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THE FIRST KING OF ISRAEL, Saul, is perhaps best known for having that kingship taken away from him and given to David. Not long into his reign, the prophet Samuel brings the king a word from the Lord, a command to make war against the Amalekites, Israel’s enemies, and to “devote to destruction all that they have” (1 Sam. 15:3). In the wisdom of his own mind, Saul subverts this command; he fails to put to death Agag, king of the Amalekites, and also spares the best of the livestock. These actions were common practice in ancient warfare, but Samuel rebukes Saul for disobeying the Lord:

Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to listen than the fat of rams. For rebellion is as the sin of divination, and presumption is as iniquity and idolatry. Because you have rejected the word of the Lord, he has also rejected you from being king (1 Sam. 15:22-23).

This seems like a curious thing for Samuel to say. Saul’s rebellion is plain to see, and is certainly to be condemned. Divination, or witchcraft, magic or sorcery, is likewise forbidden and condemned throughout Scripture (cf. Lev. 19:31; 20:6; Deut. 18:10; Is. 8:19; Ezek. 13:18-20; Rev. 22:15). But what is the connection between rebellion and divination?

The connection is that both of these sins are acts of appeal to a false god. Matthew Henry is instructive on this passage, explaining that “it is as bad to set up other gods as to live in disobedience to the true God.”

Indeed, rebellion is at the root of witchcraft; rather than yielding to the will of the only wise God, it is an attempt to interact with supernatural powers and personalities in order to manipulate physical events. As Saul’s life and rule continue to unravel, we see that his rebellion takes the specific form of witchcraft, seeking out a medium to consult the dead prophet Samuel (1 Sam. 28). Rejected by the true God, Saul in his rebellion turned to an ‘alternative spirituality’ (v. 15), hoping to find a shortcut or a greater insight into his problem.

Saul’s particular brand of rebellion is increasingly pervasive in our time, manifested in Ouija boards and pentagrams, as well as more presentable forms. This issue of Jubilee addresses the overt as well as the subtle forms of witchcraft that Christians must reckon with in the twenty-first century. Chesterton is often credited with the aphorism that, “When a man stops believing in God he doesn’t then believe in nothing, he believes anything.” In other words, to abandon the wisdom and power of the true God and his revealed Word is to seek wisdom and power elsewhere, by our own efforts and machinations. The throne of the human heart will never sit vacant. Either we will pursue the path of wisdom and obedience, knowing that the Lord is on the throne, or we will pursue the path of rebellion, disobedience and manipulation.

Scripture is clear that to seek knowledge and power apart from God and his word is in fact to plunge headlong into folly. The apostle James reminds us the path to true spiritual insight: “If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him” (James 1:5). A humble and faithful plea to the only wise God is the way of wisdom. Any supposed shortcuts are the way of rebellion.
IN THIS ISSUE

Rev. Dr. Joe Boot considers the worldview of witchcraft, its insidious roots, and some of the ways it has been presented and practiced throughout history, into the twenty-first century. Self-consciously rebellious, witchcraft is a deification of the self, the pursuit of the original temptation to be as God. Following the example of Scripture, the Christian response is to stand firmly on the eternal Word of God; occult knowledge and power is real, but is a parody, an inferior imitation of true wisdom and power.

Dr. Peter Jones surveys the life, work, and influence of Carl Jung, one of the foremost psychological authorities of the twentieth century. He demonstrates Jung’s fascination with the occult, and his deliberate efforts to undermine the Christian worldview.

Dr. Jonathan Burnside explores the attitudes that have been taken towards witchcraft in our time, arguing that a strictly materialist view, which rejects the existence of spirits outright, is as destructive and wrong as the spiritist view. Furthermore, he demonstrates how there are Christian versions of both these errors, and explains the biblical approach to confronting them with the truth of Christ Jesus.

2 Cf. Ex. 28:30; 1 Sam 14:41; Ez. 2:63.
3 Henry, Commentary, 649.
MAGICIANS AND MATERIALISTS

IN THE PREFACE TO his imaginative novella, *The Screwtape Letters*, in which a senior devil advises a junior devil (Wormwood) in the art of deception, C. S. Lewis writes:

There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight.¹

It is, I think, uncontroversial to say that the Western church in the twentieth century tended to fall, at least practically, if not theoretically, into the error of the materialist more than that of the magician. Certainly old Protestant liberalism was concerned to reject many of the supernatural elements of the faith and reduce a personal Devil to the realm of mythology. In recent decades, however, with the rise of new brands of liberalism in tandem with the progressive re-paganization of Western culture, the worldview of witchcraft is making a definitive comeback, as evidenced by a deeply unhealthy interest in occult beliefs and practices reappearing in academic and popular culture.²

THE BEGINNINGS OF DEVILRY

The Bible makes plain that there is a real archenemy of the Christian and the gospel – the adversary, called Satan or the devil. Jesus refers to his fall (Lk. 10:18) and his kingdom (Matt. 12:26), identifying the character of the evil one and his martial strategy – murder and lies:

He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. When he tells a lie, he speaks from his own nature, because he is a liar and the father of lies (Jn. 8:44).

Moreover, Satan's work is depicted as that of a thief who comes to "steal and to kill and to destroy" (Jn. 10:10). Death, robbery and deception are at the root of the worldview of witchcraft. Jesus is clear that lies and murder were on Satan’s mind from the beginning. This ‘beginning’ is a plain reference to the Garden of Eden where God made man, male and female, in his own
and likeness (Gen. 1:1-27). Because of his hatred of God, the adversary wanted to destroy man as man – that is, as God had made him as the divine image bearer – and after seeing mankind cursed to return to the dust, Satan provoked the first human murder – of Abel by his brother Cain (1 Jn. 3:12). Clearly, Satan was – and is – a rebel against God, and the primordial crime he incited embroiled the human race in his rebellion, which centred around denying that man is created in God’s image – with capacity for holiness, righteousness and dominion (power) on the finite level. In fact, we might say that man’s revolt was seeded by the demonic lie that man is not actually a creature made in the image of God but is rather in process of becoming a god: “You will be like God, knowing [i.e. determining] good and evil” (Gen. 3:5). Thus, Satan’s word was from the beginning a lie, a word of negation, and a denial of God’s creation and purpose:

God in jealousy seeks to prevent man from realizing himself. This self-realization Satan claimed to have, and his offer to Eve was precisely an opportunity for mankind to recreate itself in a new image, an image divorced from God and based entirely on man’s creative will.... The nature and psychology of man thus cannot be understood without a realization that man, created in the image of God, is now trying to abolish that creation and to institute a new and satanic creation.

From the beginning, Satan wanted humanity to join his project – to oppose God – and to build an order in which men are subordinate gods and servants to the dark lord – the evil one – a theme powerfully set forth in J.R. R. Tolkien’s, The Lord of the Rings. In sum, to be human in the diabolic scheme meant independence from God and remaking oneself as essentially a new god. God’s original design – for human beings to pursue true wisdom and godly power to work, serve and subdue all things in terms of the rule of the triune and sovereign Creator – had been corrupted. The new human pursuit became a quest for an autonomous knowledge, wisdom and power – godless resources that could be used to create a new man and a new world in light of the satanic plan of negation, opposing the living God by parodying his creation and kingdom.

We see in Scripture that our mother Eve, in the grip of demonic deception, thought that rebellion against God’s word ‘was desirable for obtaining wisdom’ (Gen. 3:6). Hence the self-realization our first parents sought was autonomous knowledge and power that excluded the living God. It is for this reason that Scripture is clear: “Rebellion is like the sin of divination...because you have rejected the word of the Lord” (1 Sam. 15:23). It is no surprise then that King Saul, disqualified as king for his rebellion against the Lord, is soon after found consulting a medium at Endor in search of an alternate word and knowledge from the spirit world.

We can say then that the foundation of all devility is rebellion against God, which seeks knowledge, power and dominion through a negation of God’s word and purpose. As such, there is no ‘white’ or ‘good’ magic. All attempts to deny and overturn God’s creative word and divine purpose and to lawlessly manipulate circumstances to bend to my will by spiritual powers and forces is divination and witchcraft, and evil on its face. At root, witchcraft implicitly involves the attempted remaking of man as a god with an autonomous source of knowledge and power, which is, in the last analysis, demonic. Now, since this is God’s world and creation and cannot be overturned by the lie, the fiendish parodying of God requires endless manipulations, deceptions and the constant defacing of God’s image-bearer, in order to seek to make the devil’s illusions a social ‘reality.’

THE UBIQUITY OF SORCERY

The strategies, arrangements and methods of witchcraft then, take many forms. It is neither rare nor a primitive phenomenon – the domain solely of antiquarians – but has been commonplace in all societies in diverse appearances throughout the centuries. The worldview that undergirds it has enjoyed a resurgence in recent
decades. It is not incidental that the triumph of secularism in the public space has led to the growth of witchcraft in the private. C.S. Lewis pointed decades ago to a fundamental religious shift in the West, one which I would describe as clearly toward the pantheistic – the worldview of witchcraft:

We who defend Christianity find ourselves constantly opposed not by the irreligion of our hearers but by their real religion. Speak about beauty, truth and goodness, or about a God who is simply the indwelling principle of these three, speak about a great spiritual force pervading all things, a common mind of which we are all parts, a pool of generalized spirituality to which we can all flow, and you will command friendly interest. But the temperature drops as soon as you mention a God who has purposes and performs particular actions, who does one thing and not another, a concrete, choosing, commanding, prohibiting God with a determinate character. People become embarrassed or angry.

This rejection of the personal, speaking and commanding God for educational, cultural and public life leads people to seek out alternate sources of spirituality, power and knowledge for living. As a result, various forms of occultism and witchcraft are becoming socially acceptable, celebrated and given credence as valid expressions of spirituality. In 1951, laws against witchcraft in England were repealed, giving much greater space for the discussion and practice of all manner of occult and magic arts. So ubiquitous are these practices now that many hapless Westerners do not even realize they are taking part in them.

Some forms of primitive occult practice seek to engage spirits or demons directly to raise tables, levitate or move a glass on an Ouija board, but for the most part the rituals of witchcraft, from Hindu meditation to the Wiccan’s coven, are almost always directed toward nature-based deities, primarily goddess worship. This is not due to any notion of a moral or personal relationship to a deity, but is a personification of an impersonal nature or ‘pure spirit,’ of which man himself is part – that is, man asserting himself as his own god. Thus, we should not be surprised to discover what researcher Linda Harvey has noted in regard to the goals of the witches’ coven:

Ultimately...the practitioner worships the self, whose instincts and desires are empowered by occult spiritual forces. The focus of witchcraft is to take control of one’s own (or another’s) life. The enlightened witch invokes the goddess of choice...at the height of the ritual, there is an intense feeling of spiritual power, when the priestess believes she becomes one with the goddess and nature/earth... The godhood of self is a stated pillar of witchcraft, as expressed in the 1974 Principles of Wiccan Belief, adopted by the council of American Witches. The introduction states: “We are not bound by traditions from other times and other cultures, and owe no allegiance to any person or power greater than the Divinity manifest through our own being.”

Harvey also points to the widespread resurgence of witchcraft, highlighting that as far back as 1986, three Wiccan priestesses held faculty positions at Harvard Divinity School, an institution established in the seventeenth century to prepare men for Christian pastoral ministry.

Although modern sorcery, witchcraft and occult arts are varied and inconsistent – they include everything from primitive dancing and sex acts (to produce rain or fertility), voodoo dolls, spells and talismans, to very elaborate enacted rites and rituals in covens as well as various alternative healing practices proffered as science – all believe that some sort of mystic correspondence exists between the metaphysical realm and the material world, so that the manipulation of forces or energy or powers to bring about man’s will requires some corresponding action, technique or drama on earth. Without a detailed study of these numerous forms, how might we yet understand the relevance and power of the magical worldview today and its impact on our society?

PHILOSOPHICAL FOUNDATIONS OF MAGIC
We have seen from Scripture the implicit objective of witchcraft or magic arts as well as their moral root – the desire to become a god with autonomous knowledge and power, grounded in overt rebellion. Behind this rebellion lie the powers of darkness. St. Paul is clear that the Christian is thus in a battle, not against flesh and blood, “but against the rulers, against the authorities, against the world powers of this darkness, against spiritual forces of evil in the heavens” (Eph. 6:12). Their malevolent stratagem, however, is typically to disguise their evil as enlightenment (2 Cor. 11:14). Not surprisingly, satanic strongholds are more often than not erected in the areas of human philosophical thought and speculation masquerading as wisdom. So the apostle writes, “The weapons of our warfare are not worldly, but are powerful through God for the demolition of strongholds. We demolish arguments and every high-minded thing that is raised up against the knowledge of God, taking every thought captive to obey Christ” (2 Cor. 10:4-6).

In the ancient world, the founder of high magic was thought to be the mysterious personage of Zoroaster and his religious disciples. These were the caste of ‘wise men’ or ‘magi’ that were essentially priests for the Persian Crown (ca. 600 BC). They helped to spread the religion of Mithraism to the Roman Empire. Philosophically they were dualists, who posited conflicting powers of darkness and light or good and evil – Ahura Mazda and Ahriman, respectively. The ‘magi’ (from whence we derive the words magus, magician and magic) offered sacrifices to both powers or personages in order to appease the lord of darkness and bring about the good, and the Greeks and Romans believed them not only to be wise, but capable of incredible feats and miracles. Critically, the magi professed to be able to communicate with the gods and to foretell the future.

Note again here that an autonomous knowledge of events and spiritual power were both associated with the magi. From the first century BC, a popular tradition began to associate the magi specifically with dark arts and necromancy so that, in time, ‘magic’ took on more negative connotations. So, although it seems clear that the magic arts go back all the way to ancient Mesopotamia and Egypt – and quite probably to that ancient rebel Nimrod, the father of the god and goddess worship, and his consort – for the purposes of this essay we will go back only as far as ancient Greece and Rome. It would be easy to dismiss witchcraft or the magic arts as having little to do with Western thought and culture, but the fact is that, from the beginning, the thought forms of Greek philosophy (shaped deeply as it was by Egyptian, Indian and Mesopotamian civilization) with its politico-magical worldview, have fought against the biblical worldview and continue to do so today with vigour.

In the much-vaunted wisdom of the classical world, the philosopher Pythagoras (born around 570 BC) was a key Greek thinker, who predates Plato by some 150 years. He is a man whose life is shrouded in occult myth. He came to be connected with the Persian magi in ancient literature, possibly as a pupil. Moreover, his doctrines involve a form of dualism and secret knowledge. He allegedly wrote of a trip he made to Hades, was credited with the power of bilocation (being in two places at once) and claimed he could remember four previous lives. His philosophic and religious debt to even more ancient occult doctrines and magic arts is clear. As ancient Greek historian Jacob Burckhardt has pointed out:

“The passage in Herodotus telling us that the so-called Orphics and followers of Bacchus were really Egyptian and Pythagoreans clearly shows that the Pythagorean and Egyptian creeds had somewhat similar elements just as the Orphic and Pythagorean rites were so similar as to be confused. We shall not try to establish whether he reached Babylon or not; there is no good reason to doubt that he did. He must have had some communication with India too, for his doctrine of metempsychosis is far more suggestive of India than of Egypt. The foremost legacy Pythagoras left to the Greeks was the new religion and system of ethics based on reincarnation and
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linked with asceticism…. Pythagoras founded a fellowship in order to propagate his hope of immortality. Like the Orphics he, too, regarded the body as a tomb or prison house of the spirit, which was of a higher, heavenly origin. We are not expressly told whether he taught that the spirit, after its transmigrations through many bodies, would achieve extinction as its reward, or whether, as Plato and Empedocles hoped, the spirit would be absorbed into divinity; its immortality, however, suggests that Pythagoras held the latter view.10

This is quite a remarkable set of details: that Greek culture and philosophy had some of its key thought forms shaped by Egyptian, Persian/Babylonian and Indian occult beliefs and magical arts. Moreover, that a form of magico-pantheism was basic to Greek philosophy. In fact, as Burckhardt goes on to argue, even in his mathematical teachings Pythagoras mingled different categories together, so that he seems to have conceived of numbers as analogous to forces and number relations as analogous to thoughts. The 'holy' numbers were 4 and 10, which led the listener into the contemplation of the sublime. And when Pythagoras traveled to speak, reports tell us that he was announced as coming to the city not to teach but to heal.11 The conflation of science, magic and philosophy here are very telling. Much later, around the time of the preaching and healing of the apostles, a Pythagorean philosopher and alleged 'wonder worker,' Apollonius of Tyana (ca. AD 75), “was not only accused of killing a boy to divine the future of the Emperor Domitian, but his biographer, Philostratus, admits that the master was indeed an adept at necromancy.”12 The glory of Greece and Rome is not as glorious as some would like to pretend, and the popular notion that Greek thought liberated men from superstition and recognition of the gods is essentially myth.

Western philosophy has often been described as 'footnotes to Plato,' who was likewise interested in subterranean forces and occult power and is clearly indebted to Pythagoras. In Plato’s Symposium he defines the daemonic:

‘Everything that is daemonic’, says Diotima to Socrates, ‘is intermediate between God and mortal. Interpreting and conveying the wishes of men to gods and the will of gods to men, it stands between the two and fills the gap…. God has no contact with man; only through the daemonic is there intercourse and conversation between men and gods, whether in the waking state or during sleep. And the man who is expert in such intercourse is a daemonic man, compared with whom the experts in arts or handicrafts are but journeymen.”13

The person who could connect with the metaphysical world and its forces, bringing messages back and forth, was evidently highly regarded by Plato and his followers. It was not long before many pagans saw the gods of Greek culture as themselves daemons of an invisible and unknowable divinity. As Mark Wyndham has noted, “The rites which the Greeks and Romans associated with the arts of magic nearly always involved incantations directed at gods or daemons.”14 Superstitions, oracular dreams, the reading of entrails, potions for healing revealed in dreams by gods, spirit mediums and sexual rites with temple prostitutes fitted easily with various philosophic schools in the Greco-Roman world. Spirit mediums called up gods who were thought to be able to heal the sick and foretell the future, such that autonomous knowledge and power are clearly seen as the goals in man’s effort to deal with his anxiety and build his civilization.

When, in the historically significant diary of Aristides (a contemporary of Marcus Aurelius), the author relates a dream in which he is confronted with his own statue and sees it change into a statue of Asclepius (god of divine healing), his interpretation of the dream is telling: “For Aristides, this dream is a symbol of his unity with his divine patron.”15 For the philosophers generally, the ultimate ‘God’ was variously thought of as Aion, eternity; an abstraction, a pure unity, ultimate oneness – essentially a limiting concept, not the personal and holy God of the Bible. As Burckhardt explains, “With
their doctrine that all is One and One is God, and with their definition of being, the Eleatics – Xenophanes, Parmenides and Zeno…were fledgling pantheists…. They sought to grasp the divine essence in its purity.” At the foundations of the humanistic philosophical tradition in the West, therefore, are the basic tenets of the worldview of witchcraft: man is becoming a god and participates in divinity, and there are forces, powers and energies that can be accessed, granting power and knowledge to assist man on his quest for godhood.

SIMON PETER VERSUS SIMON MAGUS

One of the most fascinating accounts in the New Testament is the encounter between the apostle Peter and Simon Magus. The name Magus indicates that this man was a sorcerer or magician. The early Church regarded him as the archetypal heretic – indeed, as the father of Gnosticism within the philosophical dualistic tradition. In Acts 8:9-23, we learn of this Samaritan sorcerer, who thought he could acquire the power of the Holy Spirit with money to perform wonders:

A man named Simon had previously practiced sorcery in that city and astounded the Samaritan people, while claiming to be somebody great. They all paid attention to him, from the least of them to the greatest, and they said, “This man is called the Great Power of God!” They were attentive to him because he had astounded them with his sorceries for a long time. But when they believed Philip, as he preached the good news about the kingdom of God and the name of Jesus Christ, both men and women were baptized. Then even Simon himself believed. And after he was baptized, he went around constantly with Philip and was astounded as he observed the signs and great miracles that were being performed. When the apostles who were at Jerusalem heard that Samaria had welcomed God’s message, they sent Peter and John to them…. Then Peter and John laid their hands on them, and they received the Holy Spirit. When Simon saw that the Holy Spirit was given through the laying on of the apostles’ hands, he offered them money, saying, “Give me this power too, so that anyone I lay hands on may receive the Holy Spirit.” But Peter told him, “May your silver be destroyed with you, because you thought the gift of God could be obtained with money! You have no part or share in this matter, because your heart is not right before God. Therefore repent of this wickedness of yours, and pray to the Lord that the intent of your heart may be forgiven you. For I see you are poisoned by bitterness and bound by iniquity.”

Magus’ view of the work of the Spirit as a source of power that he might be able to buy indicates (as does his following Phillip around) that he thought he might be tutored by the disciples as though they were magical masters of a secret brotherhood who could teach him new techniques in witchcraft. Clearly the Pythagorean worldview – a desire to tap into secret knowledge and power – had a profound grip on him. The root of his desire for secret power and a new knowledge was not love for God, according to St. Peter, but rather bitterness and iniquity.

There is clear indication that a proto-gnostic sect arose and gathered around Simon Magus, the influence of which was deeply felt in the early centuries of the Church. The secret knowledge of early gnostic cults was associated with magical arts, and once again the dream of godlike perfection that lifted humans above the laws of God was part of the worldview of witchcraft – an antinomianism which it seems Simon Magus taught. Clearly, he did not repent of his lawless actions as Peter commanded him. According to the early Church father Irenaeus, the mystic priests who belonged to Simon’s sect, “lead profligate lives and practice magical arts. Being free they live as they please.” For Simon and his disciples, lower angels or gods made the world, trying to hold men in bondage by moral laws; their goal was to be free of the laws of those lesser deities. So both a Pythagorean dualism, demon invocation and profligate antinomianism was basic to his gnostic teaching. Libertinism and various forms of dualism have gone together ever since – what one does in the body is of no final consequence, be-
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cause it is less than fully real. Distinctions at the level of created experience are at best temporary; the physical realm is less than the realm of spirit, idea or ultimate reality, which is a pure unity where opposites are joined together and moral as well as creational distinctions disappear.

What is clear from Acts 8 is that, outside of Christ, man’s religious quest is to be the “Great Power of God” – to obtain a secret knowledge from the subterranean world and access power that will enable him to live as he pleases. It is equally clear that when this magician saw God at work through the apostles, he witnessed power of an altogether different quality. Magus was astounded at what God did through the disciples and so in the grip of his iniquity sought to acquire it for his own purposes. In this power encounter, the sorcery of men and devils is seen for the parody of the power of the living God that it is.

MAGIC AND MODERNITY

The pagan, politico-magical worldview posited the king or emperor as high priest of a magical world order connecting men with divinity via the daemonic realm; as the Christian gospel spread and steadily overcame this worldview, the magical arts were increasingly abandoned, supressed and forbidden. This in itself is something of a marvel, that the centuries-long established beliefs of Greece and Rome should give way, so rapidly, to Hebraic Christianity.

Whilst Christianity was triumphant on the Western stage, it did not mean that the occult worldview had vanished altogether. Whilst Christianity was triumphant on the Western stage, it did not mean that the occult worldview had vanished altogether. At the core of that ancient world of witchcraft was the view that there can be no ultimate distinction between man and God, creator and creature, their powers, persons and natures – those worlds were collapsed and brought together. In the Middle Ages, there were many manuscripts on astrology professing great secrets from antiquity and blending with the work of alchemists, “whose tradition is as old as the earliest mining and metallurgical activities of men, whether in Greece, China, or Africa.” This was not the quest for gold but for the original matter, the Philosopher’s Stone – the undifferentiated prima materia that could fuse the opposites of reality, a kind of heavenly substance that linked the divine and material realm. But it was the Renaissance which did not only revive the memory and the monuments of Greece and Rome, it also rediscovered the pagan myths which used to shape the inner life of the Hellenistic and Roman citizens whose origin goes back to prehistoric times and which took shape in Egypt, India, Mesopotamia and Iran…. today we can safely assert that the Renaissance was the time when all these esoteric doctrines first presented themselves to Western man in the daylight of open speculation, that is, without efforts on the part of the church to supress them. In this sense we may even say that the Renaissance is that period in Western intellectual history when the first serious attempt was conducted against the Christian concept of God, men and creation…. Underneath the continued Aristotelianism of the universities, the occult systems had a relatively easy way of penetrating the intellectual circles of Renaissance Europe.

What was understood as universal knowledge by the Renaissance scholar was thus a mastery of occult arts – until recently not known in Christian lands. This was not simply knowledge, but the art of manipulation. There was consequently a widespread blending and mixing of the worldview of witchcraft with Hebrew and Christian thought forms during this period. In the sixteenth century, men like Caspar Schwenckfeld asserted in very modern-sounding terms that Christ is born in every man. As such, salvation is not necessary, but theosis (divinization) is the goal, since man and god are indistinguishable. Magic arts simply facilitate this process. Today, our culture is awash with such esoteric techniques to assist people in merging with the One and commending themselves to the forces of the universe – the human psyche liberated from its material encumbrances.

The Reformation was in part a resistance to the
Renaissance recovery of the worldview of witchcraft. It constituted the reaffirmation of biblical distinctions between Creator and creature, God’s word and man’s ideas, magic and superstition, and the regenerating power of the Holy Spirit from the manipulative occult arts. John Calvin attacked both judicial astrology and witchcraft in his *Avertissement contre l’astrologie judiciaire* in 1549. He noted:

Many incredible things are reported of Sorcerers. And truly when we hear them spoken of, we ought not only to dislike them, but also to be sorrowful in our hearts, yes, the very hairs of our heads ought to stand up when we encounter them. But we must also keep in mind that they are the vengeances of God upon such as have forsaken him.

For Calvin, sorcery had been a fact of every age and nation, due to the rejection of God’s truth. Necromancy and other magic arts, to all appearance, seemed to be wonders where the living and the dead are brought together; but for Calvin, “it is the devil that works such illusions.” Such magicians were not to be tolerated, but rather, “if Judges and Magistrates do their duties, it is certain that they will no more tolerate them than they tolerate murderers…. Why? It is an overthrowing of God’s service and a perversion of the order of nature.”

The Reformation’s resistance to the worldview of witchcraft was effective for a season and the Christian Church was greatly strengthened in the West in certain regions. But with the Enlightenment era came once again a blending of the pagan Greek mind with Christian thought forms. The idealist philosophers conflated the individual mind and the cosmic mind, so that they saw the human mind as a particular manifestation of the cosmic mind – an idea inherited from the ancient Greeks. This concept led to what has been called Romantic biology, which saw nature and society as an *organic whole*. “The idea of nature as a realisation of the ultimate reality led to the belief in the unity of nature.” The ancient evolutionary concept of the basic kinship of all things spawned ideas like ‘recapitulation,’ according to which the developmental history of the embryo supposedly paralleled the evolutionary history of the species; this idea has been shown to have influenced Charles Darwin. Romanticism joined the chorus singing nature’s praise and insisted that human beings are simply part of this great organic whole – indeed man was just the sum of all the lower beings – and so it affirmed the basic unity of everything. In this sense, some have argued that Romantic biology ‘re-enchanted’ the world. But of course that re-enchantment was not with a renewed understanding of the providential Creator-God of Scripture, but rather with the subterranean powers. Human thought was integrating downward again into the void of ‘being’ which it called ‘divine.’ If ever there were a case where men “put darkness for light and light for darkness” (Is. 5:20), this is it.

In the political and social realm, this meant the idealization of ‘primitive man,’ the ‘noble savage’ of Rousseau and the revolutionary power of primitive acts and impulses as a source of renewal and self-realization. This in turn meant an exploration of the abnormal and with it, the paranormal. Because all men need power, if we do not receive it from above, we will seek it from the created order below. Where God is replaced by chance or fate as the determining power over all things, meaning gives way to meaninglessness and the motive force for all things is no longer power from above, but is replaced by primitive and regenerating power from below. The significance of this for the faith and direction of society is far-reaching. Determinative power is then only chaotic and mindless. As such, when Sigmund Freud applied Darwinism to human psychology, he saw the three basic drives of man as hidden in the unconscious, a remnant of a primitive past; they were parricide, cannibalism and incest. It is no surprise, then, that the modern Western world has seen “the rise of magic, witchcraft and occultism as means to the true source of power, and the revival of Satanism, power from below, as an article of faith and hope. In the post-Darwinian world, faith in Satan seems much more logical than faith in Jesus Christ.”
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SOCIAL SORCERY AND POLITICAL WITCHCRAFT

In his poem “Satan Speaks,” C. S. Lewis captures the essence of this modern, yet ancient faith:

I am Nature, the Mighty Mother,
I am the law: ye have none other
I am the flower and the dewdrop fresh,
I am the lust in your itching flesh.\(^{29}\)

The worldview of witchcraft seeks knowledge of correlations and correspondences rooted in a basic and original unity of everything (nature), so that man might find autonomous power – the unity and all-sufficiency of the self. Contrasts and distinctions, separations and divisions, keep the world in a place of struggle and conflict. Only when this oppositional reality ends, the world’s agitation is over and multiplicity is reabsorbed into the One of Plotinus or Brahman, Atman, or nirvana; when existence ceases, then alone can there be peace. Good and evil, right and wrong, truth and falsehood are all oppositional concepts that enslave man and society in conflict. Man must be re-absorbed into divinity – a pure unity, to find rest. But for that to take place the manli-ness of man must be undone. Biblical multiplicity and distinctions must be eroded as illusions and man’s idealized unity asserted at every point; the image of God must be defaced. In ancient magic arts, this was done through the orgy, cannibalism, demon invocation and perversion. Today, more sophisticated means are being added, whilst many of the others are still practiced.

For the Christian faith, the creation and government of all things is from God, and his power and wisdom that have created, defined and always govern all things transcend man, history and the universe. (Eph. 6:12; 2 Cor. 10:4-6) that set themselves up against the knowledge of God, then we must grasp the essential instrumentality of modern political life as engaged, wittingly or not, in witchcraft – employing a ‘secret’ (elitist) knowledge in an attempt to join opposites. The goal of modern civil government has long ceased to be about the administration of justice. It is about the creation of a cosmic man that is divine. To join what God has separated and create a unified, distinction-free community that represents the end of all struggle. The purpose of such manipulation is power – the power to control and transform in terms of a religious image of humanity.

Our current culture is thus bent on defacing the image of God by denying that man is man and woman is woman, by negating the God-given nature of marriage, and by politically manipulating people to believe and act as though an illusion were true – that homosexuality is normative, gender is fluid and that androgyny is the human ideal. Harvey has noted:

Homosexuality and crossgender sexuality are embedded in witchcraft ritual, says Christopher Penczak in Gay Witchcraft. He notes that “Magick as a spiritual path is one filled with transgenderism. A magician of any sort must fluidly shift shapes between genders.” Knowledge of both masculine and feminine aspects of oneself is the reason “why gays, lesbians, bisexuals and transgendered people were recognized as potentially talented in the mystical arts.”\(^{30}\)

None of this should surprise us, since, in the worldview of ancient pagan witchcraft, the original man was neither male nor female, but an androgynous figure possessing both sex characteristics. The hermaphrodite has always been important to pagan mythology, symbolizing the undifferentiated life force in which all conflicts are resolved – a sign and symbol for both perfection and chaos. We see the same idea in tantric symbols of Tibetan and Chinese origin.\(^{31}\) “The Philosopher’s Stone, the Original Man, the Androgyne and the sphere were expressions of totality, and as such, symbols of a finally abolished multiplicity, symbols of the whole and at the same time of...
Nothingness.” Further, the egalitarian political ‘community’ is a kind of Philosopher’s Stone on a large scale – the original man of vast, even global, proportions. Such an ideal utopian city is in fact the “final symbol for man’s divinization.”

The radical cultural confusion and irrationality of our time with regard to gender, marriage, sexuality and spirituality is not incidental but basic to the revival of the worldview of witchcraft. Occultism is disintegrating for every aspect of life and society. Each one seeks their own way, their own spiritual assent, by their own path and falls headlong into their own abyss. The erroneous hope is that political formulas, utopias and egalitarian signs and symbols will transition the inclusive, gender-fluid social order into a divine state. The problem for autonomous man is that sexuality is a fixed aspect of God’s creation that proves a roadblock to man’s desire to remake himself by his own magic words.

Of course the pseudo-scientific manipulations don’t end there. Great effort is being put into embryonic research and reproductive technologies whose goal is knowledge for the purposes of manipulation and the creation of a new man. Many strains of witchcraft abhorred pregnancy accidentally produced from their perversions and orgiastic rituals, and so would abort the fetus to be cut up and eaten by members of the order. In our own time we have the mass slaughter of unborn babies on a scale well beyond that imagined in earlier societies. We have widespread promiscuity, the abhorrence of reproduction, and the sale of babies’ body parts on a black market for all manner of ‘research’ by government-funded organisations like Planned Parenthood.

These practices all stem from the worldview not of science, but of witchcraft. An autonomous realm of knowledge is sought for the acquisition of lawless power, so that man might become a god. Social sorcery is all around us. The modern Simon Magus believes he has solved the riddle of existence, like Pythagoras of old, and he “has changed the universe into what he wanted it to be (abolition of good and evil, fusion of opposites etc.), he gained a supra-rational power, a vantage point where he usurps the right of deciding the real and the unreal, being and non-being.” Such is the point our society has arrived at today. And on such a basis politicians, judges and cultural elites make their rulings on marriage and sexuality and publish their curricula. Like the father of Gnosticism, they are poisoned by bitterness and bound by iniquity (Acts 8:23), though they walk in ignorance.

In the face of all of this sophisticated occult power, the Christian cannot flinch or falter. Autonomous knowledge and power is disintegrating because it is a satanic illusion. Satan can lie, deceive, manipulate, steal, kill and seek to destroy, but he can do nothing constructive. He cannot remake man or the world, and his path is one only of death, not life. And so, the worldview of witchcraft, though it has been resuscitated for a season, has no more of a future than it had when Simon Peter confronted Simon Magus with the gospel of power – God’s power. This world is God’s creation and moves only in terms of his will and purpose. His word cannot be broken and no one can stay his hand. In Jesus Christ are hid all the treasures of wisdom and knowledge and he is both the power and the wisdom of God. Christ told his disciples to wait in Jerusalem and told them, “You will receive power when the Holy Spirit has come on you and you will be my witnesses” (Acts 1:7). This is the only source of true and integrating power. And the gospel still has the power the change the world, because it carries the regenerating power of the Holy Spirit. We are given this unshakeable assurance that, whatever the machinations of darkness may be, “The God of peace will soon crush Satan under your feet” (Rom. 8:20).

1 C.S. Lewis, The Screwtape Letters: Letters from a Senior to a Junior Devil (Fount Paperbacks: Glasgow, 1982), 9.
3 R. J. Rushdoony, Revolt Against Maturity (Ross
Origins of Witchcraft


6. Harvey, The Global Mainstreaming of Witchcraft, 47.


29. C. S. Lewis, Poems (Fount: Glasgow, 1994), 181.

30. Harvey, Global Mainstreaming of Witchcraft, 55.


34. See RainbowHealthOntario.ca and PFLAG Canada www.pflagcanada.ca for illustrations of signs and symbols and magic words that are meant to manipulate people into the image of the androgynous.
Some elements of this article are taken from Peter Jones, “Carl Jung’s Dream of a New Humanity,” The Other Worldview: Exposing Christianity’s Greatest Threat (Bellingham, WA.: Kirkdalew Press, 2015), 29-41.

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IT MIGHT BE SURPRISING for readers to discover that one of the most important promoters of witchcraft and magic in the twentieth century was none other than the great “scientist” and psychoanalytical authority, Carl Jung. With Sigmund Freud, Jung was the founder of modern psychology at the turn of the twentieth century. While Freud dismissed religion as an “illusion” and treated it as an illness from which you needed to be healed, Jung, emphasizing spirituality, was hailed in the West as the first “Christian counselor.” It all depends, of course, on what you mean by “Christian.” Though widely accepted in the West as an extraordinary scientist of human behavior, Jung was in fact a pagan guru. Jung’s biographer, Richard Noll, a secular Harvard researcher, with no attachments to any religious worldview, makes this telling comment:

This 20th century mask [of scientific research] was constructed deliberately, and somewhat deceptively, by Jung to make his own magical, polytheist, pagan worldview more palatable to a secularized world conditioned to respect only those ideas that seem to have a scientific air to them.2

At the end of his life, Jung became more open as to the true meaning of his theories and his intentions, stating programatically, “We can no longer practice any psychology that ignores the existence of…parapsychology,” that is, the paranormal or the occult.

Huston Smith, the famous expert in religious syncretism, agreed that Jung had made the great breakthrough to mythic thinking in Western culture. Jung proposed “health” by seeking to eliminate the notion of guilt from the Western Christian conscience, first, by the determined deployment of unconscious fantasies, second, by the vast resources of pagan mythology of which he became an expert, and third, by deep experience of the powers of the paranormal spirit world. In so doing, in the name of psychological healing, Jung exploded the foundations of the long-standing edifice of Western biblical Two-ism, rebuilding them with a “New Humanity” based on religious One-ism.

PAGAN MYTHS FOR WESTERN PSYCHOLOGICAL HEALTH

Pagan myths have made an astounding comeback in Western culture. On an 1832 voyage to the Galapagos Islands in search of evidence for his theories of natural selection, Charles Darwin (a founding father of secular humanism) witnessed naked Aboriginals dancing themselves into delirium all night long. He was shocked, finding the native display “a most rude, barbarous scene.”6 About 1900, the poet W. H. Auden criticized W. B. Yeats’ work on Hinduism as a “deplorable spectacle of a grown man occupied with the mumbo-jumbo of magic and the nonsense of India.”7

How values have changed! Our culture is now shocked when we say we are in favor of traditional marriage! Or that animism is “primitive spirituality.” Newsweek declares that America is now Hindu. The terms “heathen” and “barbarian” are no longer politically correct, since, according to multiculturalism, all cultures must receive the same respect. In fact, “heathen barbarianism” is now highly desirable.

Many influential sources to explain this progress of pagan spirituality into the West can be named:

• the Hindu mystic, Swami Vivekananda, who prophesied at the first Parliament of the World’s Religions in Chicago in 1893 the coming of “a society of Western Science and Socialism and Indian spirituality;”
• Paramhansa Yogananda (1893–1952), the first yoga master to teach full-time in the West lectured to packed audiences, including at Carnegie Hall;
• Maharishi Mahesh Yogi, founder of Transcendental Meditation;
• Teilhard de Chardin, a Roman Catholic evolutionary theologian;
• Theosophists Madame Blavatsky and Alice Bailey;
• Antonio Gramsci, Herbert Marcuse and Saul Alinsky, proponents of the Marxist Frankfurt School;
• Betty Friedan, author of the Feminine Mystique;
• Alfred Kinsey and Hugh Hefner, popularizers of sexual liberation;
• Darwin, Marx and Freud, who, though still important, were nonetheless architects of a secularism now in decline.

One stands out for particular attention:

CARL JUNG

Carl Jung’s system of Transpersonal Psychology was not just for the psychologically sick but provided a worldview for all to reach higher levels of personal liberation. While Freud was a materialist, Jung was open to spirituality. He stated that “The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life.” It finally became evident that his work answered that key question not with Christian truth but by proposing a form of pagan occultism as the source of ultimate meaning and psychological health for all. His Transpersonal Psychology was based on his own experiences of the occult, and these recently-available pagan traditions, once considered barbarism. His original doctoral dissertation was entitled “On the Psychology and Pathology of So-Called Occult Phenomena.” Jung associated pagan occultism with psychological health, available to all. The “subconscious” is the spiritual depth of the human being, where fantasies are interpreted as mystical experiences of the real spirit world. Jung believed that our instincts are based on spiritual archetypes or explanatory “myths” from all the world’s religions and from the spirit world.

His therapy caught on. Today the “subconscious” trumps every other authority. Fantasy derives from “phantom,” that is, something existing solely in the imagination (but often mistaken for reality), associated with magic. It is The Lie.

Jung was driven by the idea that pagan myth is the worldwide search to understand the self and that all the gods are found within us. This was the aforementioned Death of God theologian, David Miller’s, source for publicly predicting in the early 1970s that at the death of God we would see the rebirth of the gods and goddesses of Greece and Rome. My fellow divinity students and our professors at the time had no idea what Miller meant because we were not aware that Miller’s mentor was Carl Jung!

ARCHETYPES

Jung sought to liberate the Western psyche from its Christian presuppositions by refurnishing the mind with what he called “the archetypes,” that is, with the “organizing principles” of pagan religion from time immemorial. Jung had a vast, in-depth knowledge of the world’s religious traditions and mythologies and sought to employ
Carl Jung

"for Jung, guilt (the product of a religion that had failed to join the opposites, according to his read of Christianity) was an example of psychological “chaos” needing pacification."

"Jung’s solution to the human dilemma is a recipe for cultural disaster, as our present culture is beginning to prove."

Joining the Opposites

Jung believed that the pagan ideal of “joining the opposites” was the key to healing the subconscious. The importance of the conjunctio (joining) is present throughout Jung’s work, expressed as coincidentia oppositorum, complexio oppositorum, union of opposites, or mysterium coniunctionis (the mystery of joining). The history of religions expert, Mircea Eliade, shows that this notion has been an essential element in all the world’s religions, especially Hinduism, in which abolishing the contraries and reuniting the parts is known as the “royal Way of the Spirit.” Jung integrated this pagan/Hindu notion into modern psychology. The mature or “individuated” self is the self that has come to terms with, assumed and finally silenced the various inner contradictions.

Interestingly, the ancient pagan world was driven by fear of chaos, and the origin of the world was often described as a chaotic struggle among the gods that ended in some sort of pacification. From this derived the theme of the pagan myths concerned the joining of these chaotic opposites for the establishment of union and peace. This too became the goal of psychology. Doubtless for Jung, guilt (the product of a religion that had failed to join the opposites, according to his read of Christianity) was an example of psychological “chaos” needing pacification. In this process of individuation, the person gets in touch with the unconscious self through meditating on the archetypes which, by definition, had already succeeded in producing “the unitary world” where contradictions and opposites no longer exist. The ultimate goal of individuation or maturation, as a Jungian expert explains, involves “the sublation [or removal] of opposites…” For Jung, therefore, good and evil are only relative. Male and female are non-exclusive options for whatever fits your

These oft-recurring “spiritual” themes in his understanding of therapy. The archetypes include: the Hermaphrodite, both male and female; the Self, as the ultimate unity of the personality; symbolized by the circle; the Shadow, the essential place of evil; the Übermensch or Superman; the Child; the Great Mother goddess, either good or terrible; the Wise old man; anima in man and the animus in woman, plus the whole gamut of human instincts and fantasies. They also included the Rebel, the Lover, the Creator or Dreamer, the Jester, the Sage and the Magician or Shaman. These were to function as “the fundamental determining structures of human experience,” the new philosophical “universals” to bring the world together in a satisfying synthesis.

This (incomplete) list appears wide and diverse. However, like the global interfaith gatherings that celebrate diversity but all agree on one common essential view of the cosmos as divine; like the ancient worshipers of the Goddess Isis, or the God Amon-Re, who confessed these deities as “One” yet also saw Isis as the goddess or the god of “a thousand names,” so Jung’s archetypes actually express only one way of looking at ultimate reality, what Joseph Campbell called “the monomyth.” Significantly absent from this list are notions like the innate knowledge of God as Creator (Rom. 1:10-21), or the law of God written on every human heart (Rom. 2:15), or even the Ten Commandments. We are forced to conclude that this list is intended to steer people to the heart and source of pagan religion.

Jung often used the ancient symbol of the ouroboros, the snake that eats its own tail, a symbol found in ancient paganism and original Gnosticism. For Jung this was an important archetype for maturation. He saw the ouroboros as a dramatic symbol for the integration and assimilation of the opposite, the shadow self or “the dark side.” This feedback process, from the head to the tail, is also a symbol of immortality, since the ouroboros slays himself in shedding his skin, then brings himself to life again. The circle formed by the snake symbolizes The One, that is, the ultimate unity of the cosmos, which is the result of the clash and the reconciliation of the opposites.
fancy. This notion doubtless fuels the present-day promotion of omnigender sexuality. Such joining brings “healing” from guilt, eliminates the notion of God behind the guilt, and breaks the malevolent chains of biblical law and heterosexual monogamous marriage, producing a fantastic utopia of make-believe liberty and euphoria.

So the all-wise “scientific” expert in psychological health in the twentieth century, based on spiritual pantheism, rejected marriage and promoted optional fornication for the truly mature, ‘individuated’ human being. The power of this offer for guilt-free living for the modern psyche is the appeal to ‘be true to yourself,’ to ‘trust your feelings,’ to let the subconscious decide, but it leads to a self bereft of conscience or an objective standard of right and wrong. Jung’s solution to the human dilemma is a recipe for cultural disaster, as our present culture is beginning to prove.

For the sinful, human heart, however, the soothing suggestions of Jung were a match made in heaven, (or is it hades?), with immediate implications. If good and evil, male and female are mere perspectives, then an individual is liberated to choose whatever fits the immediate dictates of desire or of the subconscious. Describing modern thinking, especially about sexuality, Anglican scholar, the Rev. Dr Jessica Martin, trying to join holiness and desire, states: “Nothing may openly challenge the sovereignty of desire, which is explicitly and mistakenly linked to the primacy of self-fulfillment.”

This practical concern for psychological human liberation has theological implications. For Jung, God joins the opposites too. This joining of good and evil inevitably produces in Jungian thinking a Gnostic Christ who incorporates the light and the dark side. He rejects the Christ of the Bible who “lacks wholeness...since it does not include the dark side of things and specifically excludes it in the form of a Luciferian opponent,” that is, the Devil. Jung prefers the Gnostic God, “Abraxas, half man, half beast, as a God higher than both the Christian God and Devil, that combines all opposites.” Jung’s version of the Trinity becomes a Quaternity of four beings: The Father, the Spirit and, on the same level together, Satan and Christ. As the earlier esoteric poet, W. B. Yeats said: “Frater Demon est Deus Inversus” [Brother Satan is the other side of God].

Such a way of thinking gives occasion to the most radical kind of conclusion. Maria Molzer, a colleague of Jung, who “analyzed” members of some of America’s most wealthy families, including the Rockefellers and McCormicks, boldly expresses Jung’s thinking on the conjunctio [joining]: “I too think that God and the Devil are two manifestations of the same principle, and that one necessitates the other... We must learn to value the Devil again. The Christian religion expelled him. He asks for his rights again.” In the Jungian therapeutic world, Satan becomes your friend.

THE OCCULT

Such “moral” rationalization is frankly demonic. And appropriately, in 1912, Jung began to meet the Devil. In his private Red Book, he described his “frequent exercises in the emptying of consciousness” to “seek what was beneath the threshold of consciousness.” He sought to understand psychology by penetrating deep into “classical Chinese philosophy, the mystical speculations of India and Tantric Yoga.” He was deeply involved in the occult and had a spirit-guide, Philemon, whom he described as an old man with the horns of a bull and the wings of a bird. Jung described Philemon as “a pagan.” As Jung began to encounter many para-psychological events, Philemon introduced him to Abraxas, mentioned above.

FOUNDING A NEW RELIGION

Few of their followers realized just how radical was the ideology of Jung and his colleague, Mircea Eliade, who saw themselves as architects of a “new humanism.” These pioneer spiritual pantheists were opposed both to the biblical tradition (theism) and to secularism (atheism). They were opposed to the materialism of secularists who treated their notions of spirituality as primitive, non-scientific
superstition. They were opposed to the spirituality of Christianity because of its failure both to integrate the dark side and to recognize the validity of the god within. Jung charmed the secularists by claiming his work was “scientific.” He charmed the Church by claiming his theories represented a new form of Christian spirituality. However, Jung was neither a “scientist” in the strict sense of the term, nor was he a Christian.

What Jung really thought of his ancestral Christian faith he inscribed in the famous Red Book, which was unknown until its publication in 2009, fifty years after his death. Much of the content of this book comes from the period after Jung’s split from Freud, when he suffered a number of years of depression and self-analysis. During this time he had “psychotic fantasies” and experienced “numerous paranormal phenomena.” He became immersed in “the world of the dead” and wrote the book Seven Sermons to the Dead under the name of a Gnostic writer named Basilides. In 1922 Jung recorded in the Red Book the conversations he had with his soul, which represent a sort of resolution of his self-doubt. His soul tells him: “The great work begins…you must go to a higher level of consciousness…to no longer be a Christian…” He asks, but what is my calling? The soul replies: “The new religion and its proclamation…a new ordering of human affairs.”

On the back cover of the Red Book, in gold type, is written:

The years of which I have spoken to you, when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this…my entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration and the integration into life. But the numinous beginning, which contained everything, was then.

Jung saw the reconciliation of opposites as a sign of great sophistication and hope for the future. For him, the “archetypes,” or mythological powers, are all finally united, and thus point to “the sphere of the unus mundus, the unitary world…the ultimate ground of the universe.” Jung was even more visionary, espousing a quest for the creation of a new type of spiritually superior human being and for a new utopian society that would “transcend type and sex.” According to Noll:

[Jung believed he] had been initiated into the most ancient of mysteries and had become a god. The gods had shown him the mysteries of life and human history, visions of the future and of a New Man….He could save the world. Having been blessed with the direct knowledge of the divine, who better than he to be prophet of a new age?

Jung claimed in the 1950s, “We are only at the threshold of a new spiritual epoch,” and believed that he was developing “the world’s final, unitary religion.”

This heady futurist vision drove Jung and his disciples, “agents of change,” with very clear goals. Jung said: “We must…infiltrate into people from many centers.” Jung’s full vision is quite staggering. Looking into the future, some seventy years ago, he declared:

I imagine a far finer and more comprehensive task for [psychoanalysis]…I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were—a drunken feast of joy where man regained the ethos and holiness of an animal. That was the beauty and purpose of classical religion.

“We are all Jungians. Well, almost. Most people in the West have come under the influence of Carl Jung in one way or another.”
CONTINUED INFLUENCE ON POPULAR CULTURE

We are all Jungians. Well, almost. As noted above, most people in the West have come under the influence of Carl Jung in one way or another but especially throughout the movie series, Star Wars. Jung’s criticism of Christianity was that it does not include “the dark side of things” and thus does not join the opposites. So now you know, dear reader, where “the dark side of the force” originates. Who does not remember the incredible statement about the Force as “an energy field created by all living things. It surrounds us, penetrates us, and binds the galaxy together…” There is a funny side, namely that this is a description of duct tape. The serious side is the fact that the popularizer of myth in the second half of the twentieth century in North America was Joseph Campbell, a convinced Jungian and a personal friend of Jung. Through his book, Hero with a Thousand Faces (first published in 1949 as a non-fictional study of the archetypes of worldwide mythology), and the very popular video series on public television, The Power of Myth, Campbell both pushed the notion of pagan mythology into public consciousness and became the personal mentor of George Lucas, producer of Star Wars! Who can forget the scenes in which Darth Vader goes over to the dark side but then turns to the light and is revealed as Anakin “the balancer,” holding together the two sides of the Force.

THE MEASURE OF THE MAN

How do you estimate the importance of such a vast mind and of such a seminal thinker who was so instrumental in introducing occultic, magical spirituality into the West? In 1997 Richard Noll asked this question, seeking to recognize the immense achievement of Jung. Noll sought to find a figure in history whose influence would correspond to the importance of Jung. His testimony is positively stunning. Noll chose Julian the Apostle, for the following reason:

“I have come to the conclusion that, as an individual, Jung ranks with the Roman emperor, Julian the Apostle, as one who significantly undermined orthodox Christianity.”

Such a comparison should not surprise us if indeed there are only two possible religious systems, One-ism or Two-ism, which have always been and which change only in outer appearance. John Oswalt, an expert in ancient mythology, makes this point, when he argues that the ancient myths are not the product of “primitives who cannot think of reality in abstract terms.” They are simply a different way of thinking from what we have known in the Christian West for many centuries. He notes: “We dress it [myth] differently. But beneath the new clothes it is the same body which has existed for thousands of years…[so]the conflict between it and the biblical worldview is as inescapable and as urgent today as it has ever been.” Julian sought to reestablish the worship of Isis, the goddess of magic and the underworld. One of Jung’s archetypes was the mother goddess.

The struggle in the Ancient Middle East or in the fourth century AD is the struggle now, between Yahweh, God the creator, and Gaia or Isis, the personification of “divine” Nature. Jung succeeded in reestablishing occultic Nature worship where Julian failed, and succeeded in re-introducing paganism into the West. In the words of the Jungian David Miller, Jung freed the West of the tyrannical imperialism of monotheism (that is from biblical faith by the death of god) for the new dimensions of a new spiritual epoch of rediscovered paganism. With Jung’s revolutionary ideas, we find ourselves before the two options: a seductive One-ism in which the opposites are
joined and everything, but especially God and man, become interchangeable; or biblical Two-ism, in which the radical distinction between man the creature and God the Creator constitutes the very essence of reality. As Sir Isaac Newton said in Principia Mathematica: “This most beautiful system of the sun, planets and comets, could only proceed from the counsel and dominion of an intelligent and powerful being... This Being governs all things, not as the soul of the world, but as Lord over all.”

Evidence for Jung’s success is seen in the cultural dominance of One-ism. Understanding the One-ist and occultic origins of our present culture is essential for believers in our time, in order to grasp the immensity of the Oneist system and to comprehend the profundity of the Two-ist Christian answer. There is a surprisingly simple and clear distinction between them, which will help Christians communicate with love and clarity the Two-ist Gospel truth to a sinful and increasingly One-ist world.

2 Ibid., xv.
4 Smith states: “Re-enchantment is about to become a reality, for the world has had enough of the meaninglessness that came with modernity. Modernity’s mistake was to think that the empirical world that our physical senses report—together with science’s extrapolations from them—is the only world there is. Carl Jung and transpersonal psychology have punctured that mistake and elaborated its alterative. Reasons will be given for thinking that their message is about to become mainstream.” http://www.pacifica.edu/innercontent-m.aspx?id=1558.
5 For instance, Gnosticism, Alchemy and Hinduism; Jung wrote the first introduction to Zen Buddhism, he knew Greek mythology and was interested in astrology, and in the divinatory methods of the I Ching.
6 Charles Darwin’s Beagle Diary, 8th March 1836. See http://darwinbeagle.blogspot.com/2011/03/8th-march-1836.html. In Darwin’s The Descent of Man: And Selection in Relation to Sex, vol II (London: John Murray, 1871), 796–7, he spells out his racial theory: “The Western nations of Europe ... now so immeasurably surpass their former savage progenitors [that they] stand at the summit of civilization ... The civilized races of man will almost certainly exterminate, and replace the savage races through the world” One may wonder what meaning can be applied to the terms “rude” and “barbarian” in the valueless system of biological evolution.
Carl Jung


15 Ibid., 405.

16 John N. Oswalt, *The Bible among the Myths: Unique Revelation or just Ancient Literature* (Grand Rapids: Zondervan, 2009), 52. “Isis is known as the quintessential goddess because every symbol and goddess name always had a connection to her. She is a terrestrial, water and air goddess rolled into one. She was considered as the complete female from which all life form sprung.” See also http://egyptian-gods.org/egyptian-gods-isis/.


20 Oswalt, *The Bible*, 49.


22 Ibid., 46.

23 Kelly, *Individuation*, 4, describes “individuation” as “the emergence of the Self as a complex whole or dialectically self-articulating totality.”


25 The terms “dark side” and “light side” come directly from Jung. Joseph Campbell was a friend of Jung, and Campbell was the mentor and inspirer of George Lucas for his Star Wars trilogy.


27 John P. Dourley, *The Illness that we are: A Jungian Critique of Christianity* (Toronto: Inner City Books, 1984), 158.

28 On this see Jung’s diagram in Dourley, *The Illness*, 63, where the Quaternity is graphically presented as a cross with the Father and the Spirit on each end of the vertical arm, and the Son and the Devil on each end of the horizontal arm.


33 Ibid., 200.

34 Ibid., 201.

35 Ibid., 205.


37 Jung, Aion, *Collected Works*, 41. For Jung, it was regrettable that Christ in his goodness lacked a shadow side, and God the Father, who is the Light, lacked darkness. John P. Dourley, C. G. Jung & Paul Tillich: *The Psyche as Sacrament*
38 For these references see David Cloud, The New Age Tower of Babel (Port Huron, MI: Way of Life Literature, 2011), ebook.
39 Jung, Red Book, 211.
40 The statement also is reprinted in one of the opening pages, with the bare reference, C. G. Jung, 1957.
43 Ibid., 158.
44 Dourley, The Illness that we Are, 158.
46 Noll, Aryan Christ, 61.
47 Ibid., 65.
48 Jung, Aion, Collected Works, 41.
50 Noll, Aryan Christ, xv.
51 Oswalt, The Bible, 47.
52 Ibid.
COVERT POWER: UNMASKING THE WORLD OF WITCHCRAFT

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INTRODUCTION

‘Witchcraft’ is a broad term, and commonly refers to ‘the use of magic,’ whilst magic itself can be defined as ‘the manipulation and coercion of hidden powers in order to act on specific events... or individuals, manipulating hidden powers in order to benefit or heal people or to cause them harm.’ Central to witchcraft, then, is the projection of hidden, or covert, power. Although some practitioners find the terms ‘witchcraft’ and ‘witch’ derogatory, equally, there are those who embrace these terms. Either way, the terminology is so well-established it is impossible to avoid. I use the generic term ‘witchcraft’ loosely in this paper to refer to engagement with the spirit world in ways that, in practice, ignore God’s reality.

The world of witchcraft is a complex one. For example, during the summer, a straw pentagram was left at a crossroads in Kent, near a Christian retreat centre where I was staying. No doubt the person who created and positioned the pentagram saw this as a meaningful practice. However, the typical Western materialist would struggle to make sense of this occurrence and would therefore be inclined to ignore it. Yet to an African visitor from South Africa, where at least 80 per cent of Africans consult sangomas periodically, and where there are an estimated 350,000 such ‘healers,’ the incident would probably make sense and might even seem unremarkable. In contrast, some Christians might display a healthy wariness, whilst organisations such as Amnesty International and UNICEF would reject any suspicion of witchcraft because, in their view, witchcraft does not exist.

This vignette illustrates that witchcraft is a slippery subject. The reason is because there are so many competing worldviews at stake. This paper tries to provide a roadmap through the issues in a way that is both balanced and biblical. The subject is important because the unseen spiritual realm is more powerful than we can imagine, or deal with. And whilst we need to raise the subject, to understand it correctly, we must remember that rebellious spiritual powers are dangerous. We should steer well clear of them.

THE WORLD OF SHADOWS

A common reaction from educated Christians, on learning I was writing this paper, was: ‘How is witchcraft relevant in the modern world?’ They were quite unaware of the ‘violent compliment,’ to use Wesley’s term, they were paying to a materialist worldview. In fact, witchcraft is common the world over, contrary to secularising theories of the 1960s and 1970s which predicted that, as societies ‘modernised,’ witchcraft would disappear. Its prevalence can most easily be seen in Africa, Asia, and the Caribbean. In such countries, witchcraft practices might include wearing a snake-belt to ward off death; consulting dead ancestors to succeed in a project; or manipulating certain objects to inflict harm or death remotely upon another person.

In parts of Africa, engaging with the spirit world pervades the minutiae of daily life. Give a cup of water to someone, for example, and you might find they are careful to leave a little water in the
cup, which is then poured on the ground, to be shared with ancestor spirits. The worldview of witchcraft can shape every small thing people do, from what they eat to how they go to bed at night. Little practical distinction is here made between ancestral spirits and evil spirits – all belong to the ‘spiritual world,’ which is unknown, and hence should not be antagonised. As a result, it is well said that ‘no one can understand life in Africa without understanding witchcraft and the related aspects of insecurity.’

In some African countries, such as South Africa, witchcraft is cloaked in silence because its victims do not want to advertise that they are, or have been, accursed. They are also afraid that speaking out will provide their perpetrators with intelligence of the steps they have taken to counteract the occult assault, thereby inviting a fresh onslaught, possibly by different means. Likewise, in Dominica, public discussion of witchcraft is exceptionally rare. This arises from the belief that ‘public utterance of information arising about the occult gives occult forces their power,’ therefore, the best way of protecting oneself (and society) is not to mention it. On the other hand, in parts of Central Africa, witchcraft discourse is said to have entered the public domain by means of the mass media (“People talk about it all the time”). Yet, whether spoken or silent, witchcraft occupies a central place in people’s imaginations. The relational damage caused by the practice of witchcraft is incalculable because, in such societies, “life must be lived in terms of a presumption of malice.” Other people’s motives are continually questioned, creating a climate of fear and suspicion, in which trust and civil society is virtually impossible. Every year, thousands of women and children, and sometimes men, are killed as a result of witchcraft accusations, around the world.

In Europe, there continues to be, as there has always been, indigenous practices of witchcraft. The Witchcraft Act of 1735 tried to eradicate belief in witchcraft. Upon enactment, it was no longer possible to be prosecuted as a witch in an English or Scottish court; instead, prosecution was only possible for pretending to be one. Yet Owen Davies’ account of witchcraft in England and Wales following the Act describes how the majority of people continued to fear witches and put their faith in magic. Indeed, his research shows the degree to which witchcraft, magic, and fortune-telling influenced people’s thoughts and actions, even during a period when the forces of ‘progress’ were often thought to have eradicated such beliefs. The religious traditions of Celtic, Scandinavian and Germanic tribes, which tended to exist ‘beneath the surface’ in northern Europe, have become more manifest in Britain in recent years, attracting increasing numbers of adherents, whilst the 1960s counterculture has led to the proliferation of New Age practices. Such trends are reflected in tarot, crystal and palmistry shops in town centres across the UK. Druidry is said to be flourishing more now than at any time since the arrival of Christianity and in 2010, became the first pagan practice to be given official recognition as a religion.

Unlike in South Africa, we don’t know how many people visit, say, ‘alternative healers’ in the United Kingdom. The fact we lack precise or detailed information is itself notable, suggesting there is no framework for making sense of witchcraft phenomena. Nevertheless, overt witchcraft is practised in modern Britain. Doreen Irvine memorably describes the events leading to her being crowned Queen of Witches at a ceremony on Dartmoor, prior to her Christian conversion. Yet, whether ministers, and other relevantly gifted Christians, are only too aware of various manifestations of witchery because of having to deal with them in people. Every Anglican diocese has a dedicated exorcist. Peter Bolt in Living with the Underworld describes some of the ways in which, partly due to the Internet, witchcraft is becoming more mainstream in the West. “Ghost-hunters, ghost-whisperers, mediums, spiritists, magicians (“black” and “white”), rocks and crystals, secret names, protective charms and talismans, guiding spirits, past lives, ancestral presences, crossings over, and the list goes on and on…. The underworld beings are undergoing a revival; they increasingly take their place below us, above us, amongst us, and all around

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Covert Power


us.” As we will see, the Bible takes seriously the existence of a spirit world the engagement of which, apart from God, is dangerous and destructive. So there is no attempt whatsoever in this paper to demythologise witchcraft. Witchcraft is real – and the West is only a whisker away from a neo-pagan resurgence.

WITCHCRAFT AND WORLDVIEWS

Witchcraft raises distinct problems for the typical Western materialist. The first is: Is it real? What is the nature of the spirit world? What do witches think they are doing when they engage in witchcraft? For example, in South Africa, witchdoctors were summoned by the country’s soccer authorities to ‘cleanse’ Johannesburg’s new national stadium for the World Cup. Western materialists struggle to understand this. We can call this the ontological problem because it concerns our assumptions about the nature of being, and what can be said to exist. The ontological problem points towards the question of competing worldviews. On the one hand, there is the worldview of the South African witchdoctors which holds that the spirit world exists and, on the other, the materialist worldview which claims the spirit world does not exist.

The second problem is: What do witches actually want? What are the human motivations and attitudes that drive witchcraft? For example, in Ghana, kidnapped 16-year-old Akwesi Bubeng was rescued by police before his captors could kill him and sell his body parts for witchcraft. In 2001 the severed torso of a young boy was found floating down the river Thames, near Tower Bridge; the resulting enquiry saw Scotland Yard join forces with the South African Occult Crimes Unit. Such cases of ‘ritual killing’ are also problematic for Western materialists because, although we might understand why someone might want to kill, we don’t understand why someone would kill just to acquire a human head. We can call this the moral problem. The moral problem also points towards the question of worldview. From the worldview of witchcraft there can be all kind of motivations for engaging with the spirit world. On a visit to the Livingstone Museum in Zambia in 2008, I saw a range of artefacts confiscated by Zambia’s Witchfinder-General and used in traditional (pre-Christian) African religion. This exhibition, which was assembled by Africans, claimed that such religious practices were essentially motivated by: 1. a desire for knowledge; 2. a desire to control and manipulate; and 3. a fear of death. Such themes are common to manifestations of witchcraft, in different societies throughout time. Acquiring body parts makes sense within this worldview, because they are a means of controlling and manipulating the spiritual and the physical world, perhaps through some form of sympathetic magic. By contrast, within a materialist worldview, ritual killing is nonsensical. Materialists do not believe the spirit world exists, and so they do not share the worldview that would enable them to make sense of the behaviour.

From a biblical perspective, the spiritist and the materialist worldviews are the two basic mistakes which can be made in relation to the subject of witchcraft.

The first mistake is the spiritist worldview, found among witchcraft practitioners. This presupposes a view of creation in which there is a spirit world that interacts in powerful ways with the material world. It believes that human beings are able to access this spirit world, by various means, and, through it, to control people and events in the material world. It presupposes the existence of God but, in practice, denies his reality. There is some strength in this position: mediums and spiritists are indeed capable of accessing the spiritual world. The problem is that it ignores the fact that Jesus exercises authority over this spiritual world.

The second mistake is found, at the other extreme, in the materialist worldview, which does not accept the existence of a spirit world. From this perspective, common but not exclusive to the West, ‘witchcraft’ is a sociological construct. It is not seen as ‘real;’ it exists only insofar as it represents ‘other people’s’ social and cultural reality.”

Thus, a 2010 UNICEF report on the problem
of children accused of witchcraft blandly remarks that “the issue of whether witchcraft actually exists has long since been abandoned in anthropological research, and… will not be discussed.”18 For that author, witchcraft is “the perceptive categories of a particular group that clashes with the common sense of the researcher.”19 Materialism is simply assumed to be the default explanation of reality: the potential reality of the spiritual world is dismissed. There is some strength in this position as well. Hard-headed scepticism is sometimes necessary. Some claims to spiritual activity do need to be treated as nonsense: witness the ‘satanic abuse’ scares in the UK in the 1980s in Nottingham, Rochdale and the Orkneys.20 The problem with the materialist worldview is that it throws out the baby with the bathwater, by rejecting claims to spiritual reality which are valid.

We shall see that the Bible presents a challenge to both sorts of worldview. Unlike the materialists, it affirms there is a spiritual dimension. But that does not mean we are being irrational and should prostrate ourselves to spirits. For unlike practitioners of witchcraft, the Bible holds out a Christ-centred vision of reality: one in which Jesus is in charge of the spirit (and the material) world. Both materialists and spiritists need to find the basis of reality in Christ.

Nevertheless, although the spiritist and materialist worldviews are rejected by Scripture as mistaken, there are also Christian versions of these mistakes.

First, there are Christian versions of the spiritist worldview. This is seen in the way some parts of the church recognise the reality of the spiritual world but engage with it in ways that are not biblical. Thus we find, for example, a ‘witch hunt’ industry encouraged by some Pentecostal churches, fuelled by a hyper-charismatic demonology. In some parts of the world, there are even financial incentives for labelling persons as ‘witches’: ‘deliverance’ ministries are then provided – for a fee.21 Another mistake is found, for example, in African syncretism. Witchcraft is prevalent among many Christians in Africa, who have been characterised as “holding the Bible by day, seeking oracles by night.”22 To the extent that the church takes on a spiritist worldview, it fails to address witchcraft, because it does not witness to Christ’s authority effectively.

Second, there are Christian versions of the materialist worldview. When the church becomes materialist in its worldview, it ‘despiritualises’ the Christian life: Satan disappears, angels disappear – even the active engagement of God in human affairs is underplayed, perhaps for fear of being thought ‘premodern.’ To the extent that the church takes on a materialist worldview, it also fails to address the problem of witchcraft.23 Concern has been expressed by scholars at the Catholic University of Eastern Africa (CUEA) that, by dismissing witchcraft as superstition, the church has not been pastorally effective in responding to those caught up in witchcraft practices, driving them further into the arms of witchdoctors.

When the church takes on a materialist worldview it cannot offer redemption through healing prayer, or exorcisms, where these are pastorally appropriate, nor can it provide security against witchcraft realities. It is significant that the fastest-growing churches in Africa are said to be those that address people’s fears and show how they can counteract harmful spiritual powers. By contrast, mainline Anglican and Baptist churches, which tend not to address witchcraft and the spiritual world, are said to experience slower growth.

Against these mistakes, and Christian versions of these mistakes, what is a biblical worldview of witchcraft?

TO CHRIST, SATAN MUST BOW

The Bible, in common with the ancient world, recognises there is “a transcendent dimension populated with a variety of immanent spiritual beings.”24 Yet its understanding of this transcendent dimension, and how we should communicate with it, is unique because it locates all spiritual authority in YHWH, the God of Israel – and treats all supernatural power and knowledge obtained from any source other than YHWH as

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prohibited. Its approach to spiritual knowledge is exclusive, in contrast to the inclusive approach found in other contemporaneous societies.

In the New Testament, this exclusivity is reflected in Paul’s claim that God created all things ‘visible and invisible’ through Christ and for him (Col. 1:16). This includes the spiritual world of angels (which itself includes different kinds of heavenly beings, such as the cherubim, the seraphim and the ‘living creatures’ around God’s throne; e.g. Ezek. 1:5-14; Rev. 4:6-8). Christ is also sovereign over evil angels (‘demons’), who are in rebellion against God, and who exert evil influence in the world, led by Satan, the head of demons. Jesus recognised that evil spiritual powers were real and exorcising demons was a significant part of Jesus’ ministry (e.g. Luke 8:2). Christians are in conflict with hostile spiritual powers, wrestling “[not] against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places” (Eph. 6:12). Yet all spiritual creatures are created beings and, though powerful, are all subject to Christ’s authority, as witnessed in Jesus’ earthly ministry (Mark 5:1-20) and in Jesus’ continuing ministry through the church, by his Spirit (Acts 16:16-18). As Paul writes in Philippians 2:9-11:

God has highly exalted him [Jesus] and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

To Christ, Satan must bow.

As a result of this exclusivity, witchcraft practices, common in the Ancient Near East, are prohibited to biblical Israel (see Lev. 19:26; Deut. 18:10-11). For example, Ezekiel’s condemnation of the ‘soul-hunters’ (Ezek. 13:17-19) is thought to have some parallels with the activities of Babylonian witches. Hunting for a ‘soul’ (nefesh) may have meant prowling around the streets with a view to secretly obtaining personal items belonging to a particular person (e.g. “hair… pieces of old clothing, or even dust on which the person had stepped”). This could later be embodied in a manufactured image of the victim, which is then manipulated. The upshot, according to Ezekiel, is that people are put to death ‘who should not die’ whilst others are kept alive ‘who should not live’ (v. 19), which may refer to the sort of ‘counterfeit resurrection’ associated with modern voodoo practitioners.

But the Bible’s prohibitions on witchcraft are not arbitrary. God’s good intention is for us to relate both to the ‘unseen real’ and the ‘seen real’ from the security of being in relationship with God, knowing him and trusting him for our lives and for the future. Accordingly, witchcraft is prohibited because it seeks to engage the spiritual world apart from God. As such, it pursues relational ways of trying to integrate the material and the spiritual realms. Witchcraft seeks to control and manipulate the spiritual and physical world; even if the purpose of the ritual is said to be benevolent. Control and manipulation spell death to any relationship and so witchcraft is the opposite of spiritual intimacy. As with any co-operation with the powers of darkness, we are robbed of our relational capacities. The subtleties of human character and personality are eroded. We become insensitive to others and lose the ability to read interpersonal signals and see our sin with clarity. Control and manipulation might look like cleverness but ultimately it isolates and dehumanises. Even so, giving up control, and the exercise of covert power, is hard.

The contrast between the biblical worldview and the world of witchcraft is well expressed in Psalm 91, which can be read as a celebration of the protective power of God over against demonic threats: “For he will deliver you…from the deadly pestilence; he will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler” (Ps. 91:3-4).

On this reading, the word translated ‘shield’ or ‘buckler’ (soherah, v4) refers to the encircling protection of God, inverting the idea of malefi-
cent magic ‘surrounding’ a person. But this supernatural defence is all in the context of God’s ‘faithfulness’ (v. 4), of intimacy with God (“Because he cleaves to me in love, I will deliver him; I will protect him, because he knows my name,” v. 14) and being at home with him (v. 1). We do not need to know the future, or control events, or fear death, because we have intimacy with God, who is the end of all things.

Witchcraft, then, is a relational issue. It expresses our failure to enter into a relationship with God, to make discoveries about the spiritual and the material worlds in partnership with him, and to fully trust him with our lives and futures. Witchcraft robs us of spiritual reality. With a crooked finger, it points away from the speaking God who wants to be known, who always does everything that is necessary for us to enjoy a relationship with him – and who is not far from each one of us.

**CREATIVE VERSUS DESTRUCTIVE SPIRITUALITY**

This contrast between ‘spiritual intimacy’ and ‘witchcraft’ is expressly found in biblical law. Deuteronomy 18:9-19 makes a stark opposition between ‘witchcraft’ and ‘prophecy,’ summarised in verses 14-15 (Moses speaking):

> For these nations, which you are about to dispossess, give heed to soothsayers and to diviners; but as for you, the Lord your God has not allowed you so to do. The Lord your God will raise up for you a prophet like me from among you, from your brethren – him you shall heed.

This verse is to be understood against the historical background of the Exodus from Egypt, which is, in part, a liberation from the spirit of witchcraft associated with Egypt (cf. Is. 19:3). The contrast is between the manipulation of the witch and the intimacy of the prophet, of whom God says: “I will put my words in his mouth” (Deut. 18:18). There is no middle ground. It is the soothsayer or the Lord. Likewise, the magician who performs false ‘signs and wonders’ is characterised as one who encourages Israel to ‘go after other gods,’ *which you have not known* (Deut. 13:2). This contrasts with the intimacy of ‘cleaving’ to God (v. 4, and using the same verb used of the newly-married husband who ‘cleaves’ to his wife, in Genesis 2:24).

This contrast plays out in the broader setting of Deuteronomy 18:9-19, which follows directly from the laws relating to the priesthood (Deut. 18:1-8). This indicates that witchcraft is structurally opposed to the priesthood and the sacrificial rituals that would later be fulfilled in Christ. Witchcraft is the opposite of Israel’s priestly vocation to know God intimately (Ex. 19:6), to hear from him and to communicate with him (e.g. Amos 3:2). Yet witchcraft is parasitic upon true priesthood; aping its forms with counterfeit spirituality, rituals and practitioners. The contrast is between what we could call ‘creative spirituality’ and ‘destructive spirituality.’ ‘Creative spirituality’ is characterised by truth, intimacy, life and adventure, whilst ‘destructive spirituality’ is characterised by deception, control, death and fear.

This contrast reminds us that the Bible does not ‘shut down’ our spiritual nature – instead, it liberates it. God, who is Spirit (John 4:24), has made us in his image (Gen. 1:26) as spiritual beings. He wants us to enjoy and express our spiritual lives in ways that are creative and which enhance our humanity. The ‘prophet-like-Moses’ – who receives ultimate expression in Jesus – is raised up precisely because God wants to be known by his people. All the main categories of legitimate spiritual practitioners in biblical Israel (including the ‘prophet,’ ‘the man of God’ and the ‘seer’) express their spirituality in the context of a relationship with God characterised by intimacy, trust and adventure. Our God is “not God of the dead, but of the living” (Matt. 22:32). He gives us, not a spirituality of death, but a spirituality of life. So instead of closing down avenues of knowledge and spirituality, the Bible opens them up in ways that are safe, so that they can be explored fully. The danger is that, as we lose the protective covering of Christianity, so we lose the protection of what it means to practise ‘safe spirituality’ – and we will find ourselves vulnerable to destructive forms of spirituality.
Saul’s visit to the witch, or ‘spirit-mistress,’ of En-Dor is a case study in destructive spirituality. Saul wants a necromantic divination (1 Sam. 28:8) and asks the woman to “Bring up Samuel…” (v. 11). It was common for kings in the Ancient Near East to seek oracular consultations ahead of major battles. Texts from Ugarit show that people believed it was possible to summon up a particular person. They also describe the spirits of the dead as ‘shades,’ implying some human form appears. The medium sees an “elohim coming up out of the earth” (v. 13), viz, “a being which is not of a human character,” what we would call a spirit or a ghost. The necromantic consultation is effective. The spirit of Samuel communicates with Saul and provides him with information (verses 16-19), including new information regarding David (v. 17). There is no denial in Scripture of the possibility of accessing the spirit world.

In Saul’s day, the legitimate modes for inquiry, by a king, were “by dreams, or by Urim, or by prophets” (v. 6). However, Saul’s behaviour has closed these channels down. As far as we can tell, he has not had a prophet since Samuel’s departure in chapter 15; no dreams (post chapter 25); no priestly assistance (post the slaughter and flight of the sons of Eli in chapter 22) and no oracular devices to consult (post the ephod being carried to David in chapter 23). It is because Saul has no intimacy with God that he turns to necromancy. In fact, 1 Chronicles 10:13-14 explicitly characterises Saul’s turning to necromancy as ‘breaking faith’ with God. He puts on ‘other garments’ (1 Sam. 28:8), where the Hebrew word for ‘garments’ has the same root as the word for ‘treachery.’ Saul is spiritually dead – so only the dead can speak to him.

Yet Saul is unable to manipulate Samuel for his own ends. Even here, in a witch’s kitchen, God is presented as being in charge. Samuel condemns the ritual (v. 15-16) and comes with his own message from YHWH. Samuel brings the name of God (YHWH) into his speech seven times (though Saul does not call God by his name once; verse 15b). Samuel also reorders Saul’s priorities: “the issue of greatest importance is Saul’s loss of God’s support, and Samuel addresses it first, not last.” His words are the culmination of his denunciation of Saul in 1 Samuel 13:13-14 and 15:22-29. The text shows how communicating with the spirit world outside God’s authority is dangerous and destructive. God becomes Saul’s ‘enemy’ (1 Sam. 28:16) and even the witch herself identifies the exercise with the words ‘trap,’ ‘snare’ and ‘death’ (v. 9). Saul’s motivation is the fear of death (v. 5; and cf. the Zambian witchcraft exhibition noted above); yet the practice of witchcraft provides no succour, and no deliverance.

THE WICKED WITCH(ERY) OF THE WEST

We’ve seen that the biblical worldview presents a challenge to the typical Western materialist, who assumes that the spirit world does not exist. And since the flipside of living in a technological world is that some Western materialists do in fact have a genuine interest in encountering the supernatural, the Bible also presents a challenge and a warning, especially for the next generation who will have to deal with a resurgence of witchcraft practices.

But there is a deeper level of application. Even if we have understood the biblical worldview, and even if we are rightly ordered in relation to the spiritual world, we still need to dig further because the Bible’s teaching on witchcraft as an exercise in covert power applies also at the level of the human heart.

We take our cue from the Sermon on the Mount. Here, Jesus takes aspects of biblical law which his hearers can be confident they have kept, such as ‘Do not murder,’ and traces the requirement of Torah back to the heart, in this case, not to harbour anger against another person (Matt. 5:22). Jesus showed that those who believed they were innocent of murder could nevertheless share the same underlying attitudes of a murderer (Matt. 5:21-22). The same reasoning can apply in re-
I am not, of course, saying that subliminal advertising, for example, is witchcraft. What I am saying is that in our modern secular society we give in to the same attitudes that are manifest in witchcraft. In this way, there may be all sorts of ways in which we behave that have the same dynamic equivalent as witchcraft. There is nothing inherently wrong with advertising, or television, or technology. Nor should we find a demon behind every MBA. But we do need to be alert to how some of the ways in which our society is organised lends itself, potentially, to parallels to witchcraft. It may be that the reason why typical Western materialists think they can afford to deny the reality of witchcraft, or the relevance of the Bible’s teaching to our lives, is because we have alternative means of satisfying the desire that witchcraft otherwise would. In this sense, the Western world is steeped in witchcraft.45

It may even be the case that the most overt forms of witchcraft are not in fact the most evil. The parallels to witchcraft may be the most controlling. Precisely because they aren’t recognised, these parallels may be working more powerfully than people realise through the context of everyday life, whether in the West or in Africa.

Applying the Sermon on the Mount to witchcraft might produce the following: “You have heard that it was said: “There shall not be found among you any one who… [is] a sorcerer” (Deut. 18:10). But when you use subliminal advertising, you are in danger of God’s judgement.” Or: “You have heard that it was said: “There shall not be found among you any one who… [is] a wizard” (Deut. 18:11). But when you become an expert spin-doctor, you will be known as the Prince of Darkness.”

There are many forms of ‘hidden persuasion’ in society: witness the assumptions underlying soap storylines, which become psychological ‘scripts’ for everyday action, without viewers being aware of it. Or consider the application of modern psychological techniques, particularly in ‘people management,’ which, to put it crudely, can boil down to finding out what motivates people so you know which buttons to press. As for the extreme behaviour of the Babylonian ‘soul-hunters,’ we might think of modern ‘identity theft.’ Instead of searching through possessions for hair, or laying curses through a name, we search bin-bags for discarded bank statements, and go ‘phishing’ for passwords.

“We are each guilty, at some level, of trying to manipulate people and events to bring about what we want, without trusting fully in God.”
exercise of covert power. In the mundane things of life, Screwtape is there. The goal is to be able to say, with Paul, that we have “renounced the hidden things of dishonesty, not walking in craftiness…” (2 Cor. 4:2, KJV), because our ways of relating to people are transparent.

CONCLUSIONS

The biblical worldview presents a challenge both to societies which believe it is possible to access and manipulate supernatural powers, and those that don’t, because the biblical worldview occupies the ‘middle ground’ between spiritism and materialism. In parts of Africa, for example, it means being much more open regarding the prevalence of witchcraft in society, including among African churches, whilst in the British context, for example, it means realising that, as we lose the protection of Christianity, we are in danger of re-entering an age of overt witchcraft. Because witchcraft is real, we need to beware of increasing witchery in our society, and to watch out for unconscious indirect involvement, such as attempts to ‘soften’ people towards such manifestations; as well as reaching out to those who have become involved, either through curiosity, or by genuinely seeking after spiritual things. Unmasking witchcraft means exposing the spiritual insecurity that lies behind the attempts to create fear, the petty forms of control and the shallow manipulations.

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2 Traditional ‘medicine-men’ who ‘heal’ by virtue of their relationship with ancestral spirits. In Central Africa, they are commonly known as ngangas.
4 For examples in south-east Asia see, generally, C. W. Watson, Understanding Witchcraft and Sorcery in Southeast Asia, (Honolulu: University of Hawaii Press, 1993).
9 Ashforth, op. cit., 17.
10 Ibid.
12 Martin Beckford, “Druidry recognised as religion in Britain for first time,” The Telegraph, last modified October 1 2010, http://www.telegraph.co.uk/news/religion/8036952/Druidry-
recognised-as-religion-in-Britain-for-first-time.html


14 Peter Bolt, Living With the Underworld (Kingsford, Aus.: Matthias Media, 2007).

15 Ibid., 53–54.


17 Cimpric, op. cit., p.6.

18 Ibid.

19 Ibid., emphasis added.

20 A Joint Enquiry Team set up in relation to the Nottingham allegations concluded that the entire case showed how “evidence” can, for want of a better term, be “created”. That is to say you start with nothing except your own beliefs and end up with the story that you expected and wanted to hear before you started.” Notinghamshire County Council. Cited in Richard Webster, The Secret of Bryn Estyn: The making of a modern witch hunt (Oxford: The Orwell Press, 2005), 90. At the same time, how can one ever prove to a materialist that spiritual activity is at work?


29 Ibid.


31 1 Sam. 28.

32 Jeffers, op. cit., 177.

33 Ibid., 173.


36 Ibid., p.426.


40 Ibid.

41 Reis, op. cit., pp.10–11.

42 Green, op. cit., p.428.


44 This is why witchcraft is explicitly presented in the Bible as a form of idolatry, and cf. Lev. 20:6, where spiritism is presented in the context of Molech-worship (vv.3–5).

45 And, of course, the biblical worldview reminds us that nothing is purely materialistic. Spiritual reality exists. Who knows but that our modern means and mechanisms of manipulation are in fact tapping into evil powers and principalities?

How Then Shall We Answer - Hardcover

This book represents Joe Boot's summa apologetica. Bold, imaginative and instructive, it is written for a general audience rather than for a specialized one. The prose is remarkable not only for evident wisdom in the field of apologetics but also for the distinctive way the author does it. With various imageries and anecdotes, Joe provides a clear, engaging articulation of a fresh set of perspectives on several topics. Full of biblical and theological insights, and written with an evangelistic heart, this book serves to nourish the faithful, stimulate good arguments for the seeker and build a strong rational basis for the causative relation between faith and reason, the former being the presupposition of the latter. With rigor and relevance, Joe constitutes a seminal apologetic that enables readers to grasp the signs of divine transcendence, and to apprehend, or rather to be apprehended by the beauty of Christ. (Dennis Ngien PhD, from the foreword)

Why I Still Believe - Softcover

In Why I Still Believe, apologist Joe Boot provides a readable introduction to presuppositional apologetics for the average layperson. This approach assumes that the Christian and non-Christian come to the discussion of faith with worldviews--sets of presuppositions--that are miles apart, so that there is little common ground on which to build an objective argument of rational proof. In this conversational survey of his own intellectual and spiritual journey, Boot invites the non-believer to step inside the Christian worldview to see whether or not it makes sense. Along the way he builds a coherent argument for the truth of Christianity. He also examines the non-Christian worldview, showing how it ultimately fails to make sense of the world.

Searching For Truth - Softcover (also available in Urdu)

This book provides reasonable answers to questions asked by people who have vague but deep longings to know God. Starting with basic human convictions about the world and moving ultimately to the need for salvation through Jesus Christ, Boot also addresses questions about suffering, truth, morality, and guilt. He offers answers to those asking for a credible and logical explanation of the Christian faith.

How Then Shall We Answer Conference Series 2011 - CD

Complete audio content from the second conference in the ‘How Then Shall We Answer’ Series. In this six disc audio CD package, Dennis Ignatius, Jeffery Ventrella, and Joe Boot tackle the question of Christianity and culture. Track titles are: The Meaning of Culture; Living in Sin...Well; Christ and Culture; The Greatness of the Great Commission; and the Closing Charge. Also included is an impromptu Q&A session with Jeffery Ventrella and Joe Boot.
How Then Shall We Answer Conference Series 2010 - CD

The audio for the first conference in the 'How Then Shall We Answer' Conference Series. Topics covered in this six-disc set include: an understanding of the family in the context of God's sovereignty and social design; the family's calling under the Great Commission; the family's history in Canada; bio-ethical issues, such as genetic engineering; the relationship between the Law of God and civil law; and the role of the State according to the Bible.

Mission of God: A Manifesto of Hope – Hardcover

The Mission of God is a clarion call for Christians and God's church to awaken and recover a full-orbed gospel and comprehensive faith that recognizes and applies the salvation-victory and lordship of Jesus Christ to all creation: from the family, to education, evangelism, law, church, state and every other sphere.

The Trouble with Canada...Still!
A Citizen Speaks Out - Softcover

Canada suffered a regime-change in the last quarter of the twentieth-century, and is now caught between two irreconcilable styles of government: A top-down collectivism and a bottom-up individualism. In this completely revised update of his best-selling classic, William Gairdner shows how Canada has been damaged through a dangerous love affair with the former. Familiar topics are put under a searing new light, and recent issues such as immigration, diversity, and corruption of the law are confronted head on as Gairdner comes to many startling— and sure to be controversial—conclusions. This book is a bold clarion call to arms for Canada to examine and renew itself...before it is too late.

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online: www.ezrainstitute.ca
Friends,

**IT IS ENCOURAGING TO KNOW** that in these times of seeming uncertainty, we can be entirely certain of Christ’s righteous reign and unchanging faithfulness (Ps. 72; Matt. 26:64; Mk. 14:62; Lk. 22:69), and that under this reign, as His children, we are blessed to be heralds of the good news. Proclaiming the gospel of Christ in life and speech, living our faith in the public square and applying it to all spheres of life. As the redeemed, being renewed in Christ daily, we are instruments of God’s glory, demonstrating the love and goodness of God through all our endeavours. Confronting sin as sin, expressing loving concern for the lost, and striving together as believers to advance the light of the Gospel (Matt. 16:18). Charles Spurgeon reminds us:

> In [the Christian’s] character there is a preserving force to keep the rest of society from utter corruption… Let us not cover up the light of grace: indeed, we ‘cannot be hid’ if once the Lord has built us on the hill of his love, neither can we dwell in darkness if God has lighted us, and set us ‘on a candlestick.’ Lord, let me be zealous to spread abroad the light I have received from thee even throughout the world!^1

And this remains the EICC’s continuing work and vision; the preservation and advancement of the truth, freedom and beauty of the gospel, renewing all of life and culture. To glorify God through Christian apologetics, writing and research, teaching and equipping the church for its biblical mission, desiring that all human thought and action be brought under the Lordship of Christ and his word, shaping a comprehensive biblical faith that applies to all of life, and rebuilding the intellectual framework of a Christian mind and social order.

**2015 IN REVIEW**

**Jubilee**, our tri-annual publication, is finding ever widening distribution. The goal of the journal is to help Christians of all stripes engage meaningfully and biblically with the issues of our day. That the journal is helping is clear from the positive feedback that each issue receives. We would be grateful for your help in building distribution. Perhaps tell a friend, ask your pastor if you can put copies on the welcome table at your church etc…. It is free and past issues are available on our website.

At two Leadership Roundtables for pastors, church leaders and educators, we covered the topics of Wisdom & Government, and the Ministry of Education. These events took place in smaller group settings of 50-60 persons, where issues facing the church were addressed in-depth and where helpful interaction between attendees and EICC speakers and Fellows was possible. Our most recent Leadership Roundtable featured André Schutten, General Legal Counsel and Ontario Director for ARPA Canada, along with EICC Founder Joe Boot.

Our annual Mission of God Conference took place late in the year, answering the question “What is the Gospel?” This event featured EICC founder Dr. Joe Boot, EICC Fellow Dr. David Robinson, and our special guest Rev. Dr. Bishop Michael Nazir-Ali, former bishop of Rochester. We are encouraged by the positive feedback we have received, and we would like to thank all those who attended.

We also partnered with the Christian Legal Fellowship to hold a week-long summer school for graduate and undergraduate students. The
program is called the Christian Legal Institute and is designed to equip delegates to articulate a biblical Christian worldview in a variety of vocations including law, politics, media, medicine, and business. Attendees are challenged and trained to engage their peers and professors in discussions related to Christian involvement in the public square, and to be transformed in their thinking as they address the issues facing our society.

LOOKING AHEAD IN 2016

The EICC will maintain a full speaking, teaching and preaching schedule. Of particular note in this area are the opportunities afforded us to partner and work with other influential evangelical organizations. One such example would be the Wilberforce Academy in the UK. This is a one-week program organized by the Christian advocacy organization, Christian Concern, and is geared towards equipping students and young professionals in reclaiming the culture as they serve Christ in the vocations of law, politics, education, arts and business. Our founder Dr. Joe Boot is a keynote lecturer throughout the week. Other like events are the Quest for Life Conference in Edmonton, Alberta, the Blackstone Legal Fellowship spearheaded by EICC Fellow Dr. Jeffrey Ventrella in Washington, DC, the Center for Cultural Leadership Symposium organized by Fellow Dr. P. Andrew Sandlin in California, and others.

We will also work with Creation Ministries International, CYWAL, and the Cross Current at the annual Youth Apologetics & Leadership Boot Camp for high school-aged students. This camp will run for one week, from August 7-12, 2016, featuring various speakers and interactive seminars. The need is great to equip youth to defend and advance the gospel of Christ in our society. These camps can be key times for a teen, helping to establish faithful biblical foundations to be carried throughout their lives.

We're encouraged to see doors opening abroad as well. In 2016 Staff Apologist and Junior Scholar in Residence Steven Martins will travel to Cuba with Pastor Michael Boot of Westminster Chapel. Through the preaching and teaching of the word, and as the Lord makes a way, Steven and Pastor Michael will carry the good news of the gospel, and at the same expand the reach of the Institute’s resources into Latin America.

Dates and details about the speaking calendar are all posted on the website.

MINISTRY EMPHASIS

Going forward, in addition to a full speaking schedule of 40-50 engagements, the work of the ministry will increasingly emphasize the creation, publication and efficient distribution of materials in both print and web form. We will do this through the use of technology and by further shaping the content in our growing resource library into readily accessible formats. In 2016, Ezra Press, our new publishing imprint, will republish Dr. Boot’s work, the Mission of God, as well as four shorter form monographs. We will continue to release our Cornerstone videos, as well as creating and highlighting additional online and mobile resources.

This sharpening of focus is to build on the steadily growing user base of EICC ministry resources and to see these resources extended to a broader audience geographically. It also aids in our continuous goal of being good stewards of the resources entrusted to us by our supporters. Ninety plus percent of EICC revenue in 2015 was invested directly into ministry activities; less
than 10% was spent on fund raising and administration.

Opportunities for ministry abound and we continue to covet your prayers and financial support. Every life matters, and so every gift matters, and can be made online or by postage paid envelope using the donor card attached. On behalf of the board and our founder Rev. Dr. Joe Boot, we thank you for your prayerful consideration.

Here are closing words of encouragement from Scripture, Psalm 72:8 as inscribed on the Peace Tower in Parliament Hill.

May He have dominion from sea to sea, and from the River to the ends of the earth!

For the increase of His government,
Randall Currie, Board Chair

For Ezra had set his heart to study the law of the Lord and to do it and to teach His statutes and ordinances in Israel.