

*THE
SEED OF CAIN
AND THE REVIVAL OF
MYSTIC
HUMANISM*

by James W. Stivers

*CAMPUS ACTION'S
CONTEMPORARY ISSUES SERIES
VOLUME ONE*

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Campus Action Ministries
509 Valley Ave. NE
Puyallup, Washington

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INTRODUCTION

This book grew out of my original research for a series of radio broadcasts on the occult by Campus Action Ministries early in 1981. I also hosted those broadcasts which included interviews with not only secular scholars on the topic, but actual practitioners as well. Originally intending my paper to be a short report on my findings for my listeners, I was reluctant to expand it into a book that would join an already crowded market in Christian bookselling. But the thesis was too compelling and too important for a cursory examination. Diligent investigation expanded a modest report into the less modest book you now hold in your hand.

While thankful for the many helpful books on the subject, which I used extensively, I find it puzzling that the extensive exposure of the occult has not led to its elimination in our society. Indeed, it continues to mushroom amidst evangelical opposition. Witness the Mormons, who are rapidly gaining an evangelical status in the public mind. Even the Moonies (the Unification Church), because of their work against communism and their fight for religious freedom, now are enjoying a placid tolerance. It seems evangelicalism itself is fragmenting.

Some optimistically see revival on the horizon; I do not think it is so near. We are witnessing the gathering of a remnant. Mainstream

America has made its choice: human autonomy. Autonomy, meaning "a law unto ones self", is philosophical selfishness, and is so imbedded in the very structures of our society, that to eliminate it, would be to destroy our present human-centric civilization.

And the church has been caught up in it all. As Harry Conn says in his book *Four Trojan Horses*:

Humanism has so pervaded Christianity today that very little theology and teaching has not been infected. Liberal theology cannot be sure about any life after death, but offers to make man happier during his earthly journey. On the other hand, much evangelical theology and teaching is now mainly concerned with man's happiness after he dies by holding out the joys and rewards of heaven as the main motive for Christian allegiance. In both cases, God is simply the means, to the end of the individual's happiness.

During the history of the American people, there have been at least two major shifts of thought. The first was the debunking of a Christian theistic world view for a rationalistic naturalism. This occurred during the nineteenth century.

Forsaking the belief in Divine Providence, supernatural miracles, and Biblical inerrancy, the Christian religion was abstracted into irrelevance. Biblical law, as a basis for human society, was abandoned in favor of natural law as it was interpreted by human reason using the scientific method. Thus, contemporary humanism is rooted in nineteenth-century naturalism, with its rejection of the sovereignty of God for the autonomy of man. The American people long ago declared their independence from God.

The second major shift is taking place before our very eyes. The American people are slowly discarding rationalistic naturalism for an irrationalistic naturalism. We are witnessing the end of scientific humanism and the beginning of mystic humanism and the occult.

Evolutionary science is growing weary of trying to patch the loopholes in the humanist's world view, especially with creationists nipping at the heels of tenured evolutionists. So, the world view is changing. It is not a return to theism, but the admittance of mysticism. No longer will the humanist be expected to make all the facts fit into his philosophical model. He will admit it to be a bona fide belief system. But he will insist, with all the zeal of a religious fanatic, that it is the only valid one.

While the old humanism tenaciously held on to portions of the Christian moral system, with the new humanism that is now disappearing. A world view, with its appropriate ethical system, is presently emerging that will be the perversion of the ages.

Thus, it is my thesis that modern witchcraft and occultism are the final and complete codification of humanistic thought, and that such is best exemplified in what has come to be known as "the New Age Movement".

The popularity of New Age teachings leads me to conclude that the American people have rejected the Bible as a valid blueprint for society, and instead, have exalted depravity and the worship of demons as icons for the new humanity.

To prove this thesis is the purpose of this book.

I fear, that as a result of Divine retribution, the American people, in a collective sense, have

been locked into their philosophical and ethical apostasy. The impenitent reaction to the plague of A.I.D.S. bears witness to this. We may be seeing the gathering of God's remnant, but not a religious awakening in the traditional sense. America is being prepared for judgment.

Some Christian writers have sought to find the cause of our national decline in some evil plot of human engineering. And I find no evidence which can rule out the influence of conspiracies. In the Bible, we are advised that Satan does use various men and women to advance his cosmic struggle against the Kingdom of God. For a Christian to believe in a view of history which rules out the element of conspiracy betrays credulity.

However, the problem with trying to piece together the puzzle of monolithic conspiracy, and then to launch a crusade against that conspiracy, is, that it is only possible to an omniscient mind. The purpose of this book, while not ignoring the activity of various conspiratorial groups, nevertheless, views the lawlessness of God's people to be the primary cause of America's demise. *The radical antinomianism of American Christianity has left it powerless in the face of an increasingly militant paganism?*

God does not expect us to do the impossible. Rather, He commands us to be righteous and to obey His Word. But that is precisely the problem: the church will not do what it can do.

The problem with humanity is not occultism or any other "ism". It is original sin, a persistent rebellion by the creature against the limits of his creaturehood. Too many books exposing the occult have neglected this fact. They have relied too often upon sensational horror stories and the techniques of the exorcist, to scare people away from occultism.

Singling out certain people or conspiracies will not solve the problem. Holding another prayer breakfast will not solve the problem either. Only a return to righteousness will.

Satan is an opportunist, as are most dictators. In his perverse thinking, he is not capable of producing or implementing an autonomous blueprint for society or history. He is an improviser relying upon the order God has created, but from which he seeks escape using luck and decisiveness when opportunities present themselves. His world view will bring self-destruction to him and all who follow him. God's remnant will survive and be victorious.

One final note: it would be the unintended consequence of this book if its effect was the unfair imposition of sinister or vicious motives to people who may belong to organizations or ascribe to opinions denounced in this book. This book was not written to destroy people, but to defend, as this writer understands to be, the integrity of Christianity. Permit my arguments to stand or fall by their own merit.

FOOTNOTES

¹ Harry Conn, Four Trojan Horses of Humanism, (Mott Media, Milford, MI, 1982), p. 81

² ANTINOMIANISM: "against-God's-law-ism" in contrast to THEONOMY - "for-God's-law".

CHAPTER ONE

NONE DARE CALL IT WITCHCRAFT

We live in a time when it seems nothing can be taken for granted. Our most trusted rabbi, the scientist, finds there are mysteries that even to him are unexplainable. A case in point is the phenomenon of the human fireball: the mystery of living human beings bursting into flames spontaneously, and being reduced to ashes in a matter of minutes, with little or no harm done to surrounding objects. Dr. Gary North, in his book, *None Dare Call it Witchcraft*, calls attention to the following incident which highlights the mystery surrounding this phenomenon:

July 1, 1952, St. Petersburg, Florida: Mrs. Mary Reeser, a sixty-seven year-old widow, was visiting in her room with her neighbor, Mrs. P. M. Carpenter. When she left her that evening, Mrs. Reeser was seated in her armchair by the window, dressed in a rayon nightgown, slippers, and a housecoat, and was smoking a cigarette. The next morning, a Western Union messenger failed to raise her by knocking at her door to deliver a telegram. Concerned about her normally light-sleeping neighbor, Mrs. Carpenter started to open the door. The brass doorknob was hot. She cried out, and two house painters ran to see what was wrong. Together they broke into the house. Although both windows were open, the room

was hot. In front of an open window were some ashes: a chair, an end table, and Mrs. Reeser. All that remained of her were a few pieces of charred backbone, a shrunken skull the size of an orange, and a wholly untouched left foot, still in its slipper. Her room was generally unaffected, except for some melted wax candles and melted plastic fixtures. From four feet above the floor was the soot. The clock had stopped at 4:20 A.M., but when plugged into an unmelted wall outlet, it started running again. There were no embers and no smell of smoke. Mrs. Reeser had weighed 175 pounds the night before; now only ten pounds remained.

The FBI was called in. The case received lots of publicity locally. Result: no explanation. Professor Frogman happened to be visiting friends nearby and volunteered to study the case. His conclusion: spontaneous human combustion. But he had never seen a head shrunken by fire. The skull should have exploded, not shrunk. Said Frogman: "Never have I seen a skull so shrunken or a body so completely consumed by heat. This is contrary to normal experience and I regard it as the most amazing thing I've ever seen. As I review it, the short hairs on my neck bristle with vague fear. Were I living in the Middle Ages, I'd mutter something like 'black magic'!"¹

Black magic? Surely such things are not possible in this scientific age! Call it paranormal phenomenon, if you like. Coin an encyclopedic term like "spontaneous human combustion" (SHC), but it does not diminish the fact, the verifiable fact, that such a horrifying thing has happened to some one hundred individuals recorded by coroners over the past century. And to this day, there is no satisfying, scientific explanation for why it occurs.

We may be disgusted, correctly, at the barbarism of the witch craze during Europe's dark period. But we compliment ourselves too highly if we think we are more civil for it. We are disgusted, not because of the injustices of that period, but because we believe there are no such things as witches. In our mind, it is an impossible crime. We think someone who claims to be a witch is on the same level as the fellow who claims to be Jesus Christ or Peter Pan. If we really believed there were witches, do you think we would react much differently than our ancestors? Witches were the moral monsters of the medieval period. Are there no such monsters today?

The crime of our ancestors was not for believing in witches. It was for how they determined who the witches were. The testimony of a mischievous child, confessions induced by torture, or charges of doctrinal heresy were enough to bring conviction. There were no jury trials. If you confessed, you were given immunity to implicate others. If you refused to confess, well, you were still guilty. It was a mockery of justice, but that kind of justice was not exclusive to the charge of witchcraft back in those days, and sadly, to witness the prosecution by innuendo in the media, in our day as well.

It took better than two centuries to convince the civilized world that witchcraft was the impossible crime, that only fools and the ignorant believed in it, and that all mysterious events had a "scientific explanation". The world believed its philosophers and theologians, and placidly rested in the arms of its confident, scientific intelligentsia. That world view was shattered in the twentieth century as, once again, the scientific community began flirting with the occult and psychic phenomena. Intel-

lectuals, like Sigmund Freud, Carl Jung, Alfred Russel Wallace, Sir Oliver Lodge, and scores of others gave the study respectability³ The Soviet Union began spending millions of dollars in psychic research. Clergymen, once wary of experimenting with psychic powers, openly advocated its use. Had the world gone crazy? Or were many of us just too busy to notice what was going on around us? Maybe both. Regardless, if you take the time to look around today, I think you will agree that we are truly living in a generation of convinced occultists. Witchcraft is being practiced under the guise of science.

FOOTNOTES

Chapter title taken from Gary North's out-of-print book of the same title. It was revised and expanded in 1986 and now called, Unholy Spirits, available from the Institute for Christian Economics, P.O. Box 8000, Tyler, TX 75711

¹Gary North, None Dare Call It Witchcraft (Arlington House Publishers, New Rochelle, NY, 1977), p. 8-9. See also the Science Digest (October, 1981) and its article "Human Fireballs" by Larry Arnold, p. 8891

²There were no witches executed at Salem, Massachusetts. To the contrary, those who were condemned during that witch hysteria were convicted upon the testimonies of those who were practicing witchcraft. That miscarriage of justice was only possible by magistrates violating the common law rules for obtaining evidence, overriding the acquittals by juries, and indulging the unbiblical superstitions of the people. (See Man, Myth, and Magic encyclopedias under "Salem Witches", p. 2472-2473; and see Peter Marshall in The Light and the Glory, Revell, 1977, p. 235-239)

³North, op cit., p. 9. See also the Index To Occult Sciences, (Doubleday, Garden City, NY, 1977)

⁴North, p. 43-48, 63

CHAPTER TWO
MISSIONFIELD USA

Between the years of 1964 and 1970, a cultural revolution took place in the United States. No stone remained unturned by the multiple, institutional eruptions of that period. The most noticeable changes were in music and politics, but also the changes were evident in the clothes we wore, our manner of conduct, how we entertained ourselves, sexual roles, religious doctrine, church worship, how we educated our children, and economic policy.¹ Closing that decade of swift and radical change, many began to suffer, as Alvin Toffler has put it, the fatigue of "future shock". Compare it to the cultural shock suffered by a primitive tribesman who is suddenly forced to start a new life in a major metropolitan area, all alone. Then remove his hope of ever returning to the familiar surroundings of his old home, and you have an idea of the anxiety that emerged during the decade of the late sixties and early seventies.

That anxiety was accompanied by a deep nostalgia demonstrated in the success of television programs such as "Happy Days" and "The Waltons", programs that told Americans about the simplicity of yesterday. America wanted to go back to that simplicity, only to be faced with increasing world tension and change. The nostalgia quickly gave-way to despair.

During this turbulent period, we find the rise of occultism in American society. First, it began as a challenge to the "Establishment" by romanticists who wanted to usher in the "Age of Aquarius."³ Occultism was the new frontier where man could enlist the powers of the psyche and bring the utopian dream of the ages. Students bought the idea, and as one Christian scholar put it: *Young people began to experiment with demonic forces as much as hallucinatory drugs.*

But that was the sixties, when students were ideologues and resisting the corrupted Establishment. When the seventies arrived, the romanticism died at Kent State, where several student demonstrators fell from the bullets of National Guardsmen. That romanticism was replaced by a new and more perverse hedonistic drive. And occultism, though degenerate before, lost its idealistic garb, took on a more desperate outlook, and glorified nihilism. As Dr. Kurt Koch, expert on occultic phenomena, has pointed out:

*In times of great catastrophes, or political and racial upheavals, and of cultural decline, the great floodcrest of the dark stream of the occult rises ominously.*⁴

The juxtaposition of race riots, anti-war demonstrations and the occult is not so unique that we cannot find historical parallels to our present situation. The decline of the Roman Empire stands as a grim reminder to the end which the rise of occultism is a signpost.⁵

WHAT IS THE OCCULT?

To digress briefly, it should be pointed out that the strict definition of the term "occult" simply means secret or hidden. In the natural sciences, the term is used to refer to phenomena not yet explained by a formulation of natural

law. For example, the cause for objects to fall to the ground was obscure and "occult" before Sir Isaac Newton developed his theory on gravity.

In philosophy and religion, the term "occult" generally refers to the practices unique to pagan religions. For example, some religions seek to control the spirits of the universe through various rituals. Other religions, which are more intellectual, are simply occult for the reason that its members are limited to initiates who are sworn to secrecy.

It is helpful to know that the terms "occult" and "pagan" often overlap in meaning and can often be used interchangeably. More precisely, however, occult most often refers to the realm of ideas and beliefs, while pagan refers to a particular kind of life style or behavior.

Professionals of our day will refer to the occult as psychic phenomena - the unusual workings of the mind. Psychic phenomenon is said to lie at the border-zone of sense experience, where one experiences (or observes) an event in which he cannot perceive the effect in relation to the supposed cause. In other words, he can't believe his eyes and wonders if he's hallucinating!

THE REVIVAL OF PSYCHIC EXPERIMENTATION

Interest in psychic phenomena (or paranormal phenomena) has elicited an infatuation with all the so-called occultic sciences and religions by the general public. Proof of this can be found in the explosion of printed material, ranging from occultic magazines and horoscopes in our dailies to games and movies. In some colleges, a student can obtain a bachelor's degree in witchcraft.

The multi-million dollar movie series, *Star Wars*, illustrates this point perfectly. Although an impressive display of futuristic technology, it also expresses an occultic faith in the messianic virtues of psychic powers. The creator of *Star Wars* openly admits its purpose, primarily, was to teach Zen Buddhism.

It should not be necessary to recite statistics to prove the profound and lasting influence this movie series has had on our culture. Its imprint is everywhere. From t-shirts, children's toys, and games, to television commercials and music, the cosmos of the occult has arrived courtesy of *Star Wars*.

Businesses which peddle books and literature in black magic were largely unhurt by the economic recession of the early 1980s. Firms that rely on mail-order sales are reported to have compiled mailing lists of a staggering number of four million potential customers. [And this is a fringe group of practicing occultists]. The occult book title, *Handbook of Supernatural Powers*, which gives directions for ancient spells and potions, alone sold 208,302 copies in 1980.⁶

Psychiatrist of Chicago, Dr. Louis Schlan, has claimed that our generation seems to be one "ripe for the occult".⁷ I cannot help but to agree. As far back as 1971, Newsweek estimated there were over 80,000 witches in the U.S.⁸ Such a number would rival the number of ministers in many denominations. Add to that number the many millions involved in Transcendental Meditation, Yoga, Karate, Hypnosis, and various cults and secret fraternities, *there is a significant religious movement emerging in this country, and it is not Christian.*

Street interviews Campus Action did a few years ago revealed a surprising faith and interest in psychic powers, even among clergymen.

The interviews were done in a small city in the Midwest, a community conservative in politics and very religious. Of some twenty people chosen randomly on a street corner, nearly all had some previous involvement in psychic experimentation. Most of them were convinced that psychic phenomena were real, and that the claims of psychics were valid. Even more startling was the enthusiasm expressed by three-quarters of them at an opportunity to get into it deeper! I came to the conclusion that if I wanted to start the First Church of the Occult, I would have no difficulty finding parishioners in that city.

I realize those interviews are not scientifically reliable as a representation of the nation, nor even of that city. But it satisfied my mind that the popularity of the occult far exceeds our assumptions. Indeed, it may be a faith more vital to Americans than is Christianity. I think it is another confirmation to the claims of psychics that we live in a generation of occultists.⁹

OCCULTISM: THE NEW FAITH OF OUR PEOPLE

Why is it that the occult is becoming the faith our generation chooses to believe in? There may be a number of reasons. But it may first have something to do with the fact that most people are more superstitious than they really think, and therefore, more gullible to the claims of psychics. I talked to one anthropologist who began his explanation with this interesting observation:

*I will also argue that the average man on the street is just as spirit-ridden, as witchcraft-ridden, as the so-called "savage".
 . Why does the golfer who misses a putt des-*

troy his putter? The putter is an inanimate object. The putter didn't miss the putt, he did. And yet how many golfers bend putters around trees because it's the putter's fault. I'm endowing this putter with a soul. It was malevolent; it stopped me from making this putt.¹⁰

What this anthropologist claims is that most people are *practical animists*. Animism is a form of occultism which believes that all material objects have within them spirits that bring help or injury. It is something like practical atheism, where a person will profess to believe in God, yet live as if there was no God. So it is with practical animism. Although people profess not to be so foolish as to believe that material objects are possessed with spirits, they behave as if they do. As the practical atheist wishes there was no God, so the practical animist wishes he could blame the consequences of his conduct on some material object.

To argue further that people are more superstitious than they are willing to admit: how many would accept the challenge to walk through a graveyard at night, all alone, and without a rise in blood pressure? I think you get the point.

Hinduism, along with most Oriental religions, is animistic and occultic. In fact, practicing Hinduism is a form of occultism: the worship of demons. The popularity of such Oriental religions springs from a vacuum in our culture, as one master of Aikido claimed in reference to Karate:

(People are moving toward Oriental mysticism. They're looking for something else in their lives. Look at the interest in the Eastern religions. Aikido is not just a martial art, it's a philosophy, something

else from the East which is where people seem to be turning 4), find what they can't in their own culture.11

That cultural vacuum will be discussed later in this book.

Then you have the people who have had mysterious experiences and are looking for help. One itinerant lecturer on occultism and member of a spiritualist church explained to me why people go to psychics for the answers:

They will come to us because there's no place else they can go. Modern psychologists and psychotherapists do take into account these things, but they relegate them to just inner projections; whereas we don't. We're more objective about it in some ways.12

My findings have suggested also that the teenager is the most susceptible to occultic influence. To "put it in a nationwide perspective, Gallup Poll reports that, as of 1978, two-thirds of Americans who have attended college believe in ESP.13

The spiritualist lecturer quoted above agreed with that observation and offered three reasons why a lot of young people get pulled into the "bad" occult groups:

First, young people need a sense of identity and belonging [occult groups are closely knit and give that feeling]. Second, they want free sex, and some groups offer it. And third, they want drugs [some groups use a lot of drugs to expand their psychic abilities]. 14

John Warwick Montgomery, a leading theologian with extensive knowledge on the occult, adds that it is not merely the secular-minded young person who falls for the occult:

*It is a known fact that young people at Christian camps have dabbled quite considerably in the occult in recent years. Converts to church-of-Satan groups very often have a history of fundamentalist upbringing.*¹⁵

However, for many people, occultism turns into a rope of sand. It was reported by the director of one mental hospital that "'sixty percent of mental disorders of all kinds originate in some kind of connexion with fortune-telling and divination.¹⁶ What was at first thought by many to be a way of escape from life's problems has now become a road to terror.

Many occult groups are dehumanizing, as Bill Monroe, the occultist quoted above, further explained to me in an interview:

And then they drain these people [the initiates]. They make them serve on their knees or they degrade them through different means of initiation. They use masochism where they whip them. Other times they force them to drink blood or eat excrement. Other times they are forced to submit to having sex with all the members at the same time.

He further explained that with some groups, once you are in, it is hard to get out. And for some satanic groups, to attempt to leave may cost you your life.¹⁷

The evidence continues to mount that this is a generation of occultists. It is also a generation in bondage. The United States is becoming a missionfield in its own right. The Age of Aquarius may now be turning into a nightmare - the Age of Shadows.

FOOTNOTES

¹Gary North, None Dare Call It Witchcraft, op. cit., p. 12-13

² Alvin Toffler, Future Shock (New York: Random House, 1970), p. 13

³ The "Age of Aquarius" is a term referred to by astrologers as the new star-age characterized by harmony, peace, and freedom. It is to be the age of man's salvation and is expected by some to begin during the twenty-first century. See Stars, Signs & Salvation in the Age of Aquarius by James Bjornstad and Shildes Johnson, (Minneapolis: Bethany Fellowship-Dimension Books, 1976), p. 90-98. The popularity of this theme was great among the youth counter-culture in the 1960s, evidenced by the rock musical *Hair*. It continues to be a central theme of the New Age Movement.

⁴ Kurt Koch, Christian Counseling and Occultism, (Grand Rapids, Michigan: Kregel Publishing), p. 9

⁵The Roman Empire, from the first to fourth centuries A.D., suffered disintegration from a flood of Eastern cults. There is historical evidence supporting Dr. Koch's claims.

⁶Craig H. Huey, President of Infomat, Inc. (a direct mailing agency in California) as quoted by David Willingham in the Church of God Evangel (Cleveland, Tennessee), May, 1981, p. 30

⁷Dr. Louis Schian, as quoted by Lynn R. Buzzard in Demon Possession (Minneapolis: Bethany Fellowship,

1976, ed. John Warwick Montgomery), p. 17

⁸Newsweek as quoted by Richard Lovelace in Demon Possession op. cit., p. 67 '

⁹Campus Action Ministries, Rockford, Illinois, 1981

¹⁰Dr. J. N. Tobias, Professor of Anthropology at Rockford College, Rockford, Illinois, in an interview done January, 1981. He taught a class on witchcraft that semester.

¹¹Liz Murphy, "Martial Arts Missionaries", Black Belt, June, 1975 (Rainbow Publishing, Burbank, California), p. 19

¹²Bill Monroe, member of United Science Mission in Rockford, Illinois and guest lecturer at Southern Illinois University. From an interview done February, 1981.

¹³Psychology Today, October, 1980, p. 8. Far from being a secular society, Gallup Poll also reports that 70% of Americans believe in life after death. How many hold that belief in the form of reincarnation is unknown (Psychology Today, January, 1981, p. 65), See also Time (March 21, 1969), p. 4748

¹⁴see footnote 12

¹⁵John Warwick Montgomery, Principalities and Powers (Minneapolis: Dimension Books/Bethany, 1975), p. 155

¹⁶Koch, op. cit., p. 84

¹⁷Such dangers are confirmed by Mike Warnke, a former satanist high priest, in his book, The Satan Seller (Plainfield, New Jersey: Logos Publishing, 1972)

CHAPTER THREE
THE RACE OF REPROBATES

*Woe unto them! for they have gone the
way of Cain. - Jude 11*

*And Cain went out from the presence
of the Lord. - Genesis 4:16*

The Bible tells us there were, at the first, two sons born to Adam and Eve - Cain and Abel. There seems to have been a certain happiness experienced by the first parents, since it was Eve who reverently said at Cain's birth, the firstborn, "I have gotten a man from the Lord."

Other children were born to the first family, we are told. And many years must have passed before the unhappy events next recorded in Genesis occurred.

When the two sons were grown and perhaps married (it seems Cain was), we find the following account:

Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. The

Lord said to Cain, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it."

Cain said to Abel his brother, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him. Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield to you its strength; and you shall be a fugitive and a wanderer on the earth."

Cain said to the Lord, "My punishment is greater than I can bear. Behold, thou hast driven me this day away from the ground; and from thy face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me."

Then the Lord said to him, "Not so! If any one slays Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who came upon him should kill him.

- Genesis 4:2-15 (NKJV)

It would, be very wrong for us to be moved with any sympathy for Cain, or to make the mistake that God pitied him and was disposed to be lenient toward him. Nor does the incident reveal an aversion by God to the death penalty,

when it is necessary. All men are already under the sentence of death, and cannot escape its sting (Romans 5:12).

That God did not immediately execute the death penalty upon Cain for murdering Abel, I suppose has been occasion for no small speculation by theologians. Although we may not understand why God did not immediately inflict the death penalty, it should be accepted that Cain was certainly worthy of the punishment, and he knew it. He had no excuse.¹

His failure to receive Divine acceptance for his offerings was his fault. He brought to God the fruit of the ground, the ground that God had cursed. If God had accepted Cain's offering, He would have performed a contradiction: blessing what He Himself had cursed. Cain was testing God. He was challenging the validity of God's Word. He wanted to see if man's works could save him. He failed, and the rebellion in his heart was manifested by hatred.

Abel was a godly and peaceful man. He knew the ground was cursed, and he knew that atonement for sin could only be found in the shedding of blood. [Had not God Himself slain beasts to provide a "covering", an atonement, for his parents to cover their nakedness?] Abel sought salvation God's way. Cain sought it his own way.

From this beginning, we see a pattern to Cain's wickedness and that of his descendants: an attitude of defiance. Not willing to submit to God's standards, he wanted to destroy those standards. Unable to kill God, he sought to destroy God's image by killing his brother.

Although the genetic descendants of Cain, we believe, perished long ago in the Genesis Flood,² we witness his spiritual offspring on

the earth today. Cain lives on in the hearts of the wicked.

THE THREEFOLD NATURE OF THE CAINITE

A single word which might best describe a Cainite is the word "violence". Murder is in the heart of a Cainite. But it would be incomplete to say that his violence must be limited to the killing of a fellow human being, as Cain did to his brother. The violence of the Cainite extends to the destruction of all things: the ravaging of the earth, the elimination of moral law, even to the death of God.

Hence, it becomes a violence that is really a human extension of the satanic revolt against heaven. In its essence it becomes *diabolism*.

Webster's Dictionary identifies the root of "diabolism", to mean "the devil", and defines it as "that which partakes of any quality ascribed to the devil". Distilling scattered references throughout the Bible, we find that it ascribes to the devil a threefold nature: he is a murderer, a liar, and a perverter. He is called "the adversary", the enemy of God and all that He stands for.³ The devil, or Satan, is first, the enemy of truth, second, the enemy of life, and third, the enemy of that which is natural.

We see this threefold nature in Cain. First, Cain refused to believe the truth about the Fall of his parents in Eden. He refused to believe that he was born to a fallen race. He wanted to believe that God's retribution for sin was unfair. Here is the reason he offered an unacceptable sacrifice: he wanted to deny the reality of the Curse upon creation and to create a new reality that excluded an unjust God.

Second, Cain killed his brother, an obvious hatred for the life of another. His reaction at God's indictment was a death-wish. He became nihilistic; he wanted to die. In his eyes, life in God's world was a greater evil than death. He wanted to destroy God's order, if not by homicide, then by suicide.

Third, since death was denied to him, Cain spent the rest of his life in perverting the naturalness of nature, so as to eradicate from memory his confrontation with his Creator. Through the aesthetics of human culture, he sought to eliminate from his reality the presence of God in creation.

CAINITE CULTURE

Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch. To Enoch was born Irad; Irad was the father of Mehujael, and Mehujael the father of Methushael, and Methushael the father of Lamech. And Lamech took two wives; the name of the one was Adah, and the name of the other Zillah.

Adah bore Jabal; he was the father of those who dwell in tents and have cattle. His brother's name was Jubal; he was the father of all those who play the lyre and pipe. Zillah bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, hearken to what I say: I have slain a man for wounding me, a young man for striking me. If Cain is avenged sevenfold, truly Lamech seventy-sevenfold."

- Genesis 4:17-24 (NKJV)

The Cainite is seen in its perfection with Lamech. A complete and careful reading of the record will reveal that it was Lamech's desire to smash the social order established by God, and to set himself up as the sole arbiter of truth and morality. Hence, *the race of repro-bates are those who determine that God and Divine law are irrelevant to human action.* Like his father Cain, Lamech was a Murderer. But he took it one step further: he boasted of his crime.

Cain built a city, the city of man to oppose the city of God (i.e. the Garden of Eden). Cain's descendents gave themselves to culture, and excelled in art, music, metallurgy, and smelting. Agriculture, industry, and commerce were pursued with loyal devotion. What we have in *Cainite civilization is a secular and humanistic order being lived out to its logical conclusions.* The result was the tyranny and anarchy of Genesis Chapter Six, where of man, God found that "every imagination of the thoughts of his heart was only evil continually." (vs. 5). Those evil thoughts eventually led to more:

*Now the earth was corrupt in God's sight,
and the earth was filled with violence.*
- Genesis 6:11

Lamech was the consummation of the Cainite race: he did as he pleased. In the words of the theologian, R. J. Rushdoony:

In Lamech's thinking, if God exists, He is a fool. To have the power He claims to have and not to use it is folly. It is more logical to believe, Lamech implied, that God, if He exists, has no power: He is impotent. Not so Lamech. At his will, and without restraint, he has the power to avenge himself seventy and sevenfold, and he boasts of the death he has just brought to two men . . .

He denied having guilt feelings because he denied that such a thing as sin is possible. Lamech lived beyond good and evil. To admit to guilt feelings was to admit to a sense of sin and thereby to recognize God, however unwilling. This Lamech refused to do. Rather, he called attention to his murders and boasted of them as a way of declaring his independence from God's law . . .

When man, like Lamech, wills himself to be his own god, then he must wage war against everything that represents the true God, His true church, law, and word. It is total warfare for a dream of total freedom. Its goal is the death of God to make way for the birth of a new god. As a result, history is a warfare between reprobate man and God.⁴

Today, communism, fascism, Nazism, and Satanism represent the spirit of Lamech, the culmination of Cainite civilization. And they grow from humanism and occultism, which are the manifestations of the wish that only man be god. It is the wish to eliminate a sovereign God revealed in nature, in the conscience, and in the Bible.

Therefore, the Theory of Evolution is designed to remove the witness of God in creation.⁵ Freudian psychology and behaviorism are designed to silence the conscience.⁶ And Higher Criticism is designed to bring the Bible down to the level of any other religious myth so that its authority may be ignored.

Just as surely as Cain produced Lamech, and Lamech produced the violence of the Antediluvian Age, so will the futile speculations of our day produce a like, demonic age, of which communism is a foretaste.

But the age of Cain and Lamech ended in judgment. And so again, in our time, will Divine retribution be manifested.

FOOTNOTES

¹My position for why Cain was not punished with the death penalty relies on the Apostle Paul's statements in Romans 5:13-14. "For before the law was given, sin was in the world. But sin is not taken into account when there is no law." There was no specific command against murder, with a specified sanction of the death penalty, at the time Cain killed Abel. It was not until after the Flood that God gave the precept to Noah. While death is the sanction for sin in general, there could be no civil penalty without a prior statute.

²The possibility exists that Noah's daughters-in-law could have come from Cainite extraction. After the Flood, giants were still being born (witness Goliath and compare with Genesis 6:1-2), which seem to be the unusual result of the intermingling of "the sons of God with the daughters of men."

³How much our angelology is based upon Jewish myths from the Intertestamental Period is sometimes difficult to say. As to the existence of an angel named Satan, the Canon of Scripture is definite, but not descriptive. The origins of Satan are obscure and his fall is not dwelt upon. However, a conservative description would say that Satan's role as an adversary was more like that of a prosecuting attorney gone astray (witness the case of Job). It seems that Satan's arguments in the celestial courtroom involved profane accusations against God's government of mankind (His leniency toward sin, in particular - Romans 3:25-26). With the Atonement of Jesus Christ, Satan

was cast out of heaven and stripped of his role as Accuser (Revelation 12). Vanquished by Christ's resurrection, Satan now watches helplessly as his demonic emissaries grudgingly retreat before the Armies of the Messiah, as they take possession of the earth (Matthew 16:16-19 and Daniel 7:13,14 & 21-22 and Matthew 28:18-20).

⁴Rousas John Rushdoony, Revolt Against Maturity (Thornburn Press, Tyler, Texas, 1977), p. 99-101

⁵ Gary North, The Dominion Covenant: Genesis (Institute for Christian Economics, Tyler, Texas, 1982), p. 410. A quote from Life & Letters by Charles Darwin, p. 105. Darwin admitted that his rejection of creationism was religious and not scientific:

There seems to me too much misery in the world. I cannot persuade myself that a beneficent and omnipotent God would have designedly created the Ichneumonidae with the express intention of their feeding within the living bodies of caterpillars, or that a cat should play with mice. Not believing this, I see no necessity in the belief that the eye was expressly designed. [emphasis added]

North adds, "What he [Darwin] really hated was the Christian doctrine of a totally sovereign God. He hated this God more than he feared a random universe."

In reference to moral convictions Darwin confesses:

But then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of lower animals, are of any value or at all trustworthy. Would anyone trust the convictions of a monkey's mind, if there are any convictions in such a mind? [From Life & Letters I, p. 285]

⁶It was Freud's thesis which prevails to this day, that guilt is not an objective reality in the judicial sense, but a dark emotion induced by society. (See Rushdoony's Freud, a Modern Thinkers series, Presbyterian & Reformed Publ., 1978)

For myself as, no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom; we objected to the political and economic system because it was unjust. The supporters of these systems claimed that in some way they embodied the meaning (a Christian meaning, 'they insisted) of the world. There was one admirably simple method of confuting these people and at the same time justifying ourselves in our political and erotic revolt: we could deny that the world had any meaning whatsoever.

- Aldous Huxleyl

CHAPTER FOUR
THE PHILOSOPHICAL CRUNCH

*Professing themselves to be wise, they became
fools. - Romans 1:22*

The nineteenth century was a century to be proud of in many ways. It brought tremendous progress in respect for human rights. Art and literature flourished. And based on Newtonian physics, the age of science and technology exploded. Unlike any time before, man was able to interpret and predict the processes of nature and to harness them for man's wellbeing. Yet within that century, philosophies were being expounded that denied the very foundation of modern science.

To his credit, Sir Isaac Newton believed that his discoveries were only man thinking God's thoughts after Him. Newton did not believe the universe was a multiverse, as did pre-Christian pagans. Man of the pre-Christian era was never able to formulate the concept of a God big enough to govern the universe. He believed in many gods, and that each of those gods was in perpetual war with each other. All was chaos. Order and progress were temporary departures, the work of finite god-kings.

Christianity changed all of that. It believed there was one God who created all things and who governs His creation by the Word of His Power. Isaac Newton and others believed God was a God of

order and consistency. He was never arbitrary or incapable of governing His universe. They also believed God had endowed man with the ability to understand and use for good what God had created. This is called *theism*. With this faith as its foundation, modern science blossomed.

It was not very long, however, before some thinkers questioned whether God was always directing His universe or whether He created it capable of functioning on its own, without His supervision. This is called *deism*. Deism brought credibility to *rationalism*. If God had left no revelation of Himself (like the Bible), and the universe was indeed capable of functioning on its own, then man's intellect and reason was the highest authority on earth, because man is highest in order of creation.

Deism soon gave-way to *naturalism*. Men reasoned that if the universe was capable of operating without God, maybe there was no God after all. Man did not seem to need God, so why bother with Him anyway? "We do not know scientifically that He really exists."² With such logic, nineteenth century man slid from *Christian theism* to *naturalistic humanism*. No longer placing faith in a higher being, man placed his faith in himself and his new-found scientific technique. By this new weapon, he would conquer nature, solve the problems of humanity, and create heaven on earth. Superstition and religion were behind him. He need not fear the unknown; for through observation, experimentation, and hypothesis, he would be able to uncover its secrets and possess it.

Needless to say, that optimism was short-lived. As scientists began to press deeper and deeper into research, they began to find unexpected complexities. Each new discovery brought a myriad of new fields of research. Areas of specialization multiplied. As astronomers reach-

ed out into space, they found, not one galaxy, but millions of galaxies. As physicists studied the atom, they too found an unknown number of components within its structure. The more they understood, the more they knew they did not understand, until everyone began to realize that we were getting nowhere fast. A fragmented view of the cosmos began to set in.

FROM CREATURE TO CREATOR

The naturalist's dogma that everything had a rational explanation slowly ebbed away. Some people had "mysterious" experiences. Then more people had mysterious experiences. They saw a flying saucer or a guy mentally bend a fork across the room. The scientific community denied their validity; for they could not put them into a test-tube or physically explain them. To most scientists, these "mysterious" experiences were either quackery or examples of a good imagination. Later, those experiences were called "freaks of nature." Then after so many "freaks" happened, they were called "psychic phenomena", and a new world view was born.

A reaction had set in and the seeds of that reaction were sown by a dead man - Immanuel Kant. Kant's philosophy is said to be the touchstone of all modern thought.³

His philosophy reasserted the validity of the knowledge which comes by *intuition* (non-rationalism) as opposed to the knowledge which comes by *observation* (rationalism). Kant's philosophy provided the basis for the emergence of *existentialism* (faith in faith) and *mysticism* (anti-logic, anti-intellect). He argued that there were limits to where the rational mind could go. The rational mind could not investigate the reality beyond the five senses. His assertion that there was a reality beyond the five senses was significant. Kant was trying

to make room for the supernatural. But the attempt backfired. It did not re-establish the validity of Biblical supernaturalism, only occultic supernaturalism.⁴

For the rationalistic naturalist, it was difficult to extricate himself from this new philosophical web. At first impulse, he wanted to respond that the existentialist had abandoned himself to a "blind fate through blind faith", and that he was an irrationalist. But he had to forbear. He too believed in a cosmic determinism that rendered rationalism questionable, if not meaningless. He believed the universe was random and that it had come here by chance. His perception that the universe was orderly and understandable to the mind was empirically an improvable assumption. Whether one was a rationalist or an irrationalist, whether one believed in chance or fate, it really did not matter. They both, in their conclusions, were deterministic. Since there was no God to determine the laws of nature, no self-dependent intellect, then mindless determinism was all there was left.

As we reached the latter half of the twentieth century, one by one, the old paradigms of naturalistic humanism were smashed to pieces and being replaced by a new school of humanism, a new non-rationalism that was really anti-rationalism. Man's intellect was coming to be perceived as his enemy.

The old humanism said man was an observer of reality. Man could use the laws of nature to elevate himself, but he could not *change* the laws of nature.

The new humanism said man was a *participator in making reality*. Man's will helps shape the laws of nature. It said man cannot trust what he sees or even what he thinks. He can only

trust what he does. Man became a participator in the existential sense. Man can and does create and change reality. Everything he does, everything he thinks, whether consciously or sub-consciously, changes reality and creates a new reality.

An illustration for this attitude toward reality was offered to me by an existentialist theologian in an interview. He said that "the new humanism would say that if you believe there is a personal devil, then for all practical effects, there will be one." A secular view of psychic phenomena fits comfortably within this philosophy. He further argued that "the message of *Star Trek* and *Star Wars* is that man is participating in creating reality."⁵ In some sense, man has become God.

CAMPUS MYSTICS

The practical consequences of this world view have been far-reaching. By the 1960s, college students were finally "catching on" to what earlier philosophers had been saying. As the heading of a student paper article in 1963 at the University of California, Berkley, so aptly read: *I Am a U. C. Student: Do Not Fold, Bend or Mutilate*. A revolution had begun rejecting the rigid stereotypes of rationalistic humanism and bureaucracy. Students hated the impersonalism of institution. Dumping their school books, students began a new quest for knowledge through drugs, sex, rock music, and the occult. When they took drugs, there were not hallucinating. They said they were exploring a new world within. Occultism was simply learning how to use the psychic powers of the mind, not playing with the devil. It was a revolution, indeed⁶

People were losing faith in their old god: Science. Advanced technology no longer seemed to be a blessing, but a curse. Numerous "back-to-nature" movement• emerged. Others, not capable of achieving technical skills, improved their self-image by mastering ceremonial rituals of occult religions. Still others sought escape and identity in occultic fraternities.

Has our society become irrational? Dr. .1%N. Tobias thinks so and replied in an interview with the following observation:

Why do people who fly in airplanes, for instance, have various rituals they go through before they get on? . . . Why do couples refuse to fly in an airplane together if they have children? Well, because if the plane crashed, one would live and the other would die. But you're much safer riding in an airplane than riding in a car. They don't refuse to ride a car together. It's irrational. It's certainly not scientific. You can look at the statistics - we're behaving irrational.

Dr. Tobias' point is that some people, probably a lot of people, are just not impressed by statistics or for being scientific either. In the eyes of many people, psychics are just as reliable as scientists. As one astrologer told me, her prognostications were about 85% accurate. If that is true, she is more reliable than my meteorologist!7

THREE BELIEF SYSTEMS

The center of controversy is no longer over the verification that psychic phenomena occur. That has already been carefully researched and documented by skeptic and believer alike. The real issue now is the conflict of world views

or belief systems. The question now confronting modern man is what belief system he will invoke to explain reality. Will he acknowledge the universe as indeed a universe, the work of Divine Providence (God)? Or will he cling to his old naturalism (chance)? Or will he choose the new naturalism (sorcery - the mystical control of nature by man)? That is the issue we face for the remainder of this century.

The above belief systems cannot be proved or disproved directly. They are presuppositions. The only way to test them is to find which belief system fits or predicts the evidence with the fewest secondary assumptions. In other words, which system finds the least necessity of explaining the facts away?

That has been the problem with secular man and his philosophies throughout history. He has not been able to construct a world view which can explain all of reality. There has always been a new discovery to invalidate all the old ideas. In the modern world, that invalidation process has happened so fast, we are beginning to suffer the fatigue of a philosophical breakdown. No hope is in sight.

An example of this breakdown is found in the Indeterminacy Principle in physics. Physics is the reduction of reality into mathematical symbols and formulas. Here is where science is supposed to find its bedrock of certainty. But even physics is being turned upside down.

Newtonian physics was mechanistic and provided a realm of certainty hitherto unknown for the scientist. Without it, naturalism was nothing. But observable reality was beginning to outgrow the ability of Newtonian physics to describe and predict the acts of nature.

Einstein's Theory of Relativity seemed to be the solution. And indeed, it was far more

accurate than the old physics. Newtonian physics relied upon the constants of time, and length, and motion to make its measurements. Without accurate measurements, science cannot exist.

But Einstein's Theory proved that there were no such things as absolute time and absolute length; motion was curvilinear. *The constants of reality themselves are changing.* The Theory was the death knell of the old naturalism and the moral system derived from the absolutes of natural law.

In the words of historian Paul Johnson:

At the beginning of the 1920s the belief began to circulate, for the first time at a popular level, that there were no longer any absolutes: of time and space, of good and evil, of knowledge, above all of value. Mistakenly but perhaps inevitably, relativity became confused with relativism.

But Einstein did not so interpret his Theory, as Johnson further explains:

Einstein was not a practising Jew, but he acknowledged a God. He believed passionately in absolute standards of right and wrong. His professional life was devoted to the quest not only for truth but for certitude. He insisted the world could be divided into subjective and objective spheres, and that one must be able to make precise statements about the objective portion. In the scientific (not the philosophical) sense he was a determinist. In the 1920s he found the indeterminacy principle of quantum mechanics not only unacceptable but abhorrent. For

the rest of his life until his death in 1955 he sought to refute it by trying to anchor physics in a unified field theory. He wrote to Born: "You believe in a God who plays dice, and I in complete law and order in a world which objectively exists and which I, in a wildly speculative way, am trying to capture. I firmly believe, but I hope that someone will discover a more realistic way or' rather a more tangible basis than it has been my lot to find."⁸

He failed to produce a unified system and relativism carried the world and the century. The occult's dualism of chaos versus cosmos was beginning to creep into the exact sciences.

To the Christian, Einstein's failure to find a unified theory of reality is not surprising. No one will ever succeed. For it was not the Principle of Relativity that Einstein discovered, it was the Principle of Infinity. The production of a unified system of physics would require an omniscient mind - God's mind.

The Bible teaches that God created the very substance of reality and determined the laws by which it would operate. He created space and time, the reality we know and experience. Morality is not founded upon an obscure natural law, but upon the Word of the Creator as contained in the Bible.

The heathen refuses to accept the Creator/creature distinction. He insists upon attaining divinity in his own right. Like Cain, he threatens to destroy God-made reality, and to replace it with a man-made reality.

The quest of modern science and the occult is to find the divine secret of the universe, so that man may transcend his finiteness. This is what *paraphysics* is all about and that is

why science is showing such a keen interest in psychic phenomena. Science is hoping to solve the indeterminacy principle and find the mechanism to transcend nature.

In summary, let it be said that the rise of occultism has come in the wake of a philosophical breakdown. The God of the Bible was replaced by the God of Science and finally by the God of the Occult.⁹

The scientist and humanist may decry the irrationalism of our day, but fail to see the logical imperatives of their own philosophy. As Dr. Gary North has put it:

*It is my thesis that modern secular humanism is not only powerless intellectually to call a halt to the occult revival, but is in fact one of the primary causes of the revival.*¹⁰

FOUR PILLARS OF OCCULTISM

What the old school humanists have taught us (like Huxley quoted at the beginning of this chapter) are the prerequisites of occult philosophy, which are also the fundamental principles of the New Age Movement: *agnosticism, relativism, syncretism, and pragmatism.* By teaching *agnosticism*, they have insisted on tolerance toward different opinions concerning any divine dimension. Because they believe, as agnostics and like empiricists, that man's knowledge is derived from, and limited to, the senses, no absolute statements can be made about God or any related non-empirical subject. God cannot be perceived by the five senses or tested by scientific instruments. Since there are no longer any authoritative statements which can be made about spiritual things, then the individual is left to his personal experience for guidance. *Tradition is sacrificed to experience as the prime source of personal knowledge.*

Relativism is an extension of the tolerance required by agnosticism and is known in philosophy as existentialism. Since the knowledge that comes from experience (or feelings) is subjective and differs from person to person, it leads to epistemological anarchy, and eventually, ethical anarchy. Who is to say that one experience or belief is more valid than another? Everyone is equal. "It doesn't matter what you believe, just believe." All are gods. Tradition and consensus break down and result in a flurry of cults and bizarre life styles.

These humanists know man cannot exist in a state of moral anarchy; society requires a unifying factor. Therefore, they call upon all religions and cults to relinquish their claims to supreme truth and surrender them to the "Religion of Humanity". This is *syncretism*, the attempt to reduce all religions to the same level of legitimacy. Here is where occultists, including New Age people, advance their cause. They pick and choose from all religions, reinterpreting the distinctives of those religions to fit their scheme of things, and then accept them all as valid. Such sleight of hand produces a sense of superior legitimacy for occultists. Their inclusiveness gives credence to their claim that theirs is the only true, world religion.

Pragmatism becomes important in the area of law. Law and order must exist, somehow. Pragmatism, to avoid conflict, requires the sacrifice of moral and religious principle (for there are no absolutes) to incorporate the group experience into law. Humanists plead for world government which is founded on the *common experience of humanity*. The New Age Movement views the future as the "Age of Experience" replacing the "Age of Authority". Of course, those who hold power will be the elite who know what that

"common experience" is.

Accomplishing this objective will most certainly require a radical and violent, social engineering. It will be the final triumph of equalitarianism which seeks to remove all social distinctions and reduce mankind to the lowest common denominator. That common denominator will be "biological man" - his bodily functions and needs. It will be a mindless hedonism for the masses and total power for the elite, the perfect picture of a demonic kingdom.

FOOTNOTES

¹ Huxley, Ends and Means (New York, Harper, 1937) p. 316 as quoted by North in The Dominion Covenant: Genesis, op cit. p. 294

² Science works in the realm of phenomenology: "the study of phenomena" or those events which can be perceived by the five senses (seeing, touching, smelling, hearing, and tasting), either by naked observation or with the aid of instruments. Some people refuse to believe the supernatural exists because it does not come within the realm of phenomenology. They are called "empiricists". To the empiricist, if something cannot be demonstrated through any of the five senses, then for all practical purposes, it does not exist.

³ Gary North, op. cit. in Chapter One, p. 19. An important quote of Cornelius Van Til follows in that reference, which basically describes the pervasive impact of Kant's ideas.

⁴ Immanuel Kant argued against the empiricists by saying that there was truly a knowledge which one could know apart from the five senses. But his description of

this intuitive knowledge as non-rational appeared also to be a knowledge that was illogical. He asserted that non-rational knowledge may sometimes (nay, often) contradict rational knowledge. Hence, the rise of the concept of the antinomy. Modern man became at one and the same time both a rationalist and irrationalist. Secular man cannot, as can the Christian, unite into a consistent unity the knowledge by observation and the knowledge by intuition.

⁵Rev. Howard Wynne, pastor, Aldersgate Methodist Church, Rockford, Illinois, in an interview, January, 1981. He is a graduate of Garret Theological Seminary and is a scholar on the occult.

⁶North provides an excellent commentary on this period in his chapter "The Epistemological Crisis of American Universities" found in the book he edited, Foundations of Christian Scholarship, (Ross House Books, P.O. Box 67, Vallecito, CA 95251) 1979. Also see his None Aare Call It Witchcraft, p. 12-15

7

Phyliss Campbell, astrologer, Rockford, Illinois, in an interview, February, 1981. She denied being a psychic and claimed that many astrologers are not psychics either. This may be true, but astrological theory has never been shown to have originated in scientific research, as has meteorology. I believe astrology is based upon the psychic knowledge of ancient magicians.

8 Paul Johnson, Modern Times (Harper & Row Publ., New York, 1983), p. 4. Einstein's Theory said that light in a vacuum was the only absolute. But that premise is clouded with new doubts, since the discovery of quasars which appear to be traveling much faster than the speed of light. From the Bible, we know that light was created by God (Genesis 1:3). Being one of His creatures, it cannot be absolute.

9 Ibid, North, p. 20

CHAPTER FIVE

POWERS OF A PSYCHIC

You do not have to walk very far in your neighborhood to find someone who has had a mysterious experience that fits well with the long list of paranormal phenomena experienced by psychics. What those phenomena are and their origin is the primary concern of this chapter.

There is a wide spectrum of psychic experiences, but for purposes of study, they will be divided into two basic categories: first, the Powers of Perception, and second, the Powers of Control.¹ Again, it would be appropriate to remind the reader that the existence of these powers is real. There are many fakes, perhaps in a majority of cases. But that gives no excuse to ignore the many genuine cases which have been carefully documented.²

Psychic Powers of Perception refer to what has been called man's "extra senses" - *ExtraSensory Perception (ESP)*. These powers would include the following subcategories: spiritism, hyperesthesia, and divination. *Spiritism* is the knowledge one obtains from the dead and "extra-terrestrial beings" through ritualistic consultation by a medium. Techniques employed include the use of séances, apparitions, forms of automatic writing or speaking (e.g. ouji boards and glossolalia), crystal balls, UFOs, and the like. Central to spiritism is its attempt to obtain knowledge from entities on the other

side of death or material existence.

Hyperesthesia refers to the perception of objective facts through the subconscious powers of the mind. These powers include visionary dreams, precognition, telepathy (nonsensual thought-reception), clairvoyance (nonsensual perception of facts), and so on. Hyperesthesia is concerned with man's ability to perceive facts without the use of the five senses that we know as seeing, tasting, touching, smelling, and hearing.

Divination involves the unveiling of hidden facts (past, present, or future) by the use of quasi-scientific techniques. These include card-laying (e.g. Tarot cards), palmistry, astrology, phrenology, rod and pendulum, chicken livers, and a host of others.

Referring now to the psychic Powers of Control, they involve man's ability to influence or manipulate events through unconventional channels. They are called *ExtraSensory Influence (ESI)*. Among these are hypnosis, healing (e.g. acupuncture and positive thinking), mental suggestion, fetishism (good luck charms), levitation, blood pacts, materializations and spooks (astral projection), incubi and succubae (erotic experiences with astral bodies), magic, and sorcery.

Magic is the attempt to control and manipulate the natural and supernatural world through a wide variety of incantations, potions, and rituals. Magic relies heavily on the superstitious use of words. Sorcery, on the other hand, appears to be a more sophisticated and quasi-scientific attempt to systemize magical power and practices. Where magic may be the more simple type associated with primitive witch doctors, sorcery often enjoys the prestige of philosophical undergirding. Sorcery seems to have more interest in the mystical powers of substances, like drugs, than in magical words.

HUMAN OR DIVINE?

Almost everyone has had some kind of mysterious experience in their lives. Such an experience could have been a premonition about the result of a decision, or an experience of *deja vu*. Sometimes, it was a dream that came true or a sighting of a UFO. All of us have played the prophet at some time; often basing our decisions on the wisdom of past experience, but more often, basing them on "gut feeling" or intuition.

Natural causes other than coincidence or deception may account for these things. The discovery of brain waves has led to the acceptance of hypnosis in medicine, and more recently, in the criminal justice system. Divining for water through the proverbial "witching rod" is thought to be explained by the earth's magnetic field. The effects of the moon on human behavior have reinforced faith in astrology. Scientific evidence continues to reveal tremendous potential for the interaction of man with his environment in ways never before thought possible. His intuitive abilities may often be underestimated. Recent research in England, for instance, has revealed a homing sense within man comparable to that found in migrating birds. The possibility exists, and vehemently argued by some, that man was, at his creation, endowed with many more senses than he seems to now possess. They may have been lost through neglect or abuse.

Gary North comments on this possibility:

Every generation has numerous individuals who can perform prodigious feats of mental computation. These gifted individuals can solve various kinds of problems, frequently mathematical, with seemingly impossible speed. Consider the Dutch mathematician, William Klein. He performs the following calculation in front of audiences. He

is assigned a number of 499 digits by a computer. This number is the product of another number multiplied by itself 73 times. His task is to calculate this 73rd root in his head. In two minutes and 43 seconds, he solves it. The number is 6,789, 235. Shakuntala Devi, an Indian prodigy, is not quite so impressive, but she can find cube roots of six-digit numbers faster than students can find the answer on hand-held computers . . . She can tell you what day of the week it was on say, Nov. 3, 1949. But she cannot tell you how she accomplishes these feats. Eric Jablow taught himself how to read by the age of 20 months . . . and he taught himself calculus at age 6 . . . These people are obviously abnormal, yet they are common enough in every generation to remind us of what we have lost since the Fall.³

Sometimes, these abilities are inspired by occultic or demonic forces. But often, they reflect glimpses of powers possessed by the human race early in history. These possibilities forbid us to condemn all psychic research indiscriminately. It requires the Christian to define more accurately the true nature of knowledge and precisely identify the valid methods of attaining it.

THE PLACE FOR SCIENCE

Although there is a place for scientific study of some paranormal phenomena, such generosity is not justified for phenomena induced by ritual or superstitious technique. Phenomena induced in this manner should be scrutinized with greater caution: for they often appear to be more of a form of worship than scientific research. It is one thing to study man's ability

to find his way home when he gets lost; it is quite another to consult the dead. Some paranormal phenomena (such as those at a séance) appear to be manifestations of personal entities from another plane of existence. When such practices occur, a realm has been entered where science (i.e. phenomenology) loses its ability of verification. Dependence for that verification lies only in the testimonies from these entities who are "conjured" in such "experiments". It enters a realm where the Bible has much to say and stands on equal footing, at least, with all other philosophies and religions which attempt to explain such phenomena.

Now, there are many old school humanists who will deny the Bible's place in such a dialogue. They suppose all paranormal events are supernatural rather than supernatural. They explain psychic powers as the introduction to a new stage in man's evolutionary development. *Nature is going up instead of the angels coming down.* Their explanation of UFO's, apparitions, and so on, is that they are (if valid) evidences of extra-terrestrial beings from other planets who are more advanced in their evolutionary development than we are. They think this is all a job for science rather than religion.

Certainly, the humanist has a right to make that assertion, but not as a scientist. A scientist will not be so brash and arrogant. Science does well within the perimeters of phenomenology, repetition, and measurement. But paranormal phenomena have rarely submitted to the investigation of scientific technique in order to determine their exact cause. Humanists speak from a world view or belief system in saying psychic powers are of human origin. They presuppose that there is no God and then assume that these manifestations have no spiritual or divine dimension.

At another extreme, there are those who attempt to practice the occult, and yet call themselves Christians. They seek to interpret the Bible to favor their activities. As one spiritualist said to me, "We consider Christ to be the perfect medium."⁴

Such a statement reveals that an entire system of hermeneutics and theology has been created to make occultism compatible with Christianity. The New Age Movement has achieved this with sophistication.

Because many psychics have used their powers for good, a favorable reputation has been formed in the public mind. Police sometimes use psychics to solve difficult crimes. As one young man said to us in a street interview in reference to psychic ability: "God has many gifts and it's just another gift that comes from God. And if it's positive and if it's good, then it's from God."⁵

So then, in summary, we can identify several positions on psychic powers. _ First, we can say it is all a big hoax. Although in many cases that may be true, such a sweeping statement is untenable for the many instances with valid, supporting evidence. This is the position taken by the dwindling ranks of old school humanists.

This position would be typical of new school humanists, who see the spiritual realm as really another dimension of the natural realm - *supernaturalism*.

Third, we can say they are spiritual, or supernatural, but that they are of Divine or Satanic origin. Some people believe that all paranormal phenomena are of the devil. Would not such a position, unfairly, exclude the miraculous powers of Christ's Apostles, and in our time, the supernatural experiences of the charis-

matics? (The religious rulers of Christ's day charged even Him of doing His miracles through the power of Satan - Mark 3:22). Is there no place for the supernatural in the life of the Christian? And is there not more for science to discover about the natural abilities of the human mind? It depends on what kind of abilities we are talking about.

I believe there are valid and God-sent phenomena, for the Bible declares God to be a God of miracles. Even today, we are surrounded with happy reports of astonishing answers to prayer and miracles. There is reason to expect that Divine intervention does take place in the common affairs of men, provided there is sufficient reason for doing so.

There is sufficient evidence to believe that God has given certain endowments to man which have fallen into disuse. How many they are or what their exact characteristics are, I do not pretend to know. Some of them have yet to be rediscovered. The pressing need is a paradigm of criteria separating valid spiritual experience from the spurious. That is what I propose to offer in the next chapter. I offer it, not expecting to pronounce the final word on the subject, but to suggest the safe boundaries within which Christians may safely participate in the spiritual realm, without falling into the trap of occultism.

FOOTNOTES

¹ With some modification, I use Dr. Koch's categories found in his book, Christian Counseling & Occultism, op cit.

²Dr. Koch's work cite above and Dr. North's book cited earlier offer some documentation, Secular studies

would include the Handbook on Para-Psychology, edited by Martin Ebon (New American Library, New York, 1978) and The Occult: A History by Colin Wilson (Random House, New York, 1971).

³ Gary North, The Dominion Covenant: Genesis (Institute for Christian Economics, Tyler, Texas, 1982) p. 120-122

⁴ Personal interview with William Monroe, op cit.

⁵Street survey conducted by Campus Action Ministries, February, 1981

CHAPTER SIX

THE MYTH OF PSYCHIC NEUTRALITY

Central to all occultism is man's desire to be his own god practically, this takes the form of trying to seize control over men and the universe by lawless and ungodly means. Occultism in its every form is thus rebellion against God . . .

R. J. Rushdoony¹

It must' be recognized, whether one believes in a personal devil or not that the Bible does with great frequency condemn certain occultic practices specifically. Some theologians have sought to apply these condemnations to the charismatics, although I think often unfairly. (However, any charismatic could also fall under these scriptural indictments if he regards the "gifts of the Spirit" and other supernatural manifestations to be of greater importance than moral perfection). Misapplication of these condemnations have wounded many sincere and godly people without giving them direction as to how they can righteously participate in the spiritual realm. I hope to offer some suggestions and Biblical guidance to the problem.

Nevertheless, it was astonishing to me, upon entering the worship service of a spiritualist church, to find the decorum and order of their charismatic manifestations to exceed that of some charismatic churches I have attended.

some charismatic churches I have attended. For that reason, I felt this statement from Rev. Howard Wynne, who was reared in the Assemblies of God, but now disaffected, to be justified:

I do think that there are some people doing psychic phenomena whose motives are suspect. And as I listen to some groups who criticize occultists, I see them do the same behavior and I wonder how they can be so inconsistent. I see them being the kind who say, "We've got the Spirit of God". You see, this term "Spirit of God" can be used for the same kind of phenomenon. And of course, it's easy to say "If you do it, it's of the devil and if I do it, it's the Spirit of God" . . . I have some serious reservations of such people . . . I don't think we should be naive and say that anyone involved in psychic phenomena or spiritual phenomena is necessarily good or necessarily bad. Jesus said "ye shall know them by their fruits." We are supposed to be fruit inspectors.

This minister has identified accurately the fundamental method of determining a Christian: *ethical deportment*. However, because of his existential theology, he must be relativistic in his ethical standards. They are worthless and unbiblical. It is meaningless to talk about morality when the standards are in constant flux.

Despite his relativism, Rev. Wynne has rendered a service by pointing out that Christianity cannot be identified just through technique (ritual), or knowledge (creed), but primarily conduct (ethic). My argument is that this is precisely the problem with occultism: it disqualifies itself by its evil moral influence. Occultism worships the creature more than the

Creator. It is egocentric. Occultism (i.e. psychic powers) were forbidden in the Bible, not because God is arbitrary, but because God is seeking to promote righteousness. And occultism, by its very nature, destroys righteousness. There is a common distinctive within occult religions and all illicit psychic powers which justify their condemnation: idolatry.

This is strikingly brought out by Kurt Koch:

At the threshold of human history stands that command of God: Replenish the earth and subdue it (Gen. 1:28). The task and right of man was the peaceful conquest of the earth's powers in agreement with the will of God. In opposition to this command, Satan, the great master of confusion, made the arch-temptation: Ye shall be as gods, knowing good and evil (Gen. 3:5). The antithesis of the command of God is magic, hunger of knowledge and desire for power in opposition to the will of God. With this young mankind found itself at the crossroads.

The points are shifted: voluntary subordination under the will of God, or compulsion for knowledge and greed for power in rebellion against divine rules and barriers. Today these points are still shifted. Either we let ourselves be fit into the divine pattern of the way of salvation, or we carry on a rebellion and try to rule the powers of beings of creation in a monstrous rivalry with God. Therefore magic is arch-rebellion from the beginning until today. It is the climax of man's revolt against God. All talk about harmless forces of nature and neutral application is an outrage in the face of the Biblical fact.³

A revolt against the existence of God involves also a revolt against the expression of His will, whether it is expressed in nature or in the Bible. The unconventional channels used by psychics to obtain power and control events easily become: a warfare against the natural order ordained by God. Thus, occultists find it increasingly necessary to assault the standards of morality in the Bible and to resist the limitations of creaturehood.

For the Christian, he will not labor with philosophical speculations or await the latest scientific finding, before deciding which spiritual manifestations are from God, and which are not. He will immediately look to the Holy Scriptures for direction.

THE BIBLICAL POSITION

Confusion over Biblical teaching on the occult has occurred primarily because its inerrancy has been denied by many so-called, Christian psychics. They present the Sacred Record as ambivalent on the subject, sanctioning it at times, condemning it at others. While it is not the scope of this book to offer a defense for the doctrine of Biblical inerrancy, it should be recognized that no Biblical doctrine can be believed if its claims about itself cannot be believed. Simply speaking, if the Bible's claims of inerrancy cannot be trusted, then its claims concerning other doctrines cannot be trusted either. If it could, I suppose it would be the same as saying that a liar could also be trusted in all respects, except for his affirmation that he is a truthful person. A natural absurdity, of course.

Does the Bible claim to be the inerrant Word of God? Indeed it does, and with great frequency.

The following references reveal the general consensus of opinion among Biblical writers that their writings were God's very words, and were to be trusted as much as God is to be trusted.

All scripture is given by inspiration of God. 2 Timothy 3:16

For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

- 2 Peter 1:21

Approximately 3800 times, Biblical writers claim that their messages were from God by introducing them with such statements as: "And God said", "Thus saith the Lord", "The Lord spoke", and "The Word of the Lord came unto me saying".

As to the Bible's position on the occult, it can be shown that the Holy Scriptures stand or fall together on this subject. Though not exhaustive, the following citation of occult prohibitions will reveal a comprehensive opposition among Biblical writers. Occultic practices are condemned from the Law of Moses through the Hebrew Prophets and Christ's Apostles. In the Law we find the following:

When you enter the land the Lord your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord, and because of these detestable practices the Lord your God will drive out those nations before you. You must be blameless before the Lord your God.

The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the Lord your God has not permitted you to do so.

- Deuteronomy 18:9-14 (NIV)

This passage reveals a categorical condemnation of the occult. Other references include: Leviticus 19:26,31; 20:6 and a requirement for the .death penalty in Exodus 22:12.' The Hebrew Prophets offer no compromise:

Both of these will overtake you in a moment, on a single day: loss of children and widowhood. They will come upon you in full measure, in spite of your many sorceries and all your potent spells. You have trusted in your wickedness and have said, "No one sees me." Your wisdom and knowledge mislead you when you say to yourself, "I am, and there is none besides me." Disaster will come upon you, and you will not know how to conjure it away. A calamity will fall upon you that you cannot ward off with a ransom; a catastrophe you cannot foresee will suddenly come upon you. Keep on, then, with your magic spells and with your many sorceries, which you have labored at since childhood.

- Isaiah 47:9-12 (NIV)

In the day of Prophet Isaiah, there was still no change in God's condemnation of occultism. Other passages among the Prophets include: Jeremiah 8:17; 10:2; and Ezekiel 21:21.

The New Testament does not change positions either. Idolatry and witchcraft are listed among the works of the flesh in Galatians 5:20 and Revelation cites these sins as reason for God's wrath (9:21; 22:15).

The above references seem plain, but occultists cleverly avoid them hermeneutically - that is, their form of Biblical interpretation is designed to nullify them. Specifically, they use descriptive passages to establish doctrinal approval for their practices, while ignoring the doctrinal passages which condemn them.

For example, psychics will cite Moses as a diviner for water, a story which they use to approve the practice today. Not only do they override doctrinal passages by using a descriptive passage, they also fail to prove Moses was indeed a diviner. As the story is told in the Bible, there can be found no suggestion that Moses' rod was used to locate water in the rock. God told Moses through direct communication where the water was. Also, no well was dug to bring the water to the surface (remember, it was a rock). Moses was commanded to strike the rock on one occasion and speak to the rock on another. That water came out was obviously a miracle of Divine operation. It was not the work of man or the power of a diviner's rod (Exodus 17:1-7).

Proper hermeneutics require that doctrinal passages should be used to interpret descriptive passages, not the other way around. Psychics fall far short of establishing legitimacy by reading facts into Biblical narratives. They can produce no didactic references for support of their position. And their use of descriptive passages betrays intellectual dishonesty.

The Bible prohibits spiritism, divination, sorcery, interpreting omens, astrology, mystery religions (secret societies), among many others. The pertinent question for the Christian is what criteria should be used to discern those borderline cases, the fuzzy area between approved spiritual powers and forbidden spiritual powers? The Bible expects supernatural events to occur. But which ones are from God?

RULES FOR SPIRITUAL DISCERNMENT

There are seven, basic criteria found in the Bible that Christians can use in differentiating between valid spiritual manifestations and spurious ones. It is my position, that any manifestation which does not violate the following criteria should not be rejected.

First, there is the *Rule of Catalogued Practices*. In the Bible there is an outright specification of practices listed which are forbidden. These include sorcery, astrology, spiritism, divination, witchcraft, and all practices associated with pagan religion. Such categorical prohibitions have already been cited by quoting the passage in Deuteronomy 18 earlier.

Then there is the catalogue of spiritual practices which are approved as being of Divine origin (1 Corinthians 12). Among them are the charismatic "gifts of the Spirit": wisdom, knowledge, discernment of spirits, miracles, healings, faith, prophecy, tongues, and the interpretation of tongues. You will notice that many spiritual gifts are similar to psychic power forbidden by God. Satan has his counterfeit, with which he seeks to duplicate the works of God. The difference is the source; the difference is the channel that is used to obtain those powers. This leads us to the second criteria.

There is the *Rule of Sovereignty*. Who is being acknowledged as the source of spiritual power? Is it man, the spirit world, or Jesus Christ? The Bible teaches that anyone who does not confess the Lordship of Jesus Christ and does not testify to His enthronement as King and Messiah does not speak by the Spirit of God but by the spirit of Antichrist (1 Corinthians 12:13; Hebrews 11:1-2; and Revelation 19:10).

This acknowledgment of Christ's exclusive sovereignty cannot omit the confession that He is the incarnate God who is presently and corporally alive (1 John 4:1-6).

Third, there is the *Rule of Inerrancy*. Any prophet or prophetess who claims to speak for God, but is inaccurate in his prediction, must be excommunicated and shunned. Men may be content with a prophet who is roughly accurate, but God requires and assures that anyone speaking in His Name will be without error (Deuteronomy 18:21-22). [I am hard-pressed to think of anyone in our time who would fulfill this Biblical requirement].

Fourth, there is the *Rule of Theonomy*. The death penalty must be imposed on any Divine spokesman who is accurate in his message, yet advocates idolatry and antinomianism. In the thirteenth chapter of Deuteronomy, God warns that He will test His people by confirming the false prophet's words to see if His people will acknowledge His law-word as supreme, as opposed to the experience taught in the prophet's fulfilled prophecy. This scriptural passage clearly reveals the supremacy of God's written word over prophets who work signs and wonders. "To reject the King's law is to reject the King", as Rushdoony has asserted and also observes that "the means whereby man can know the future is the law-word of God."⁴

The Sacred Record confirms this observation in the case of Elijah, who prophesied a drought in Israel for its wickedness. It was right there in the Law of Moses. Elijah needed no special revelation. (See 1 Kings 17:1-7 with James 5:17-18 and compare with Deuteronomy 28:22-24). *God's Law is our guide to the future*. "Your word is a lamp to my feet and a light for my path" (Psalms 119:105-106). Antinomian prophets are to be rejected. [see Matthew 24:10,

11, and 24; 2 Thessalonians 2:9-12. These passages explain that the rise of antinomianism (i.e. lawlessness) will be accompanied and certified by miraculous powers. The Elect will have to choose between the antinomian miracle workers and God's inscribed Law.)

Fifth, there is the *Rule of the Completed Canon*. The testimony of Jesus and His Apostles completed the Canon of Scripture. Therefore, anyone who speaks with a "Thus saith the Lord" outside the authority of Scripture speaks presumptuously and must be rejected (Hebrews 1:1-2; Galatians 1:6-9).

For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

- 1 Corinthians 14:2-3 (emphasis added)

This passage suggests that heavenly languages are not given for direct communication from God to man, but from man to God.⁵ Prophecy under the New Covenant is to bring to remembrance the teaching of Jesus, not to introduce new teaching or revelation (John 14:26; Revelation 19:10).

Sixth, there is the *Rule of Decorum*. The one who manifests a charismatic gift must do so in decency and order, without confusion (1 Corinthians 14:26-33). This also means one must exercise these powers in a manner which will not challenge or disrupt the exercise of authority by godly rulers in any law-sphere. All the fruits of Christian character must be present (Galatians 5:22-23).

And finally, there is the *Rule of Motive*. The exercise of spiritual powers must be from a motive of disinterested benevolence unto the glory of God (agape). Ulterior motives of personal glory or gain are inconsistent with the spirit of the Gospel. The Scriptures teach that charismatic gifts are for the common good (1 Corinthians 12:7), not for individual happiness.

THE PENTECOSTALS

Perhaps, it would be appropriate here to note a common error made by many charismatics and Pentecostals. [Being a Pentecostal myself and having been reared among them, I think my opinion is formed in good faith.] They often confuse spirituality with their own peculiar experiences and emotional states. Their search for spiritual abilities as a sign of salvation and confirmation of the Holy Spirit's presence in their lives perilously neglects the primacy of moral transformation and the importance of character. This is a self-centered attitude, rather than a Christ-centered one. It is also the essence of carnality condemned by the Apostle in Romans chapters Seven and Eight. The spirit of the world regards power to be more important than goodness (See Romans 8:5-10 and especially, 1 Corinthians 1:20-24 & 3:1-3).

My point is that too many charismatics, while pursuing what they think is "spiritual mindedness", ironically, are carnally minded. This is because they regard "charismata" to be more important than sanctification.

NO NEUTRAL POWERS

Is there any neutral ground? Is there such a thing as mental powers which transcend the body

without the aid of the Holy Spirit or of demons? Well, it depends what powers we are talking about.

If we are talking about mathematical genius or the ability of the imagination to anticipate future events, perhaps we are talking about man's natural endowments. Yet even then, they still are not neutral. Man serves either God or Satan, yielding his members to righteousness or unrighteousness (Romans 6 & 7). One cannot serve two masters.

However, if we are referring to knowledge obtained through trances or the power to move objects around the room by mental concentration, then I think we are talking about the supernatural.

In Christian theology it is taught that demons are fallen angels who have federated themselves with Satan, an archangel, who is leading a revolt against the Kingdom of God. Angels are spirits and their powers are psychic. Their ability to affect nature is not matter over matter, as it is with human beings. It is mind over matter.

It is my position, that although man has a spirit, it *does not transcend his body*. His spiritual power extends through the faculty of his flesh. Without the aid of the Holy Spirit, I do not believe that man's spirit would even survive the death of his body, so frail a creature is he. *Man's ability to participate in the spiritual realm beyond the inner domain of his brain is completely dependent upon the aid of external beings, either the willing assistance of demons, or the aid of the Holy Spirit.*

Why would Satan want man to have the illusion of psychic power? Is it merely because he promised our race in the Garden, that if we would

rebel against our Creator, he would help us attain godhood in our own right? ["Ye shall be as gods."] Or does it serve him with a more useful purpose?

C. S. Lewis, with astonishing prescience, I think offers a plausible, if not probable, explanation in his book *The Screwtape Letters*, Chapter Seven. Screwtape, the fictional senior devil, gives his advice to his junior partner:

Our policy, for the moment, is to conceal ourselves. Of course this has not always been so. We are really faced with a cruel dilemma. When the humans disbelieve in our existence we lose all the pleasing results of direct terrorism, and we make no magicians. On the other hand, when they believe in us, we cannot make them materialists and skeptics. At least, not yet. I have great hopes that we shall learn in due time how to emotionalise and mythologise their science to such an extent that what is, in effect, a belief in us (though not under that name) will creep in while the human mind remains closed to the belief in the Enemy. The "Life Force", the worship of sex, and some aspects of Psychoanalysis may here prove useful. If once we can produce our perfect work - the Materialist Magician, the man, not using, but veritably worshipping, what he vaguely calls "Forces" while denying the existence of "spirits" - then the end of the war will be in sight.⁶

Lewis penned these words to his novel during World War II. Who could have imagined that they would have acquired the amazing relevance which they do today!

Coming chapters will reveal how this union of sorcery and science has been accomplished,

and how the hedonism of pagan religion has been clothed with the virtues of humanitarianism.

Suffice it to say, in conclusion, that the Holy Scriptures stand unequivocally opposed to those practices associated with the occult. *Psychic powers of purely human origin are mythical.* They are either the work of God or of demons. In the case of the charismatics, they tend to be of Divine origin. However, too often, charismatics, like occultists, disqualify themselves by their antinomianism. They lack a desire for systematic study of the Bible; rather, their study becomes a "proof-texting" exercise to justify their latest spiritual experiences.

The essence of Christian uniqueness and identity is its ethical system. It is the *reflection of the moral conduct and interpersonal relationships of the Holy Trinity.* No other religion can compete with Christianity in the ethical realm. The belief that a spiritual ability is more important than godly living is not only unbiblical, but allies itself with idolatry.

FOOTNOTES

¹R. J. Rushdoony, Institutes of Biblical Law, Volume II (Ross House Books, P.O. Box 67, Vallecito, CA, 1982), p. 161

² The Bible contains about three hundred references asserting the existence of personal, supernatural beings (angels) and at least one hundred and twenty to a personal Satan.

³ As quoted by Rushdoony in Law & Liberty (Thoburn Press, 1971), p. 54-55

⁴Rushdoony, Institutes of Biblical Law, Vol. I op cit., p. 691

⁵See Moses Stuart, Hints on Prophecy (Andover, 1842) p. 54. "The whole tenor of 1 Cor. 14 goes to show, that words not understood, and not intelligible, can administer edification to no one." Stuart was a godly and well-respected, evangelical scholar during the nineteenth century.

⁶C.S. Lewis, The Screwtape Letters (Macmillan Publ., New York, 1961), p. 32-33

CHAPTER SEVEN

GENERIC PAGANISM PART ONE:

HUMANISM AND WITCHCRAFT

It is absurd to say . . . that one is a humanist but not a feminist . . . feminism is the last evolutionary development of humanism. Feminism is humanism on its most advanced level.

Riane Eisler, *The Humanist*[1]

There have been basically three kinds of religion in human history: *the religions of nature, the religions of contemplation, and the religions of history.* Roland Bainton, a church historian, is here quoted from his book, *Christendom*, to further explain these religions:

Religions of nature see God in the surrounding universe; for example, in the orderly course of the heavenly bodies, or more frequently in the recurring cycle of the withering and resurgence of vegetation. This cycle is interpreted as the dying and rising of a god in whose experience the devotee may share through various ritual acts and may thus also become divine and immortal. For such a religion, the past is not important, for the cycle of the seasons is the same one year as the next.

Religions of contemplation, at the other extreme, regard the physical world as an impediment to the spirit, which, abstracted from the things of sense, must rise as contemplation to union with the divine. The sense of time itself is to be transcended, so that here again history is of no import.

But religions of history . . . discover God "in his mighty acts among the children of men." Such a religion is a compound of memory and hope. It looks backward to what God has already done . . . And this religion looks forward with faith; remembrance is a reminder that God will not forsake his own. The faith . . . was anchored in the belief that God was bound to his people by a covenant, at times renewed and enlarged.²

The nature religions have a materialistic outlook of the universe. The polytheistic and animistic religions of ancient times would best fit this category. They were the religions of the ancient Canaanites, Babylonians, and Egyptians. Modern witchcraft is a continuation of these religions.

The religions of contemplation were philosophical. They were based on speculations such as pantheism and Platonism. Resulting religions include Hinduism, Manichaeism, and Gnosticism. Spiritualism, Eckankar, "the Moonies", and the New Age Movement are modern, mystic cults expressing the same themes.

The religions of history would be those of the ancient Hebrews, Christianity, and Islam. These are religions of "the Book". [Although, it should be noted that Judaism does not base itself upon the Old Testament of the Christian Bible, but rather the Talmud, a codification of "the traditions of the elders". It is the

same Phariseeism condemned by our Lord. Islam bases itself upon the Koran, which began as a heretical reaction against the polytheistic tendencies of the Roman Catholic Church.

WITCHCRAFT: THE SURVIVAL OF ANCIENT PAGANISM

The witchcraft of our time should, be more properly referred to as the religion of "Wicca". Wicca is an Anglo-Saxon word meaning "the cult of the wise", and refers to the "Old Religion" which antedates Christianity. Witchcraft, as Americans have traditionally known it, has been confused with Satanism, which has a personal devil. Satanism has its witches, but it is a conscious perversion of the Christian religion (e.g. the Black Mass). Voodoo is a mixture of African witchcraft and Roman Catholicism.

Witchcraft proper, or Wicca, is a survival of pre-Christian paganism.³ It is a nature religion. In pagan times, men and women worshipped nature because it was the source of their sustenance and was the environment in which they lived. There was no concept of a personal devil or of a personal god, as we find in Christianity. And there was little philosophical speculation. In its simplicity, it was a religion that concerned itself with appropriate, symbolic rites which coincided and created a oneness with nature.

Nature religion is basically a fertility cult, where the reproductive powers of nature are worshipped. Archeological discoveries have revealed artifacts and idols which grossly exaggerate male and female genitals. It was common among the ancients to use these items to excite sexual passion, much like the pornography of today. Phallic worship was simply

the veneration of man's instrument of reproduction. Man's ability to procreate was the nearest he came to godhood. In fact, these religions often were built around myths of a first man and woman who became gods by discovering sex.⁴ Some scholars find remarkable similarities between these myths and the Genesis account of Adam and Eve. Imposing a sexual interpretation of the Fall is inaccurate, but many religious cults have done so through the centuries to justify their hedonistic lawlessness.

Nature religions appear in "the cradle of civilization" (i.e. Mesopotamia, Egypt, Assyria) and survive through local customs, folklore, and mystery cults in most nations of the world. Every village, and sometimes, every home, had its own god and idol. But the theme was and is the same. In the Bible, it was the old Baal worship of Canaan. Baal, the male god, had his female counterpart - Ashtoreth. The groves and high places were the scenes of disgusting religious practices. Human sacrifice, sexual indulgence and perversion of every description were studied and practiced. There was no restraint, no regard for age, sex, or affinity. Sexual relations with animals was common. Pagan religion was and is the very image of depravity.

That is why Biblical legislation concerning sexuality is extensive: one half of pagan religion is sexual perversity. And that is why the sexual lawlessness of our day must be treated with alarm. Pervasiveness of studied depravity, making the old immorality into the "new morality", is a signal that a new religion is about to be embraced by the American people.

We would be mistaken to think of the return of Wicca in modern times as merely a revival of medieval witchcraft, although witches during

the middle centuries varied little from what we see today, except that they were in direct protest of the church. Modern Wicca is really a revival of pagan, fertility cults which worship nature to secure material blessings. Understandably, Wicca is hostile to Christian morality; the two are mutually exclusive systems. However, in the twentieth century, Wicca has not found it necessary to directly and aggressively challenge Christianity. Humanism has already accomplished that objective.

HUMANISM: THE HANDMAID OF WITCHCRAFT

Under the Christian system, it is impossible for witchcraft or occultism to be a viable religious alternative. But secular humanism has destroyed the cultural domination of Biblical Christianity in the United States. By subverting from within and attacking from without, humanists have neutralized Christian influence in our culture. Christianity has been reduced to just another religion in a pluralistic society. Wicca now stands on equal terms.

Secular humanism is a definite movement in the United States, and has a document which declares its objectives - *The Humanist Manifesto II* (1973). It has been signed by numerous academic, cultural, and scientific people who stay in touch with the movement through *The Humanist* magazine.⁵ Their influence, which began to be felt early in this century, has been effective in creating a cultural climate which has made the revival of pagan religions possible. Let the following excerpts from the *Manifesto* establish that fact:

On Origins

We find insufficient evidence for belief in the existence of a supernatural; it is

either meaningless or irrelevant to the question of survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity . . . Science affirms that the human species is an emergence from natural evolutionary forces.

Wicca does not believe in creationism and does not attempt to offer an explanation as to how we got here. "It is just here and nature is all there is." Such a view of the cosmos would have been unpopular in a Christian society, but it has become popular in our day through the Theory of Evolution.

Evolution teaches that matter is eternal and that modern existence has come through natural processes, not through special creation by God. Since there is no reality greater than nature, nature itself becomes God. Wicca worships the terrestrial bodies of the universe, particularly the Earth and the Moon. Earth is regarded mystically as the womb of all life, and the Moon with the stars, are messengers of the secrets of the cosmos. Astrology is an important aspect of Wicca.

On Human Destiny

There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture . . . We strive for the good life, here and now. (Humanist Manifesto)

Wicca does not believe in life after death or reincarnation in a spiritual sense. Life is continued and recycled, in a lower sense through the elements of the earth by which

our bodies are made, and in a higher sense, through our offspring. With this very materialistic outlook, the present life is all that counts. So life is to be enjoyed here and now. Values are present oriented, not future oriented. Human judgment takes precedence to any notions of a future, Divine judgment.

On Moral Values

We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. (HM)

Wicca professes no position on ethics. What this means is that ethical decisions are left up to the individual's needs and tastes. This is a thinly veiled hedonism which seeks total freedom for the individual to do as he pleases. It is expressed in such slogans as "do your own thing" and "if it feels good, do it." This philosophy is dominant in American culture. Few Americans are concerned with more than creaturely comforts and pleasures.

On Marriage

We are critical of sexism or sexual chauvinism - male or female. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination. (HM)

Marriage has existed for the benefit of men, and has been a legally sanctioned method of control over women. The end of the institution of marriage is a necessary condition for the liberation of women. (The Document: A Declaration of Feminism)⁶

Feminism is humanism on its most advanced level. (The Humanist)

Wicca is a female dominated religion. Since Christianity is a 'male dominated religion, it seems Wicca would be more attractive to feminists. And indeed, this is the case. The feminist movement is taking a serious look at Wicca as the following report from the *Los Angeles Times* indicates:

SANTA CRUZ - Nearly 400 women picked different notes and held them, catching their breaths at different times so the sound droned unabated for five minutes. The eerie monotonous from this congregation of sorts reverberated against the angular outside walls of the Theater of Performing Arts and filtered through clumps of tall pines on the UC Santa Cruz campus. The hymnic call was to the Goddess. Later in the day, encouraged by the beat of bongo drums, spontaneous groups of circling women danced barebreasted in scenes suggestive of frolicking wood nymphs. . . . More than a successful university extension course, however, the event was indicative of a burgeoning spiritual dimension to the women's liberation movement in America. . .

Christine Downing, head of San Diego State University's religious studies department, estimates that many - if not most - spiritually sensitive women in the women's movement are willing to replace the biblical God with a frankly pagan and polytheistic approach. . . . A Santa Cruz woman, *Ebony of the Mountain*, 38, said "Some of the women think of themselves as witches, but not all."7

The chilling suspicion cannot be avoided, that the feminist movement is a deliberate attempt to make Wicca a viable religion in our society. Such will be the consequence anyway, if Christians cannot regain their influence in this country.

Feminism is the link between humanism and witchcraft. Citing now Dave Hunt in his book, *Peace, Prosperity, and the Coming Holocaust*, as he quotes the reviewer of a collection of feminist writings, the reviewer went on to say:

The particular brand of spirituality championed in the book as the hope of the world is the ancient goddess worship that characterized a supposedly bygone Golden Age of matriarchal rule.

Goddess worship, paganism, Wicca, and witchcraft are all names for a form of natural \religion that is centered around the mystery, sexuality, and psychic abilities of the female.

*The book is a clarion call to women to regain their natural power and to overthrow the global rule of men. ' The authors' starting point for the re-establishment of female dominance is in bringing an end to Judeo-Christian religion.'*⁸

On Sexuality

In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. . . . The many varieties of sexual exploration should not in themselves be considered "evil". (HM)

Wicca, as a fertility cult, often requires obscene acts and sexual perversion as part

of its worship. This means discarding the modesty and vows of marriage required by Christian ethics. Humanism has long advocated total sexual freedom. This hedonistic philosophy has triumphed in American society. Witness the glut of hard-core pornography and seductive advertising, all espousing irresponsible pleasure-seeking. Homosexuals and child molesters demand their civil rights. And while a backlash against these excesses prevails at the moment, moral relativism will carry the day. The next generation will tolerate them as necessary evils.

On Procreation

The right of birth control, abortion and divorce should be recognized. (HM)

Wicca has historically practiced abortion and infanticide to carry on its worship. This is one reason why it was looked upon with horror by our Christian forebears. Today, if witch's covens want to use a child for human sacrifice and a cannibalistic eucharist, they enjoy the sanction of law, since unborn children are already legally slaughtered by the millions.⁹

On the Rock Culture

Witches have traditionally used hallucinating drugs in their worship and for casting spells. Narcotics play an important role in increasing psychic powers and removing inhibitions which hinder their perverse practices. This is also typical of modern rock festivals where rock stars push drugs, sex, and witchcraft. Who can deny that humanism has made the eradication of drug abuse almost impossible in this country? It would mean the elimination of the entire rock industry. Standing side-by-side, a hard-rock concert differs from a witch's *sabbat* only in its technology. Even a former Satanist

high priest admitted using music from the *Rolling Stones* during his coven's satanic worship. 10

OUR MOTHER WHO ART IN HELL

It soon becomes quite plain that the religion of Wicca teaches an anarchistic view of the universe. There is no God who controls the heavens above; therefore, the source of man's strength and vitality is from below, the earth and his animal instincts. True to its pagan roots, Wicca worships these lower powers, even giving them ritual names.

Even a cursory review of the cultural expressions in our society - in art, music, literature, cinema, and so on - reveals a diabolical spiral downward. America has become a truly heathen nation. The last vestiges of Christian influence are being removed from its schools, its courts of justice, and its media. The humanistic "gospel" has nearly driven the name of Jesus Christ from public mention. Even the Ten Commandments are forbidden in our schools.¹¹ This is utter madness, unless the intention is the destruction of Christian civilization. Indeed, this must be the objective, by someone who is very powerful.

Mystery Babylon, the Mother of Harlots (Revelation 17) has come to the shores of this continent. The last, great Christian nation is the prize she covets. Woe to the world if she succeeds!

FOOTNOTES

1

The Humanist magazine (November/December, 1980)

²Roland Bainton, Christendom, (Harper & Row Publ., New York, 1966) p. 3-4

3 It was Dr. Margaret Murray's thesis in 1921 that twentieth century witchcraft was the survival of pre-Christian paganism. Although many authorities disagree with her thesis, it must be conceded by all that ancient paganism has survived, somehow, by virtue of revival, if not actual genetic descent. The Witch Cult of Western Europe (London: Oxford University Press, 1962) and The God of the Witches (Oxford, 1970).

⁴An entire chapter is devoted to this interesting subject by Stephen Jones in his book The Babylonian Connection, (America's Promise, Phoenix, AZ, 1978)

5 The following are excerpts from The Humanist Manifesto II, unless indicated otherwise. The Manifesto was edited by Dr. Paul Kurtz and printed by the American Humanist Association, 1973. Information on Wicca is distilled from several sources, including personal interviews. Primary printed sources include Man, Myth and Magic encyclopedias available in most larger libraries, general encyclopedia references (e.g. Funk & Wagnell's New Encyclopedia, vol. 25, "Witchcraft", p. 187-190), What Witches Do by Stewart Farrar (Coward, McCann & Geoghegan, New York, 1971), The Black Arts by Richard Cavendish (G.P. Putnam's Sons, New York, 1967), and underground literature often available in Adult Bookstores.

6 The Document: A Declaration of Feminism as quoted by Stephen Jones in The Babylonian Connection, op cit., p. 99. Betty Freidan, a feminist leader, is a signer of the Humanist Manifesto.

7 Los Angeles Times (Part I, p. 3, 19-20, April 10, 1978) as quoted by Beverly LaHaye in her tract "To Manipulate a Woman"

8
Dave Hunt, Peace, Prosperity and the Coming Holocaust
(Harvest House Publ., Eugene, OR, 1983), p. 72 as
he quotes a reviewer of the book The Politics of
Women's Spirituality, edited by Charlene Spretnak
(Anchor Books/Doubleday, 1982)

9 A recent news documentary postulated that some miss-
ing persons may end up on the altars of Satanist
covens as human sacrifices (American Broadcasting
Company, 20/20, May, 1985)

10
Mike Warnke, The Satan Seller, op cit.

11 Result of recent decisions from the United States
Supreme Court

CHAPTER EIGHT

GENERIC PAGANISM PART TWO:

THE NEW AGE MOVEMENT

[T]he attempt to abolish the limits of creaturehood is the very heart of all demonic religions.

- Gary North1

As much as Wicca is a threat to our country, it is still only one aspect of the danger we face. There is another part of occultism to which secular humanism has been a dutiful handmaiden. It is the sophisticated form of the old pagan religions guised in philosophy and dedicated to meditation - contemplative religion. The loosely knit federation known as the "New Age Movement", which is rapidly emerging as a viable religious alternative on the cultural landscape, is a contemplative religion.

THE MYSTIC CULTS

Contemplative religions grew out of the nature religions several centuries before Christ. Some of them were provided with their philosophical base through the teachings of Socrates and Plato.²

People began to tire from the monotony of nature's cycles and sought to escape them through the inner world of the mind. Nature's hardships led to a perception that it was man's

enemy. Plato formulated the opinion that man's being consisted of a mind (reason) and matter (flesh), and that the body was really the mind's prison. The body was evil in the sense that it hindered man from exercising pure reason and uniting with the Eternal Mind. The flesh confined him to the limitations of matter. Man's hope was in liberating the mind from the body and transcending nature. The use of meditative techniques became important for this reason.

Because of the world-wide conquests of Alexander the Great, these ideas gained currency throughout the world. From East to West, cults began to flourish which expanded on this theme.

These cults created a mythology which sought to explain how man had been entrapped by his flesh, how matter was formed, and how man could be liberated from its evil power. Stoics found man's salvation in self-discipline and asceticism (as did Buddhism and Hinduism), which even included self-mutilation for some. Epicureans believed the body could be silenced best by debauchery (an idea more compatible with nature religions).

THE Gnostics

However, it was the Gnostic cult which commanded the day. Gnostics concerned themselves in discovering the ultimate secret of the universe, and thereby finding salvation. To them, what happened to the body in this life was meaningless and futile to the quest of eternal life. The answer to man's dilemma was to find the power source of the universe, and then to manipulate it to obtain metaphysical transcendence. As one scholar has described it: "Gnosticism may be broadly defined as the belief that knowledge is power."³ Gnostics

are dedicated to the pursuit of occult knowledge as the source of that power.

Gnostics, uninterested in history, were syncretistic: they reinterpreted the myths of all other religions to fit into their own scheme of things, Christianity not excepted.

Roland Bainton has argued that Christianity's most formidable opponent in its early years was Gnosticism. Gnostics, claiming a secret, oral tradition passed down from Jesus to the Apostles, and finally to them, sought to demythologize Christianity, debunk its historical records, and drop the doctrine of the incarnation. As Bainton explains:

Gnosticism absorbed Hebrew myths but completely reversed their values. Since the world is evil, Yahweh, who created the world, must be the evil demiurge. The serpent, who told Eve to eat of the tree of 'knowledge of good and evil, was a redeemer, for the knowledge of good and evil is precisely the saving Gnosis. All those persons commended in the Old Testament were evil servants of the evil Yahweh, and those reprov'd, like Cain, belonged to the illumined. . . . Gnostic Christians believed in Christ as the Redeemer, but since his function was to deliver man from the thralldom of the flesh, he could have had no flesh. It merely appeared that he had. His body was a phantom which only seemed to exist.⁴

This view of the God of the Hebrew Bible required a subsequent rejection of the Hebrew Scriptures also, as the heretic Marcion illustrates. Marcion, the son of a Christian bishop, became a Gnostic and rejected the Old Testament and most of the New Testament (the Greek Scriptures), except for portions of Luke's Gospel

and some of Paul's Epistles. He denied Jesus Christ was the Son of the creator God. This rejection of historic Christianity and the Holy Scriptures was followed by the rejection of their ethical standards, as well. In fact, to the Gnostic, ethics meant nothing. *Man was saved by correct knowledge (the gnosis), not righteousness.*

Another secular authority, Montague Summers, believes there is a connection between gnosticism and witchcraft.⁵ Mark Wyndham, a Christian historian, also made this connection, and in an article for the *Journal for Christian Reconstruction*, proceeds with the following claim that,

[T]he Gnostic heresiarchs were magicians who killed boys to divine the future and preached a brand of moral nihilism leading to orgiastic sex . . . [and] that when a child was conceived, it would be later killed and eaten in a cannibal eucharist.⁶

Many historians will argue that this connection was rarely valid, because not all Gnostics practiced witchcraft. But that raises the question of why they supposedly did not practice witchcraft? Was it because (a) such practices were not always enjoined by Gnostic doctrine, or (b) such practices were punishable by death? I believe the latter is the proper explanation: *the death penalty was a deterrent to the practice of these religions.* It has only been in recent years that the death penalty has been lifted on such crimes, and that we have seen their renewed practice.

EVOLUTION & DUALISM

The rise of Platonic philosophy also led to a revival of an ancient, animistic belief

in reincarnation and progressive evolution. It was not the naturalist's version of evolution as adhered to by many today, but it was a more sophisticated belief in the progressive stages and cycles of man's liberation from the matter of his flesh, to the light of his reason. Platonic thinking also led to *monism*, *pantheism*, and *dualism*. This was so because Plato believed that only *universals* (ideas/immaterial essence/spirits) had a real existence, and that *particulars* (things/material essence/flesh) only derived their meaning and existence from the universals. These universals finally resided in the ultimate universal of the Eternal Mind.

You may think Plato was coming close to a Christian perception of the universe, and many Christian scholars believe he did. However, his concept of this "Eternal Mind" was an abstract and impersonal one, and therefore, non-Christian, as will be explained shortly.

Monism is the metaphysical theory that believes there is but one fundamental reality of which all other beings are but attributes or modes, if they can be said to be real at all. Like the spokes of a wheel, the universe is merely a diverse form or extension of this ultimate "stuff" of the universe. We are all a part of that being.

Pantheism is monism dressed in religious garb. It believes the ultimate reality is God. But again, God is perceived as a collection of impersonal forces. Matter is an integral part of God, an emanation of His being. In monism and pantheism, the Christian doctrine of the Creator/creature distinction is obliterated.

Dualism may at first appear to be incompatible with monism and pantheism, but it can

seen that there had to be, at least, a relative dualism in the contest between mind (spirit) and matter (flesh). This conflict within man was prominent in the teachings of the Manichean cult.

Yet, there also was an ultimate dualism; there had to be. The question haunting the mystic was this: if union with the "Eternal Mind" is man's' salvation, how came it that man was separated from the Eternal Mind in the first place? There had to be two minds or forces of the same essence in an eternal tension of give and take with each other. Man is caught in between. Some religions saw it as the struggle between two equal gods. Others, like the Gnostics, depersonalized it, and taught that good (cosmos) and evil (chaos) were eternal forces. The drama of the universe was the contest between these two, absolute principles. Like the poles of a magnet, they repelled each other, yet were necessary to each other.

The impact of dualism is unsettling. If you believe in two opposite powers of eternally equal strength, then morality, as an extension of those opposites, must exalt the concept of evil to an equal stature with the concept of good. It produces moral relativism because evil is then perceived as a *necessary* counterpart of good. As Mark Wyndham further explains:

I suggest that dualists, with their heretical tendency to make the physical world and the laws of its creator evil, would be more likely to develop doctrines of antinomian libertinism than those who believe the world and its creator to be good?

These heretical doctrines survive to this day and flourish among so-called "Christian" occultists. As one explained to me,

You see, in many of the teachings, for instance in Revelation, the opposite of what is talked about is meant. In the old Rabbinical studies, after a person reached a certain point near Qether, they were a reflection of the lower world. Everything had its opposite counterpart. So in other words, there are polarities that must exist in some ways. . . Jesus Christ taught these secrets to his disciples. . . Christians teach in a dualism, that there is a good god and a bad god.

It is true that Christianity teaches a dualism: there is a devil who opposes God. But it does not teach an absolute dualism as do the occultists. The devil is not equal to God: he is not self-dependent. He is a creature of God and still relies upon Him for his continued existence. His counterpart would be found better in Michael the Archangel, rather than God.

Such beliefs as dualism and monism never dominated Western civilization because Christianity replaced the old paganism and gave us cosmic personalism. In the East, however, they became dominant through religions such as Hinduism and Buddhism. The centuries brought each of these world views to maturity until they met once again in the twentieth century to contest each other's claims. The rise in America of Christian Reconstructionism and New Age Humanism is an example which will be discussed later.

ON LINEAR THOUGHT

To digress briefly, it can be justly asked why some contemplative religions can be called "contemplative" when they advocate "emptying the mind" and attack the idea of conceptual thinking. That strange twist of logic can be explained by the effects of absolute dualism. To the Eastern mind, the universe is one grand contradiction, with constant advances and eternal reversals. Logic is impossible in such a universe. Therefore, linear thought is abandoned for circular thinking. The Eastern mystic surrenders linear thinking as an act of futility in a universe that is not linear. The universe is cyclical and requires a non-conceptual use of the mind as more "logical". Contemplative religions see time and anything linear as illusory. A mindless absorption into cosmic forces is the only valid quest of man.

THE PAGAN'S COSMOS

The pagan religions of nature and contemplation differ on a superficial level only. On the fundamentals, they are agreed. They agree in seeing man and God in a metaphysical sense and not in a moral sense. By this I mean that they see God and man, not as persons, but as objects or principles. The universe is an impersonal universe.

They are agreed in seeing man's problem as metaphysical, rather than moral. They see it as a problem of *being* (in the philosophical sense of the word), not as a problem of choices. Man's salvation is to survive the forces of extinction, both physical and spiritual (spiritual in the metaphysical sense, not the ethical sense). To accomplish this, he must get above the universe in being; he must transcend it. He must cease to be man in the particular.

He must translate himself into Man, the Universal Principle - Man, who governs the elements and powers of nature, rather than being ruled by them.

The nature religions seek immortality in ceremony and ritualistic hedonism. The contemplative religions seek it in knowledge and in the mystic powers of the mind. Methods may differ, but the goal is the same: to discover the secret of the universe and to conquer it. *This is cosmic impersonalism.* Man is alone and must save himself.

Christianity insists that God and man are moral choice, as well as beings. Man's problem is not with nature, but with himself. Blame does not lie with the creation, but with the creature. Man is a sinner who can find salvation only through moral transformation. Only his God can grant him immortality. *This is cosmic personalism.* Persons really do exist in the universe. The Eternal Mind is not a cosmic force, nor a mere philosophical abstraction, but a person. Man is not alone. There is a God out there, and He has not been silent. *Christianity is the only relational religion.*

SELF-SALVATIONISM IN AMERICA

The reason Americans are turning away from Christianity to occult religions is because they are running from personal responsibility. They refuse to think that they might someday stand before a God of judgment. Nor do they want to believe that there is an over-ruling Providence governing the history of the world. They prefer to believe the universe is here by chance, nature is all there is, and that man can remake all things. They may sense the

need of salvation, but they prefer to be saved by a messiah of their own making. This self-salvation is the goal of secular humanists, as their Manifesto proclaims:

No deity will save us, we must save ourselves. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful.

And as one observer noted, occultism becomes very important to humanists. As he examined its revival during the Renaissance:

Renaissance was also the revival of ugly, idolatrous creeds, and "humanism" may mean just what it says: the adoration of man and his occult powers to create the world and himself.⁸

The link between humanism and witchcraft is plain. The link between humanism and the occult is even plainer. As Gary North comments at length:

C.S. Lewis makes the observation in The Abolition of Man (1947) that occultism and humanism appeared in Western history at about the same time, during the Renaissance. They were two sides of the same revival of paganism. Thus, he argued, occultism and humanistic rationalism are not enemies in principle but rather cooperating philosophies that are united against Christianity. . .

From 1964 onward, a new Renaissance took place - a recapitulation of the Renaissance's revival of occultism, mysticism, and the quest for power. . .

The new humanism and the new occultism of the late 1960s produced a new world view, which has in recent years begun to be called the New Age movement or

*New Age humanism. Such phenomena as "holistic healing," Eastern mysticism, monistic philosophy . . . magic, astrology, and out-right Satanism began to multiply.*⁹

Basically, the New Age movement is the counter-culture of the 1960s come of age. It did not appear spontaneously. It was the logical development and out-growth of the Cainite wish in American society. As North further comments:

*But the changes wrought philosophically and morally by the counter-culture are still with us. The New Age movement has become respectable and bureaucratized. The psychedelic baby did not exactly eat the cybernetic monster; it just grew up and bought an IBM PC. The hippies got haircuts, but a significant proportion of them have not abandoned their world view.*¹⁰

The counter-culture is reaching the stage of becoming a counter-civilization. And America will soon have its final choice: the New Age of Jesus the Messiah or the New Age of Man.

The New Age of Jesus the Messiah refers to the blessings of His Millennial Kingdom. It is a call to America to return to the Bible as a blueprint for human society and stewardship of the earth.

The New Age of Man calls for a return to the heathen gods and beliefs of the past. It refers to a man-made and demonic inspired blueprint for society. We are at the last fork in the road. And there is not turning back from here.

The more Cainite man resists the Curse, the more imprisoned he becomes by it. The hope of false religions to obtain their messianic objectives is evaporating for yet another generation. But instead of returning to God, it pleads for the creation of an all-powerful state run by experts. The masses want to place political power in an elite few, a professional class, who will liberate them from weaknesses of mortality. Such a development leads to my next chapter on the political nature of occultic societies.

FOOTNOTES

¹North, None Dare Call It Witchcraft, op cit., p.13

2

I refer to Plato and the Greek school of philosophy as a strong influence on such religions, but not as the sole source of them. There was Zoroaster of Persia and the prophets of the Far East. However, the Greek school provides the best codification of these beliefs which reverberated back and forth between the East and West during those centuries. It is also of worth to note that Plato's Republic, a blueprint for a benevolent despotism, is used like a Bible by many humanists. In this volume we find the application of his philosophy of abstraction, as he expounds on his ultimate abstraction: the state.

³1789 and The Communist Conspiracy, published by American Opinion Preview Series, Belmont, MASS., p. 40

⁴Christendom, Bainton, op cit., p. 66-67

5 Montague Summers, The History of Witchcraft (New Hyde Park, NY: University Books, 1956), p. 2029

6 Mark Wyndham, "Gnostic Dualism and the Origins of the Medieval Definition of Witchcraft", The Journal of Christian Reconstruction, Symposium on Satanism, Winter, 1974, op cit.,p. 107

7 Wynham, op cit., p. 111

8 Wyndham, *ibid.*, p. 118

9 Gary North, "A New Renaissance and A New Reformation", Christian Reconstruction newsletter, Vol. 9, No. 3, May/June, 1985, Tyler, Texas

10 North, *ibid.*

CHAPTER NINE
THE MYSTERY RELIGIONS

Anyone who pretends to be interested in magic or the occult for reasons other than gaining personal power is the worst kind of hypocrite.

- Antony LeVey, Pope of the Satanist Church in San Francisco[1]

There is nothing altruistic about the occultist. His is, the quest for personal power. He seeks the power to transcend nature. He seeks immortality.

Since human beings are a part of the chain of nature, it becomes imperative to the occultist that he control this variable as well. The most efficient vehicle for total control of the human quotient is politics.

Humanism, which has paved the way for the occult in our society, is also in the forefront of globalist ventures to concentrate all political power into a world government. As the Manifesto reads:

We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

Unfortunately, those "hard choices" involve the elimination of national sovereignty. Such

a measure would require the dismantling of the United States, the only world power with enough Christian influence to hold back the madness of communism.

_Secret societies have been the prime movers in this globalist scheme. A further inquiry is here appropriate.

THE SECRET RELIGIONS

The mystery religions are those secret fraternities and religious orders which hold all knowledge unique to their organization in secrecy. They are occult for this reason. Any secret society which opens various levels of membership only to screened initiates and which has a secret, oral tradition is an occult organization. Examples are many, and range from the benign Moose Lodge, Knights of Columbus, and campus fraternities, to the Mafia and the Klu Klux Klan.²

In such orders, members are bound by oath, on pain of a malediction, not to divulge the secrets of their order. Only approved initiates may be enlightened. Although official publications have been issued by these societies as good public relations, what is passed-on orally cannot be known by the public unless someone within the order confesses. Such confessions have occurred periodically through the centuries, providing startling revelations.

It is sufficient, at this point, to note that most secret societies are a mixture of the nature, contemplative, and history religions outlined in the previous chapters. Understandably, there are variations of emphasis, depending upon the location of the order, its culture, and the sentiments of its particular leadership. In a Christian country, the secret

society will want to clothe itself with Christian terminology, so as to appear Christian. In a Moslem country, it will want to adopt the trappings of Islam, and so on.

GOOD OCCULT GROUPS?

Now, the question can be expected: "Are there not some *good* occult groups?" I would have to say "no" for several reasons.

First, secret societies tend to be segregationist. By this I mean that secret orders arbitrarily draw distinctions in human society. Those who belong to the secret society are the privileged ones; those who lack membership are not. This violates Christ's commandment to "love your neighbor as yourself". And who is my neighbor? Christ answered that question in the parable of the Good Samaritan.

Second, secret societies demand such a high degree of loyalty from their members, that essentially, they are idolatrous. The commitment they demand is of the same intensity as that of a religious commitment.

Third, secret societies tend to nullify conviction. It requires the Christian to join in covenant alliance with unbelievers, violating 2 Corinthians 6:14-18. If the most bastard of a man becomes an initiate, members are compelled to treat him as a brother. No Christian could tolerate this syncretism, and permit the convictions of his faith to be subordinated to man-made tradition.

Fourth, secret societies demonstrate their interest in power by seeking clandestine, political involvement. Whether it is the quest for advantage in commerce, status in society, or protection in the criminal justice system,

politics becomes an essential tool in favoring their members. They are a secret, special interest group.

And fifth, by their very nature, secret societies foster elitism and authoritarianism. Although they try to maintain a feeling of fraternity, their pyramid style of organization centralizes power into the hands specialists in higher levels of initiation. Members in lower levels are in a position of subordination, not equality. Orders from the top are to be obeyed without question, and often originate in persons unknown to lower members of the society. Unwittingly, they can become the pawns of organized crime and various conspiracies. This is the peril of all secret societies.

FREEMASONRY

To illustrate these points, I will describe some aspects and history of the most popular, and perhaps the most influential secret society in America - the Freemasons.

Although claiming an existence since antiquity, the Masons apparently grew in earnest during the seventeenth and eighteenth centuries in Europe, notably in countries such as Germany, France, England, and Scotland. Rev. Everett C. DeVelde, a Reformed minister, offers the following account of Freemasonry's origins:

The actual historical origins of Freemasonry relate to the fact that, unlike other craft guilds, masons had to travel from place to place to find work. In order to preserve distinctions of rank, and craft secrets, masons devised a set of secret signs so that one mason might

recognize another as a true mason, and not as a pretender to the craft. In time, numbers of Renaissance freethinkers came to be attracted by these arcane signs, and became honorary masons. By the early 1700s there were large numbers of non-operative masons in England, and these organized into the lodges so familiar to Freemasonry today.³

Today, Masonry is a secret society open to most men who want to join, especially professional men who seek to advance their careers and businesses (although you cannot become a member without sponsorship from an existing member). It has multiple degrees or stages of membership. Each degree brings a new oath which outlines the new duties and privileges of the initiate. Masonry changes only by adding degrees. To the knowledge of this writer, 33 degrees have accumulated through the centuries. But the exact character of the higher degrees is obscure to outsiders.

In our country, Masonry often claims to be very Christian. But a number of factors disprove that claim. As one historian noted, Masonry's syncretism disqualifies this claim alone. He writes,

[B]ut the doctrine [of Freemasonry] can be reduced to one devastating principle, tolerance. The Freemason was required to deny the universal validity of every value he might possess. His sense of ethics, his patriotism, his religious beliefs, whatever might be important to him - all had to be subordinated to the overriding belief in brotherhood. . . . The opposite side of this doctrine of tolerance was absolute intolerance of anyone who refused to accept the principle.

. . . Freemasonry extracted from its members only the belief that beliefs don't matter very much.⁴

So, the observer of Freemasonry is faced with an absurd institution which makes men friends within the order who would otherwise, as a matter of principle, have been enemies outside of it. Hence, ministers, judges, and physicians extend their greetings to atheists, embezzlers, and profligates. Masonry has the powerful effect of *secularizing ethics*, also an objective of secular humanism.

Masons certainly do not recognize the exclusive authority of the Bible. Nor do they see Jesus Christ as anything more than a great teacher. As one Masonic writer explained, "It is far more important that men should strive to become Christs than that they should believe Jesus was Christ." This statement carries strong similarities to New Age thinking, as one New Age spokesman has said:

This Jesus came to be called the Christ, meaning the Anointed One of God. It was a title he neither invited nor disclaimed. Yet what he did was even more startling. He inferred that each person was potentially a Christ. . . . Rather than condemning people for their depravity, he sought to awaken them to the glory of their own intended divinity.⁶

(Emphasis added)

Because Masonry is dedicated to secrecy, its rituals acquire a deliberate mystique designed to awe the initiate. Interestingly, these rituals take on a serious, religious significance by invoking the names of various pagan deities and natural forces. Masons also use quasi-magical practices drawn from the Jewish

Cabala - the Bible for Medieval Gnostics. Some of these practices were noted by that great, American evangelist of the nineteenth century, Charles G. Finney.

Rev. Finney, himself a Master Mason prior to his conversion, unequivocally condemned Masonry as an enemy of Christianity and of free society. His book, *Finney On Free Masonry*, for which his life was threatened on 'several occasions, was helpful to this writer in verifying the true character of Freemasonry. I cite the following excerpts from his book, not only to reveal the dangers of Masonry, but of all secret societies.⁷

The Masonic institution has been, and now is, the same in every place. No deviation has been made, or can be made at any time, from its usages, rules and regulations. (from p. 116)

The highest Masonic authority has affirmed that their secrecy is essential to their existence; and that, if their secrets were exposed, the institution could not live. (from p. 153)

Freemasonry waxes worse and worse as you ascend from the lower to the higher degrees. (from p. 98)

Freemasonry is necessarily a wicked institution and incapable of thorough moral reformation. . To reform it is to destroy it. (from p. 159)

Masons are sworn to persecute unto death anyone who violates Masonic obligation. (from p. 102)

Masonic oaths are a conspiracy against God and man . . . (from p. 234)

An adhering Mason is a dangerous man in society. If he does as he is sworn to do, is he not a dangerous man? If he does not do what he is sworn to do, and yet does not renounce his oath, he is a dangerous man, because he violates an oath, the obligation of which he acknowledges. Is not he a dangerous man who disregards the solemnity of an oath?

(from p. 234-235)

In some places, where Freemasons are numerous and less on their guard, I am informed that they intend to have a Masonic government, peaceably if they can.

(from p. 252)

If the public cannot be aroused to look this conspiracy in the face, and rise up and put it down in time, they will surely find, too late, that their hands are tied, and that virtual slavery or a bloody revolution awaits us. Our children and grandchildren will reap the bitter fruits of our own folly and credulity. (from p. 95)

OCCULT CONSPIRACIES

Finney was not alone in his fear of the political nature of secret societies. Almost a century earlier, the new American Republic faced the danger and infiltration of the infamous secret society within Freemasonry - the Illuminati. The Illuminati, originating in Bavaria in 1776, rapidly spread through-out Europe and is credited with precipitating the French Revolution and its subsequent paganism. The influence of the Illuminati threatened the peace of America and aroused the warnings of numerous early statesmen and clergymen, among them being George Washington, John Quincy

Adams, Rev. Jedidiah Morse and Dr. Timothy Dwight.⁸ Our nation's famous Chief Justice to the U.S. Supreme Court, John Marshall, may well have expressed the concern best when he said:

*The institution of Masonry ought to be abandoned as one capable of much evil, and incapable of producing any good which might not be effected by safe and open means.*⁹

Such information is curiously lacking in our school books of today. Yet, the early fathers of this country took these matters seriously and justly so. Secret societies can be very dangerous, and time has not changed that fact.

Modern-day occultists are not naive to the political power of secret societies. As one said to me, "I think most of the political changes have come through secret societies." The purpose and influence of the Council on Foreign Relations and the Trilateral Commission seem to be an extension, at least, of Masonic objectives. And according to Mike Warnke, the Illuminati still exists and is definitely linked to the satanic groups throughout the United States.¹⁰

Masonic political ambitions were certainly in evidence during the late 1970s, when in Italy, the Masons attempted a visible overthrow of the government there. Although Masons elsewhere disassociated themselves from any connection with Italian Masons, the evidence continues to mount, even in our day, that the secret societies are heavily involved in politics.

SUBVERSION

The most formidable opposition to Christian civilization is the subversive type, the kind which clothes human authoritarianism in the guise of Christian rhetoric. A philosophy of human autonomy that seeks to improve upon the justice of God is really a religion which regards infallibility to lie in the word and work of an elite. Great men, instead of God, are called upon to determine the standards of right and wrong. The mighty impose their standard of morality upon the masses, and it becomes the new tradition for human behavior. Might makes right.

A perfect example of this would be Lenin and his Bolsheviks (a militant secret society). Lenin, in the Platonic tradition, claimed to be a lover of all mankind. With all the zeal of a fanatic, he butchered his way into power, believing all along that what he was doing was for the good of humanity.

He loved man in the abstract, not any particular human being. Those who knew him best found him to be a cold and indifferent person. Lenin was in love with an ideal of goodness, and devotion to that ideal made him one of the most ruthless men in modern history.

Most modern intellectuals are very much like Lenin, except for their cowardice. Intellectuals are cold and snobbish, refusing to soil their hands with the "trifles" of life. They are more concerned about the good of humanity and piously bleating the slogans of humanitarianism, while tightening the noose of tyranny around our throats.

Long ago, William Penn was quoted as saying that "If men refuse to be governed by God, they will be ruled by tyrants." Our world today,

with the aid of the secret societies, is drifting toward what was known in ancient times as the religion of Moloch.

MOLOCH RELIGION REVISITED

"Moloch" (or Molech) is the Hebrew word for "king", and refers to the worship of the power of a deified king. As Rev. R. J. Rushdoony has summarized:

- *The god-king represented man on a higher scale, man ascended, and the worship of such a god, i.e., of such a Baal, was the assertion of the continuity of heaven and earth. It was the belief that all being was one being, and the god therefore, was an ascended man on that scale of being. . . Molech worship was thus a political religion.*¹¹

Moloch religion was one which demanded total jurisdiction over the people, even requiring human sacrifice. It demanded total surrender to brute power. This teaching is demonic to the core. It is a doctrine of Satan that arbitrary power determines morality. Satan is the source of ruthless government, the government which operates in terms of secrecy and fear.

This demonic lust for power existed early in human history with the tyrants of Cainite civilization, and it remains with us today in the form of Communism, Aryanism, and Confucianism. Masonry in Great Britain became the Fabian Society of the 19th century and British socialism of the 20th century. The Thule Society produced Nazism. And the New Age movement is the direct heir of the Theosophists and Rosicrucians - all secret orders. Secret societies are still very active in shaping world

events and obviously desire to someday be less secret about their programs.

The works of many anti-theistic philosophers are the products of occultic propagandizing. In the nineteenth century, philosophers such as Nietzsche and Comte openly rejoiced in the thought of replacing Christianity with a paganism which worships the state. Modern philosophers have really been apologists for pagan religion. And with the help of their comrades in the secret societies, they have provided the ideological basis for modern, totalitarian movements.¹²

Men who lust for power find it necessary to conceal their true motive. While they publicly represent themselves as men of goodwill, even Christian, their true motive is to reduce their fellowman to the status of cattle. That there are such treacherous "angels of light" is difficult to comprehend for the average person. "Who could be so insanely driven?" Yet, the Bible assures us that there are such people, void of integrity, who will keep their malevolence secret until they are firmly in power (Jude 8-10).

MORAL BLINDNESS

Could any occult group be good? Again, I argue that anything good cannot be occult or secret. "God is light and in Him is no darkness at all." (1 John 1:5). There was no secret doctrine that Jesus taught His disciples. The same teachings He spoke publicly were the ones He tried to teach His disciples in private (John 18:20).

Satanic groups scorn, as a residue from Christian morality, the attempt to classify some occult groups as good and some as bad,

and to classify magic into white magic and black magic. They see it as a deception for the weak, and to persuade the undecided to join occult groups. Inner knowledge often reverses old beliefs. In reply to one of my questions, an occultist said the following:

This gets into the realm of what is called "the inner teachings". And some knowledge we hold back until people get to a point where they can use it and not get hurt by it.

Secrecy requires a moral blindness to authoritarianism. This trust opens oneself to deception and manipulation by higher orders. Frequently, the lower initiate knows nothing about who it is that is telling him what to do. *It should be a matter of Christian principle to condemn all secret societies because they are secret.*

It is no mere coincidence that the "Age of Humanism", the twentieth century, has been also the period of the greatest proliferation of secret societies and bloody tyrannies in recorded history. Humanism is the rejection of God's sovereignty for the sovereignty of man. Since the state is the most powerful collection of this human divinity on earth, humanists have consistently looked to that institution as the instrument for man's salvation.

But that old saying is not without merit: "power corrupts, and absolute power corrupts absolutely." Occultists and humanists may think they can obtain enough power to save themselves and will their utopia into existence, but that power will work their own destruction. For Moloch is not God. Moloch is a mere idol, a corruptible work of mortal *man*. God is in heaven, and the earth is His footstool. His

works will not fail nor be over come.

The Almighty has pronounced judgment upon the works of the devil, and calls His people not to "fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11).

FOOTNOTES

¹North, Witchcraft op cit., p. 178

²Knights of Columbus is an American fraternal society for Roman Catholic men. (Incidentally, the Jesuit priesthood, organized in the sixteenth century, was the CIA for the Vatican, and even today, is engaged in covert operations.

The Mafia (or more properly, La Costra Nostra) is a well-known syndicate of organized crime that began as an ethnic-Italian, secret order.

The Klu Klux Klan is a secret society that claims to be Fighting for white Protestantism and is racist.

³Rev. Everett C. DeVelde, "A Reformed View of Freemasonry" in the journal Christianity and Civilization, Volume I, a Symposium on "The Failure of the American Baptist Culture", (Tyler, Texas: Geneva Divinity School, 1982), p. 278

⁴1789 and The Communist Conspiracy, op cit., p. 35

⁵J.D. Buck, Symbolism for Mystic Masonry, (Charles Powner Co., P.O. Box 796, Chicago, IL, 1967), p. 62

⁶Constance Cumbey, The Hidden Dangers of the Rainbow: The New Age Movement & Our Coming Age of Barbarism (Shreveport, Louisiana: Huntington House, 1983)

p. 171. It should not be a mere passing curiosity that Scottish Rite Masons publish a periodical entitled, The New Age

⁷Rev. Charles G. Finney, Finney On Free Masonry, (Chicago: Ezra A. Cook & Co. Publishing, 1879) and Neste Webster, Secret Societies and Subversive Movements, 1924 Christian Bookclub of America

⁸Rushdoony, The Nature of the American System, (Thoburn Press, Tyler, Texas, 1978), p. 142-143

⁹John Marshall as quoted by Rev. DeVelde, op cit., p. 278

¹⁰Warnke, The Satan Seller, op cit., p. 93

¹¹Rushdoony, Institutes of Biblical Law, op cit., p. 32

¹²James E. Billington, Fire In The Minds of Men, (New York: Basic Books, Inc., Publishers, 1980)

CHAPTER TEN

NEW TEMPLES FOR THE OLD RELIGION

*Tribal man is tightly sealed in an integral collective awareness that transcends conventional boundaries of time and space. As such, the new society will be one mythic integration, a resonating world akin to the old tribal chamber where magic will live again: a world of ESP. The current interest of youth in astrology, clairvoyance and the occult is no coincidence. - Marshall McLuhan¹
(emphasis added)*

The truth we must come to grips -with is that our children have become targets for a hyped propaganda campaign to win their allegiance to a new religion - occultic humanism. Until the 1960s, the faith of twentieth century America rested, not in the God of the Bible, but in naturalistic humanism: the ability of autonomous man to control the processes of nature through the scientific method. That faith declined in the 1960s as occultic humanism burst on to the universities. It was a faith in the ability of autonomous man to transcend nature through a curious blend of scientific technique and psychic ritualism. It is this faith which has captured the imagination of our young people.

That faith was the precise message of the first *Star Trek* movie. To the naive viewer, it was only the entertainment of a typical, science fiction film. But the young, college intellectual could not escape its occultic message. Autonomous man will continue learning the unknown secrets of nature until he knows all things. At that point, by a mystical union with knowledge, he will become a transcendent god as the next stage in his evolutionary development.

This was also the premise for the *Star Wars* series, which has been more open in its display of psychic powers through "the Force". The popularity of these films demonstrates the continued gullibility of the American people. By osmosis, they are embracing a new faith while maintaining their traditional religious forms. I will also argue that America's youth are being prepared to accept a new world religion, in which depravity will become the icon of the new humanity. Unless there is a Christian awakening, occultism will overtly assert its religious dominance in the next generation.

THE OCCULT CLOTHED AS HUMANISM

That this kind of indoctrination of our young is occurring should not surprise us. It is the logical conclusion of the secular humanism that has been taught in American classrooms for the past thirty years. As far back as fifty years ago, humanist, Charles Francis Potter, boasted in his book, *Humanism: A New Religion*:

*Education is thus a most powerful ally of Humanism, and every American public school is a school of Humanism.*²

American education has been deliberately abducted in order to give birth to a new humanity.

As recently as 1983, humanist, John J Dunphy, writing in *The Humanist* magazine, explained to his readers:

I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselyters of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level - preschool day care or large state university. The classroom must be and will become an arena of conflict between the old and the new - the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of "love thy neighbor" will finally be achieved.³

(emphasis added)

However, what most parents still fail to realize is that humanism has merely been a stepping stone, a cultural wedge, if you please, to introduce American youth to a *demythologized paganism*. This was the deliberate goal of Auguste Comte, who was the father of sociology. The social sciences were originally designed

to wage war against Christian values, and to introduce in their stead, pagan values as part of Comte's "Religion of Humanity". Through the work of John Dewey, a signer of the *Humanist Manifesto I* and the father of modern education, the educational system has been restructured completely.

From the elementary level through the college level, students are being fed the propaganda of an updated version of this "Religion of Humanity" in the visions of utopian occultists. That would not have been possible had Christian theism been the philosophical undergirding of educational curricula. Instead, the extensive plowing of fifty years of humanistic indoctrination has rendered the axioms of occultism to be self-evident truths in the mind of the average student - co-equal to the law of gravity.

What immediately comes to mind in supporting the above statement are the elective courses of formal instruction in occultism that are offered in high schools and colleges all over the country. Frequently, they are offered under the guise of legitimate academic study in such courses as science fiction literature, philosophy, comparative religions (they are not teaching Christianity), and even physical education (Yoga and T.M). Although the titles of these courses appear innocuous, they are not.

I remember during my sophomore year in high school, my English teacher started a discussion on psychic phenomena, and the class was asked if they thought it was real, and if so, what the source of these powers could be. I raised my hand and suggested that psychic powers were satanic. She quickly interrupted my statement to advise us not to bring our religious viewpoints into the discussion! Needless to say, that left only a humanistic explanation to

be discussed. And I remember well the enthusiasm of the class as they speculated about psychic, human potentials.

The next year, a different English teacher gave my class a lecture on the difference between white and black magic, and explained how white magic was a good thing. This kind of activism by school teachers is more prevalent than commonly supposed.

In recent years, evidence has come to me that occultists recruit heavily among high school and college students. They frequently and subversively do it through the aid of sympathetic instructors. Just think! Your local witch may be your child's school teacher!

And the entrance of sodomites into teaching positions adds another sickening dimension. Homosexuality is an essential element in witchcraft, whereby the worshipper repudiates God by violating the natural use of his body. Occult philosophy provides legitimacy to homosexuality. Since man is presumed to be a god, he has the right to determine his sexual preference. There is a small step between homosexuality and the world of the occult, and the influence of homosexuals is becoming pervasive in education.⁴

The use of games with occultic themes is also common fare on many campuses. They are used in classes for "gifted children". One game developed early in the 1970s, but is now cresting in popularity, is the *Dungeons & Dragons* game. It is basically a fantasy war game that depends upon the player's ability to call up demons to wipe out his opponent. The rules and formulas appear to have been written by someone well versed in the occult. As Dr. Gary North claims:

Without any doubt in my own mind, after years of study of the history of occultism, after having researched a book on the topic, and after having consulted with scholars in the field of historical research, I can say with confidence: these games are the most effective, most magnificently packaged, most profitably marketed, most thoroughly researched introduction to the occult in man's recorded history. Period.⁵

After my own investigation, I can certainly say it is no Parker Brother's Monopoly game. A revealing article was found in *Psychology Today*, entitled "Confessions of a Dungeon Master" by John Eric Holmes, who is a neurologist at Los Angeles County Hospital, and promoter of the game. He says,

*"Be ye for Law or be ye for Chaos?" Shouting the Dungeons & Dragons challenge, my players rush into the fray with their magic war hammers; before getting an answer, their fantasy selves may indulge in murder, pillage, arson, rape. The Dungeon's Master's world is sort of a giant Rorschach test.*⁶

This game continues to be introduced to students by their school teachers across the nation, and to increase in popularity, in spite of its morbidity, and in spite of the evidence that it can be a cause of altered personalities, deep depression, and teenage suicide. ⁷

Dungeons & Dragons, and similar games are ones steeped in diabolism. There are no omissions when it comes to explicit, occultic practices: like potions which call for the parts

of a dead child, or medieval methods of torture. Why such morbidity? The game is obviously the player's primer in witchcraft.

We may wince at such depravity, and be justly concerned for its influence on our children. But if you think this is the sum of occultic exploits in public education, then you are sadly mistaken. It is really only the tip of the iceberg. Former Satanist high priest, Mike Warnke, made the charge not long ago that "three-fourths of public schools are teaching Satanism and witchcraft!" Reflecting upon my own research, I think his assessment is reasonable.

BLACKLISTING CHRISTIANITY

More fundamentally, what has passed for decades as conventional, and even necessary education, has really been the bulk of occultic and pagan indoctrination. Perhaps, the most obvious offenders have been the literature classes in our school systems. We suppose that they are helping our children to become literate. Are they then reading the classics of Milton, Chaucer, and Bunyan? No. They are reading Huxley, Shelley, Elliot, and other neo-pagan authors. They are required to read pornographic and obscene literature via our popular, modern novelists.

What about classical, American literature? Do they read Stowe and Longfellow? No. They read Emerson and Thoreau - transcendentalists with strong Hindu influence in their writings.⁹ They read J. R. Tolkien, whose fantasy novels are responsible for games such as *Dungeons & Dragons*. 10

Students are required to read ancient mythology, which is nothing less than studying the pagan religion of Greece and Rome. Often, they must commit to memory the names of the respective deities and are tested on their knowledge of what the Bible condemns as folly (Romans 1:21-23). [God told His people that He did not want even the names of pagan deities to be spoken, in public or in private, Exodus 23:13]

What about world history? Do students study the history of ancient Israel - the America in power and prestige of the ancient world? No. Do they study Christian Byzantium - the longest standing empire in human history? No. Do they study the Sixteenth Century Reformation - the basis for American civilization? No. They study the history of Egypt, a pagan empire. They study Babylon, another pagan empire. They study Persia; they study Greece, Rome, the Renaissance, and the Enlightenment - all pagan empires or the revivals of pagan civilization. Our children are being taught the grandeur of pagan history, while Christian civilization is being erased from historical memory.

Children are taught that George Washington was a practicing Mason, and that Abraham Lincoln consulted mediums.¹¹ The Puritans are depicted as monsters of intolerance, while the pagan Indians are glorified as friends of the earth.¹²

It can be demonstrated, by a little serious reflection, that our schools are governed by humanists who are preparing our young people to accept a neo-pagan religion. At first, they seek to ingrain into the student their world view. Later, they try to emotionalize him to accept the cruelty, perversion, and morbidity of the New Order. Whether it is the science class and its teaching of evolution,

or sex education which condones sexual perversion, humanism remains the dutiful handmaiden of the occult.

Please do not accept the argument that the student's right to free inquiry or the teacher's academic freedom justifies this breach of trust. For the reason we would not want our children introduced to LSD by their school teachers is the same reason we do not want them to be introduced to any form of occultism or psychic experimentation. Young people are no more competent to practice psychic phenomena than they are nuclear fission; and it is just as dangerous.

In spite of the evidence which the humanists claim to deplore, they will still insist on the child's right to self-actualization and self-identity. The child is a little god who must not be ruined by parental influence. Christian parents must not be gullible to this satanic deception. Instead, they must resist as a fulfillment of their obligation to God and their children. It still remains that a child's parents are the best guardians of his physical, intellectual, and spiritual wellbeing.

Satan has bid high for America's young people, and unfortunately, has won. The emergence of the Christian school movement in recent years is the only immediate hope of rearing a new generation of Christian Americans to counteract the new pagan culture. The government controlled schools and colleges are a wasteland of incompetence, perversion, and hatred. Only in the Christian schools do we find the systematic inculcation of skills and values that made this country great.

But time is running out. A deep cleavage is forming in American society. Within our own borders, we are witnessing the emergence of

two peoples, two nations. The one wants to return to God and His Law. The other wishes to build a Cainite civilization upon the ruins of the American Republic. The consequences of this polarization will be examined in the remaining chapters.

FOOTNOTES

¹Marshall McLuhan as quoted by Bjornstad and Johnson in Stars, Signs, & Salvation in the Age of Aquarius, op cit., p. 7

²Charles Francis Potter, Humanism: A New Religion as quoted by R. J. Thiry in The Abduction of American Education, Campus Action Foundation, 1981, p. 8

³ John J. Dunphy, The Humanist magazine as quoted by Don' Bell Reports, March 30, 1984, (Palm Beach, FL)

⁴Enrique T. Rueda, The Homosexual Network, available from Conservative Bookclub 15 Oakland Ave., Harrison, NY 10528
Planned Parenthood has produced literature for children which teach that homosexuality is a normal and acceptable form of sexual expression.

⁵Gary North, Remnant Review, December 5, 1980, p. 8
(Tyler, TX)

⁶ John Eric Holmes, Psychology Today, November, 1980, p. 84

⁷ Pam Armstrong, Dungeons & Dragons, Report (an issues newsletter from Heritage Education & Review Organization, PO Box 202, Jarrettsville, Maryland) p. 5

Also, Campus Action Communique, 10/28/85, Riverton, Wyoming

⁸Mike Warnke as quoted by his associate Dr. Murray Norris in a Christian Family Renewal circular, P.O. Box 73, Clovis, CA 93613, (undated). Warnke supposedly made the statement in a television interview.

9 Transcendentalists were 19th century humanists

¹⁰see footnote 7

¹¹Finney on Freemasonry, p. 223. Regarding George Washington: "Before his death he warned the whole country to beware of secret societies. The letter alluded to [concerning his involvement with Masonry. J.S.] is dated 'Mt. Vernon, September 25, 1798'. [Its conclusion] 'I have little more to add than thanks for your wishes, and favorable sentiments, except to correct an error you have run into of my presiding over the English lodges [Masonic] in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last 30 years. I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati. signed, George Washington" In reference to Lincoln's supposed involvement, see William J. Johnson's Abraham Lincoln: The Christian, (Mott Media, 1976), p. 29

¹²It is a myth that the American Indian took environmental care of the earth, but in their ignorance, often abused it (see Rushdoony, The Myth of Overpopulation, Thoburn Press, 1975). The Indians venerated nature because they were animists.

CHAPTER ELEVEN

TOWARD DEMONIC CIVILIZATION

The philosophy in the classroom of one generation becomes the philosophy of government in the next.

- Abraham Lincoln

The faith of a generation is in time codified in its literature, art, music, and other cultural expressions. What follows this codification of cultural expression is its institutionalization to insure its perpetuation. This is what we call the growth of a civilization.

Although it is an unspoken premise, New Age thinking (also present in German Aryan and all occultic doctrine) believes in the primacy of culture over civilization. This belief may not at first appear significant, but it is.

"Culture" is a word that comes from the same root as "cultivate", and it refers to man's use and development of natural resources to create all of the aesthetic qualities of life. "Civilization" is said to refer to the social structure in which culture takes place.

The pagan view of culture says that it is the growth of nature out of chaos into cosmos through the imposition of the will of man.

Culture precedes and creates civilization (cosmos).

The Christian view begins with civilization, the cosmos and order already created by God. Beginning from the Garden of Eden, culture is the human participation and expansion of that civilization throughout the earth. Civilization makes culture possible.

The institutionalizing of culture is the expansion of civilization from one region of the earth to another, and from one generation to another. North offers an additional insight:

The intellectual codification of an era and its complete institutionalization come as it is about to fade away.¹

Dr. North is not suggesting that all eras will necessarily reject the past, and thereby, render codification and institutionalization as futile. He is rather affirming the reality that one generation builds its cultural edifice before it passes from the scene, so that subsequent generations may build upon it. Nevertheless, we may infer that the attempt for cultural perpetuation is not always successful. Some generations arise with only the lust to destroy, seeing nothing good in their heritage.

That lust for destruction is engulfing the American people. Because they have refused God and His Government, they must create a new god and a new government. Atheism and humanism are conscious attempts to remove the remnants of Christian civilization and culture, and replace them with a civilization and culture of man's making. Such a systematic attempt is clearly evident in America today.²

DIABOLISM: THE NEW ICON

The satanic has become more attractive to the American public. Witness the popularity of sensual and brutal movies. Witness the infatuation with diabolism on television. Books will not sell if they are not shockingly evil. Newspapers are not read unless the depravity they report is scandalous and morbid. Our society is turning to the baser instincts of humanity, to the powers from below: the wellspring of pagan religion. "They that hate me love death" (Proverbs 3:36). America is in the midst of a spiritual suicide attempt.

The evil and perverse have become the themes of American cultural expressions. Saint Marc Girardin sadly noted that "formerly the imagination created saints for its legends, but today it makes devils for its novels." And what shall I say for our movies and television programs in defense? Any student of literature knows their plots exalt evil to make it a necessary part of life, an equal rival of good. In their stories, moral discernment becomes blurred, good and evil are often indistinguishable, and there is no certainty good will triumph in the end.

Hideous creatures of literature, such as the infamous Dracula, persist as children's entertainment. Do we forget that there was a true Dracula, a woman who murdered at least one hundred girls to drain them of their blood so that she might bathe in it and keep her youth? ^J Do we forget that there are such people today who indulge in such horrific superstitions? Why do we mesmerize our children with diabolism?

As one Christian historian warns:

Usually, all that is required to tap the cruel streak in people is to persuade them that they have legitimate grievances, or that some other group represents an evil force. Then, keep stirring that grievance, and blackening that group. In due course, violence will erupt.

If, in the interim, various tortures have been suggested, replete with illustration, enacted, over and again, on film, stage, in print, in picture, in sound, in "living" color, can anyone doubt that something very dangerous is let loose in the land?

Our contemporary culture . . . echoes in every important characteristic the pre-Revolutionary period of the late 1780s in France. Then, as now, child prostitution was widespread, while the authorities turned a blind eye. Homosexual balls were held amid elegance. The newspapers, stage and literature became salacious, pornography was widespread, the Count de Sade . . . was free; torture and murder common.

In our time, all these characteristics marked the society of Havana before Castro, of Shanghai before Mao Tse Tong, of Berlin before Hitler, of Buenos Aires before Peron, of Teheran before Khomeini.⁴

And what about movies infatuated with the demonic as in *The Exorcist* and *Poltergeist*? American entertainment is saturated with the occult. From numerous Saturday morning cartoon shows (such as *Conan the Barbarian*) to *Ghostbusters* (the largest money-making movie in 1984), the occult is finding a permanent place in our culture.

Can a thinking person fail to notice this avalanche of occultic expression, not just in our film industry, but in our art and music,

even in education and religion? I nearly weep to think that so many professing Christians are obsessed with the opposites of what Christians are commanded to meditate upon:

Whatever is true, whatever is honorable, whatever is right, whatever is pure whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy =of praise, let your mind dwell on these things.

- Philippians 4:8 (NIV)

Christians simply cannot find entertainment in our society without disobeying the above commandment. Yet, for too many Christians, the stories of Faust, Frankenstein, and Rosemary's Baby are far more interesting than those of Fenelon, Wesley, or Brainerd.

THE EFFECT ON AMERICAN CIVILIZATION

Whether one believes in a personal devil or not, we still face the stark reality that no people can continue as a free and prosperous people while obsessed by diabolism. A high state of civilization and technology is based upon a highly ethical system which only Christianity can provide. This is never more obvious than when one compares the United States with primitive cultures, in which magic is the belief system. (I rank communist countries, including Soviet Russia, as primitive. They survive by stealing from the West. They cannot even feed their own people. Communism is a form of magic. It believes there is no law - moral or physical - stronger than the will of the state.)

In societies where magic and the occult prevail, envy and fear are institutionalized, resulting in social and economic stagnation.

Their belief in magic creates the desire for personal power, and in turn, a fear of the competitor, who may, to gain the advantage, hire a sorcerer to hex his rival. This combination of fear and envy stifles progress.

Contrary to this is Christianity, with its emphasis upon progress through ethical obedience. Its commandments teach men to fear God only, and to love each other. It forbids envy as a sin worthy of the wrath of God. Such a belief system discourages secrecy, and promotes honesty, trust, and cooperation between men, which are vital to economic progress (Micah 6:6-8; Exodus 20:17; Proverbs 24:19,20). One man's loss is not another man's gain. Success is from God.

Today, people are looking out for themselves. With the rise of socialism in the U.S., the right to private property is being questioned, and even denied. The property owner has become the object of envy and attack. The rise of violence among teenagers is linked to their motive of envy, according to a nationally televised, news documentary. In such an atmosphere, who would want to excel and gain property if it is only confiscated by theft or taxation? America, as a land of plenty, is fast becoming a land of envy and fear. It is also a land destined for a dark age.

If the reader wants to know what this coming demonic civilization will be like, I need not refer you to fiction writers for a description. Two thirds of humanity have already fallen under the pale of its darkness.

From the genocide in Cambodia to the brutal starving of Ethiopia, from the cannibalism in Uganda to the sadistic torture of Afghanistan, the shadow of the new Dark Age lengthens over the continents of the earth. If you really want to know what is coming, read Solzhenitsyn's

The Gulag Archipelago and you will learn more than your stomach can handle.

HUMANISM AND COMMUNISM

There is no difference between humanism and communism, at least, in the opinion of communists:

Humanism is the denial of God and the total affirmation of man . . . Humanism is really nothing else but Marxism.

-Karl Marx⁶

Soviet society today is the real embodiment of the ideas of proletarian, socialist humanism. - Leonid Brezhnev⁷

Humanism and communism differ only in the ability of Christianity to restrain their diabolism in the respective countries of their dominance. In Soviet Russia, the church has no institutional power and is helpless to stop demonic rule. In America, the church is still institutionally strong, although its influence is waning. Based upon the historical record, given enough time and power, *humanism inevitably becomes communism*. Since neither believes human rights are received from a Creator, then there is no human right which is inviolable.

Communism is the religion of nihilism - humanism without hope. It lives for the terrorism of torture and death. Communism is the most sophisticated form of political Satanism there is. Systematically and consciously, it seeks to deface the image of God in man.

THE END OF FREEDOM

Following the election Of Ronald Reagan to two terms as President, a man still loyal to traditional American values, there has been increasing optimism that the tide has turned. Hope has become more visible that the country can be saved. Many are beginning to believe humanism and communism are running out of steam, that their demise is near at hand, and that Christians need only to wait to pick up the pieces. Perhaps in another century, such an optimistic forecast can be justified. There are three major reasons why Christians cannot expect an imminent victory. To the contrary, there is a real danger that most of the Free World will be lost to demonic rule of a protracted period.

First, history teaches that freedom has been only a brief departure from the norm in human experience. Most people, most of the time, have lived under tyranny. Why is this?

"Free" "Dom", the realm of the free, is the product of Christian self-government. Internal restraint removes the need for external restraint. Men who know how to govern themselves properly do not need to be governed, and will not allow others to govern them.

Most people are not Christians, and do not appear likely to become Christians soon. Thus, it seems likely that tyrannical government will continue to be the rule. And since America, along with the rest of the Free World, is losing its capacity for self-government, we can expect the growing desire for external government.

The communists are capable of perpetuating a long period of expansion by organized plunder and by guilt-manipulation of the Free World. This is the thesis of Jean-Francois Revel's

work, *How Democracies Perish*. To quote him at length as reviewed by David Chilton:

The U.S.S.R.'s, economic system doesn't work. . . . The conclusion is often drawn, therefore, that the Soviet Union could never defeat the West because it is not as economically productive. If the Soviets are too weak even to feed their own people sufficiently, they surely cannot conquer the West. Revel agrees with the logic, but not with the conclusion. "It stands to reason that a system that in three quarters of a century has merely perpetuated its people's shortages of food and medical care is doomed to disappear someday. But not in time to change the near future for us." In the short run, a tyranny can easily afford to invest its resources in military adventurism rather than in progressive economic development. "The idea that an authoritarian political system must collapse because it cannot provide a decent life for its citizenry can occur only to a democrat. . . . The notion that whoever holds power must clear out because his subjects are discontented or dying of hunger or distress is a bit of whimsy that history has tolerated wondrously few times in real life" (p. 17). "The prime question of our time is which of the two events will take place first: the destruction of democracy by communism or communism's death of its own sickness? It seems to me that the second process is advancing less rapidly than the first" (P. 85).⁸

The rapidity of communism's conquest of the earth is partly because the West is willing its own destruction:

What seems incomprehensible is that the West knowingly let the Soviets get ahead militarily, although this is somewhat analogous to our experience between the two World Wars, when the democracies tried to "bribe Hitler to be moderate by granting him concessions that, in fact, gave him the time to rearm and then, suddenly, to overrun the continent" (p. 123). Now we are trying to buy off the Soviets.

. . . "Communism also advances because there is not an instant when it does not think of the non-Communist world as an enemy to be destroyed, while the democracies imagine they can buy peace by conceding communism a share of the globe. They forget that communism cannot allow itself to stop. It expands or it dies, since it cannot solve any of the internal problems of the societies it creates . . . Communism is a better machine for world conquest than democracy, and this is what will decide the final outcome of their struggle" (p. 106).⁹

The "Guilt-Manipulator's Ethic" which has created the "Blame America First" syndrome "is a humanistic substitution of guilt feelings about nonexistent 'crimes' for the real guilt which) comes from having violated God's law 10 and solicits Revel's response:

But constant self-condemnation, often with little or no foundation, is a source of weakness and inferiority in dealing with an imperial power that has dispensed with such scruples. 11

It is also a handy tool to destroy patriotism and promote the humanistic ideal of world government. Since humanists in the Free World share, in essence, the same ideology with the communists, they can offer virtually no long-term

resistance to Soviet expansion.¹²

The need for communism to sustain its system will be met by plunder. It can achieve this in three ways. First, by raping a newly conquered country of its wealth. Second, by allowing brief periods of moderation within its system to increase productivity from the workers and then slam the lid down to confiscate the newly created Wealth. And third, by extorting tribute from the West in the form of (a) controlling the choke points of world trade (South Africa, Central America, and the Middle East), and (b) brandishing nuclear superiority. This tribute would take the form of low-interest loans which will never be repaid, subsidies, and foreign aid (e.g. famine relief, technology exchange, and so on).

Over the long-run, communism will decapitalize itself and crumble. But it is capable of postponing that day of reckoning, especially with assistance from the West.

We can see how communism will likely remain viable and dangerous for many years to come. But will humanism in the Free World continue? Or will the democracies of the West begin returning to the Christian God and the Christian Bible? I do not think such a return is likely in the near future. That supposition leads me to my second major reason for cautioning undue optimism: *a humanist revival through occult philosophy.* This will be the subject of the next chapter.

FOOTNOTES

¹ North, The Journal of Christian Reconstruction,
op cit., p. 3

² Constance Cumbey, The Hidden Dangers of the Rainbow
op cit.

³ George Grant, "Today's Vampire Spirit" as printed
in The Geneva Review newsletter (Tyler, Texas:
Geneva Ministries, June, 1985) p. 5

⁴ Otto Scott, "Cruelty & Society" (Chalcedon Report,
Chalcedon, P.O. Box 158, Vallecito, CA, April,
1985)

⁵ Columbia Broadcasting System, "60 Minutes" program
on Juvenile Crime, 1901

⁶ Karl Marx, Economic Politique et Philosophie as
quoted by Bill Bowen, Globalism, America's Demise,
P.O. Box 202, Jarrettsville, Maryland, 21084)

⁷ Leonid Brezhnev, "On the Policy of the Soviet Union
and the International Situation", (Novosti Press
Agency Publ. House, Moscow/Doubleday, Garden City,
NY, 1973) p. 27, as quoted by Bowen, Ibid

⁸ Jean-Francois Revel, How Democracies Perish as
reviewed by David Chilton, Preface 17 (Institute
for Christian Economics, Tyler, TX, 1985)

⁹ Ibid

¹⁰
Chilton, Ibid

¹¹
Ibid

¹²Humanists of the West intend to use communism as the agent in ushering in their New World Order. "Don Bell Reports", May 4, 1983:

"In their development of their New World Order the builders have relied upon the use of Marxist-Hegelian dialectics in all of their works, including religion. This involves bringing about a conflict between - or a merging of - two opposites in order to create something new. Webster's dictionary explains it as 'development through the stages of thesis, antithesis, and synthesis in accordance with the laws of dialectical materialism.' Example: The builders of the New World Order accepted Capitalism as their thesis, developed Communism as their antithesis; and through created conflicts between and attempted merging of the two, they intend to bring about their synthesis, which is a Socialist One World Government. Nor have they neglected the use of religion. Looking upon Christianity as the thesis, they took atheism as the antithesis, and they hope to bring about a new one world religion which will be similar to the Secular Humanism now being taught in government schools throughout the United States. Hence, through conflict (murder of Christians in the USSR and PRC) and the attempts at merging (making Christianity and atheism compatible through the preaching of Humanism), they hope to create a world religion to accompany their world government, world currency, New International Economic Order, etc."

CHAPTER TWELVE

SORCERER AND SCIENTIST

The fundamental aim of all magic is to impose the human will on nature, on man or on the supersensual world in order to master them.

- E. M. Butler *Ritual Magic* (1949)¹

The essential goal of modern science is knowledge in order to have prediction, planning and control.

- R.J. Rushdoony, *The Mythology of Science* 2

The world view of our era makes it impossible to separate science from sorcery. Both have the same presuppositions and the same objective. Both begin with man and his need to subdue reality to his desires. Their solution is finding the right technique. Science uses laboratory instruments. Sorcery uses psychic powers. Both seek godhood in the form of transcendence, where man can create a new reality. R. J. Rushdoony describes this perversion of science:

The Biblical purpose of science is that man should seek knowledge in order that he might exercise dominion over the earth

under God. Science in this sense is a necessary activity and sphere of knowledge for Christian cultures. But science today by-passes God and seeks to gain power without restraint and seeks knowledge as a tool of total power. Increasingly, science functions, not under the law of God, but as the new law of creation, as the new source of law and power. Instead of being governed by morality, science seeks to govern morality and to remake it in terms of its own standards. The purposes of science can be summed up as prediction, planning, and control. Science is thus a basic and essential part of the new politics, because their goals coincide; they are both clearly totalitarian. A scientific world is a controlled world, a world of experimentalism, and valid experiments require a control of all factors. As a result, scientific society is a planned society, a society in which there is no liberty, because liberty is not possible in a situation of scientific planning. As a result, the more our culture is dominated by this new science, apostate science, the more totalitarian it will become. Modern science not only rests on magic, it is a form of magic, it is the belief that all things can be potentially or ultimately controlled by man. (emphasis added)³

NEW AGE SCIENCE

The old rationalistic naturalism which undergirds present humanist thought, and the boogie man targeted by fundamentalists, was smashed philosophically by Einstein's "Theory of Relativity" and smashed culturally twenty years ago by the counter-culture. That is why humanists

seem to be in disarray. The old humanism is bankrupt, but not the new humanism.

Christian theists did not do the smashing because they have not been strong enough intellectually or culturally to direct American civilization for the last three generations. They were largely spectators of a contest between humanists, as humanists fought over which paradigm of autonomy would carry the future. The paradigm which won was scientific occultism.

At first glance, the wedding of science and sorcery may seem to be a contradictory and irrational system. However, a new revolution in science is now emerging which will give it legitimacy. It will invoke the new technology (e.g. genetic engineering, space travel, lasers, etc.) with their even more stunning applications that are coming down the pike.

Previous books on the New Age movement have given superficial notice to the "new technology", mentioning the possible use of holograms. But what is now coming to be called the "New Age Science" will not be limited to a couple of new inventions. It will be a wave of paradigm shifts that will make science fiction, science history.

At this juncture, the union of sorcery and science may be superficial, existing only in the world of science fiction writers and popular youth culture. To most people, it is just adolescent fantasy, fun to think about and something to wish for, but not a reality in the world we live in. However, an alternative scientific system is emerging which will change all of that. Star Wars is here.

Much of this New Age science will rely upon the physics of Dr. Nikola Tesla, the scientific genius and contemporary of Albert Einstein.

The "Tesla technology", although presently suppressed by the Establishment of vested interests in today's technology, will soon burst upon the scene with amazing impact.

THE TESLA FACTOR

NIEOLA TESLA (1856-1943), Serbian born, naturalized American; physicist, electrical engineer, inventor of the rotating magnetic field (upon which all polyphase induction motors are based), the alternating current motor (providing the basis for the entire modern electric power industry), and wireless communication (two years before the Marconi experiments), are among his achievements. Working in Colorado Springs, Colorado (1899-1900), Tesla proved the earth to be a conductor of electricity, and produced artificial lightning in flashes of millions of volts that were up to 135 feet long - a feat that has never been equaled. Tesla's vision embraced the widest application of his discoveries. Of his wireless system [to transmit free energy] he wrote in 1900: "I have no doubt that it will prove very efficient in enlightening the masses, particularly in still uncivilized countries and less accessible regions, and that it will add materially to general safety, comfort and convenience, and maintenance of peaceful relations." With the financial backing of J. P. Morgan, he began work on a world wide communications system. A 200-foot transmission tower was constructed at Shoreham, Long Island. Morgan withdrew his support in 1905 and the project came to an end. The tower was destroyed by dynamite, under mysterious circumstances, in 1914. At his death Tesla's

papers and notes were seized by the Alien Property office. They are now housed in the Nikola Tesla Museum, Belgrade, Yugoslavia, a country in which he is revered as a national hero.

(From, Directory of Scientific Biography, American Council of Learned Societies (c) 1976)

Many of Tesla's discoveries have not been allowed to be revealed to the public. However, since Tesla's death, both the United States and the Soviet Union have spent considerable effort in trying to understand and apply Tesla physics. Largely unsuccessful outside of some weather control experiments and free-energy motors, it has been very much a speculative field of study. Quoting now Archibald E. Roberts as he reviews Thomas E. Bearden's book *Star Wars Now!* (a book which offers a major breakthrough in Tesla physics), he writes:

Before the turn of the century, Nikola Tesla had discovered and was utilizing a net' type of electric wave. Tesla repeatedly stated that his waves were non-Hertzian, and that his wireless transmissions did not fall off as the square of the distance. The author [Bearden] has found that the wave which Tesla was using is a longitudinal scalar wave, capable of many times the speed of light. When coupled with another scalar wave [Tesla wave], the resulting vector wave can be the source of electromagnetic energy for electrical power, a protective force field, or a destructive weapon.⁴

The significance of Tesla's discoveries and Bearden's deciphering of them has reference to Einstein's Theory of Relativity discussed in an earlier chapter. The Theory said that

the constants of space and time themselves are changing. Applied Tesla physics theoretically explains how man can manipulate those constants. As Bearden explains after summarizing Tesla's theory:

[I]t means that Tesla stress waves can affect either space or time individually, 'or both space and time simultaneously, or even oscillate back and forth between primarily affecting time and primarily affecting space. Tesla's waves were actually these phi-field scalar waves. As such, they were fundamentally different from ordinary electromagnetic waves, and had entirely different characteristics, just as Tesla often stated. E.g., a Tesla wave can either move spatially, with time flowing linearly; move temporally only (sitting at a point and waxing and waning in magnitude - but changing the rate of flow of time itself in doing so, and affecting gravitational field, fundamental constants of nature, etc.), or move in a combination of the two modes.

*[The Tesla wave] can also affect all universal constants, the mass of an object, the inertia of a body, and the mind and thoughts as well!*⁵

The use of Tesla technology for the making of exotic weapons has been the point of interest for the Soviet Union, which has been working on various death rays, protective shields imper-

vicious to missiles, and so on. Although there have been some practical applications, widespread use has been limited because Tesla scientists have labored under misconceptions about Tesla's theories. Bearden's apparent breakthrough has changed all of that, as he goes on to say with confidence that "Literally, 'Star Wars' is liberated by the Tesla technology."⁶

THE UNION OF SCIENCE AND OCCULTISM

This striking new development in science has its peaceful and valid applications which can be welcomed by anyone. The idea of free-energy motors and heating systems which operate from the force-fields of the earth and would replace our present and costly energy technology sounds exciting. However, Tesla scientists and apologists are beginning to sound messianic in their rhetoric. They are suggesting that through this "New Age science", every conceivable, external, human limitation can eventually be removed. This is the theme of Bruce L. Cathie's book, *The Bridge to Infinity*, as a reviewer notes:

Other data strongly suggests that the modern day scientists have discovered the secrets of gravity; travel in space-time; the geometric structure of matter and anti-matter; the tapping of energy from the earth itself at almost no cost; transmutation of the elements; disintegration of matter by the use of laser; almost instantaneous communication between any number of points on the earth's surface, through the earth itself, and a myriad of other technical wonders. All this is possible today.⁷

And Bearden agrees with this appraisal:

The potential peaceful implications of Tesla waves are also enormous. By utilizing the "time squeeze" effect, one can get antigravity, materialization and dematerialization, transmutation, and mind-boggling medical benefits. One can also get subliminal and superluminal communication, see through the earth and through the ocean, etc. The new view' of phi-field also provides a unified field theory, higher orders of reality, and a new super-relativity . . . 8

We have in such statements a tantalizing temptation to believe that man may indeed find the secret of escaping those limitations we associate with creaturehood. Here, we have what pagan man has always coveted: the power to transcend nature and to manipulate nature like a god.

Nevertheless, Tesla physics still operates in a universe of cause and effect, a universe which is objective and can be measured. We still have the remnants of naturalism tenaciously hanging on. Where does the mysticism of the occult come into the picture? Bearden adds this astonishing claim:

With two cerebral brain halves, the human being also has a Tesla scalar interferometer between his ears. And since the brain and nervous system processes avalanche discharges, it can produce (and detect) scalar Tesla waves to at least a limited degree. Thus a human can sometimes produce anomalous spatiotemporal effects at a distance and through time. This provides an exact mechanism for psychokinesis, levitation, psychic healing, telepathy, precognition, post cognition,

remote viewing, etc. (emphasis added)

Finally, psychics have found the metaphysical theory they need to validate their practices as scientific, a validation they have always claimed but have never proved. Although the scientific community has shunned, often with scorn, the attempt by psychics to clothe themselves in scientific jargon, the Tesla factor reveals that science is about ready to undergo yet another revolution, which I believe will be the final and perfect union of apostate science and occultism.

Ironically, while fundamentalist Christians are crusading against "secular humanism", there are events taking place within the scientific community which will be a watershed, and will reduce to decreasing relevancy the Christianity vs. Humanism fight as we now know it. The old naturalistic humanism is a straw man compared to the new occultic humanism, which will be impervious to the logical disputations of typical Christian apologists.

Occultic humanism [it will not be known by that name, of course] will not be expected to validate itself empirically, as the old humanists felt they had to, but could not. The new humanism will win, just like the old humanism, by rigging the rules of debate in its favor. The old humanism spent a lot of effort discrediting *a priori* logic (upon which Christian apologetics was argued at the time) in favor of a *posteriori* logic. Now that many are beginning to realize that the *a posteriori* method does not support humanism, the humanists are going back to the *a priori* method. They will openly admit humanism (e.g. New Age humanism) to be a belief system.

We may think people will see through the fallacious arguments of the new humanism. But they will not. We must realize this genera-

tion is the first to be reared in the world seen on television. It has been conditioned by our entertainment industry to experience vicariously the occultist's make-believe cosmos. *The new humanism will be believed because people will desperately want to believe it.* Fantasy will become reality.

Einstien's Theory may have been a convenient justification to eliminate the remnants of Christian ethics in the West, but the Tesla factor will be used to bury the remnants of Christian cosmology, the basis of those ethics.

THE COMING GREAT DELUSION

Since demons have the power of mind over matter (they are angelic spirits according to Christian theology), it should not surprise us that the valid aspects of Tesla physics will be united with demonic forces to create the illusion of human psychic power on a grand scale. It is the satanic delusion that man possesses these powers now. Demonic activity produces effects which appear to be _psychic powers, but really, they are not. Since demons are spirits and are not limited to the frailty of physical bodies, they do not suffer fatigue (although their powers are not infinite), and can execute their powers on such a constant basis as to give the appearance of natural law.

Tesla appears to have discovered the mechanism that angels and our Lord used after His resurrection for materialization and dematerialization, space travel, telepathic powers, and so on. Through Tesla, mankind has found again the entrance to Eden. But mankind will also find that the Cherubs still guard the Tree of Life and forbid all to partake of it.

The only time man could have obtained the power to transcend nature was in the Garden of Eden by partaking of the Tree of Life. God drove man from the Tree when he sinned, lest he partake of it "and the man become like one of us." (Genesis 3:22). Only in Jesus Christ do we find a way back to the Tree.

Since the Fall of Adam, a Curse of Death has been imposed upon all of natural creation. In Science, it is known as the Law of Entropy. The Law of Entropy says that there is a net loss of useable energy in the universe over time. It is never completely lost; it simply degrades from a complex form to simpler forms until it is no longer usable. This fact accounts for why all living things must eventually die. This Law of Death will never be overcome by man until the one who made it repeals it: God.

Psychic powers may have been potentially within man at his creation. He certainly would have obtained them had he remained righteous and partaken of the Tree of Life.

Satan's lie tells man that he does not need the Tree of Life, that he does not need to go God's way. Like Cain, modern man wants to deny the fact of the Fall. He wants to deny that he needs a savior other than one of his own making. Apostate science and psychic powers are his paths to godhood. If he cannot find sufficient power within himself, he will then turn to the powers of nature to aid him in his quest for transcendence.

I still maintain that the idea of neutral psychic powers for man is a myth. Contrary to New Age science, man cannot transcend his body, nor can his spirit transcend this life without the aid of an external, supernatural being - God or Satan.

Facing a lingering and dangerous communism, and the revival of an even more confident humanism, there remains one more reason which throws doubt on a soon world conquest by Christianity. And that is the radical antinomianism within American Christianity. A rejection of God's Word as a practical blueprint for human society has left the church impotent. More important than the other two combined, the absence of a militant church will be the topic of the next chapter.

FOOTNOTES

¹E. M. Butler, Ritual Magic, (1949) as quoted by North in None Dare Call It Witchcraft, op cit., p. 178

²R. J. Rushdoony, The Mythology of Science, (Craig Press, Nutley, NJ, 1978), p. 2

³Ibid

⁴Thomas E. Bearden, Lt. Col., USA, Ret., Star Wars Now! as reviewed by Archibald E. Roberts' Bulletin newsletter for the Committee To Restore The Constitution, PO Box 986, Ft. Collins, CO, April, 1985

⁵Ibid. Colonel Bearden was a nuclear engineer, war-games analyst and military tactician, Lieutenant Colonel, over 26 years experience in air defense systems, and other credits far too numerous to mention here. He is currently with the Alabama division of a large aerospace company where he is involved

in determining the future requirements for laser weapons and artificial intelligence.

⁶ Ibid

⁷Marketing review by Tesla Book Company, 1580 Magnolia Ave., Millbrae, CA 94030, 1984. Cathie's book along with Bearden's and Tesla's works are available from them also.

⁸CRC Bulletin, op cit.

⁹Ibid.

CHAPTER THIRTEEN

ICHABOD: "THE GLORY HAS DEPARTED"

America is great because America is good. If America ever ceases to be good, America will cease to be great.

- Unknown

Righteousness exalteth a nation; but sin is a reproach to any people.

- Proverbs 14:34

On a hot summer afternoon in 1979, I was driving through St. Louis on my way to the Ozarks for a few days of relaxation. Getting bored of the trip, I flipped on the radio just in time to catch the last half of a talk show.

Not sure I wanted to listen, I reached to change the channel, just when I heard the words "genetic engineering". My ears perked up and over the next twenty minutes, I heard some of the most fascinating claims and suggestions I had ever heard coming from a scientist.

He claimed that science was capable of manipulating the genetic code of the human species and suggested that, in the coming years, the scientific community would be encouraging its application in medicine by identifying defective genetic information in the DNA, eliminating

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or modifying it, and thereby abolishing disease and other human frailties. But what caught my attention the most were the words "super race". He was suggesting that a superior human species could be created by this genetic manipulation.

Finally, he advised that government control would be necessary to obtain a uniform record of everybody's genetic code, which could eventually be tattooed for infrared detection on the person's forehead or hand.

That last idea gave me an eerie feeling as I recalled my boyhood Sunday School education concerning the coming Antichrist. And I wondered how all of this could be happening in "Christian America". It seems that this nation is in a mad rush to establish a satanic kingdom, and the Church is powerless to stop it. The work of scientists seems to be taking on a religious character, and it certainly is not Christian.

We are facing the specter of an emerging pagan civilization nurtured and coddled by our own tolerance. Unwilling to put up a united front even against abortion, a most blatant heathen custom, American churches will probably not blink an eye when the outright practice of magic becomes the social norm. If that should happen (and it seems to be only a matter of time), then Gary North's warning acquires prophetic significance:

If magic is reintroduced to the West, then cultural degeneration is assured. Modern society is not some autonomous mechanism. It needs ethical and philosophical support. 1

That support is evaporating before our very eyes. The end of our present civilization is in sight.

THE LESSON OF BALAAM

In the Bible there is found a story which is at some time taught to nearly all Sunday School children - the story of Balaam. We likely remember it for the part about the talking donkey which rebuked the wayward prophet, lest the angel of the Lord should slay him. But aside from those parts of the story which amuse us, we find a very serious lesson that is increasing with relevance for us today.

The book of Numbers, where the account is recorded, explains that Balaam, the prophet of the Lord, was hired by a heathen king to proclaim a curse upon Israel, God's chosen people. Prior to this, Israel had ended its wandering in the wilderness of Sinai. Now approaching the Jordan River to enter the Promised Land, Israel had already destroyed more than one kingdom. It appeared that Israel was invincible militarily. No matter how advanced militarily they were, Israel's enemies could not win.

Balak, whose kingdom was next to be conquered, became desperate. He realized that the source of Israel's victories was supernatural. The fighting on the battlefield was merely the extension of a larger conflict in the heavens. If Israel was to be defeated, he would have to fight them with supernatural weapons. He turned to sorcery.

Unfortunately for Balak, it was not good enough to curse Israel by the heathen gods. They were powerless to stop the God of Israel, as the lengthening trail of ruined kingdoms revealed. The answer? Find a corrupt prophet

of Israel's God who would curse them in the name of Israel's God. Balak finally found that corrupt prophet to curse the people of Israel: Balaam.

Nevertheless, Balaam tried and failed three times. No matter how handsomely Balak offered to reward him, no matter what exaltation he promised him, the Spirit of the Lord prevented Balaam from cursing Israel. Each attempt, from whatever vantage point, brought a blessing instead of a curse. As Balaam explained his failure to Balak:

Behold, I have received commandment to bless: and he hath blessed: and I cannot reverse it.

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them.

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

= Numbers 23:20,21 & 23 (KJV)

Israel was invincible. No man, no demon could stand against God's people. There was no curse which could undo God's blessing. Neither was there a blessing which could undo God's curse. He is sovereign.

That was no consolation to Balak who was still facing extermination at the hands of Israel. But Balaam came up with a plan. "Israel is great because Israel is good. If Israel ever ceases to be good, Israel will cease to be great. Come on, Balak! You can't beat Israel with advanced technology or with demons. You beat Israel through temptation. The battle is won or lost in the realm of ethics. If you want to win, you've got to get Israel to give up their source of dominion: the Law of God. Get them to sin and God will pull out of the equation. Then you can defeat them

on the battle field" (Revelation 2:14 and Numbers 25:1-3).

And that is what happened. Every time Israel forsook the Law, they were powerless before their enemies. Moral of the story: *only the lawlessness of God's people will bring their defeat.*

THE APOSTASY OF AMERICAN CHRISTIANITY

For two centuries, American Christianity has been engaged in a very costly experiment: trying to fulfill the Great Commission without fulfilling the Law of God. We have tried to replace ethical submission to God's Word with shortcuts that do not work. We either use the emotionalism of revivals, or the rationalism of education, or the coercion of the state. These are not the instruments of victory. Every use of them digs our spiritual grave a little deeper.

No wonder American Christianity has been powerless to stop the "isms" of our day. Every "ism" of man is a revolt against the sovereignty of God and His Law. • When the Church participates in the same thing, do we vainly imagine God will reward it? Is sin the source of His blessing? (1 Samuel 15:23).

American Christianity has adopted the same foundation as has the culture at large - sand (Matthew 7:26-27). As long as this continues, we can expect to see humanism, communism, and occultism deepen in their depravity and advance in their controlling influence. *Antinomianism has sapped the strength of the Church.*

There is some hope on the horizon, however. There are emerging, from all portions of evangelicalism, groups with a strong theonomic posi-

tion. Although still a tiny minority within the churches, their influence far exceeds their numbers. Within such groups, we find the promise of a future revival that will return the Church to righteousness and to world conquest. Unfortunately, that revival is a generation away. It will not come in time to save the United States as we now know it. We are *witnessing the gathering of a remnant that is always the prelude to a cultural descent into diabolism by a people, resulting in Divine judgment.*²

"A CITY SET ON A HILL"

Approaching four centuries ago, a band of religious fanatics, destitute of any worldly wealth or status, embarked upon a dangerous voyage across the Atlantic and settled on the shores of the North American continent. Although half their number perished from disease, exposure, and malnutrition, they managed to found a colony in that forbidden wilderness, dedicated "to the Glory of God and advancement of the Christian faith." (*Mayflower Compact*)

Proving that it was possible to establish a Christian commonwealth in which all men were equal under the authority of the Holy Scriptures, they were soon followed by tens of thousands of newly committed Pilgrims. The descendants of these anonymous people later became known as "the American people".

For two centuries following the formation of the national Republic, the nations of the earth have watched with breathless interest the drama that has been called "America". We have been the culminating glory of the ages, a city set on a hill which cannot be hid. But as bright as has been our glory, so has the blackness been of our shame. We have fallen

and have become the object of contempt and scorn of all who dwell on the earth.

Our sins are many, and many are the treacheries that have been committed in our name. The time has come for Divine chastisement. We cannot escape the judgment of God, no matter how hard we may try to pretend otherwise.

Divine judgment will most assuredly end America's days as a world power. At best, we will be a regional power. But even judgment can carry a blessing with it. The destruction of the United States as a superpower will also mean the eventual destruction of the monster it has created, and presently sustains - Soviet Russia. But again, it should be realized that all of this will not be painless. Sometimes, the horror of what is to come will convince us that surely the world is coming to an end. However, faith will see beyond the darkness to a future age wherein dwelleth righteousness. *The world will not end before it is the willing subject of Jesus Christ (Psalms 110:1-2; 1 Corinthians 15:22-28).*³

SCENARIOS FOR THE NEXT CENTURY

What the future holds can be known, of course, only by the omniscient mind of our Father in Heaven. Yet, it is worth our while to sort out the possible scenarios and weigh the likelihood of each, and then prayerfully prepare a godly course of action which will bring the highest glory to God. I see five possible scenarios for this country in the next century.

First, "America will become a totalitarian state through increments." This country has been experiencing this Fabian process for some time now. In spite of the danger, I do not think the process will reach the point of com-

plete tyranny. The revival associated with the Christian school movement and Christian broadcasting is becoming strong enough to restrain many acts of tyranny. And observing the growth of libertarianism, there is a deep, institutional cleavage forming between various factions of humanists. -

Although I believe the centripetal inertia of statism will continue through the remainder of this century, I do not believe there is any institution strong enough to absorb all of the others. A complete humanist or communist takeover cannot be accomplished in increments any longer without it causing a counter-revolution.

Second, "America will become a Christian Republic through increments." There is the belief that the momentum gained by the Christian New Right can be sustained, and that the country will continue a process of uninterrupted Christianization. This can no longer be accomplished peacefully in the United States. There are too many heathen Americans who will openly and violently rebel at such an attempt. While such a Christian future for America someday is valid, I do not think it will happen in our generation.

Third, "America will be conquered militarily by the communists and turned into a totalitarian state." This is a fearful possibility. The Soviets could use their nuclear arsenal along with an invasion force of Latin Americans to conquer the United States. However, I do not think it will be successful. Of all countries of the earth, the United States would be the most difficult to conquer by invasion. Setting aside our military capability for retaliation (although inferior to the Soviets, certainly still formidable), geographical isolation and an armed citizenry would prevent a

permanent destruction of this nation.

Fourth, "America will become a pluralistic culture where Christianity and Humanism will peacefully coexist." Just as absurd as a peaceful coexistence between the United States and the Soviet Union, so is the idea of a peaceful coexistence between Christians and humanists within the same borders. These two religions are mutually exclusive systems and tend to absolutize themselves in the realm of law. It would precipitate civil war if either sought pre-eminence in the country.

This leads me to the fifth scenario, which requires an understanding that the life of a nation can be just as fluid as the life of an individual. One simply uses a longer time-frame for reference with a nation than with a person.

"America will likely become a pluralistic federation' of states, counties, and cities where the principles of localism will prevail." Libertarianism, I expect, will have a profound impact on accommodating the powerful social forces that will emerge in the next century. Inter-regional and inter-state boundaries may change dramatically from their present forms to more properly reflect the ethnic, racial, cultural, and religious composition of the country. Or more likely, we will see massive migrations accomplishing the same within present boundaries.

Separatistic movements will increase in number and power. The North American continent may degenerate into a land of war-lords similar to Europe during its Dark Age. But there may be a balance of power maintained if a strong Christian region emerges which can dominate all the other North American nation-states.

Some regions of the continent will be theonomic. Other regions will be humanistic. Still others will degenerate into pagan barbarism. All of them, however, will have the mutual desire to be strong enough to repel foreign invasions. A federation of some kind seems likely.

I regard the above scenario to be probable, but not certain. And without question, it is not the most desirable one. The most desirable one is that these fifty states once again unite as an empire of Christian republics. But that is difficult to expect for many years.

The worst development in this separatist scenario is that the nation could degenerate into warring factions similar to what occurred during Europe's Dark Age, something our Founding Fathers greatly feared and strenuously sought to prevent. The best development could be something like the Saracen Empire created by Muslims following the retreat of Byzantium into Asia Minor.

The Saracen Empire was a largely tolerant one toward all religions. It was a decentralized empire that gave Islam pre-eminence, but allowed other subcultures to exist.

Islam's success during this period was due to its pseudo-theonomic base (which proved stronger than the other-worldliness of Byzantine theology and culture) and its decentralization of power (there was no emperor). Much ado has been made about the cultural and technological superiority of the Saracens over Europeans. But few realize that Muslims inherited that superiority from Christian Byzantium, rather than producing it from any intrinsic quality of their system.

A modern counterpart in America would be a similar pluralism based upon ancient, Anglo-

Saxon common law, with a region of the continent being strongly theonomic, providing cultural and political stability. It would be a sort of Christian libertarianism, using a more consistent theonomic base. We have something like this emerging now, and may become visible in the next decade.

Students of American history will wonder why I do not see a return to a constitutional union which existed between the states prior to their Civil War. It has much to do with the fact that we no longer have a Christian pluralism in this country, but a secular pluralism. Although the U.S. Constitution will go a long way in providing structural guidance for the new federation, and can provide the mechanism for a peaceful transition from centralization to decentralization, I believe that it was designed, by the Founders own admission, to be adequate for a Christian people only. The United States are no longer religiously homogeneous; they are pluralistic. Therefore, I believe the pendulum will swing past union toward (and hopefully not beyond) federation.

The weakness of the Saracen Empire was its inability to repel the invasion of a highly disciplined army. It eventually fell to the Mongols and Turks, whose fierceness history has well recorded. An American empire of free states would have the advantage of geographical isolation. That could be offset, however, if the Latin Americans were someday capable of imperialist ambitions.

Thus, *the conversion of Mexico to orthodox Protestantism is perhaps the most urgent item on agenda for the future of the United States.* Should Mexico fall to communism, a fifteen hundred-mile border with a militant neighbor (with millions of its citizens living already inside our country) is simply indefensible.

Whatever the future holds, it will be very different than what we are used to today. The status quo cannot be perpetuated much longer. Christians must realize that there are strong social and natural forces which will radically reshape the world in the remainder of this century.

Cataclysm and upheaval are not new in human history, nor even in this century. The exception has been America, which has enjoyed domestic immunity to such things. That will not last for much longer.

The danger we face is not paganism, so much as it is a Christianity enfeebled by corruption. Antinomianism is our greatest enemy.

FOOTNOTES

1 North, None Dare Call It Witchcraft, op cit.

² James W. Stivers, The Separatist Review (Riverton, WY: The Separatist Trust, May, 1983), "The Signposts of National Reprobation"

3 Stivers, The Separatist Papers, No. 4 (Riverton, WY: The Separatist Trust), "A Separatist's View of Biblical Eschatology"

CONCLUSION

The previous chapters have documented somewhat the revival of paganism, and its sibling, occultism. I believe it is clearly established that the occult is the faith of the new generation, a faith in which it lives, and moves, and has its being.

The watershed occurred in the 1960s, as occultism became a popular movement. The converts of that new religion became cultural priests during the 1970s. And as the decade of the eighties dawned, they reached the stage of seizing political power. Although a conservative backlash held them at bay during the early eighties, we have a dangerous stalemate.

Sufficient evidence exists that the upper echelon of the federal bureaucracy is manned by persons belonging to various secret societies and even satanic orders [see Larry Abraham's *Call It Conspiracy* (Seattle, WA: Double A Publications, 1985)]. Since it is the bureaucracy that really governs the nation (not the President and not the Congress), there is reason for alarm.

As a Christian, I believe there is a real devil, for the Bible tells me so. With a host of obedient demons, he has led a revolt against the Kingdom of God. The extent of his rebellion is great, and on earth, his influence

is formidable. The Holy Scriptures describe him as "the prince of the power of the air" (Ephesians 2:2).

Satan's primary goal is that of obtaining power and total jurisdiction over the human race, so that he might deface the image of God in the earth. His most useful tool has been centralized, civil power.

Occultic humanists, the dupes of Satan, have captured this nation's cultural, educational, and commercial institutions. The rules for everyday life are not based upon the Word of God, but demonically inspired humanism.

Our political institutions, for the most part, are under the domination of humanists as well, and are being prepared for use to stamp out the last stronghold of American Christianity - the U. S. Constitution which guarantees the freedom of religion. When pagan thought can be incorporated into our basic law system, its victory will be nearly complete.

The final decade of this century will bring us to the brink of a vast chasm waiting to swallow us into the oblivion of a new pagan empire. Although there is hope, apathy or slothfulness by American Christians over the next few years will banish that hope forever.

A demonic kingdom will not tolerate Christians of conviction. Such people will become enemies of the state. Their fate will be psychiatric reprogramming, sterilization, or extermination. *The hour has struck twelve.*

The absence of spiritual strength within the Church today is not the consequence of anything other than sin. Some will say what we lack is prayer. Others will say our problem is a lack of faith. But there is often a false ring to such arguments. God does not hear

the prayer of the wicked (Proverbs 28:9) and a man of faith is more than just a positive thinker.

A man of faith and a man of prayer is first a man of virtue. "The effectual fervent prayer of a *righteous* man availeth much" (James 5:16). Our prayer meetings and positive thinking will count for nothing if God's people do not "turn from their wicked ways" (2 Chronicles 7:14). Lawlessness has been our undoing. Only a return to righteousness will bring restoration.

The reason this book has focused on America, while largely ignoring the condition of other Western nations which are in worse condition, is because the immediate future of mankind depends upon the staying power of the Christian foundations of American civilization. America is the last stronghold of the Protestant Reformation. Its foundations have never been tested as they are being tested today.

The verdict will be in soon.

APPENDIX A

THE THEOLOGICAL REMEDY

Having done my share of historical research on the problem of demonism and occultism, I am impressed by its absence in earlier American history. Outside of the notoriety of the Fox sisters in New York and the Salem witch trials (both insignificant compared to Europe), the years of 1620 to 1880 were pretty quiet. Only in the twentieth century have we witnessed the practice of occultism and paganism on a grand scale.

Yet even in the early part of this century, demonic activity has been limited. Dave Hunt, in his book, *Peace, Prosperity, and the Coming Holocaust*, refers to a major incident in the 1920s that brings this out. A messianic guru promoted by the Theosophical Society in Europe had mesmerized his large following on that continent with the claims and "miraculous signs" of godhood. Clearly backed by strong demonic activity, it seemed he was going to be the one to usher in "the Aquarian Age". As Hunt goes on to explain:

Preparations for ushering in the new Messianic Age proceeded, with Krishna-mufti [the new Messiah] tutored by Lead-beater and Besant [Theosophical leaders]. In 1926, Mrs. Besant brought this "chosen vessel" to the United States. Already widely acclaimed in Europe, where he had

been hailed as the "leader of a new civilization," Krishnamurti needed only a favorable reception in the world's most powerful and influential nation to launch the New Age.

However, as his ship pulled into New York harbor, Krishnamurti's occult powers suddenly and mysteriously left him. He had come to America, to oppose historic Christianity, particularly its teaching about sin, repentance, judgment, and forgiveness through the death and resurrection of Jesus the Messiah, just as Vivekananda, founder of the Vedanta Society, and many others had done before him. Apparently that faith was still held by so many people in this country that it stripped Krishnamurti of the psychic power that had so impressed thousands in other parts of the world.

"Even on shipboard in New York harbor, Krishnamurti complained of what he called the electrical atmosphere intensity of New York and said he doubted that he would be able to meditate successfully there." Without the proper altered state of consciousness he achieved through Eastern meditation, Krishnamurti apparently lost touch with the spirit entities (E.T.'s) that guided him and gave him his occult powers. The New York Times reported that Krishnamurti became almost incoherent during an interview aboard ship. . .

Plans for Krishnamurti to speak in New York were canceled. In Chicago for a convention of Theosophists, he complained of the "bad atmosphere conditions" in America that he blamed for his loss of power. His planned national tour canceled, Krishnamurti went into seclusion. (p. 125-127) (emphasis added)

As late as the 1920s, America still had enough of the presence of God that demons avoided the entire nation. America was still God's country.

In writing about a theological remedy, it may seem to be a superfluous question to one who believes there is no theological problem associated with the rise of the occult in our country. Nevertheless, as the previous story illustrates, I do believe the decline of orthodox Christianity in the United States has led to the revival of demonic activity of all kinds and in all areas of human endeavor.

We should be careful to note, however, that it is not demonic activity which drives out the presence of God and defeats Christianity. Demons can only fill a vacuum (Matthew 12:43-44). When Americans turned away from the Christian faith, and turned to naturalism, there was left behind a spiritual vacuum. And Satan is filling it.

The American people did not openly turn away from the Christian religion. Today, our church attendance ranks higher than any other developed nation. Even the first Humanist Manifesto in 1933 was articulated in terms of "religious humanism".

What happened was that our Christian doctrines were just gutted of their content. American Christianity ceased to be orthodox. That is why there is a theological problem.

There may be a number of reasons for the absence of demonic activity in early America, but in particular, I notice the highly ethical content of the preaching during that period, not humanistic ethics, but ethics rooted in God's Law and His Sovereignty. Ministers did not excuse aberrant behavior as "mental sickness". They called it "sin" and treated it

as moral evil. Nor did they indulge their hearers with notions of choices without consequences. In their world view, God's kingdom and judgments were inescapable. Contrary to much professional opinion today, such preaching did not produce neurosis. Quite the opposite, that period was marked by mental health in general.

I would submit the assertion that the preaching of Divine Providence and the Atonement so exalted the Lordship of Jesus Christ that Satan, though real, was perceived as a defeated and retreating foe. This proclamation of the Moral Government of God by American theologians and preachers seems to have had the effect of a *collective exorcism* of American society in general, which rendered individual exorcism unnecessary. *Doctrinal purity produced moral purity, which in turn produced invincibility against demonic forces.*

America's demise began when it started sending its young seminarians to Europe for "advanced theology". In Germany and England, they learned Higher Criticism and Evolution. These heathen teachings argued against the inerrancy of the Holy Scriptures. They taught that Christianity was no different than any other man-made religion, and that the Gospel was a fairy tale.

Poisoned by Europe's skepticism, a new breed of seminary professor and preacher began to tear down the faith of America. And America's colleges and universities, once consciously promoting the Gospel of Jesus Christ, now became the beachheads of a neo-pagan religion. *At one time, our institutions of higher learning were our national temples for the work of the Holy Spirit. Now, they are the haunts of demons.*

The response of the evangelicals and fundamentalists at the first was loyal to the canons of Christian doctrine. But eventually, the forces of accommodation and compromise began to gain supremacy, which resulted in what Francis Schaeffer has called, "The Great Evangelical Disaster". The pulpits of orthodoxy could no longer be counted on to proclaim a God-centered message, but increasingly became man-centered, as Harry Conn chides:

In this era of easy-believism and cheap grace, there needs to be a serious reassessment of a modern theology which preaches a salvation without submission, a discipleship without discipline, a reconciliation without repentance, and a love without law, which has produced a generation of sinning "Christians" without a conscience or fear of the consequence of their sin.

(The Moral Government of God, Preface, Gordon C. Olson, p. 3)

If the image and influence of Satan is to be driven from our land and our people, then we must begin to reflect the image and influence of the Holy Trinity with growing strength. The light dispels the darkness (John 1:5).

This fact is borne out in a statement from a missionary, which I think is of particular worth:

Where the knowledge of Christ is, and the Gospel is preached, the demons do not come. In places where there is deep faith in the Word of God and the cross of Jesus, having holy communion service frequently, the demons cannot come near at all.

(Demon Experiences in Many Lands, Moody Press, Chicago, 1960, p. 25)

There are several doctrines which can be identified in this statement. There is the matter of Biblical literacy in general and of the story of Jesus in particular. There is the doctrine of faith, the doctrine of Biblical Inspiration, and the doctrine of the Atonement. And there is the doctrine of the Eucharist, within which we find a symbolic recapitulation of covenant theology, the incarnation, and the Advent of Christ. Bad theology produces bad preaching. And bad preaching produces poor spiritual results. We need to restudy the above evangelical doctrines to see where we have gone wrong in our preaching and teaching of the Bible.

Mankind can rise no higher than its perception of God. As Harry Conn argues further, "a theology which depersonalizes God, dehumanizes man." And this is valid from a scriptural point of view. If man is made in the image of God, then the obscuring of God's personhood will deface and ruin the humanity of man. *Man cannot be truly human if he cannot know and reflect the image of his Creator.*

Thus, if men perceive God to be abstract and impersonal, then they will be abstract and impersonal. If they perceive God to be arbitrary, then they will be arbitrary. On the other hand, if they perceive God to be just and compassionate, then they are challenged to become the same. *Any theology or ideology which obscures the Holy Trinity for who they really are, and in how they conduct themselves in the interpersonal relationships between them, threatens to eliminate godliness in the earth; for men cannot be godly unless they know what it means to be God-like (ethically speaking).*

It is not surprising that the humanistic philosophy which has reduced the Fatherhood

of God to the cruel Motherhood of Nature has produced political systems which treat human beings as mere specks of insignificant dust. And it is not surprising that the century of humanism, the age of humanitarian gush, has been the century of the greatest bloodshed in human history. Ideas *do* have consequences - eventually.

Therefore, there exists a crucial: need to revive those symbols in doctrine, in worship, and in conduct which will reflect God's image around us.

*Let your light so shine before men,
that they may see your good works, and
glorify your father which is in heaven.*

- Matthew 5:16

*But we all, with open face beholding as in a
glass the glory of the Lord, are
changed into the same image from glory
to glory, even as by the Spirit of the
Lord.*

- 2 Corinthians 3:18

The above passages teach us that through the agency of the Holy Spirit, God's people will receive His image in ever greater strength, and in turn, will enable them to manifest that image to all of creation. However, that cannot be accomplished unless we make the Bible our constant companion.

Study and practice of the Word of God in our lives gives the Holy Spirit the tools He needs to use the experiences of life to reshape our character and personality. The Word of God is the anvil, the circumstances of life and our times of special worship are the blows of the hammer God uses to mold us into His

image. As we begin to approach life while thinking in spiritual (Biblical) categories of thought rather than worldly (humanistic) ones, then our personalities begin to react in a godly manner, rather than a selfish one. Our reactions will become ones calculated for victory, instead of defeat.

We find in the Bible that demons grow weak and tremble at the name of Jesus? Why is this? Is it because of some magical sound of the syllables? No. "Jesus" is the name of the enthroned King of Heaven and Earth, an objective reality in the universe. By His lonely triumph on the Cross of Calvary, Jesus leveled Satan's kingdom (1 John 3:8; Ephesians 4:8). Christians are called to be on a mopping-up operation. We are to "occupy until I come", as Jesus put it. He meant an occupation in the military sense of the word. Christians have been called and empowered to inhabit and rule over Satan's vanquished kingdom (Matthew 16:16-18; 28:18-20; 1 Corinthians 15:25, 26; Acts 1:7,6). If we are defeated, we have only ourselves to blame, not Satan.

APPENDIX B

BIBLICAL PENOLOGY AND WITCHCRAFT

Thou shalt not suffer a witch to live.

- Exodus 22:18 (KJV)

When the sentence is not speedily carried out, the people learn to do evil.

- Ecclesiastes 8:11

There are some people who argue from a humanistic and antinomian viewpoint, that Christians should not impose their standard of ethics on others through legislation. "You cannot legislate morality" is their battle cry, as if there was no such thing as a law having anything to do with right and wrong. It is a misleading statement. All laws and all civil actions are an implementation of someone's standards of value and morality. The question is better put, "whose morality should be enforced?"

In America, we live under various constitutions which uniquely arrange the civil power into different levels and branches, which restrict their duties to very defined and limited spheres of jurisdiction. This is a blessing of the Christian religion and of the social philosophy adhered to by our nation's Founders.

Dr. Cleon Skousan has shown in his book, *The Making of America* (National Center for Constitutional Studies, Washington, D.C., 1985), that America's form of government was designed after the model of the ancient Israelites, which taught that no institution had the right to consolidate power into itself. The individual has God-given rights which are inviolable.

Thus, the question of capital punishment for witchcraft must not be thought of in terms of violating those rights. Due process of law, trial by jury, the right of privacy, and the freedom of religion - all forbid the civil authorities from using inquisitorial tactics in restraining the practice of witchcraft. In a free society, there are limits to coercion.

Yet, on the other hand, the question of "what constitutes the practice of witchcraft?" is here pertinent. Some consider the laws of the Bible against witchcraft to be barbaric. But is not a religion which advocates infanticide, murder, bestiality, and cannibalism barbaric? Should not such a religion be restrained? Witchcraft is such a religion.

I have before me a newspaper clipping that describes a recent incident in which a man was sentenced to 104 years in prison because he was practicing the religion of witchcraft. Apparently, he had kidnapped a young woman as a sex slave to assist him in the practice of his bizarre rituals. His defense argued that during the seven years of her enslavement, the young woman had ample opportunity to escape, and since she did not, it demonstrated that she was a willing accomplice.

A question then arises which asks whether mental coercion could have been involved, and whether that was sufficient deterrent of an escape attempt. I believe it was; and apparently, the judge who decided the case thought

likewise.

Such mind control would have consisted in those brainwashing techniques common to many Eastern cults, which we find in the Bible to be closely associated with the practice of witchcraft. Various hypnotic rituals with the use of narcotics have the effect of breaking down the mind's reasoning capabilities and weakening independent thinking. This produces susceptibility to external influence, especially with the young.

The importance of narcotics to witchcraft has not been sufficiently acknowledged. The connection can be demonstrated in the very meaning of the terms used in the Bible. Our English word "witch" is translated from the Hebrew word for "poisoner". The Greek word for "sorcerer" is the same root from which we get "pharmacist". Both of these words in the Bible have strong *reference* to drugs, and in particular, chemical abuse. If one of the Hebrew prophets were to visit our country today, I think he would identify as witches and sorcerers those who peddle drugs on our streets and who entice our young people into the mystic cults. With that inclusive definition, I think he would extend the death penalty to those people also.

Witchcraft is a vindictive religion. The calling of demonic curses upon one's enemies is an integral part of its practice. If a person believes in such maledictions and fears demonic reprisal, we can easily explain why a feeble minded person could be enslaved to the one practicing it. The execution of witches and sorcerers in the Bible destroyed the fear of their power and bondage to their authority. It also demonstrated the impotence of demonic forces.

Both in the Hebrew Scriptures and in the Greek Scriptures, the freedom of conscience is honored. This tradition has continued in American jurisprudence. Ultimately, the Gospel is a better remedy than the death penalty, and it was certainly successful under the ministry of Christ's Apostles. However, in a Christian society, the open practice of witchcraft should not be tolerated. Indeed, much of our penal code still discriminates against witchcraft and related religions. Unfortunately, it is rare that we see swift and decisive enforcement, except in such cases as cited above.

There is a pressing need for judges to support the majority's desire to re-establish the Christian religion and to take more seriously the dangers involved with witchcraft and the mystic cults. Drug addiction and sexual perversion (in the advent of AIDS) are both epidemics that have ruined a generation of Americans and threaten the survival of the entire nation. Although I stand opposed to inter-state, federal control (for Constitutional reasons), I do believe we need more aggressive local action against these evil practices, with stiffer penalties imposed.

CAMPUS ACTION MINISTRIES

CAMPUS ACTION was founded in 1978 and is a non-denominational organization devoted exclusively to Christian social action within secular, educational institutions. *Campus Action* is concerned in particular about the affects Humanism and Marxism are having on pedagogy. Through various measures such as seminars, publications, campus clubs, and summer schools, *Campus Action* seeks to mitigate the influence such non-Christian ideologies are having on America's students.

Our nation's campuses are in dire need of champions for the cause of Christ. And to find, nurture, and train those champions, we of *Campus Action* urge you to learn more about our work and help us in any way that you can. Whether you are a student or not, please fill out the coupon below and send it to the following address:

We will immediately put you on our mailing list to receive our publications.

 I read about you in your book, *The Seed of Cain and the Revival of Mystic Humanism*. Please put me on your mailing list.

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