

The Physics of Heaven #9

A Serial Book Review & Theological Interaction: Part 9

Review of Chapter 8: *The God Vibration* by Dan McCollam [1]

All of creation is constantly resonating with the praises of God. (Psalm 1 of angels can also be heard and experienced by man. A whole new realm of three simple qualities: expectancy, intentionality, and intimacy. Because constantly interacting, we can expect to hear from them at times. (TPOH, 8)â "Dan McCollam

Introduction

In a dialectic three step, Dan McCollam dances with deception as he first creates a problem (no other step need be taken), then synthesizes that account and promotes contemplative spirituality or mysticism as the way to encounter the chapter the author weaves together a combination of Scripture, science and

Scripture

In his chapter "The God Vibration," the author employs the Bible to explain the Father, as the opening verses of Genesis state, created "something out of nothing" (Genesis 1:1). To buttress the creation account, McCollam refers to the writings of creationists (McCollam, 2006). [3] He also accepts that the Son is the Creator (John 1:3; 1 Corinthians 8:6) and that "by Christ the universe coheres or holds together" (Colossians 1:17) into the explanation of origins. As the chapter's preface states, *Modern science joined the voice of ancient sacred writings to pull back the veil of ignorance and sound in God's universe. (TPOH, 77)*

Science

For example, McCollam defines the action of Holy Spirit "as moving waters" as "vibrating," a meaning he imports from quantum physics

Therefore it could be said that the Holy Spirit vibrated over the formless matter. Vibrations are the forces that hold particle matter together. The vibrations of the Spirit of God McCollum associates with string theory; he proposes that there are tiny vibrating strands of energy at the center of atoms.

McCollum constructs this theory from the Hebrew word used to describe the Spirit of God (*rachaph*) over the dead and dark mass of material. God had spoken into *nihilo*. The author states hovering can mean vibrating despite its occurrence in the Old Testament the rare verb pictures an eagle providing guard over the nest (Deuteronomy 32:11). So *rachaph* pictures God's Spirit hovering over the surface of the waters as God (the Father and the Son) was about to energize the universe of an otherwise empty universe.

For McCollum it might be assessed that the Genesis narrative provides the origins which he then fills with inferences extracted from the scientific material universe is filled with vibrations infused in it by God). [4] science serves as one of the great scientific disciplines bridging the river of confusion between natural kingdom thinking. (TPOH, 77) But McCollum does not stop there.

Supernaturalism

In taking his quantum leap of faith and providing a platform for pursuing the action of God . . . and the angels are constantly interacting with a vibrating universe, readers get in on the action by opening their hearts, eyes and ears with the sounds and sights of heaven on a new level. (TPOH, 85) Openness to the author, will breed the spiritual intimacy necessary to incubate the supernatural realm. (TPOH, 86) So vibrations become the focal point for the supernatural (of which all earth-bound persons like us are a part) or super-nature (the realm of demons, Nephilim, space aliens, familial spirits or whatever other inventions are believed to inhabit and traverse throughout the universe). But how does one interact with the supernatural beings inhabiting the universe's upper story or otherworld? The devout can generally do so by cultivating the right attitudes and taking the

Panentheism and Process

So my problem with the worldview McCollam creates does not lie in the creationâ”though I think, as has been pointed out, his interpretation is enhancing the Scriptural account by integrating speculative science into it. It has a vibration at the center of it.â” TPOH, 84). All creation therefore becomes of the vibrations of God. This oneness worldview is panentheistic and resonant. Both systems of spirituality and thought incorporate God into the being throughout the universeâ”i.e., panentheism) and becoming (divine interaction of the universe. Both understandings sacrifice Godâ”™s transcendence upon which becomes the seedbed of idolatry. In his dedicatory prayer for the Temple, the idea of oneness (1 Kings 8:27; 2 Chronicles 2:6; Compare Isaiah 66:1) is a container. While God is omnipresent throughout, He does not omnipotent.

Though energy may help us to understand reality, it does not explain, I believe, how we live, move and have our beingâ” Acts 17:28a, KJV). By itself, light or Godâ”™s plan of divine redemption for both a fallen humanity and creation.

So in our acceptance of the Genesis account as well other points regarding creation, despite some agreement, there resides a quantum difference regarding our experience in the reality we know as life. In short, by reading speculative science, Godâ”™s Word and then seeking confirmation of the synthesis by adventuring, McCollam undermines the sufficiency of Holy Scripture.

We turn to look at the mystic way the author promotes at the end of the chapter.

The Mystic Way

1. Anticipation

First, anticipate . . . â”Open your heart, your eyes, and your ears with the thoughts and sights of heaven on a new level,â” counsels McCollam. (TPOH, 85) To be out there, Christians must make preparations to come down here. Leave the old spiritual past (traditional paths to spirituality like Bible reading, prayer, fellowship with other believers, and observing the Lordâ”™s Table) in order to experience the vibrations of the supernatural realm in new ways. â”E. McCollam writes that, â”God wants to broadband your ability to receive f

the vibrating quantum level of reality, God "delights" to interact with Him that reality Himself. So to this end, both "faith and expectancy create" (TPOH, 86) But the believer is not to stand idly by and wait for encounters (that encounters can be spontaneous). Illuminations may unexpectedly happen.

Phony Glory

In his chapter titled "The Luminous Phenomena of Mysticism" from his book *Mysticism*, Herbert Thurston, S.J., notes "the frequent occurrence of lucidances" which then inclines him to think "that similar manifestations are recorded in the records of mysticism." [9] Then the fact of the similarity between the miracles performed by Pharaoh's magicians leads Thurston to therefore observe:

No careful student of physical research can fail to notice a very close resemblance in the lives of Saints, and the phenomena of what is loosely termed spiritualism.

Though on this point I do not think Thurston was indicting the mysticism analogy does beg the question about PSI phenomena, which authors are experiencing, "How can anyone definitively discern which is which?" Reassuringly, Paul himself is disguised as an angel of light and we therefore should not be surprised (2 Corinthians 11:14). So expectancy can end in fantasy and deception, or worse.

2. Initiation

Second, initiate . . . Encounters are not accidental. Activity, not passivity, is required. "Vibrations" or the sights and sounds of the supernatural realm. Heaven calls and souls can make that happen. So Christians must develop intentionality if they are to enter the realm. "Intentionality is simply the decision to see and listen." (TPOH, 86) "Activate your aural and spiritual environment," suggests McCollam, and then add "When you hear a sound or light encounter" follow it. (TPOH, 86) (Ed. Note: In other words, Paul's notice that, "Satan disguises himself as an angel of light" the author does not directly use either the verbs contemplate or meditate, he refers to "activate your sensitivity to your aural and spiritual environment phrase" be encouraged to contemplate. This initiatory mystical practice has been argued plus and produced physical phenomena" what the author would

supernatural realm. [11] Of the relationship between contemplative or mystical prayer and the supernatural, Rosemary Guiley notes that often,

Psychic phenomena and powers are associated with prayer and meditation. The history of prayer describes clairvoyance, clairaudience, levitation, precognition, prophecy, and other powers of mystical prayer. [12]

After referring to clairvoyance experienced by St. Anthony (1195-1231) and St. Ignace of Loyola (1548-1622) (1181-1226) and St. Joseph of Cupertino (1603-1633) who could fly, Guiley remarks that, "Such phenomena are also found in Eastern meditation and yoga." [13]

On this point it should be noted that Jonathan Welton, another author in a similar vein, stated:

I have found throughout Scripture at least 75 examples of things that the church has claimed as being demonic, but having a spirit guide, trances, meditation, auras, power objects, clairvoyance, etc. actually belong to the church, but they have been stolen and cleverly repackaged.

3. Cultivation

Third, remain sensitive . . . Because intimate encounters are born out of intimate hearts sensitive and humble before God. At the slightest hint that God may be present in an encounter with them, they need to cease what they are doing and tune into His presence at that moment. (TPOH, 86) To this end, Christians need to continually cultivate His presence in their everyday life for "Intimacy is the incubator of increase in the supernatural realm." (TPOH, 86).

This raises the question, "Intimate encounters with what?" The real danger is demonic, is real. Seeking intimacy with supernatural entities, whatever they may be, is not what we told in the Bible to seek intimacy with angels. Furthermore, Scripture tells us to resist the devil when in conflict they are in, to "Resist the devil" (James 4:7) and not give him a foothold. In the contemplative and mystical world, intimacy may provide opportunity for the influence to bear upon our lives.

To the contrary, believersâ™ intimacy with God and experiencing His en by grace through faith in the Gospel. For reason of their being baptized by thus united together with Christ and His church where with other believ God, continue in the Apostlesâ™ teaching, fellowship with one another, cultivate His righteousness in their lifestyles, and evangelize the lost. [14]

Interacting with the Chapter

God the First Cause

In his analysis of The God Vibration, Dan McCollam prevails upon the cosr of God; specifically that the vibrations in the universe today could not exist cosmos. (See footnote 4.) He correctly states: âœEnergy does not crea energizer.â (TPOH, 81) Something cannot derive from nothing. So Hoover one chooses either a self-existent God or a self-existent universe.â [15] M former while Stephen Hawking (1942-Â Â Â), embracing the big l spontaneously, reportedly stated in his book The Grand Design that, giv universe can and will create itself from nothing.â [16] Hawking opin convincing explanationâ for the universeâ™s origin because âœ compatibleâ™ with scientific fact.â [17] He also thinks that believing in he for people afraid of the dark.â [18] So we have a universe in which a omnipresent and some might say omnipotent.

Energy Spirituality

So McCollam believes that given the scientific fact that energy fills the un God Vibrationâ as he calls it, and that therefore God and other supernatura âœsingingâ creation. (TPOH, 84) âœAll creationâ he writes, âœis const: God. (Psalm 19:1-4)â And the way to get in on the interaction is to receive and even the creation itself through cultivating a contemplative or mystic w and intimacy.â (TPOH, 85-86)

Interestingly, Augustine (354-430) advocated a similar spiritual path of en through contemplation (i.e., mysticism) a person can attain to âœthe Divir were made and exist.â [19] As Augustine describes his contemplative experi Kineticâ ; that is moving, however momentarily, from the natural to the sup

My mind in the swift flash of a motitation [Latin, â œto move aboutâ], Ultimate and only Reality, All that Is. Then, of a truth, I saw and understood by Things Created. Yet I could not sustain the sight of Infinity and Eternal secondâ™s space. [20]

So what McCollam advocates is nothing new, for Augustine likely adapted philosophers who and the mystery religions that were either contemporary. Summers stated approvingly, â œFathers and Saints of the Church, not w legitimized many terms in the Mysteries by applying them to the Divine Catholic Church.â [22]

Cosmos, Curse and Chaos [23]

But nature does not always, as McCollam states, â œsing.â Often it grows always positive. Yes, even in its fallen state nature evidences beauty. But it fractal and chaotic. Even as beautiful mountains, forests and lakes adorn tornadoes, hurricanes, droughts, volcanoes ravage it (See Job 1:16, 19.). quantum physical world, a negative aspect of reality which McCollam ignores.

In his fanciful reliance on creationâ™s positive vibes recorded in Genesis 1: where God told the first persons that because of their sin against Him, â œ(In toil you will eat of it / All the days of your life . . . For you are dust, / Ar 3:17-19). In alluding to that original curse, Paul wrote, â œWe know that th and suffers the pains of childbirth together until nowâ (Romans 8:22). So th Bible does not fit the reality in which we live, unless Christians believe we: millennial kingdom, something both the Bible and experience contradict (Revelation 20:4, 6).

Conclusion

Chaos will continue until â œthe regenerationâ when â œaccording to His p heavens and a new earth, in which righteousness dwellsâ (2 Peter 3:10-13* of the present distress, it becomes difficult to see how quantum physics between science and biblical kingdom thinking.â (**TPOH**, 77) After all, w sees fractal order in the universe (the remnant of the garden) it also observ

fall and curse).

So before God's kingdom can come, chaos must cease and the curse be come until Jesus comes, binds Satan, restores creation, and judges the world fulfilled, when believers are translated, resurrected and manifested as God's people (the lamb will lie down with the lamb) and believers will become co-priests of God with Him for a thousand years (Isaiah 11:1-10; Revelation 20:4-6*).

Endnotes

[1] Dan McCollam, Chapter 8: "The God Vibration," *The Physics of Heaven: Sound, Light, Energy, Vibrations and Quantum Physics*, by Judy Franklin & Dan McCollam (Portion Publishing, 2012): 77-86.

[2] In common with the religions of the East, "mysticism" is the word used to describe what human beings attempt to experience union with God. So as one meets the writings of the church fathers and modern evangelicals, it is assumed that they are practicing mysticism because, "In the West for centuries" wrote Montague Summers, "the word was Contemplation and not Mysticism." But practically the words refer to the same thing. Summers, *The Physical Phenomena of Mysticism: With Especial Reference to the Occult* (London, GB: Rider & Company, 1950): 26. The point is that modern day Christians do not attempt to incubate union with God through practicing spiritual disciplines "mystics!"

[3] I might add that personally, the writings of Dr. Morris as well as Dr. Duane Gish gave me my understanding of creation and delivered me from believing evolution. See Morris, *Studies in the Bible and Science* (Philadelphia, PA: Presbyterian and Reform Press, 1964): 124.

[4] To illustrate: Like a clock, the universe evidences "design." Like a clock, the questions regarding origins become, "Who designed the universe? How did it get there? How did it get there?" Genesis informs believers that out of nothing God first created and then He would then construct the clock. After creating matter, God said, "Let there be light" (Genesis 1:3). Morris states that, "The energy of light, in fact, may be the energy of the universe." See Morris, *Studies in the Bible and Science*: 124. At the moment of creation, God infused His creation with finite energy (This energy evidences that it is not a closed system with entropy.) Thus God energized the matter from which He would proceed to create the world.

living universe. God is not only the Originator of the universe but also Presently, science studies and calculates that energy, its motion and the called quantum physics or kinetics.

As other philosophical physicists, Stephen Hawking understands gravity, the just "to be the kinetic genius of the universe. This cause Hawking gravity is god, god is decaying, a fact known to every scientist. So perhaps when god "runs out" of energy and reaches the omega point (this is called know it will end. The universe will flame out! This prophetic end intervenes by reconstituting, reenergizing and resurrecting the universe, so do (See Isaiah 50:9; 2 Peter 3:10-13; Compare Romans 8:18-25.).

[5] The "mystical path" can involve as few as three stages or perhaps, common involve "contemplation" (what McCollam calls "expectation" McCollam calls "encounters with the supernatural realm" and what Petry calls "attendant voices and visitations"), and "communion" (what McCollam calls "Lord's presence in your everyday life"). The fourth stage involves "that is God's entry and perfect penetration into the fabric of one's philosophy yet in this life on earth. See Ray C. Petry, Editor, *Late Medieval Mysticism* Volume 17 (Louisville, KY: Westminster John Knox Press, 1957): 21.

[6] Regarding this integration, three points can be noted: *first*, attempting to integrate nature might qualify as "natural theology," and "by nature" natural theology science (human knowing) has and will continue to change and any "Christianity today to science today may widow their faith tomorrow; and *the* of scientific philosophy" and quantum physics mostly is philosophy" which "the elementary principles of the world," lead Christians away from Christ.

[7] Unlike pantheism (God is all.), panentheism asserts that a universal spirit is inside matter of nature so that if persons hug a tree, they are not hugging the tree, but hosting the divine soul. Process theology or philosophy on the concept of "participation" what McCollam calls "interaction" "in a changing or varying way" "as the word turns" or changes, God turns and changes also. I am not panentheism or process theology, but only that his thinking resembles the following 1-3.

[8] Broadband means, "Of, having, or relating to a wide band of

Webster's II: New College Dictionary (Boston, MA: Houghton Mifflin Cor

[9] Herbert Thurston, S.J., *The Physical Phenomena of Mysticism*, J.H. Crek Catholic Books, 1951): 169-170.

[10] Ibid: 170.

[11] See Thurston, *The Physical Phenomena of Mysticism*, and Montague S *Mysticism: With Especial Reference to the Stigmata, Divine and Diabolic* (L

[12] Rosemary Ellen Guiley, "Prayer," *Harper's Encyclopedia of Mys* York, NY: Harper Collins Publishers, 1991): 462.

[13] Ibid.

[14] See Larry DeBruyn, "God's Present of His P" ([http://www.discernment-ministries.org/God's%20Present%20of%20His%](http://www.discernment-ministries.org/God's%20Present%20of%20His%20)

[15] Arlie J. Hoover, "God, Arguments for the Existence of," *The Concise* Edited by Walter A. Elwell, Abridged by Peter Toon (Grand Rapids, MI: Bake

[16] Richard Allen Greene, "Stephen Hawking: God didn't create ur" (<http://www.cnn.com/2010/WORLD/europe/09/02/hawking.god.universe>

[17] Dominique Mosbergen, "Stephen Hawking Says 'There Is No God,'" *The Huffington Post*, September 25, 2014 (http://www.huffingtonpost.com/atheist_n_5882860.html).

[18] Ken Ammi, "Atheist Stephen Hawking claims to know that God does" 13, 2014 (<http://www.examiner.com/article/atheist-stephen-hawking-exist>).

[19] Summers, *The Physical Phenomena of Mysticism*: 27, quoting St. August

[20] Ibid. This quote is Summers' translation from the Latin text taken fr I-VIII (Cambridge, MA: Harvard University Press, 1912): Book VIII, Chapter

[21] Ibid: 19-23.

[22] Ibid: 23-24.

[23] Pastor Larry DeBruyn, "Quantum Physics and the New Spirit Consciousness," Parts 1, 2, and 3, *Herescope Blog Spot*, (<http://herescope.blogspot.com/2010/10/quantum-physics-and-new-spir>

Language in Sri Aurobindo, a rational number directionally weighs the literary brilliance.

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