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# Faith (Belief) and God

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## Faith (Belief) and God

By: 'Billy' Eduard Albert Meier

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How did religious faith come about; why does the human being actually believe in a God, in several Gods, in idols, and in the false teachings of religions and sects, and why doesn't this delusional faith dissolve in the current time of the extensively valuable insights of science?

Currently (2009), there are about seven and a half billion people who profess allegiance to one of six world religions or to a sect that has arisen from these. Regarding religions and sects, God has many faces. For Christians, Jews, and Muslims, he is a personified and universal Creator God, who created the world, the sky, and the universe out of chaos. The human being is considered as a God-created pinnacle, whereby at the end of time, he is promised a paradisiacal existence of man and God. The religions of Asia, however, know no face of a God, viz. no person, but rather a divine principle, a universal soul that is all-hearing, all-seeing, and all-understanding and that pervades the entire universe, thus a form that can be compared in some way to the existence of the Creation. But this does not mean that by this approximate comparison, the religious teachings of the Asian religions could be brought into harmony with the spirit teaching because these religions are also far from the Creation-given teaching of the truth, teaching of spirit, and teaching of the life.

The Christians pray to Jesus, the Holy Spirit, and to God the Father; the Muslims pray to Allah; others follow the commandments of the Torah or strive for an end of their rebirths. Many make a pilgrimage to Jerusalem and Bethlehem, others to the Kaaba in Mecca or to Mount Kailash in Tibet, and so on. And all those, who have fallen victim to a belief, long for heavenly peace, no matter how this may come about – whether it be by a “holy war,” by terror, a bloody criminal court, torture, murder, revenge, retaliation, or hatred. Nothing has changed with this, not even with the triumphal advance of science and the realization that everything in all of existence is physically explainable, even all those things that are erroneously called “supernatural” and “transcendental.” Nevertheless, the human being is a delusional believer in religious false teachings, in a God, in multiple gods or idols, and so on, for he simply wants to have a higher power over himself that relieves him of all responsibility, and this isn't any easier than by one becoming attached to a delusional belief in an all-determining and responsible-for-everything divinity and so on. In this delusional belief, everything that cannot be rationally explained due to unknowing is presumed to be transcendental and supernatural, while those who can explain these things are dismissed as liars, swindlers, and charlatans.



Thus, the human being of the Earth searches still today in the meaning and orientation from a divine order – because he will not let himself be taught by the effective, creative truth but rather still wants to be a delusional believer in an age of great enlightenment, - like in the days of Abraham.

In the entire universe, there is no animal or another creature (non-human) that has fallen victim to a religious or any other faith (belief), and so, there are also none that pray to a Creator God, to gods, to saints, to angels, or to an alleged Creator God's son. Indeed, solely the human being knows prayer and faith because he is tormented by conscious and unconscious anxiety and fear and by hopes and desires. The animals and the creatures, however, only experience fear, panic, pain, and stress as well as physical and instinctive reactions to threats. Animals and creatures generally do not know the categories of the possible, the determining, weighing, and the logical because everything in them is determined by their instinct. The human being alone has understanding and reason, a rationality, which is why he is aware of himself and of all of his thoughts and feelings as well as actions and deeds and can consciously weigh, determine, bring to bear, and carry out in logical sequence. But what the human being cannot fathom and cannot understand arouses anxiety or fear in him.

Since ancient times, the human being asks himself: who ends the day and allows the Sun to set, and where do wind, rain, snow, hail, lightning, thunder, and all the storms, droughts, crop failures, accidents, diseases, and epidemics come from? Since time immemorial, he has felt the power of the elements and stares without understanding into the darkness, in which he hopes to find an answer to what he asks for. And the fact is, if one stares into the darkness long enough, then various things will appear – hoped for illusions, visions, and all kinds of other things.

Thereby, all the elements that move the human being, which he tries to fathom, apparently reach explanations (become explained) that impose themselves upon him in the form of characters, figures, names, faces, and features, etc. In this way, there originated Re, the sun god of the Egyptians, Thoth, the god of the moon, Agni, the fire god of the Hindus, and Indra, the god of the rain, and so on. In addition, there arose people who passed themselves off as gods (divinities) and who charmed their believers with crazy teachings and led them astray. Thus, it happened gradually that the people of the world populated everything with gods and idols: the sky and the earth, the water and soil, the springs, brooks, rivers, streams, lakes, and seas, as well as the forests, jungles, the mountains and deserts, the air, the wind, lightning and thunder, and everything conceivably possible. By these divinities and idols and by alleged spiritual beings, etc., the human being, since time immemorial, tried and tries to explain all of what exists, what happens, what is born, evolves, and disappears. Thus, God is, and the gods and idols are, the means



to an end, to calm the fear-vexed and fear-tormented mind and, in complete unreasonableness, to find support and responsibility in even more unreasonable and more illogical religious false teachings.

Divinities were already imagined and devised by humans of the Earth very early on, and indeed, long before the Stone Age people carried out their rituals for their gods and idols and created cults, about which still little is known, unfortunately, because there is little evidence in this regard. But for this, many things of later times were handed down, such as in the Sumerian Epic of Gilgamesh. In this early myth, which traces back to an age of almost 4000 years, there is talk of the god Enlil, who called upon the winds and the flood, so that the cruel sea would devour everything, as this is described in many portrayals of the Deluge. Thus, it is stated in the myth: "And the Earth roared like a bull. There, Enlil, the Lord of the Winds, sent the flood to drown the shouting and the noise." The fact that this myth has been taken over by Christianity should not be surprising for those who know that this religion stole much from the myths of other nations, such as also the history of Moses, who was suspended in the Nile.

Also, the Inuit, viz. Eskimos (raw meat eaters), are not excluded from the faith in divinities; consequently, their magic priests plead to the goddess Arnaquagssaaq, in order to be able to kill seals and whales if they suffer hunger, and if they have not yet fallen hopelessly to Christianity. The goddess is supposed to live in a white palace at the bottom of the sea.

According to the old customary delusional belief of the human being, a monotheistic God commands over life and death, like also numerous gods and idols are supposed to do that; consequently, they should be appeased. As a result, sacrifices are brought to a God and to the gods and idols, such as flowers, fruits and vegetables, animals and creatures, money, all kinds of religious objects, and even humans. Since early times, the whole thing was connected with magic rituals, from which indigenous religions originated. Nevertheless, it did not remain there with these because new forms of religion gradually formed from false prophets, priests, and fanatics, and so on and, with their immense false teachings, led to powerful religious communities and, ultimately, to powerful religions. All of these undoubtedly have common characteristics that cannot be denied. Faith (belief) is a counter-response to fear, through which evil should be changed to good, not only in nature but also with the human, who should be changed to the true human being by open religious-faith laws and by hidden religious-faith laws and recommendations and, thus, by hidden power. Forces and elements of all kinds are supposed to become kindly disposed; thus, droughts should turn into rains, and diseases and epidemics should turn into health. Hunger should find an end through good harvests and through luck in hunting, while anxiety and fear should be changed into courage and confidence. Particularly, anxiety and fear are the carrying pillars of all religions and sects, namely since time immemorial, and these are carried into today's time.



Anxiety and fear are the basic fruits of all religions and sects, which are thrown to the believers as food and are eaten by them because they fear or are afraid of everything that might break in on them as an injustice of any kind and as a direct punishment from God.

Opposing this stands the gratitude of the believers, namely for the embellishment of the evil that has not broken in on them because, in accordance with their faith, they have humbled themselves like dogs in prayer to their God and in worship of his divine power. This is done, instead of trusting in themselves, identifying with themselves, and consciously doing everything within their own energy and strength to turn everything for the good and best. Full of fear and dread, the human being does not consciously take hold of his own action and initiative in order to do the right thing, but rather humbles himself like a dog in prayer to an imaginary God, in order to beg for help, which such an imaginary figure can never give, neither to avoid being killed by lightning nor to avoid being devoured by floods or struck by hail.

Originally, indigenous religions developed with the early people from anxiety, fear, fright, and lack of understanding, for they saw themselves as dependents of nature as well as of life and death. They looked for explanations, looked into the darkness, experienced visions, saw figures, faces, and heard names, etc. that, overall, they accepted as being true and considered to be a higher power and divinity, and they began to believe in this. Thus, thoughts and feelings of dependence as well as anxiety and fear were the basic factors, and from these developed pictures of higher powers, viz. a God or goddess, around whom thoughts and feelings revolved more and more, and ultimately, faith originated from this. And indeed, it is still true today, that out of anxiety and fear, new religious directions, explanations, and delusional forms of faith and sects arise, namely in the masses of entire peoples, with whom anxiety, fear, and terrifying events and phenomena as well as ordinary or extraordinary effects of nature are made the object of a religious or sectarian delusional faith.

At the present time, science makes the world, life, and the universe explainable in all physical factors and dispels the darkness of ignorance. But this does not prevent the believers of religions and sects from remaining in the darkness of ignorance and from indulging in the religious and sectarian false teachings. But actually, they only do this because on the one hand, their faith is handed down to them as an evil heritage and is powerfully active, and on the other hand, they are still trapped by anxiety and fear, from which they do not dare to set themselves free because they fear divine punishment.

And this divine punishment, so they believe, would come over them as an illness, disease, privation, and misery, as misfortune, a lightning bolt, storm flood, drought, as hail, a tempest, poverty, or shame, etc.



The human being is not an animal or creature, which notices when it approaches death, for he has become inattentive and negligent in these things, but contrary to the animal and creature, he is aware that he will die sooner or later and that he cannot avoid death. However, he is often afraid of death because he does not know what comes after life, in death. He also does not know what was before his life and what purpose life actually has. Without answers to these questions, life remains pointless for the human, so to speak, as nothing more than an evil joke in the time of eternity. But this is also a reason why the human searches for a God for himself and becomes a delusional believer in the hope that a God would direct everything, would give everything real meaning, and would have the solution for everyone. So, for this reason, the human turns to a religion or a sect and thus to the belief that he is taken care of and is doing the right thing. However, religious, or sectarian faith is truly nothing more than desperation for the purpose of life. If the believer would know where his joys and sorrows lead him (as in this respect, everything is made known and is taught in detail by the spirit teaching), then he would recognize a visible goal of his efforts and would find a plausible and logical explanation for his tangled mess of his interests and for his thoughts, feelings, desires, expectations, needs, and hopes, etc. In fact, he would then no longer cling to false teachings of religions and sects and to wrong ideologies and philosophies and wouldn't believe in any God but would only live according to the creational-natural truth, would recognize himself as a high power, and would do and accomplish everything by his own energy and strength (power) and bring about the very best of success.

The person ruined by a religious or sectarian belief does not rely on himself, not on his own energy and strength, and not on his own ability; rather, he cowardly searches for all these values in a God and in his faith because he has no confidence in himself and in his abilities and possibilities, for he only expects these of his God. The believer looks to God, angels, or saints to help him from his despair. For the one who depends on faith, God becomes the great organizing principle for all human errors and confusions because as a believer, he cannot create and maintain order himself; thus, he also makes God the reason for life, the world, the universe, and all events, as well as the goal of all efforts and the founder of life and its meaning.

The believer lives in the delusion that God would prevent all bad things, all evil, and every kind of injustice if one only believes in him and prays to him fervently. And God, so the believer believes, would prevent that he would have no security in life and that he would not feel like a drifting feather in the wind. And actually, it is the case that the believing person always wants to have a reason for what befalls him. But where he cannot recognize a reason, the believer holds to his faith in God and to the imagination that it was divinely ordained. Where no reason can be seen for something, not only does the individual believer hold himself, but usually all believers in God hold themselves to the belief that the corresponding incomprehensible events were the work and will of God, as a world-mover and fate-mover, which would simply have to be



accepted. And they think that their lives follow a well-thought out and God-given destiny, to which they are given because their idea of a higher order, purpose, and destiny calms them down. In this way, the life focused on a God gives meaning to the believer, even if this is extremely deceptive. But through this deceptive sense of life, the believing person is given a wrong meaning and a confused structure. The believer deceives himself and thinks that his life has permanence beyond death; thus, he believes that heavenly promises would develop for him, and exactly this creates another reason for humble faith because alleged divine commandments and religious earthly rules of life gradually destroy all reason. There only arises a form of a relationship between the imaginary God and the believer. At the same time, this provides a system of religious ethics and morals that should regulate relations among the people, whereby God-ordered punishments – including murder – are maintained as ethically and morally correct. Unfortunately, the human being of the Earth regarding faith (belief), God, religions, and sects is without understanding and without reason and is also illogical-thinking and stubborn; thus, he does not want to free himself from the religious and sectarian belief-fabrications, in which he has caught himself since ancient times.

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