

# *Deceived by the Light*

## *A Look at Embraced by the Light*

The "New York Times #1 Best Seller" by Betty J. Eadie  
by Richard G. Howe, Ph.D.

### Introduction

*Embraced by the Light* (Placerville, CA: Gold Leaf Press, 1992) by Betty J. Eadie was for a while a "New York Times #1 Best Seller" in the non-fiction category. The book is the personal account of Eadie's purported near-death experience (NDE) while in the hospital after surgery. It chronicles a detailed encounter with numerous spirit beings, including "Jesus," who enlighten her about the nature of reality and the nature and purpose of human life.

I first ran across the book *Embraced by the Light* when a woman in my community called me to ask if I was familiar with it. Though the book had been a #1 best seller I had never read nor heard of it. The woman who called me believed that the book contained some New Age teachings. But what prompted her to call was that her church (a mainline denominational church) was having someone come to do a book review on it. I hurried to the local bookstore, bought the book, and read it over the weekend to report back to her my opinions. I was not far into the book when the New Age occult world view began to evidence itself.

*Embraced by the Light* is infused with the occult. In general, there are three problems with the occult.<sup>1</sup> First, the beliefs and practices of the occult teach a false view of reality. Certain doctrines and practices in the book are based on an anti-Christian world view. To have a biblical world view is to know and believe what the Bible teaches about the nature of reality, including issues such as "Who is God?", "What is man?", and "What is the purpose of life?" We then must take this biblical world view and analyze the teachings and practices that we encounter in our daily lives (or even in near-death experiences). First Thessalonians 5:21-22 says: "Test all things; hold fast what is good. Abstain from every form of evil." To abstain from every form of evil does not mean to abstain from every thing that looks evil, but rather it means to abstain from evil no matter what form it takes. Second Corinthians 11:14 says: "... Satan himself transforms himself into an angel of light." It is not a coincidence that it was a light that embraced Ms. Eadie. I believe it was Satan.

The second problem with the occult is that the beliefs and practices of the occult serve as a substitute for God in one's life. Second Peter 1:3-4 says:

as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption

that is in the world through lust.

For example *Embraced by the Light* offers an anti-biblical remedy for the problem of sin. When we substitute other answers for God's answers we have committed a double sin. As Jeremiah 2:13 warns us:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns; broken cisterns that can hold no water.

The third problem with the occult is that the beliefs and practices of the occult can open one up to demonic influences. I have no doubt that Ms. Eadie encountered the spirit entities she claims to have encountered. I also have no doubt that these entities are demonic. My reason for this conclusion is based on the fact that these entities taught her doctrines that are in direct conflict with the Bible and that the Bible attributes to demons.

## Problems with *Embraced by the Light*

I have discovered at least thirty problems with *Embraced by the Light*.<sup>2</sup> As one reads the book, evidently some of the problems are more obvious than others. Hopefully, the more extreme problems of the book are clear enough that Christians will be aware of the dangers. These problems are sufficient to render the book anti-Christian.

### Occult World View

The root of all the problems with *Embraced by the Light* is its occult world view. There are several teachings in the book that stem from this world view. First, *Embraced by the Light* teaches monism. Monism is the doctrine that says all things in essence are one thing.<sup>3</sup> Eadie says: "I will never forget the rose that I was. That one experience, just a glimmer of the grander joy that is available in the spirit world, in being one with everything else ..." (p. 81)<sup>4</sup> The idea that somehow "in the spirit world" we are one with everything else is classic Hindu occultism. In truth, we are not one with everything else. Many real distinctions exist between things. I am not one with Hitler. Christians are not one with unbelievers. God is not one with Satan.

Second, according to Eadie, "we create our own surroundings by the thoughts we think." (p. 58) This doctrine flourished in the nineteenth century New Thought Movement that spawned such cults as Christian Science, Religious Science, Divine Science, and Unity School of Christianity, and included such figures as Mary Baker Eddy. This doctrine is a watered down version of *maya* (illusion) in Hinduism. In addition, the notion that somehow "reality" is the product of my mind is the basis of much of the "positive thinking" heresies that are popular today. It also plays into some doctrines in the occult in explaining mind powers such as psychokinesis or telekinesis.

According to the Christian world view, however, reality was created by God

and is independent of our minds. Thus, the way to deal with the elements of reality according to the Bible are very different than the way suggested by the doctrine that everything is created by my mind. As I will argue later, Eadie's solution for sin stems from her wrong orientation of making the self the center of reality.

A third teaching of *Embraced by the Light* that betrays its occult world view is the notion that all reality (especially spiritual reality) is governed by "laws." On page 55 Eadie says:

I saw that there are many laws by which we are governed—spiritual laws ... When we recognize these laws and learn how to use their positive and negative forces, we will have access to power beyond comprehension.

Of course, we are used to the idea that the physical realm is governed by physical laws. These laws are regularities we have discovered in the way matter behaves. Thus, when we see that water boils at 212 degrees we call this behavior a "law" of physics. But to say that the spiritual realm is likewise governed by spiritual laws is the very essence of occult philosophy.<sup>5</sup> Indeed, the whole task of exploring and mastering these spiritual "laws" constitute the bulk of occult material, particularly material in witchcraft and Satanism. The 'craft' in witchcraft is the ability to manipulate these laws according to one's will. The rituals of Satanism are designed to do the same thing. In *The Satanic Bible*, Anton LaVey defines magic as: "The change in situations or events in accordance with one's will ...."<sup>6</sup> In his sequel to *The Satanic Bible*, he says:

Action and reaction, cause and effect, are the base of everything in the known universe. ... Magic is a push/pull situation, like the universe itself. ... [A] ritual is used to attain .... Magic, like any other tool, requires a skilled hand. ... [I]t requires an application of principles—principles learned through study and experience. ... Satanic Ritual is a blend of Gnostic, Cabbalistic, Hermetic, and Masonic elements, incorporating nomenclature and vibratory words of power from virtually every mythos.<sup>7</sup>

Consider these words from *Embraced by the Light*:

Positive and negative energies work in opposition to each other. ... Within our universe are both positive and negative energies ... These energies have intelligence—they do our will. ... The very words themselves—the vibrations in the air—attract one type of energy or another. (pp. 57, 58)

The similarity is not a coincidence, as the philosophical base of *Embraced by the Light*, *The Satanic Bible*, and *The Satanic Rituals* is the same.

In order to illuminate the difference between the occult view of spiritual "laws" and a Biblical view of the spiritual realm, consider this illustration: Suppose one runs a red light, has a collision, and receives a traffic ticket from a policeman. How do the collision and the traffic ticket relate to running the red light? What is the difference between the "cause and effect" relationship of running the red light and having a collision and the "cause and effect" relationship of running the red light and getting a traffic ticket? Both the collision and receiving a traffic ticket resulted from running the red light but they follow for different reasons. They bear different "causal" relationships to running the red light. What is that

difference? One is mechanistic and the other is moral. The collision resulted by virtue of the nature of the elements involved: moving vehicles that attempted to occupy the same space at the same time. The traffic ticket, however, resulted for completely different reasons. It was imposed upon the driver from the outside, by virtue of a law enforcer who deliberately issued the ticket. It did not follow mechanistically like the collision did.

I submit to you that the spiritual realm operates morally not mechanistically. There no “spiritual law” one can master to manipulate spiritual reality. Our relationship with the spiritual realm is composed of our own moral wills, the wills of spiritual beings (angels and demons) and God.

## Spiritism

In the occult, spiritism is the practice of communicating with spirit beings, particularly the spirits of those who have died. It is strictly forbidden in the Bible. Deuteronomy 18:10-11 says:

There shall not be found among you ... *one* who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

Nevertheless, Betty Eadie seems quite in favor of relating to spirits. Say says: ... we need the spirits on the other side for our progression. I also saw that they are very happy to assist us in any way they can. ... That night I was awakened by a messenger who stood by my bed. I understood that he had come from the spirit world. (pp. 48, 139)

Is it possible that Betty Eadie really had contact with spirit entities? I believe she has and, what is more, I believe these spirits are demons. In fact, the Bible warns us about the proliferation of doctrines by demons. First Timothy 4:1 says: “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.” First John 4: 1 admonishes us: “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.”

I fear that Betty Eadie has not properly tested these spirits, for she should have realized that the doctrines they taught her were in opposition to the Bible and thus were not of God.

## A Different Jesus

Another problem that I have with *Embraced by the Light* is that it offers a different Jesus than the Jesus of the Bible. Eadie says: “I understood, to my surprise, that Jesus was a separate being from God ...” (p. 47). This is clearly not the Jesus of the Bible. In the Bible, Jesus is not a different being from God. He *is* God. John 1:1 says: “In the beginning was the Word, and the Word was with God, and the Word was God.” Elsewhere Eadie says: “I understood that he was the Son of God, though he himself was also a God ...” (p. 44) If Jesus is a God, but is a different being from God, then there is more than one God.

Clearly, the religion Betty Eadie is espousing is not Christianity. First John 5:

11-12 teaches the necessity of having the true Gospel in order to be right with God.

And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.

If one has the Jesus of *Embraced by the Light* then he does not have the Jesus of the Bible.

### A False Gospel

The last area I want to examine in *Embraced by the Light* is its false gospel. In this category I want to enumerate several false doctrines that *Embraced by the Light* has regarding sin and its solution. First, *Embraced by the Light* teaches that all religions are necessary. On page 45, Eadie says: "All religions upon the earth are necessary because there are people who need what they teach." She goes on to claim: "Having received this knowledge, I knew that we have no right to criticize any church or religion in any way. They are all precious and important in his sight." (p. 46) This is tragically false. Unless one knows and believes the only true Gospel of Jesus Christ, one will not be saved, but will experience the wrath of God in hell for all eternity. Jesus warned the unbelieving Pharisees in John 8:21, 24

I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come. ... Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins."

I shudder at the prospect of those who will read and believe the gospel according to Betty J. Eadie.

A second doctrine of Eadie's false gospel is that salvation can occur after one dies. In fact, Eadie hints that everyone will eventually attain salvation. She claims: There is a fullness of the gospel, but most people will not attain it here. Some who die as atheists ... find it difficult to move on. ... These spirits stay on the earth until they learn to accept the greater power around them and to let go of the world. ... eventually they learn to move on to accept the greater warmth and security of God. ... Whether we learn of Jesus Christ here or while in the spirit, we must eventually accept him and surrender to his love. (pp. 46, 84-85)

In contrast the Bible says in Hebrews 9:27: "And as it is appointed for men to die once, but after this the judgment" Jesus' words from John 8:24 above are again relevant. If one dies in his sin, he will not go to be with Jesus. It is as simple as that. The only way to avoid dying in one's sins is to believe the Gospel. John 20:30-31 promises:

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

A third doctrine of Eadie's false gospel is its amoral (*i.e.*, not based on morality)

view of sin. To her, sin is not the violation of God's perfect moral law (1 John 3:4), but rather is breaking the cause and effect "laws" of the spiritual realm. Eadie believes that her sins can serve as "tools for [her] to learn by." (p. 115-116). Building upon this false view of sin, Eadie not surprisingly offers a false solution for sin. Rather than offering the forgiveness that is found only in Christ by His sacrificial death upon the cross where He took our punishment for us, Eadie instead says we must forgive ourselves since the remedy for "sin" comes from within ourselves. She says:

If I had broken laws or sinned, I needed to change my heart, forgive myself, and then move onward. ... Because I knew that all creation begins with thoughts, I also knew that the creation of sin, and of guilt, and of despair, and of hope, and of love all start within us. All healing comes from within. ... I needed to forgive myself. And I understood that forgiveness of self is where all forgiveness starts. (pp. 69-70, 71, 116)

It should be clear how far afield from the Bible these teachings are. Nowhere does the Bible tell us that we need to forgive ourselves. This is certainly a popular notion in our society, but it has nothing to do with dealing with the reality of sin in our lives. Rather, the Gospel of Jesus Christ holds out the only hope there is, *i.e.*, that because of the work that Jesus did on the cross in dying for our sins and rising from the dead, by faith we can have salvation based upon the grace of God.

## Conclusion

Much more could be said about the other problems with *Embraced by the Light*. I hope what I have said is sufficient to warn of the dangers of the book's teachings. Despite the fact that *Embraced by the Light* is popular in some "Christian" circles, one should not entertain the notion that this book is Christian. It is not "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed." (Galatians 1:8).

## Notes

<sup>1</sup>I have covered the topic of the occult more thoroughly in the article "The Dangers of the New Age."

<sup>2</sup>Though I don't discuss all thirty problems in this article, I do list them with examples in this newsletter. For the sake of space I give only one or a few examples of each problem. For some of the problems, however, examples redound throughout the entire book. In addition, as one reads the book it becomes evident that Eadie made no attempt to render her doctrines internally consistent. Thus, while in some places she emphasizes the unity of all things, in other places she assumes real distinctions. Again, while in some places she seems to imply a beginning to our existence, in other places she talks about our eternal existence.

<sup>3</sup>Technically speaking, one can distinguish two types of monism; quantitative and qualitative. Quantitative monism claims that there is only one thing (*i.e.*, one in quantity) that exists. Hinduism is a world view that espouses quantitative monism. According to Hinduism, only God exists and everything is God. This is also known as Pantheism. Qualitative monism claims that only one *kind* (*i.e.*, one

in quality) of thing exists. For example, to say that everything that exists is physical is qualitative monism. Humanism is a world view that espouses qualitative monism. Both of these are false according to the Christian world view. Not only do more than one thing exist, (God, planets, stars, trees, rocks, humans, etc.) but more than one type of thing exist (God, finite spirits such as angels and demons, purely material things such as rocks, and humans who are both spiritual and physical).

<sup>4</sup>Unless otherwise noted, all page numbers refer to Eadie’s book.

<sup>5</sup>The specific branch of occult philosophy that explores these laws is called ‘magic.’ One noted occultist explains: “Over the centuries a collection of basic magical and mystical axioms has surfaced in culture after culture throughout the world, even in cultures that were totally isolated. These we can, and will, call the *Laws of Magic*.” (Issac Bonewits, *Real Magic*, rev. ed. (York Beach, ME: Samuel Weiser, Inc., 1990): 1, emphasis in original)

<sup>6</sup>Anton Szandor LaVey, *The Satanic Bible* (New York: Avon Books, 1969): 110.

<sup>7</sup>Anton Szandor LaVey, *The Satanic Rituals: Companion to The Satanic Bible* (New York: Avon Books, 1972): 17, 21.

## Thirty Problems with *Embraced by the Light*

1. *Embraced by the Light* teaches an occult/New Age/Hindu worldview. shadow of the beauty and glory of its spirit creation ...” (p. 48)
- “It is through the natural powers and Laws of creation that Christ created the earth.” (p. 55)
3. *Embraced by the Light* teaches that Jesus is a God, but is a different being than God.
- “Simply by thinking positive thoughts and speaking positive words we attract positive energies.” (p. 58)
- “I understood, to my surprise, that Jesus was a separate being from God ...” (p. 47)
4. *Embraced by the Light* teaches polytheism.
- “We are like babies crawling around, trying to learn how to use the forces within us. They are powerful forces and are governed by laws ...” (p. 71)
- “I understood that he was the Son of God, though he himself was also a God ...” (p. 44)
5. *Embraced by the Light* teaches pantheism.
- “... the spirit creation would be like a sharp, brilliant print, and the earth would be like its dark negative. This earth is only a
- “I felt God in the plant, in me, his love pouring into us. We were all one!” (p. 81)
6. *Embraced by the Light* teaches that God is limited or bound by humans.

- “He has all power to answer prayers, but he is bound by his own law and by our wills. We must invite his will to become our own.” (p. 105)
7. *Embraced by the Light* teaches that God is a man.  
 “Now I knew that there actually was a God. ... I saw the Man ...” (p. 61)
8. *Embraced by the Light* teaches a Platonic view of human nature.  
 “... my spirit was suddenly drawn out through my chest ... That was my body on the bed. ... It was as if I had taken off a used garment ... My new body was weightless ... This is who I really am.” (pp. 29-30)
- “This knowledge was more like remembering. Things were coming back to me from long before my life on earth, things that had been purposely blocked from me by a ‘veil’ of forgetfulness at my birth.” (p. 44)
9. *Embraced by the Light* teaches the eternal pre-existence of human beings.  
 “... these beings said they had been with me for eternities in the past.” (p. 31)
- “They [her children] were individual spirits, like myself, with an intelligence that was developed before their lives on earth.” (pp. 34-35)
- “I knew that I had known him from the beginning, from long before my earth life, because my spirit remembered him.” (p. 42)
10. *Embraced by the Light* teaches that humans are divine.  
 “... and because of our divine, spiritual nature we are filled with the desire to do good.” (p. 50)
11. *Embraced by the Light* teaches that people took part in the creation of the earth.  
 “All people as spirits in the pre-mortal world took part in the creation of the earth.” (p. 47)
12. *Embraced by the Light* teaches that all religions are necessary.  
 “All religions upon the earth are necessary because there are people who need what they teach.” (p. 45)
- “Having received this knowledge, I knew that we have no right to criticize any church or religion in any way. They are all precious and important in his sight.” (p. 46)
13. *Embraced by the Light* teaches that “salvation” can happen after death.  
 “There is a fullness of the gospel, but most people will not attain it here.” (p. 46)
- “Some who die as atheists ... find it difficult to move on. ... These spirits stay on the earth until they learn to accept the greater power around them and to let go of the world. ... eventually they learn to move on to accept the greater warmth and security of God.” (pp. 84-85)
14. *Embraced by the Light* teaches Universalism.  
 “Whether we learn of Jesus Christ here or while in the spirit, we must eventually accept him and surrender to his love.” (p. 85)
15. *Embraced by the Light* teaches a Mormon view of the fall and eternal progression.  
 “Eve did not ‘fall’ to temptation as much as she made a conscious decision to bring about

- conditions necessary for her progression ...” (p. 109)
16. *Embraced by the Light* teaches an amoral view of sin.  
 “But I also understood that breaking these laws, ‘sinning,’ will weaken and possibly destroy all that we have achieved up to that time. There is a cause and effect relationship to sin.” (pp. 55-56)  
 “I realized that no real mistakes had been made in my life.” (p. 114)
17. *Embraced by the Light* teaches an anti-biblical remedy for sin.  
 “If I had broken laws or sinned, I needed to change my heart, forgive myself, and then move onward.” (pp. 69-70)  
 “Because I knew that all creation begins with thoughts, I also knew that the creation of sin, and of guilt, and of despair, and of hope, and of love all start within us. All healing comes from within.” (p. 71)  
 “I needed to forgive myself. And I understood that forgiveness of self is where all forgiveness starts.” (p. 116)
18. *Embraced by the Light* teaches an anti-biblical doctrine of death.  
 “When we ‘die,’ my guides said, we experience nothing more than a transition to another state.” (p. 83)
19. *Embraced by the Light* teaches that fearing God and hell preclude loving God.  
 “They intimidated those under them to believe in God, to ‘fear God or go to hell.’ This prevented me from really loving God.” (pp. 60-61)  
 “Since I feared God, I could not truly love him ...” (p. 61)
20. *Embraced by the Light* teaches occult spiritism.  
 “...Many times the creative thoughts we have in this life are the result of unseen inspiration. Many of our important inventions and even technological developments were first created in the spirit by spirit prodigies.” (p. 48)  
 “... we need the spirits on the other side for our progression. I also saw that they are very happy to assist us in any way they can.” (p. 48)
21. *Embraced by the Light* teaches occult telepathy.  
 “They communicated ... in a manner they referred to as ‘pure knowledge.’ The closest word in English we would have to define it is telepathy.” (p. 32)
22. *Embraced by the Light* teaches occult pre-cognition.  
 “... a preview of sorts ran through my mind about them, [her family] enabling me to see ahead into each of their lives.” (p. 34)
23. *Embraced by the Light* teaches occult human auras.  
 “Our auras, or countenances, display the feelings and emotions of our souls.” (p. 91)
24. *Embraced by the Light* teaches the occult Akashic Record.<sup>2</sup>  
 “Then I realized that this was a library of the mind. ... I could learn about anybody in history—or even in the spirit world—in full detail.” (p. 76)
25. *Embraced by the Light* teaches panpsychism.  
 “Each element, each particle of creation, has intelligence in it, which intelligence is filled with

- spirit and life, and thus has the capacity for experiencing joy.” (p. 55)
26. *Embraced by the Light* teaches self-love.  
 “I knew that without feelings of self-love that the love we feel for others is counterfeit.” (p. 60)
27. *Embraced by the Light* teaches that the author is a part of God (or Jesus).  
 “I felt his enormous spirit and knew that I had always been a part of him.” (p. 41)
28. *Embraced by the Light* teaches that the author became omniscient.  
 “The word ‘omniscient’ had never been more meaningful to me. Knowledge permeated me. In a sense it became me.” (p. 45)  
 “No knowledge was kept from me,
- and it was impossible not to understand correctly every thought, every statement, every particle of knowledge.” (p. 76)
29. *Embraced by the Light* teaches that the author is worthy of God (or Jesus).  
 “And I knew that I was worthy to be with [God] ...” (p. 41)
30. *Embraced by the Light* takes some verses out of context.  
 “For as [a man] thinketh in his heart, so is he.” (Proverbs 23:7) (p. 63)<sup>3</sup>  
 “We are to live by faith, not by sight.” (p. 65)<sup>4</sup>  
 “I am come that they might have life, and that they might have it more abundantly.” John 10:10 (p. 114)<sup>5</sup>

## Notes

<sup>1</sup>A Platonic view of reality is according to the philosophy of Plato. My contention here is that this view of reality is false. What characterizes this Platonic world view? Most importantly it is characterized by a distinction between the spiritual and physical realms such that the spiritual realm is regarded as real and the physical realm is much less real. This Platonism has infected the Church since its early period. I would contend that Platonism has contributed to an unhealthy and unnecessary disregard for the physical realm. In its more extreme forms it smacks of Hinduism which regards the physical realm as merely illusion.

<sup>2</sup>Though Ms. Eadie never uses the term ‘Akashic Record’ she nevertheless teaches the concept. Compare her statement above with what occultist Nevil Drury says about the Akashic Records. “Theosophical concept for an astral memory of all events, thoughts, and emotions that have arisen since the world began. Psychics are said to be able to tune into this dimension and receive authentic impressions of past ages.” (Nevil Drury *Dictionary of Mysticism and the Occult* (San Francisco: Harper & Row Publishers, 1985): s.v. Akashic Record.) The Akashic Record is a false view of reality. Deuteronomy 29:29 says “The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.” The conveying of information is a characteristic of intelligence. If Ms. Eadie is receiving real information then it must be from some intelligent source. Since the world view being substantiated by this “library of the mind” is an occult one, I conclude that Ms. Eadie is in contact with demonic entities rather than some mental repository of information.

<sup>3</sup>Eadie uses this verse to mean that our thoughts have power and can determine states of the body. Thus, for Eadie, one must learn to think “positive” thoughts in order to effect

healing. But Eadie changes the verse. She replaces the word 'he' in the original with the words 'a man' in brackets. This allows her to avoid asking what is the antecedent of 'he' in the verse. The context shows that as *he* thinks in *his* heart so is *he*. Who is the 'he' to whom the verse is referring? The context shows that it is referring to a miser. These verses are saying that you can't trust that a miser has no ill will toward you just because he outwardly treats you kindly. His deeds hide his true contempt that he has for you in his heart. As he regards you in his heart, that is how he really is (i.e., that is how he is really disposed toward you).

<sup>4</sup>This is surely an allusion to 2 Corinthians 5:7; "For we walk by faith, not by sight." Eadie uses the verse to say that we must not live by what our analytical mind tells us is true, but rather, we must live according to our "spirit" which, for her, is not cognitive but is "emotional" and "accepting." The resistance to the intellect and reason as a means of governing the life is common within the occult. However, she is completely misusing this verse. The distinction between faith and sight is not a distinction between reason and emotion. Rather walking by faith means that we act according to what we know to be true from the Bible, instead of what we think might be true because of our current circumstances. The distinction is between what God's word promises for the future as distinct from what is actually the case right now. For example, the Bible teaches that all who are saved will one day be resurrected from the dead (which is the context of 2 Corinthians 5:7). As things look now, our bodies are corrupted and mortal. To walk by faith is to act according to the truth that one day, if we are saved, we will be resurrected from the dead. We can be assured of this because of the veracity of God Himself who promised.

<sup>5</sup>Eadie uses this verse to refer to the joy she experienced as a result of all she went through in her near-death experience. But Eadie's joy is an empty facade since is completely apart from the gospel of Jesus Christ. The abundant life that Jesus gives is not merely the feeling of joy, but is eternal life with God on the basis of Jesus having paid the penalty for our sins that have separated us from God and His holiness. Only by having the Son can one have this abundant life. (1 John 5:11-13)