36: "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

The formula is simple: if you reject the Son, you will receive the wrath.

*Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and **UNDERSTAND THAT I AM HE:** before me there was no God formed, neither shall there be after me.*

Isaiah 52:6** Therefore my people shall know my name: therefore **THEY SHALL KNOW IN THAT DAY THAT I AM HE THAT DOTHSPEAK: BEHOLD, IT IS I.

*Luke 21:28 And **WHEN THESE THINGS BEGIN TO COME TO PASS, THEN LOOK UP, AND LIFT UP YOUR HEADS; FOR YOUR REDEMPTION DRAWETH NIGH.***



In His Service,

Night Watchman

Paul Rolland

Night Watchman Ministries

www.nightwatchman.blog

<https://nightwatchmanministries.substack.com>

Make Your (7) *Decision for Christ NOW!!!!!! Time is Up!!!!!!*

<https://youtu.be/4lzupUaqVM0>

Jesus Christ's Offer of Salvation:

<https://www.youtube.com/shorts/j-MUxAO52Zg>

The ABCs (7) of Salvation through Jesus Christ (the Lamb)

A. (7) Admit/Acknowledge/Accept that you are sinner. Ask (7) God's forgiveness and repent of your sins.

... "For all have sinned, and come short of the glory of God." (Romans 3:23).

... "As it is written, There is none righteous, no, not one." (Romans 3:10).

... "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8).

B. Believe Jesus is Lord. Believe that (7) Jesus Christ is who He claimed to (7) be; that He was both fully God (7) and fully man and that we are (7) saved through His death, burial, and resurrection. (7) Put your trust in Him as your (7) only hope of salvation. Become a son (7) or daughter of God by receiving Christ. (7777777) 7×7

... "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved. (John 3:15-17). For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13).

C. Call upon His name, Confess (7) with your heart and with your lips (7) that Jesus is your Lord and Savior.

... "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9-10).