

Drug Abuse Affects Others; Religion Defined; Religion Drugs, & Sex Inspire Human Sacrifice; Clark's, "Pharmacological Cults": History of Religion & Drugs

The purpose of divine denunciation of anything has two major purposes: (1) to promote the progress of His plan and (2) to warn against its practice. The norms and standards of advanced societies include moral principles that are imposed socially so that order may be preserved and the life, liberty, and property of its people may be enhanced and protected. Since men have sinful natures many of these moral standards are enforced by law.

Some insist that morals cannot be legislated. But all laws are standards that societies impose upon themselves and are choices made in favor of what is considered "good" and in opposition to what is considered "bad." So in essence, every law has as its purpose the enforcement of a moral standard.

There is an argument that the use of "recreational drugs," a euphemistic phrase used to disguise criminal activity, should be legal since it does not affect anyone but the user. But society has to pick up the tab for the medical problems that eventually result from the abuse. The uninsured receives treatment whose cost must be picked up by those who have insurance through steadily increased premiums and increased cost by the providers. Abusers are often unemployed and are either into crime or on the government dole. He puts his habit above family and thus homes become dysfunctional.

Divine prohibition of sorcery, or drug abuse, is placed among several other occult practices found in the Mosaic Law. The one that contains the most examples is Deuteronomy 18:10-11 which we noted under The Occult.

- 7) Human Sacrifice: It is interesting to observe the endgame of all six of these categories of mental assent to demonism. Each and every one of the six we have noted is inevitably associated with religion.

Remember: Christianity is not a religion, in fact, the two are contradictory terms:

Christianity is God seeking man through the work of Jesus Christ on the cross. It is not a religion but a relationship with Jesus Christ by grace through faith alone.

Religion is defined as follows:

Thieme, R. B., Jr. *Mental Attitude Dynamics*. 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 5 ftnt 8:

(An) antigrace system whereby man by his own human good works, effort, and merit seeks to gain salvation or the approbation of God. As a strategy by which Satan counterfeits Christianity, religion was invented to distract the unbeliever from the Gospel of Jesus Christ and the laws of divine establishment, and divert the believer through moral or immoral degeneracy from executing God's plan, will, and purpose for his life. Antithetical to Christianity, religion is the devil's ace trump in the deception of the human race.

When a person, unbeliever or believer, engages in prolonged production of mental attitude sins, becomes involved in the occult, is deluded by religion, gets involved in idolatry, practices phallic reversionism, and sublimates with hallucinogenic drugs, then he has given mental assent to demon possession or demon influence respectively.

If this degeneracy is not brought under control by salvation or rebound followed by inculcation and application of the Word of God under the power of the Holy Spirit, history proves that one way or the other those so involved will engage in some form of human sacrifice.

In client nation America, widespread involvement in the first six categories of mental assent to demonism is taking our entire society through a prolonged downtrend toward destruction.

It is important that young people and parents with minor children understand the universal presence of the unholy trinity of religion, phallic reversionism, and drug abuse and the tragic offspring of this triumvirate: human sacrifice.

On this subject the testimony of the secular world may be more convincing than my efforts to address the problems through biblical analysis. Thus we consult:

Clark, Walter Houston. *Encyclopaedia Britannica: Macropaedia.* (Chicago: Encyclopaedia Britannica, 1979), 14:199-202:

Pharmacological Cults. Though it is a strange idea to the modern religious worshipper, drugs have played an important role in certain religious practices in the history of religions. Modern studies of the "hallucinogenic" or "psychedelic" drugs have indicated that such drugs in certain individuals under certain conditions release or bring about what they claim to be profound religious experiences of a mystical nature.

The type of drug usually encountered in cultic ceremonies is called hallucinogens because of their alleged capacity to reveal to the drug-user certain deep-seated truths about himself or to induce transcendental experiences. (p. 199)

Hemp, mushrooms, cacti, and their derivatives. Probably the most widespread psychedelic plant from which psychedelic properties are derived is Indian hemp, *Cannabis sativa*. It is used in religious practices in India and Africa. In its most commonly used form, it is known as marijuana. As hashish it is more concentrated and stronger.

Certain mushrooms are used by cults among the Indians in Latin America, especially in the Sierra Mazateca of Oaxaca province in Mexico. The chief species is one in which the main active principle is not unlike LSD. The *Amanita muscaria* mushroom is extremely important since it may possibly be the natural source of the ritual *soma* drink of the ancient Hindus and the Zoroastrians.

Species of desert cacti are ingested by widely distributed groups of Indians in Mexico, the U.S., and Canada during night-long ceremonies. Its chief active principle is an alkaloid called mescaline. It is reputed to produce visions and other evidences of a mystical nature such as the direct experience of the unity of all beings, eternity, the holy, the ultimate, and other mystical experiences. Members of the Native American Church, North American Indian cult that uses peyote in its chief religious ceremony, (worships it) as a god.

Other psychedelic substances. When Spanish missionaries came to Mexico in the 16th century they described another psychedelic substance which the Indians called *ololiuqui* \ō-lō-lē-ü'-kē\ [a vine of the morning glory family used especially by the native Indians for medicinal, narcotic, and religious purposes. (MWCD-11)]. Since the active principles are alkaloids that can be derived from lysergic acid, its properties are closely related to LSD-25.

Coca, “the divine plant of the Incas,” and source of the narcotic cocaine, has had both religious and secular use chiefly in Peru. *Datura* \da-tyur'-a), associated with the jimson weed, is used by both the Huichol \wē'-chōl) tribe in Mexico and by other native peoples in North and South America. *Datura* is, however, highly toxic and dangerous.

Goals of Practitioners. The drugs used by various cults were incorporated into the cults for explicit and implicit religious functions and purposes. The effects of the drugs were and are reported to enhance religious experiences.

Ecstasy and union with the divine or sacred. The most lofty aim of the cultic use of drugs is the pure delight in what drug users describe as a direct experience of God, ultimate reality, or the spirits that preside over one's destiny. (p. 200)

As a means of appropriating such experiences, the rites surrounding the assimilation of the drugs become types of sacraments in which the qualities and the gifts of the gods are appropriated, such as when a mushroom is called God's flesh. The visions, self-knowledge, energy, power, and direction reported to be secured from the rite confirm the feeling of the worshipper that he has been in the presence of God or has assimilated some of His powers.

History of Drug Use in Religion. References to the religious use of drugs are scattered through the history of religions, and there is no doubt that the practice is ancient. Evidence points to the use of a psychedelic substance in the most solemn moments of the secret Eleusinian \el-yü-si'-nē-an) Mysteries of Hellenistic Greece (c. 300 BC–c. 300 AD) in the drinking of kykeon—a thick gruel of unknown composition. [Liddell & Scott, *A Greek-English Lexicon*, 1006: *κυκεών*, *kukeōn*: potion containing barley-groats, grated cheese, and Pramnian (Πράμνιος, *Pramnios*: raisin) wine; also honey and magical drugs.] The religious use of the *Amanita muscaria* mushroom in Siberia probably goes back more than 6,000 years. The cultic use of opium in Greece and among the Sumerians points to dates as early as 3000 BC.

In Islam, since Muhammad prohibited alcohol, there has been much more general use of *Cannabis*. The fanatical sect known as the Assassins, founded by Hasan-e Sabbah \ka-san'-a-shab-bā' near Baghdad in the 11th century, used hashish. [Around 1100 A.D., Hasan organized the Muslim sect known as “Hashshashin,” which means “one who smokes or chews hashish.” It is from this sect that we get the English word “assassin.”] (p. 201)

The combination of religion and drug use by these various cults led to hallucinations that caused those who were responsible for maintaining order over the masses to require blood sacrifices. The use of animals for these rituals was common but their failure to appease the “gods” led to the sacrifice of people.