

Fantasia

By Robert Reed

Text: John 8:31-32

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I want to read John chapter 8, verses 31 and 32, to get started. I want to speak to you this evening on the subject of the film *Fantasia*. In November of this year, this film will be 70 years old. Last year in August, August the 30th, 2009, I preached a message on the subject of Disney and I made mention of this movie, and I waited till this year to get a little bit closer to this 70 years of age to preach on this, so we're going to do this tonight.

You may say, "Preacher, what is the purpose of doing this? Nobody in the congregation watches television." Well, maybe you can help somebody else and maybe you can understand tonight that between the public educational system and Hollywood and the music why we're having trouble trying to reach people's hearts and people's minds. So that's one of the reasons.

Now, let me say this. If Disney was bad 70 years ago, what do you think about today? And that's what I want to show you this evening — that he was bad 70 years ago. Many say, "Well, the company didn't go bad until the '60s after he died." Well, it's a wicked organization, and this movie we're going to look at tonight is highly regarded as a Disney classic.

Verses 31 and 32 of John chapter 8 say: "[Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed;](#) ³²[And ye shall know the truth, and the truth shall make you free.](#)" We're going to read more than that, but let's stop here and pray.

Father, we thank you this evening for this privilege to assemble together here tonight. Lord, we do ask Your blessings upon the reading of Thy Word here tonight. We pray, Lord, as we consider this subject that you would help us. Lord, we ask that you would guide us and lead us tonight, for it's in Jesus Christ's name we pray, Amen.

And you may be seated. I'm going to be quoting from a number of sources this evening, and I'll try my best to give credit, but I'm going to be in and out of quotes. I don't like to preach like this. I like to preach as I did this morning. We use the Bible; we use the Scriptures, and I gave you one small quote from someone else at the end of the sermon this morning, and that was it. But I believe it's necessary when we're looking at a subject like this that we do give quotes, and I'm going to be quoting from other sources. Some of the words will be mine; some of them will be from other people. Some of the quotes will actually be from the Disney website because they tell us, really, what the film is all about. So I want to give credit, but I may be in and out of quotes. So if I fail to do that, you'll understand this evening that I'm not trying to make all of this my words tonight.

Now, the Lord Jesus says in this passage that "[If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.](#)" We need to be free in our thinking and in our belief systems. We need to understand what the truth of God is. Now, when we come to this

passage and we look at it, there are a number of things, obviously, that men and women are in bondage to. I'm going to use verse 33 in just a few moments, but let me say a few things. I've got an outline on the board, and I'm going to make mention of that in a few moments with this particular movie. I have some quotes in my hand here from the Disney website that describe to us what is in this film. You'll notice there are eight segments — Really, there are only seven. Number seven has two parts to it, so there are seven segments, and one of those is an introduction. And I have the actual quotes from the Disney website, but also if you were to view the film — I'm not suggesting that you do that — but if you viewed the film, before each segment, you will be told what is going to be in every part.

So what I'm going to give you tonight is not a mystery as to what is in this film; you're told by the conductor in the movie itself, and then on their website they also tell you. I'll just give you one example before we get to it. Again, before each segment in this film, the announcer will tell you what is about to take place, and we find that number five, the "Pastoral Symphony," in this particular part, the announcer will mention several of the Greek and Roman gods, but he'll mention one in particular, and he'll refer to Bacchus, the god of wine, and he'll say, "In this film we have our good friend Bacchus." In other words, this is in the film itself. The announcer calls this drunken god a good friend to society. So I just want you to know that a lot of the material I have here is from their website, pictures of Mickey Mouse and some things on the "Pastoral" and then some other quotes that I have laying here before me. So we're quoting them most of the time when we consider what is the content of this film.

Now, any time you produce a film, there's always a plot; there's a design; there's a plan; there's a message that is in the movie. And in this particular film, it was a new experiment putting animation with classical music. And the animation and music, again, is carefully chosen, and nothing is done by accident in any movie and especially when it comes to animation because there's much money that's spent on this — I mean, thousands and thousands of dollars even 70 years ago. And not only that, there's much thought that goes into this; there's much time. It can take many months or a few years to put together a movie like this, especially years ago. So when we consider the animation, there is a lot of work and a lot of time that goes into this.

Again, there's nothing by accident. I want you to understand that each frame is carefully drawn by the artist. Have you ever considered that? Each little frame is drawn by the artist, and there are literally thousands of these frames that are drawn that have a purpose, have a plan, have a design in order to communicate a message to the audience. And, again, this sometimes takes months; it takes years; it takes a lot of money; it takes a lot of people; it takes a lot of time, and it takes a lot of thought. So don't think there are just some incidental things that take place in this film. They were purposely drawn. The music was chosen and put to this.

So the question we've got to ask ourselves tonight is: Is this innocent fun or is it a tool of hell? And I think we know the answer. Walt Disney knew exactly what he was doing and especially in some of the parts in here, even the humorous parts, so that people could laugh while they're on their way to hell.

Mickey Mouse is the icon. He is the icon of the Magic Kingdom, and he's become, as I told you last year, the world's most famous rodent. And as you look at this (indicating), you'll see his sorcerer's hat and those kinds of things. If you look on the back of this, you'll see his magic on the back — horses with wings

that are flying. You'll see an alligator dancing with a hippo, and then you'll see a god that is mentioned here that we'll talk about as we get down to segment number seven.

Time magazine said that Walt Disney was the prince of American humanism, and I agree with them one hundred percent. Disney movies glorify devils, demons, and fairies, and we can talk about subliminal messages — and Disney has many of them — but when we come to *Fantasia*, we're just talking about the stuff 70 years ago that's in your face, the messages that are just put in your face, and that's what we're going to be looking at briefly this evening.

There is a lot of dancing to the classical music throughout this film, and you know that much of the classical music is written for that purpose, for ballets and things of that nature. You've got Bach and Beethoven and Tchaikovsky and Stravinsky here. We've got just a few of these that are mentioned. There are literally eight pieces of music, beginning with Bach. You cannot dance and wiggle around to “Amazing Grace,” Amen? So this classical music is carefully chosen to catch the audience and also the animation that's put to this — and, again, everything is purposely designed and purposely done.

Now, I left most of the material that I've studied in the last year on this in my office, because we'd be here till 10 o'clock if I brought everything and every quote in here. So I'm going to give you a brief summary of this particular film this evening.

I'm going to be reading from verses 31 and 32 again, and I want you to notice every word. The Lord Jesus says here in this passage, “**Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; ³²And ye shall know the truth, and the truth shall make you free. ³³They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?**” Now, I'm not going to read the rest of the context. Jesus actually refers to them as children of the devil in this passage. You can read that in verses 41 through 44. But I want to emphasize here in this passage that they were in bondage, and the Lord Jesus is speaking of freedom, but they did not know that they were in bondage.

Now, at the time, they were in bondage to at least three things. They were in bondage, number one, to sin; they were in bondage to Judaism, and they were in bondage to the Roman government, the Roman Empire. They were in bondage in at least three different ways, and they did not understand that they were in bondage. There are many today who you try to witness to and you try to talk to them about hellish stuff like this movie *Fantasia* or any other thing, and they'll tell you, “I'm okay. I'm all right. Me and the Lord are okay. Everything is fine between us,” and they can be in bondage and not even know that they're in bondage. We need to be free from this world's filth, its thinking, its philosophy, its teaching, and, yes, even its entertainment. What would Jesus do? Would Jesus sit and watch something like this and put images in His mind of fables and fairies and fiction and myths and lies? Would He allow that to enter into His mind?

Now, Disney said that much of what he did was for the children, and I want you to think about this. Walt Disney introduced children to the occult. Now, think about what I'm saying tonight. Some of you that are sitting here, your grandparents, not just your parents but your grandparents grew up on Disney. There

are some of you young enough to know that this evening. Not just your parents but your grandparents grew up on Disney, and then so did you before you got saved and knew the truth.

So one of the reasons that we're having trouble penetrating people with the truth and with the Gospel is because they have been brainwashed in the occult through the school system, through music, and through the movies, that is, Hollywood and Disney and things of that nature. So we've got a big problem in our society today when we try to preach the unadulterated truth without compromise.

Now, verses 31 and 32 one more time: **“Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; ³²And ye shall know the truth, and the truth shall make you free.”** Notice, **“the truth shall make you free.”** The Lord says many times that the world hated Him, and the world will hate His people as they try to stand for Him.

Let me give you a few other thoughts and a few other quotes, and I'm going to ask you to be turning with me to Philippians chapter 4. **“*Fantasia* is a movie by Walt Disney, a motion picture that premiered November the 13th, 1940, at the Broadway Theater in New York City. It was an experiment in animation put to music. Originally it was a financial failure, but by the 1960s, it had become a classic.”** There is much psychedelic material in this movie, especially in the very beginning of it. And think about when it really started becoming popular — in the 1960s around the hippie and drug movement, and they really liked the things that were in this film.

Let me give you a couple of other thoughts before we get into Philippians chapter 4. This is an animated film featuring classical music with no dialogue. The word ***Fantasia*** means “a medley of themes,” although there are seven or eight segments here and there doesn't seem to be a theme in this whole movie. Now, Walt knew what he was doing, but in these different segments there doesn't seem to be a real flow that takes place. It begins with a live orchestra and leads into an abstract piece of animation. There are eight segments, as I mentioned a moment ago — really seven, and the last one is divided into two parts — and there's no real unifying story, lasting about 125 minutes.

Now, I wrote down some words just like I did when I preached on Disney. I wrote down some words and some synonyms, some thoughts as to what I see in this movie in all the research I've done. First of all, this movie promotes the occult. It almost totally glorifies sensuality, witchcraft, sorcery, Satanism set to classical music. It presents evil as good and denies the reality of God as the Creator of all things. I'm going to prove that in a moment. There is nudity in this film — 70 years ago for children. There are sexual connotations; there's drunkenness; there's the occult themes, pagan deities, mythology, and evolution and much more in this one film that lasts about two hours. The centerpiece of this film is “The Sorcerer's Apprentice.” We'll talk about that in a few moments. That is the centerpiece of the film with Mickey Mouse as the star. The final segment of this film is number seven, and then you've got number eight. I've put those together, but I've divided them, as well, because of the two different pieces of classical music.

But in this final segment, you've got a devil out of hell, the embodiment of Satan. I'm going to spell his name because I found it spelled three different ways and pronounced two different ways, so I'm not going to attempt it. It's spelled C h e n a b o g, and I'll talk about him a little bit more when we get to

that part. He's the embodiment of Satan. And then it closes with the classical "Ave Maria," an affront to Roman Catholicism or Mariology. There's no Gospel truth anywhere in the film, even in the last segment.

Now, in these eight parts that I've got mentioned here — Listen to this very carefully — five of these parts or segments are based on pagan mythology — and this is for our children 70 years ago — and one of these segments is based on the theory of evolution. That's six out of eight or six out of seven if you divide the last one into two parts. Now, I'm simply saying that there was an agenda many years ago. Disney has never been a friend of the family. He introduced the occult world to individuals many, many years ago.

Now, before I read in Philippians, let me give you one other quote by another author. I gave this last year when I was preaching on the subject of Disney. In dealing with the subject of classical music, "Disney knew the similarities between romantic classical music and the romanticism of the more popular music forms such as the songs of Bing Crosby and Frank Sinatra. He inserted classical music, romantic themes into his works because he understood that they were a more powerful vehicle for carrying emotional messages. One of these first popular cartoon series was called 'Silly Symphonies' with skeletons dancing to classical music. His most famous experiment in the classical romantic form was *Fantasia*. Each of the segments have classical music with animation" — each one of these segments starting with Bach right down the line, so there are eight classical pieces that are put to this.

Notice in Philippians chapter 4. I'm going to be reading one verse from this chapter. In verse 8 the apostle Paul writes to the church, and he said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise" — What's the next word? — "think on these things." Think on these things. Think on the things that are true, that are honest, that are just, that are pure, that are lovely, that are of good report, the things that have virtue, the things that praise the Lord. Paul said these are the things that we're to think on, that is, that we're to meditate upon.

Now, let's get into the eight segments that I have drawn out on the board here. The first segment, the music is by Bach, and he gives you just a little bit of soothing, pleasant-to-the-ear music to get you ready for what is coming. And you have the introduction here. In segment number two, you have the "Nutcracker Suite," then "The Sorcerer's Apprentice," "The Rite of Spring," the "Pastoral Symphony," the "Dance of the Hours," number seven, the "Night on Bald Mountain," and number eight, "Ave Maria," and we're going to go through each of these briefly this evening.

Segment 1 — Introduction

This is the introduction. The music is by Bach, and it begins with abstract forms of light and color playing in harmony with the music. It starts off with just a bunch of really ridiculous stuff. It's just a bunch of ridiculous abstract art and colors working in harmony, supposedly, with the music. Even Disney's website says, "This segment begins with abstract multi-colored shapes and superimposed shadows shifting and fading over live-action footage of the silhouetted orchestra, eventually changing into a series of moving, abstract images that flow, that zip, that dance and tumble across the screen set in time to the music." So this is the very beginning. It starts you off with some pleasant music to prepare you for the rest of the film. Now, I'm not going to spend much time on each of these, but that's just simply an introduction.

Segment 2 — The “Nutcracker Suite”

Now, the “Nutcracker Suite” is a ballet, and Tchaikovsky is the composer of the music, and Walt Disney took his animation and took the music and he put these together. And, by the way, Tchaikovsky was a sodomite. How many knew that? I preached on that last year when we dealt with classical music. He was known to be a sodomite that lived in the 1800s. His brother was also a sodomite. Now, again, Walt took the animation and then took the music and put these together.

There are many versions today of the “Nutcracker Suite.” Around Christmastime in most of the cities around this country and many parts of the world there will be performances on stage. In our own city you'll see it advertised, and if you've ever seen one of these — I hope you haven't — but the men and women are doing the ballets, the men in their tights — they look like a bunch of twinkles — and the women showing off their underwear. It's the most ridiculous thing that you've ever seen in your life, the music and also the dancing that takes place.

Walt Disney features a variety of dances by animated fairies — yes, I said fairies — and fish and mushrooms and leaves and flowers and lilies and orchids and other forms of nature. Now, I'm quoting right now. It says that “it is an animated dance sequence celebrating” — Listen to me — “celebrating the change of the seasons from summer to autumn, then autumn to winter with six movements. The latter part, the “Suite,” is called ‘Dance of the Sugar Plum Fairy’ and visualizes the changes of the seasons brought about at the hand of nature spirits responsible for the changes of the seasons in pagan mythology.” I thought God was responsible for the changes of season. That's something we didn't know, right?

But, anyway, in this second segment the music is ridiculous and Walt's animation is ridiculous. “The fairy spirits are transformed into dragon flies. The series of ballets are led by fairies” — I've already mentioned this — “mushrooms in Chinese costumes, flowers and flower petals, underwater fantail fish and thistles,” and that's another quote by another author. The fairies, which are in just about every segment, are naked women with wings with a glow around them that's spreading magic and light everywhere they go. In one quote a writer said, “The cuteness is rampant in the Arab dance — a fish swirling around and around blinking at us through the veil of her transparent tail. She has not only eyelids but eye lashes, sultry ones.” And another author says, “In the Tchaikovsky's ‘Nutcracker Suite,’ the animators set the Sugar Plum Fairy to scattering Tinker Bell twinkle dust” — I believe that's the way it's said — “around the morning glories, and they transform mushrooms into Chinese dancers.” I'm saying to you, this stuff is out of hell. It has nothing to do with God or the Bible or the Holy Spirit. This stuff is bad.

Segment 3 — “The Sorcerer’s Apprentice”

Now, let's go to the third segment, “The Sorcerer's Apprentice.” Mickey Mouse has heightened the awareness of witchcraft, and in this segment, he even had his *Spell Book* and his wand and all of these things solving the problems, supposedly, in his life. Now, this third segment is based on a poem by a German writer which is telling the story of a wizard's assistant. He tries to work magic while his Master is away, and before he knows it, things get out of control. It was supposedly written in 1796, and the author was known for his paganism. I made mention of this author when I preached a message on Beethoven.

And this is another quote: “Mickey has a magical hat. The glowing blue hat is decorated with white stars and a crescent moon. He pretends to be a wizard, brings to life a broomstick that has a bluish and

white glow that stands aright. He then falls asleep and dreams of power. He's in space, pictures himself controlling the path of clouds, stars, planets, and cosmos in the sky. He is dreaming about being a mighty god." And if you've ever seen the film, that's exactly the truth.

This is a well-known segment in *Fantasia*, and the major theme in this is witchcraft, sorcery, and magic. This is the centerpiece of *Fantasia*, and Mickey Mouse is the star, and he wears a sorcerer's hat, as I've already mentioned, and he casts spells. He has a *Spell Book* in this segment and he has a wand. He's practicing sorcery. He's practicing magical powers. Do you want your children sitting watching this garbage?

The majority of young people in America have seen this over and over. I thank God I never saw it. I don't think I would have liked it as a heathen. I mean, I don't care for this kind of stuff anyway, and I've had to pull a few clips and view a few things. This is one segment that I have seen in the last year to confirm some things. Now, of course, I don't have to watch it. I mean, I can get plenty of reports and keep doing my research. I've not seen all this. You don't have to watch a movie to know what's in it. You can just read the reports about it.

Here's another quote. It says, "This segment opens with the sorcerer's name, Yensid, or Disney spelled backwards. Now, this is the Master, and it says, "He's practicing his craft, calling up a smoky spirit in the shape of a bat that he changes into a misty butterfly." So the sorcerer's name is Yensid, Disney spelled backwards.

Now, notice as we read in Deuteronomy 18, verses 9-14: "[When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.](#) ¹⁰[There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,](#) ¹¹[Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.](#) ¹²[For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.](#) ¹³[Thou shalt be perfect with the LORD thy God.](#) ¹⁴[For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee *so to do.*](#)"

God warns us in Revelation 21:8 that the sorcerer shall have no inheritance in the Kingdom of God. Magic, whether it's white or black, is wicked and it's out of hell. The Bible speaks against witchcraft; it speaks against witches, wizards, charmers, diviners, familiar spirits, sorcerers, soothsayers, magicians, and astrology.

Segment 4 — "The Rite of Spring"

The next segment is "The Rite of Spring" Now, what's interesting about this is that, not only is the animation that was done in 1940 against God, but the music that was written years before that by Stravinsky is also wicked as well. So you've got a combination of two things here that have been put together. The music is wicked and also the animation and the story in "The Rite of Spring." Now, "The Rite of Spring" is a lesson in evolution, and it is 20 minutes long, and it is as controversial as the music that was put to it, and I'll say something about the music in just a moment. There's no mention of God in this

segment, but it's dealing with the story of the earth, how the earth came about. You, first of all, travel through space, and then it begins developing into an evolutionary story.

I'm giving you a quote now. It says, "The evolutionary process, the earth unfolding billions of years ago, this segment opens with darkness and, at first, nothing is seen. Then a light appears. You see planets, stars, meteorites, and eventually the earth and volcanoes erupting, and lava flows into the ocean, and slowly life appears. Then these creatures move up on the land. Dinosaurs appear and become extinct. They're sacrificed to nature as the maiden was in the original ballet." I'll say something about the ballet in just a moment. "This segment tells the story of evolution as a single-cell organism reproduces and evolves into other species. It is also seen when one of the marine organisms develops legs and crawls out of the ocean onto the land. It covers from the earth gathering itself out of the void of space up to the death of the dinosaurs."

And, again, if you were to watch the movie and you were to listen to the announcer before this segment comes on, he's telling you what I'm saying. Or you can go on their website and read what they've got written. They tell you the same thing. Disney's website tells you that this segment, "The Rite of Spring," is about evolution. It's 20 minutes long from the beginning to the end, nothing about creation, nothing about God. Do you want your children watching that? I don't. I don't want to watch it myself.

Now, notice as we read in Isaiah chapter 45. I'm going to be reading verses 5 and 6: "*I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:* ⁶*That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.*" Notice there's one God and He created all things. He is the Creator of all things.

Now, what about the music to this segment? Walt used Stravinsky's "Rite of Spring" in this film. The Russian title for the "Rite of Spring" is "Sacred Spring." Now, listen to me carefully. You will remember this when I preached on the subject of classical music. The "Rite of Spring" is about the pagan sacrifice of a young maiden to appease the gods of spring or of nature. This virgin danced herself to death. The wise elders are seated in a circle and observing the dance before the girl dies.

In the original "Rite of Spring" — now, listen to me — the complex music and the violent dance steps depicting fertility rites first drew criticism from the crowd when it was first performed. The first time that this composer performed this music, I mean, they just about had a riot because the people knew that there was something wrong with the music, and it has to do with paganism and pagan rites, and here Walt Disney purposely chose the music. He chose this music to go with his animation that portrayed the evolution of the earth. The composer of this music said that he wrote it to express primitive life. So Walt Disney, instead of presenting it in its original form as a series of tribal dances, he visualized it as a pageant telling the story of the growth of life of the earth.

Segment 5 — The "Pastoral Symphony"

This is called the "Pastoral." Again, Beethoven wrote the music long before Walt Disney came along. Now, this one is very interesting. They all are interesting, but this one is very interesting in the fact that Beethoven wrote the music supposedly about the countryside and touring the countryside, but Walt's

animation all takes place on the slopes of Mt. Olympus, and its characters who frolic on the countryside are taken from Greek mythology.

There are a number of different gods that are mentioned in this segment. You have Zeus and Bacchus and Vulcan and Diana and Iris and Apollo and a few others that I can't call to mind right now. But I'm going to give you a couple of other quotes here: "This segment is complete with Zeus and Bacchus and Vulcan and Diana, characters that will appear in a more fractured form more than a half century later in *Hercules*. These Greek gods are portrayed at play to the music.

In this segment you have centaurs and centaurettes that are half-men and half-horse and half-women and half-horse, and then you have satyrs, unicorns; you have flying horses; you have fauns and cupids, and the cupids fly around in the nude with their buttocks exposed. And toward one segment, one of the cupid's buttocks forms a heart while facing the camera. The cupids work real hard to bring the males and the females, the half-horse and half-humans, together for mating. Their whole job is to bring them together, put spells on them and bring them together, work it out so they can mate. Little creatures with horns and with tails — all this stuff is in this segment.

Now, I'm quoting again. It says, "This segment is a story of the mythological Greek gathering for a festival to honor the god of wine, which is Bacchus, and Bacchus is drunk riding his horned donkey." Now, Bacchus and his donkey are drunk in this segment. Do you want your children watching this, teach them how to drink? "Then Zeus causes a storm hurling bolts of lightning forged by Vulcan, another god. The bolts are hurled at Bacchus, and in the end after the storm, tranquility returns and the creatures are at play again. Apollo rides a fiery chariot in the sky and Diana goddess appears in the sky as well." All of these are in this one segment, about seven or eight Greek gods and goddesses.

There is a huge vat where they're making the wine, and the announcer in the film calls Bacchus "our good friend." It has some beautiful music in it and those kinds of things, sweet and soft music to help you accept the pornography that is in the film. There's so much nakedness in this section. As a matter of fact, when the half-gals and half-horses come out of the water where they're taking a bath, in the original film, they're nude from the waist up and then the cupids are naked. There are some others that are naked in it, and it's centered around sensuality.

I'm simply saying to you that this stuff is not of God. I know I don't have to convince you, but you can take this and help somebody else. And those who will hear this message, maybe they can be a help to them. You know what God says about drunkenness. He says that the drunkard shall not inherit the Kingdom of God. This whole segment is about nudity and sexuality and seduction and drunkenness and Greek mythology.

Notice in 1 Thessalonians chapter 1, reading in one verse, and that's going to be in verse 9: "**For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.**" We see that they turn to God from idols to serve the living and true God. There's no room for idolatry in God's people, in God's church, in God's family.

Segment 6 — “The Dance of the Hours”

Now, the next segment, “The Dance of the Hours,” is actually from the composer's opera, a particular opera that he did, and it's a dance to classical music using ostriches, elephants, hippos, and alligators. Now, it's funny; it's lighthearted to keep you laughing at sin and on your way to hell is what it's all about. There are gracefully dancing hippos and elephants in ballet slippers and a romance between one of the hippos and a slender crocodile.

The animals are introduced to Max, the hour of the day. It is a pageant of the hours of the day, ostrich ballet in the morning, the hippos’ ballet in the afternoon, the elephants’ ballet in the evening, and the alligator ballet is at night. The bottom line is, if you've ever seen it, it's very stupid; it's very ignorant. It makes no sense. It is a waste of your time when you can be praying or working or meditating upon God or fishing or doing something constructive. And if you pay attention to these segments, the ostriches dance around wiggling around showing their buttocks, and they've got them drawn in very provocative ways, accenting particular parts of their body. This is purposely done. Do you want your children watching this? Do you want them listening to the wicked music that's associated with many of these pieces as well? Well, my answer is no.

Now, notice as we come to Ephesians chapter 5, verse 3, we have these words: “**But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; ⁴Neither filthiness, nor foolish talking, nor jesting . . .**” Do you know what that is? That's jesting at the convenience of decency and those kinds of things. He says, “. . . **which are not convenient: but rather giving of thanks.**” He mentions that these are not going to inherit the Kingdom of God.

He said in verses 8 through 10, “**For ye were sometimes darkness, but now *are ye light in the Lord: walk as children of light: ⁹(For the fruit of the Spirit is in all goodness and righteousness and truth;) ¹⁰Proving what is acceptable unto the Lord.***” This is our job, to prove what is acceptable. We're to test it. He said in verse 11, “**And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.** ¹²**For it is a shame even to speak of those things which are done of them in secret,**” and he goes on to say some other things here that are very important. But we're not to have fellowship with them. We are to reprove them. We are to speak out against the things that are against God. We're on God's side, and He says that these people that are walking in darkness are against God, against His Word, against His church, against His people.

Segment 7 — “Night on Bald Mountain”

Again, you can tie segments seven and eight together. There are two parts to this. You've got the first piece of music by one composer, “Night on Bald Mountain,” and then you've got the second piece of music, “Ave Maria,” that we'll talk about in a moment. According to the folklore, Bald Mountain is the gathering place of Satan and his followers. This final segment begins with this horned demon that I gave you his name a moment ago, Chenabog. He's on top of Bald Mountain. He summons from the graves restless souls until driven away by the sound of the church bells. He raises ghosts, witches, goblins, zombies from a nearby town and cemetery. He then summons fire and lava and makes the damned and other creatures to dance and fly around before he destroys them. In one part he picks up a patch of fire and

transforms it into naked women, then into demonic animals, and then he drops them into the lava, which seals their doom.

This whole piece, the animation and the music, is very demonic, dreary, and dark with these spooky spirits coming up out of the graves and dancing and carrying on and then thrown into hell. This god that I hold up (indicating) is the Black God of Death, the embodiment of Satan, the god of evil in Slavic mythology. Do you want your children watching that? I read something recently about this that said the Ukrainian town and nuclear reactor Chernobyl derived its name from this god. Now, whether it did or not, I don't know. I just read that recently.

It says here, "The famous Russian composer used the mythology as the inspiration for his piece, 'A Night on Bare Mountain,' 1860.'" Do you see what's coming at people that watch this from what you see and what you hear at the same time? We're going to talk about this some more next week when we preach on the subject of Hollywood. What you're seeing and what you're hearing, all of this is mixed together for an effect in our lives, to destroy us, to desensitize us to the things of God because we've seen Greek gods, we've seen witchcraft, we've seen evolution, we've seen drunkenness already in this film so far. We've seen dancing and frolicking and things of that nature, sensuality in this film already to take us away from the truths in God's Word. This is 70 years ago in America. This is not the 1960s or '70s or '80s. This is 70 years ago.

Toward the end of the first half of this segment there are these devils that are either being cast into hell and the people and whatever or either they're coming out — I don't remember which — but there are naked women in the fire on two different occasions, and then there are two pictures that come up to the screen of a totally nude woman, very graphically drawn, right on the entire screen. Twice that happens in this segment here, "Night on Bald Mountain."

Now, do you remember what I said about animation? Do you remember that I said that each frame has to be purposely drawn? Every movement has to be drawn, purposely drawn. There is a design and a plan in this film, and it's to destroy God's people. Now, notice as we read in 1 Corinthians chapter 10, he says in verse 21: ["Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."](#) It cannot be. We're either on one side or the other.

Now, I want to carry you to 2 Timothy chapters 3 and 4, and we're going to close. Chapter 3 talks about the Word of God that can make us perfect, throughly furnished unto all good works. Now, the Bible speaks in 1 Timothy 4, verses 1 through 4, of those who have a seared conscience, that is, it's been calloused. The devil either wants to keep you out of the fight or take you out of the fight or make you non-effective in the fight. If he can keep you out of the fight, that is, keep you from salvation, he feels like he's won the victory, but if you do get saved, he wants to take you out of the fight. He wants to destroy your testimony and your thinking process. He wants you to become calloused.

Segment 8 — "Ave Maria"

Now, there's one last segment here. I've titled it "Ave Maria." When we come to this last segment, it's supposed to present good versus evil. This last segment is actually, again, the second part of the seventh segment with a pause. There are two separate pieces of music, and each set the mood and animation style.

They are to represent light and darkness, good and evil. There's one problem with that. There is no Gospel ever mentioned. There's no truth ever proclaimed in it. "Ave Maria" is distinctly Catholic.

The music is much milder than the other music, and in this section, you see a procession of lights carried probably by monks with white hoods walking slowly to the forest to the sound of this music. They are bearing torches or candles. They enter into the forest where the trees form cathedral-like arches, gothic arches, and dawn comes and the sky and the clouds present a peaceful vision of heaven on earth. The power of light triumphs over the power of darkness — nothing about truth, nothing about Gospel, nothing about Christ. And you're not going to tell me that we come through evolution, nudity, drunkenness, pagan gods, and then get to the end and he's going to say, "Oh, I want you to be saved today." I'm not going to buy that. You see, Satan wants to keep our minds occupied with garbage. Do you know what a reprobate mind is? It's a mind void of judgment; it's a mind that is not capable of discerning what is right and what is wrong.

In 2 Timothy chapter 4 we have these words, verses 1 and 2: **"I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; ²Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."** Now, why does he say that? Because this is the only thing that's going to save us. It's the only thing that's going to keep us right. And he goes on to say in verse 3, **"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴And they shall turn away *their* ears from the truth, and shall be turned unto fables. ⁵But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."**

You'll notice that in these passages is a severe warning given to us about the truth versus that which is untrue, and he tells us what the last days will be like. And in chapter 3, verses 15, 16, and 17, he talks about the Word of God, the holy Scripture. In chapter 4, verses 1 through 5, and especially in verse 4, I want you to notice that he mentions the issue of fables. Fables are stories, and in the next few weeks, we're going to come back and we're going to consider what a fable is and what is fiction. What is all of this about? Should we be concerned about this?

In closing, one writer said, "So callous are many toward the Holy Spirit's prompting that they choose to follow, not only the fables that men preach in the name of Jesus, but the overfly pagan fables that swim before their consciousness through the world's art forms. As beautiful to the sight and ears as *Fantasia* is, it presents evil as good and denies the reality of God as the Creator of all things." The person who gave this quote loved the film at one time, and then after becoming a believer and understanding Scriptures, went back and watched it again, and he said, "I cannot watch this film in good conscience because it is against God and the Word of God and against God's church and God's people" — and how true this is.

And, again, I know I'm preaching to the choir, but maybe by the time I get through with this entertainment series this year, you can understand a little bit more where people are coming from that you try to talk to on a daily and weekly basis. Maybe you can understand a little bit more that they have been programmed. We all have been affected by this to some extent. This is why Wednesday night we preached on the renewing of the mind, transforming the mind. How is that done? It's through Christ,

through the new birth; it's through the Holy Spirit. Why? That we may prove that which is good and that which is the perfect will of God. We can't know the will of God unless we've been transformed.

Listen, this was 70 years ago. I'm going to bring you up to date next Sunday. Next Sunday night we're going to consider some old films and then some new, like *Avatar* and the *Twilight* series. We're going to consider all of these next Sunday night, and we're going to step into another arena after that and then a sports arena after that. We're going to do four weeks on this.

We'll stop right here.

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