

Vicarious Sacrifice: Mental Conditioning for Volitional Assent to Demonism (cont.): the Indoctrination of Children into the Phallic Cult, Jer 17:2; Child Sacrifice; Idolatrous Worship by Israelites; Drug Abuse: Walter H. Clark Article: Pharmacological Cults, Psychedelic Substances, Goals of Practitioners, Ecstasy & Union with the Divine or Sacred, History of Drug Use in Religion

Jeremiah 17:2 - Their children remember their altars and Asherah poles beside the spreading trees and on the high hills.

What the Jewish children learned is stated by the verb *zachar*: to remember. What they remembered were the altars, the Asherah poles, the spreading trees, and the high hills.

Altars were the antitheses of the brass altar of the tabernacle and temple. Whereas the brass altar was the place for sacrificing animals, the cultic altar was the place for sacrificing children.

“Asherah pole” is one word: אֲשֵׁרָה (*'asherah*):

The noun is most often used for a carved wooden image of the goddess instead of a proper name. This image was frequently associated with high places and fresh (i.e. green) trees (Jer. 17:2).¹

The heathen felt they were closer to the gods, namely Baal and Asherah, if they congregated under “green trees”: רֵעֵנָן (*ra'anan*): green, plus עֵץ (*'es*): trees.

The adjective *ra'anan* means luxuriant, green and is almost exclusively used to describe trees. The dominant theme is that of the spreading or green tree that was considered sacred in Canaanite religion. The sexual activity of worshippers was believed to influence the fertility of the gods, which in turn increased the fertility of the land. Israel was warned against becoming involved in this abhorrent practice and was commanded to destroy these cult locations (Deuteronomy 12:2). 1 Kings 14:23 testifies that Israel established their own cultic sites beneath “every spreading tree” and were condemned by the prophets because of it (Jeremiah 17:2).²

These illicit acts took place on the high hills: גְּבוּהַ (*ghavoah*) plus גְּבֻעָה (*ghiv'ah*): in context these two words have the negative implication of places Israelites used for illicit worship of Baal.

Leviticus 20 documents the degeneracy associated with idolatry: Human sacrifice is noted in verses 1–5, involvement of demons in verse 6, anti-authority of children in verse 9, and the sexual perversions which develop are mentioned in verses 10–23.

Wherever men use their volition to become involved in idols, demons are allowed to populate the area. The volition of the people first turns to mental idolatry before it accepts physical idolatry. Such individuals become easy targets for demon influence and demon possession.

Over the last fifty years, as each generation enters adulthood, sexual mores have suffered so that although we live in a far more sophisticated environment, the same practices are taking place in our society.

¹ Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 843.

² M. G. Abegg, Jr., “רֵעֵנָן,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen.ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 3:1153.

All categories of sexual deviance are being practiced today, each of which are causing damage to the institutions of marriage and family. There are no longer green trees on high hills; they have been replaced by university campuses.

6. **Drug Abuse:** Destroys the neurons of the brain and therefore shot circuits the functionality of the *kardia*. Norms and standards are either wiped out or distorted. Allowed to continue long enough, any form of drug abuse will result in soul paralysis.

Galatians 5:19 - Now the deeds [actions] of the flesh [sin nature function] are evident, which are [promiscuous sins]: immorality [μοιχεία (*moicheía*): adultery], fornication [πορνεία (*porneía*)], impurity [ἀκαθαρσία (*akatharsía*): perversion], sensuality [ἀσέλγεια (*aselgeía*): insatiable lust],

v. 20 - idolatry [εἰδωλολατρεία (*eidōlolatreía*): idolatry], sorcery [φαρμακεία (*pharmakeía*): drug abuse and addiction] ...

The sequence of sins presented here indicates that habitual promiscuity leads to an idolatrous devotion to sexuality accompanied at some point by drug abuse. From there emerge contentious interpersonal relationships such as “strife, jealousy, anger, disputes, dissensions, factions, envy, alcoholism, and carousing which is the nice way of describing sex orgies.

Accompanying all of this is drug abuse which is now a global problem. Wherever religious or quasi-religious groups congregate, they will gravitate toward the occult, idol worship, and drug use. These things are true to certain degrees in Mormonism (polygamy), Catholicism (idolatry: bric-a-brac), and Islam (drugs [hashish], sexual perversions) and to greater degrees in heathen, third-world countries.

The *Encyclopaedia Britannica* has an article that provides a thorough account of drug use that has been commonplace in religions for millennia.

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 [wä-hä-kä] 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-ū'-kē\.³ 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 B.C.–c. 300 A.D.) in the drinking of kykeon—a thick gruel of unknown composition.⁴ 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 B.C.

In Islam, since Muhammad prohibited alcohol, there has been much more general use of *Cannabis*. The fanatical sect known as the Assassins,⁵ founded by Hasan-e Sabbah \ka-san'-a-shab-bā\ near Baghdad in the 11th century, used hashish.⁶ (p. 201)

³ “A vine of the morning glory family used especially by the native Indians for medicinal, narcotic, and religious purposes” (*Merriam-Webster Collegiate Dictionary*, 11th ed., s.v. “ololiuqui”).

⁴ “Κυκεών, *kukeōn*: potion containing barley-groats, grated cheese, and Pramnian (Πράμνειος, *Prámneios*: raisin) wine; also honey and magical drugs” (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, rev. Henry Stuart Jones and Roderick McKenzie [New York: Oxford University Press, 1968], 1006, 1459).

⁵ “After A.D. 1094, Hasan organized the Muslim sect known as “Hashshashin,” which means “hashish smoker,” referring to the Assassins’ alleged practice of taking hashish to induce ecstatic visions of paradise before setting out to face martyrdom. The term “assassin” acquired its present meaning of one who murders a politically important person either for hire or from fanatical motives” (*The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), s.v. “Assassin”).

⁶ Walter Houston Clark, *Encyclopaedia Britannica: Macropaedia*, 15th ed. (1979), s.v. “Pharmacological Cults.”

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