

Deism Destroys Fear of Death

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Fear and “Revealed” Religion

There are basically two different types of religions: “revealed” religions and natural religions. The former all make claim to having received a special divine revelation that is in the form of a “holy” book such as the Koran or Bible which contains instructions to followers as to how they are supposed to live their lives. A big problem with the “revealed” religions is that a divine revelation can only be between God and the person God directly communicates with. Once that happens and the person who received the divine revelation tells someone else it immediately stops being a divine revelation and becomes mere hearsay. Natural religions, which are based on the application of our reason on the designs and laws of Nature, don't have this problem because, as in Deism, the entire Universe and all the laws of Nature are the only divine revelation and they are freely available to all people in all places and at all times.

Traditionally fear has been a cornerstone of the various “revealed” religions. They have used it to get people to obey the priests and clergy and to keep people obeying the priests and clergy. Without fear there would not be any “revealed” religion.

The Hebrew Bible/Old Testament is what not only Judaism is based upon but also Christianity, Islam and Mormonism. All three of these latter day Abrahamic “revealed” religions make claim to the Hebrew Bible/Old Testament as an important source of their alleged divine revelations.

[Leviticus 25:17](#) has God instructing the ancient Hebrews/Jews allegedly teaching them, “Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.” And [Deuteronomy 4:10](#) makes it clear that God wants the Hebrews/Jews to teach their children to be afraid of God, too. It reads, “Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.”

One Hebrew Bible/Old Testament twisted story of the importance of fear of God which has reached all the way into the 21st century and played a part in the deaths of innocent children who were [murdered](#) and maimed by their Christian Bible believing mother is the Bible story of God telling Abraham, the patriarch of all of the Abrahamic “revealed” religions, to kill his only son. This repulsive and disgusting story is told at [Genesis 22:1-12](#). At the start of the story the ancient Hebrew/Jew who conjured the story up has God Himself telling Abraham to kill his son as a burnt offering. Then, in verse 12, the horrible writer of this horrible ungodly story says “the angel of the LORD” stopped Abraham at the very last second from cutting his own son's throat, which he was going to do based on orders directly from God. The angel informs Abraham that he (in verses one and two it was God, not an angel, who tempted Abraham and ordered him to kill his son as a sacrifice) ordered him to murder his son for the simple reason that he wanted to know if Abraham feared God enough to actually do it. Based on this poorly written horrific myth, the Jewish god has a split personality and/or has super powers which enable him to be both God and an angel of himself! Sadly and criminally, when people take trash like this as the word

of God they can do **REAL** horrible things to their own children as the Laney case unfortunately proves.

Jesus also taught people to fear God. According to [Matthew 10:28](#) Jesus said, “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

This dark and negative way of looking at God, our Designer and Friend, continues throughout the New Testament. Perhaps the most heartbreaking, despicable and ungodly instance is found at [Hebrews 10:31](#) which states, “It is a fearful thing to fall into the hands of the living God.” As a Deist, I couldn't think of anything better than falling into God's hands!

Islam is also big on fear of God. For just one example out of many, [Surah 8:2](#) claims that only true believers in God have hearts which “feel fear when Allah is mentioned . . .”

The Church of Jesus Christ of Latter Day Saints/Mormons also promotes fear of God among their followers. The [Book of Mormon at 3 Nephi 25:2](#) reads, “But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall.” (I don't know why anyone would want to “grow up as calves in the stall” unless they wanted to be veal!)

The one thing most people seem to be afraid of the most is death. Death cannot possibly be avoided by anyone. The commonality of death which all people share is a powerful source of control by the “revealed” religions over people.

This fear-based opportunistic control by the “revealed” religions over people is smashed to pieces by our God-given reason and Deism. Thomas Paine, an American founder and Deist and the person who has done more to bring people to Deism than any other human being, gives us the tools to help free the world from this unnatural fear of death. Following are two writings of Paine's which completely take the fear of death from any reasonable person who objectively reads them. The first is a letter he wrote to a friend on August 15, 1806. The second is a short essay he wrote, “My Private Thoughts on a Future State” which is loaded with powerful thoughtful observations and ideas regarding death and a continuation of our existence after our body dies. Both are great sources of rational and natural comfort for all people.

A Letter to Andrew Dean From Thomas Paine

I received your friendly letter, for which I am obliged to you. It is three weeks ago today (Sunday, August fifteenth), that I was struck with a fit of apoplexy, that deprived me of all sense and motion. I had neither pulse nor breathing, and the people about me supposed me dead. I had felt exceedingly well that day, and had just taken a slice of bread and butter for supper, and was going to bed.

The fit took me on the stairs, as suddenly as if I had been shot through the head; and I got so very much hurt by the fall, that I have not been able to get in and out of bed since that day, otherwise than being lifted out in a blanket, by two persons; yet all this while my mental faculties have remained as perfect as I ever enjoyed them.

I consider the scene I have passed through as an experiment on dying, and I find that death has no terrors for me. As to the people called Christians, they have no evidence that their religion is true. There is no more proof that the Bible is the Word of God, than that the Koran of Mahomet is the Word of God. It is education makes all the difference. Man, before he begins to think for himself, is as much the child of habits in Creeds as he is in plowing and sowing. Yet creeds, like opinions, prove nothing.

Where is the evidence that the person called Jesus Christ is the begotten Son of God? The case admits not of evidence either to our senses or our mental faculties: neither has God given to man any talent by which such a thing is comprehensible.

It cannot therefore be an object for faith to act upon, for faith is nothing more than an assent the mind gives to something it sees cause to believe is fact. But priests, preachers, and fanatics, put imagination in the place of faith, and it is the nature of the imagination to believe without evidence.

If Joseph the carpenter dreamed (as the book of Matthew (i) says he did), that his betrothed wife, Mary, was with child by the Holy Ghost, and that an angel told him so, I am not obliged to put faith in his dreams; nor do I put any, for I put no faith in my own dreams, and I should be weak and foolish indeed to put faith in the dreams of others.

The Christian religion is derogatory to the Creator in all its articles. It puts the Creator in an inferior point of view, and places the Christian devil above Him. It is he, according to the absurd story in Genesis, that outwits the Creator in the Garden of Eden, and steals from Him His favorite creature, man, and at last obliges Him to beget a son, and put that son to death, to get man back again; and this the priests of the Christian religion call redemption.

Christian authors exclaim against the practice of offering up human sacrifices, which, they say, is done in some countries; and those authors make those exclamations without ever reflecting that their own doctrine of salvation is founded on a human sacrifice. They are saved, they say, by the blood of Christ. The Christian religion begins with a dream and ends with a murder.

As I am now well enough to sit up some hours in the day, though not well enough to get up without help, I employ myself as I have always done, in endeavoring to bring man to the right use of the reason that God has given him, and to direct his mind immediately to his Creator, and not to fanciful secondary beings called mediators, as if God was superannuated or ferocious.

As to the book called the Bible, it is blasphemy to call it the Word of God. It is a book of lies and contradictions, and a history of bad times and bad men. There are but a few good characters in the whole book. The fable of Christ and his twelve apostles, which is a parody on the sun and the twelve signs of the zodiac, copied from the ancient religions of the eastern world, is the least hurtful part.

Everything told of Christ has reference to the sun. His reported resurrection is at sunrise, and that on the first day of the week; that is, on the day anciently dedicated to the sun, and from thence called Sunday - in Latin Dies Solis, the day of the sun; and the next day, Monday, is Moon-day. But there is no room in a letter to explain these things.

While man keeps to the belief of one God, his reason unites with his creed. He is not shocked with contradictions and horrid stories. His bible is the heavens and the earth. He beholds his Creator in all His works, and everything he beholds inspires him with reverence and gratitude. From the goodness of God to all, he learns his duty to his fellow-man, and stands self-reproved when he transgresses it. Such a man is no persecutor.

But when he multiplies his creed with imaginary things, of which he can have neither evidence nor conception, such as the tale of the Garden of Eden, the Talking Serpent, the Fall of Man, the Dreams of Joseph the Carpenter, the pretended Resurrection and Ascension, of which there is even no historical relation - for no historian of those times mentions such a thing - he gets into the pathless region of confusion, and turns either fanatic or hypocrite. He forces his mind, and pretends to believe what he does not believe. This is in general the case with the Methodists. Their religion is all creed and no morals.

I have now, my friend, given you a facsimile of my mind on the subject of religion and creeds, and my wish is, that you make this letter as publicly known as you find opportunities of doing.

Yours, in friendship,

Thomas Paine
New York, August 15, 1806

My Private Thoughts on a Future State

by Thomas Paine

I have said, in the first part of the “Age of Reason,” that “I hope for happiness after this life.” This hope is comfortable to me, and I presume not to go beyond the comfortable idea of hope, with respect to a future state.”

I consider myself in the hands of my Creator, and that He will dispose of me after this life consistently with His justice and goodness. I leave all these matters to Him, as my Creator and friend, and I hold it to be presumption in man to make an article of faith as to what the Creator will do with us hereafter.

I do not believe because a man and a woman make a child, that it imposes on the Creator the unavoidable obligation of keeping the being so made in eternal existence hereafter. It is in His power to do so, or not to do so, and it is not in our power to decide which He will do.

The book called the New Testament, which I hold to be fabulous and have shown to be false, gives an account in Matthew XXV of what is there called the last day, or the day of judgment.

The whole world, according to that account, is divided into two parts, the righteous and the unrighteous, figuratively called the sheep and the goats. They are then to receive their sentence. To the one, figuratively called the sheep, it says, “*Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.*” To the other, figuratively called the goats, it says, “*Depart from me, ye cursed, into the everlasting fire, prepared for the devil and his angels.*”

Now the case is, the world cannot be thus divided: the moral world, like the physical world, is composed of numerous degrees of character, running imperceptibly one into the other, in such a manner that no fixed point of division can be found in either. That point is nowhere, or is everywhere.

The whole world might be divided into two parts numerically, but not as to moral character; and therefore the metaphor of dividing them, as sheep and goats can be divided, whose difference is marked by their external figure, is absurd. All sheep are still sheep; all goats are still goats; it is their physical nature to be so. But one part of the world are not all good alike, nor the other part all wicked alike. There are some exceedingly good; others are exceedingly wicked.

There is another description of men who cannot be ranked with either the one or the other – they belong neither to the sheep nor the goats; and there is still another description of them who are so very insignificant, both in character and conduct, as not to be worth the trouble of damning or saving, or of raising from the dead.

My own opinion is, that those whose lives have been spent in doing good, and endeavoring to make their fellow-mortals happy, for this is the only way in which we can serve God, will be happy hereafter; and that the very wicked will meet with some punishment. But those who are neither good nor bad, or are too insignificant for notice, will be dropped entirely.

This is my opinion. It is consistent with my idea of God's justice, and with the reason that God has given me, and I gratefully know that He has given me a large share of that divine gift.

Practical Benefits of Thomas Paine's Above Realizations

One of the great qualities of Deism is that it can be immediately used by people to make their lives better. This empowers all people to free themselves from the control and influence of the fear based superstitions of the “revealed” religions.

The profound realizations and ideas of Thomas Paine's shared above helped me personally. In 2005 my 89 year old mother fell and broke her hip. After a few weeks of therapy she came home. She was bedridden and dependent on me for everything. Thankfully her doctor classified her as “failure to thrive” and she then qualified for Hospice care.

The people from Hospice were outstanding! They came out three or four times a week and bathed her and made sure she was comfortable. The Hospice registered nurse talked to me about the approaching death of my mom. She wanted to make sure I would be able to handle it when it actually did happen.

Drawing heavily from Thomas Paine's words and ideas that are now in this eBooklet, I told her that as a Deist, (she already knew I was a Deist through conversation, my Deism t-shirts and Deism bumper sticker that was on my vehicle parked in front of our house), I look at God as my Creator and Friend and as the Designer of the Universe and of all of its laws and designs. I let her know that I see death as just one more of the Designer's designs and that as such it can't be bad. She was a Christian but she seemed to understand where I was coming from and that when my mom did die I would be okay, which I was. Even though I was very sad when my mom died on December 17, 2005, and I still miss her now, I have profound contentment and peace of mind knowing that death is, in deed, one more of our Designer's designs which does not in the least bit need to be feared. I can't thank Thomas Paine enough for the courage to be a champion of Deism and thus of accurately educating all people to their true natural relationship with their Designer, Creator and Friend.

Another important consequence of Deism is that it requires people to love God unconditionally which is the only kind of true love there is. As you've probably noticed in the above writings of Thomas Paine, he never once wrote that God will give people eternal life if they become Deists. Instead, he wrote that he not only doesn't **know** what, if anything, happens to us when our body dies, although he **believes** that good people will have some type of reward, bad people will have some kind of punishment and people who didn't try to do anything positive with their life will no longer exist, and that he believes it is wrong to “make an article of faith” as to what God will do with us when our body dies. Since Deism doesn't pretend that people who become Deists will get eternal life for their belief, or that they will get earthly rewards and powers as Christianity and the other “revealed” religions falsely promise people, Deism's appeal is to the love of what is true and real in people and to their altruism. This is a key quality of Deism that sets it apart from

all of the “revealed” religions and which makes Deism an essential part in the revolution in religion!

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