

Occult INVASION

The Subtle
Seduction of
the World
and church

Dave Hunt

The
Berean
Call

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Except where otherwise indicated, all Scripture quotations in this book are taken from the King James Version of the Bible.

OCCULT INVASION: SUBTLE SEDUCTION OF THE WORLD AND CHURCH

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This book is offered in love and with much gratitude
to the Lord's "seven thousand" who
have not bowed the knee to today's baals
(1 Kings 19:18)
nor yielded to the spirit of ecumenical
compromise and expediency, but have remained
true to their Lord and to His Word—
and with special thanks to all those followers
of Christ around the world
whose discernment, diligence, and generosity
have provided so much of the material which
made this book possible.

We might naturally assume that one of the achievements of science would have been to restrict belief in miracles. But it does not seem to be so . . . the tendency to believe in the power of mysterious agencies is an outstanding characteristic of our own day.

—Max Planck, Nobelist in physics¹

It no longer seems possible to brush aside the study of so-called occult facts . . . the real existence of psychic forces . . . in which, until now, we did not believe.

—Sigmund Freud²

Professor [James] Hyslop . . . admitted that . . . metapsychic phenomena could be explained better by the hypothesis of spirits than by . . . the unconscious. And here, on the basis of my own experience, I am bound to concede he is right.

—C. G. Jung³

All these accounts indicate that a vast and mysterious universe—perhaps an inner reality, or perhaps a spirit world of which we are all unknowingly a part—seems to exist.

—Carl Rogers⁴

When the demonic finally spoke clearly in one case, an expression appeared on the patient's face that could be described only as Satanic. It was an incredibly contemptuous grin of utter hostile malevolence. I have spent many hours before a mirror trying to imitate it without the slightest success. . . .

When the demonic finally revealed itself in the exorcism of [another] patient, it was with a still more ghastly expression. The patient suddenly resembled a writhing snake. . . . The eyes were hooded with lazy reptilian torpor—except when the reptile darted out in attack, at which moment the eyes would open wide with blazing hatred. . . . What upset me the most was the extraordinary sense of a fifty-million-year-old heaviness I received from this serpentine being.

Almost all the team members at both exorcisms were convinced they were at these times in the presence of something absolutely alien and inhuman.

—M. Scott Peck as Assistant Chief of Psychiatry
under the Army Surgeon General,
investigating the My Lai massacre⁵

1

* * *

Why This Book?

Fifty years ago World War II had just ended and mankind had awakened to a new hope. The genius that had produced such amazing weapons of destruction could now be directed toward happier pursuits—the preservation of the peace, political stability, and worldwide prosperity. Let us for a moment try to imagine ourselves transported back to that hopeful moment in history. And let us suppose that we were given a selective view through a window of eternity into the future up to the year 2000.

In the unfolding panorama before us we could not see the actual coming events themselves. We were allowed only to see the incredible technological developments that science would produce in the next 50 years. On that basis we were asked to predict the social, moral, and spiritual impact that such unprecedented advances would have upon mankind.

Peering wide-eyed into the future, we saw a new tool of science called a computer. This piece of electronic wizardry would create an explosion of scientific knowledge providing in mere hours far more data than past generations had labored for centuries to uncover. We saw the amazing progress that would come in all fields of science, developments which had once been only fantasy, from the transplanting of human organs and cloning to men walking on the moon and space probes reaching throughout our solar system and beyond.

Given this preview of exploding scientific knowledge, and considering the long-standing antagonism between science and religion, it would have seemed logical to predict a bleak future for any form of spirituality. With science answering all questions and providing seemingly unlimited possibilities, religion would surely be relegated to the scrap heap of history once and for all. No one except a few uneducated religious

diehards with misplaced loyalty to past superstitions would have any lingering interest in the realm of the spirit!

A Strange Turn of Events

Reasonable as such a scenario would have seemed to us, it would have been wrong. Science failed us. And there is now an exploding interest not in organized religion but in a generic *spirituality* with a universal appeal.

Most amazing is the fact that the top *physical* scientists (not the *social* scientists) have led this renaissance of interest in spirituality. In a remarkable book, Ken Wilber brought together what the most renowned scientists of this century have had to say about the existence of a nonphysical, or *spiritual*, dimension of reality. He concludes:

There is no longer any major physical-theoretical objection to spiritual realities. . . . This view—which is supported by virtually every theorist in this volume [Einstein, Sherrington, Heisenberg, Schroedinger, Planck, Eddington, et al.]—is probably the strongest and most revolutionary conclusion vis-a-vis religion that has ever been “officially” advanced by theoretical science itself.

It is a monumental and epochal turning point in science’s stance toward religion . . . [and] in all likelihood marks final closure on that nagging aspect of the age-old debate between the physical sciences and religion. . . .⁶

Instead of building a solid basis for peace, science has brought us to the brink of destruction, with a nuclear sword of Damocles hanging by a hair over our heads and ecological collapse threatening vast areas of our planet. Moreover, scientific materialism has utterly failed to answer the ultimate questions we face and to quench our insatiable thirst for a satisfying purpose and meaning to life. As Nobel laureate Erwin Schroedinger, who played a vital role in developing today’s physics, reminds us:

The scientific picture of the real world around us is very deficient. It gives a lot of factual information . . . but it is ghastly silent about all . . . that really matters to us. . . .

It knows nothing of beautiful and ugly, good or bad, God and eternity. . . . Whence came I and whither go I? That is the great unfathomable question. . . . Science has no answer to it.⁷

To be sure, science gave us many fascinating insights, the satisfaction of achievement, and a plethora of new toys, but, as Schroedinger says, it couldn't provide even the theoretical answers, much less the substance, of that which "*really matters to us.*" There is a longing in the human heart that no amount of scientific achievement or technological gadgetry, prosperity or pleasure, fame or fortune can satisfy.

The Death of Materialism

What was modern man to do? He didn't roll over, pinned to the mat of life by the overwhelming strength of truth. There was no great turning to the God of the Bible. Yes, there was an upsurge of Islamic and Christian fundamentalism, but it never gained general favor, certainly not in political or academic circles, nor with the media. Today's prevailing mood is broad-mindedness, not dogmatism. The only rule is that there are no rules; the only absolute that there are no absolutes—absolutely no absolutes—especially in morals.

"Truth" is "whatever you're comfortable with." Just don't try to push it on anyone else. "If it works for you, or if it feels good," goes the saying, "that's okay, but I've got my own thing." *Spirituality*, yes, but not *one transcendent truth*.

This modern mentality is fostered to a large extent by the misleading term "human potential." Implied in that popular expression is the proud supposition that whatever power exists in the universe, including mysterious spiritual or psychic power, it all belongs to *us*; it represents *human* potential. *We* are free to tap into it and use it to *our own ends*. Such an assumption is not only naive but could foster a dangerous delusion.

That there is "something" beyond the physical universe—that an immaterial universe apparently exists which is not bound by time, space, and physical laws, and that it involves a mysterious power which seems to be unlimited—has become the general consensus. We now know that matter itself is not physical. The electron has no mass. Moreover, as Nobel laureate Sir John Eccles, a neurophysiologist, argues:

But if there are bona fide mental events—events that are not themselves physical or material—then the whole program of philosophical

materialism collapses. The universe . . . must make (spaceless) room for (massless) entities [i.e. minds].⁸

The existence of a nonphysical dimension inhabited by non-physical beings is now the generally accepted belief among physical scientists. The only exceptions are a few hard-core atheists and Marxists who still cling to a discredited materialism. Arthur Koestler long ago pointed out:

The nineteenth-century clockwork model of the universe is in shambles and, since matter itself has been dematerialized, materialism can no longer claim to be a scientific philosophy.⁹

The New Spirituality

As New Age leader Marilyn Ferguson documented nearly 20 years ago in *The Aquarian Conspiracy*, this new paradigm had "already enlisted the minds, hearts and resources of . . . Nobel laureate scientists, philosophers, statesmen, celebrities. . . ." ¹⁰ At the same time, however, there is stiff opposition to any attempt to actually define nonphysical or psychic power. The new "spirituality" is strongly ecumenical, and it now dominates not only religion but politics as well.

It is now an apparent advantage for political candidates to profess some kind of spirituality, and the less defined the better. Vice President Al Gore, though a Southern Baptist, worships the mother goddess Gaia and advocates "reliance upon a Higher Power, by whatever name." In his plenary address to the 1990 Global Forum in Moscow, cosponsored by the Soviet Academy of Science (which drew from 83 countries participating scientists as well as religious leaders from among Hindus, Muslims, Buddhists, "Christians," et al), Gore advocated a "new spirituality" common to all religions.

Any number of spiritual leaders, such as Pope John Paul II and his close friend, the fourteenth Dalai Lama of Tibet, wield considerable influence on the world scene. Of the Pope the Dalai Lama says, "Both of us have the same aim."¹¹ The Pope is sought out by top political representatives from all major countries. Likewise, the Dalai Lama is highly honored in the circles

of world power, from the United Nations to the Vatican. Yet he is one of this generation's major purveyors of occultism.

The New "Prince of Peace"

This familiar figure in the saffron robes claims to be Tibet's *God*, the latest *reincarnation* of the original Dalai Lama. Admiration is showered upon him everywhere he appears. He proposes to bring peace to earth by initiating mankind into "Tibetan Tantric Deity Yoga," thereby turning us all into gods capable of creating our own reality with our minds. Does anyone take this fantastic idea seriously? Seriously enough that the Dalai Lama was awarded the Nobel Peace Prize on October 5, 1989!

The front cover of *Whole Life Times* for December 1989 was a replica of a peace poster popular at the time in North America and Europe. The scene offers a magnificent view of the sprawling 11-story, gilt-roofed "Palace of the Gods" in Lhasa, Tibet, ancient residence of the Dalai Lamas—from which the current Dalai Lama (though allegedly God!) fled to escape the Chinese conquerors of his tiny country. Towering in the background are the snowcapped Himalayas overarched with a dazzling rainbow.

Superimposed upon the breathtaking landscape is a head-and-shoulders picture of Tenzin Gyatso, "His Holiness the Dalai Lama of Tibet." His huge image rises out of the palace, dwarfing it and blocking the view of a portion of the majestic mountains behind. In large print at the bottom of the poster/magazine cover are the words "PEACE ON EARTH." The implication is clear: The promise of the angels at the birth of Christ will be fulfilled through the Dalai Lama, Nobel laureate for peace.

This was the *December* issue, but it contained not one syllable about *Christmas* or *Jesus Christ*. The entire magazine was devoted to "PEACE ON EARTH," but how to attain it through the true and only "Prince of Peace" (Isaiah 9:6), through whom alone comes "peace with God . . . by the blood of his cross" (Romans 5:1; Colossians 1:20) was not mentioned even once in its pages. This poster and magazine represent a growing attitude that permeates society and is promoted continually by the media.

Typical of his mission around the world, in Los Angeles in the summer of 1989 (just prior to receiving the Nobel Peace Prize), the Dalai Lama led an audience of 3000 devotees from many countries in a three-day "Kalachakra ritual for world peace" at Santa Monica's Civic Auditorium. Reporting on that conference, *Whole Life Times* explained:

The Dalai Lama taught in Santa Monica that it was possible for all human beings to eventually become a Buddha, a being of the highest wisdom and compassion and power... [through] a method called Deity Yoga. . . .

Deity Yoga . . . is a special conscious act of . . . visualizing the illusion that we are already . . . god-like . . . [able] to create our own reality . . . [that we] are Buddhas.¹²

This is occultism of the highest order. It is also a delusion. Obviously, the Dalai Lama can't create his own reality but shares a common reality with the rest of us. He eats, sleeps, tires, rides the same vehicles, gets wet in the same rain, and uses the same money. If "Deity Yoga" hasn't even changed such simple things for the master who teaches it, then what can it do for the rest of us? Does the world's hope for lasting peace really depend upon such occult means? That increasing multitudes are being seduced with the promise of occult power does not bode well for the future.

The Dalai Lama is everyone's hero because he advocates a "spirituality" acceptable to all. On his first visit to the United States, in 1979, "His Holiness" was welcomed to St. Patrick's Cathedral in New York at what *Time* magazine called "an extraordinary interreligious festival" hosted by Cardinal Terence J. Cooke, archbishop of New York. Declaring that "all the world's major religions are basically the same," the Dalai Lama was given a standing ovation by the overflow crowd of mostly Roman Catholics.¹³ In response to the Dalai Lama's speech, Cardinal Cooke (since his death "the Vatican has approved opening the cause for [his] sainthood"¹⁴) declared:

This is one of the dramatic movements of the Spirit in our time. We make each other welcome in our churches, temples and synagogues.¹⁵

There can be no question that we are seeing a dramatic move of *some* spirit; but *what* spirit? It is equally clear that this

spirit is *not* the Holy Spirit of the "God of Abraham, Isaac and Jacob" (Exodus 3:6, 15, 16; Matthew 22:32; Acts 3:13, etc.), "the God and Father of our Lord Jesus Christ" (2 Corinthians 11:31; Ephesians 1:3, etc.) revealed to us in the Bible. That fact will become clear as we proceed.

The Lust for Power

The secular world is seeking not only political and military power but spiritual or psychic power. Sadly, the same could be said of much of the evangelical church. John Wimber's book *Power Evangelism* set the tone for a movement that is sweeping the world called the "Third Wave." A new vocabulary was invented for what has more recently come to be known as "the postdenominational church."

In his new book *Confronting the Powers*, Fuller Theological Seminary professor C. Peter Wagner seeks to explain and justify this movement. Wagner calls Wimber "my mentor."¹⁶ He introduces terms that were unknown only a few years ago: territorial spirits, spiritual mapping, Spiritual Warfare Network, A.D. 2000 Movement, ground-level spiritual warfare, occult-level spiritual warfare, strategic-level spiritual warfare, cosmic-level spiritual warfare, praise marches, prayerwalking, prayer journeys, praying through windows, etc. Wagner says that these new concepts and practices (of which Jesus, Paul, and the early church said nothing) hold the key to spiritual breakthrough and worldwide revival.¹⁷ We will examine that claim.

Similarly, and in agreement with Wagner and Wimber, Christian TV and radio and bestselling books persuasively argue that we are in the midst of the greatest revival of Christianity in the history of the world. This revival is characterized, once again, by *power*: power to prophesy, to speak in tongues, to heal the sick, to confront evil spirits, and even to raise the dead. At least that is what we are being told. And there is plenty of apparent evidence of "revival" spreading rapidly throughout the world from such places as the former Toronto Vineyard, the Brownsville Assembly of God in Pensacola, Florida, Benny Hinn's church in Orlando, Florida, and his huge televised crusades. We will carefully examine this evidence as well.

As we will see in more detail later, *power* is the key word involved with the new generic "spirituality" in both secular and religious contexts. Nicky Gumbel, the curate of Holy Spirit Brompton Anglican Church in England, was swept into this new "move of the Spirit" by John Wimber. Gumbel testifies that he felt "something like 10,000 volts" of electricity going through his body when Wimber prayed for him. Prayed for what? For *power*. Said Gumbel approvingly on a teaching tape later:

The American [Wimber] . . . just said, "More power. . . ." It was the only thing he ever prayed. I can't remember him ever praying anything else. . . .¹⁸

A Serious Consideration

Thomas Hobbes, seventeenth-century philosopher, could hardly have had church leaders in mind when he said: "So that in the first place, I put for a general inclination of all mankind, a perpetual and restless desire for Power after Power, that ceaseth only in death." Whether or not Hobbes would be shocked by the thirst for power on the part of the Wimbbers and Wagners, his statement surely applies today to the top universities in the secular world now involved in psychic research. The CIA, KGB (now the FSB), and other intelligence and military agencies are likewise experimenting with *spiritual* power, which they prefer to call *psychic* power, and which they imagine to be an innate capacity of the human psyche, or mind—i.e. *human* potential.

Is this different from what the church believes to be the power of the Holy Spirit? Or are these equally amazing secular and religious manifestations, as some believe, the same thing but with different labels and packaging? After all, Norman Vincent Peale claimed that his "Power of Positive Thinking" was the same thing as faith.¹⁹ And, anyway, what difference does it make? We will seek to answer such important questions.

Certainly, if biblical prophecies of a coming world government and world religion are to be realized under Antichrist, then the world and the church must come together once again, as happened in the days of the Roman Emperor Constantine. Could the common pursuit of *spiritual power* bring this about? Is that what we are seeing at this critical moment in history?

There was a time when people were easily accused of being witches and were burned at the stake. It was a cruel injustice. Is it possible, however, that we have now gone too far in the other direction? It is no longer credible to believe in a personal Satan or in a personal God. Both have been replaced by a Force with "dark" and "light" sides. Is it not naive, however, to imagine that an impersonal "Force" could bring into existence personal beings with the power of choice and the capability to love or hate, to appreciate beauty and goodness, or to be given over to ugliness and evil?

Just as the physical universe is inhabited by personal beings, some of whom are incredibly evil, could not the immaterial universe next door be inhabited by personal beings, some of whom are every bit as evil as their human counterparts? Could that explain what M. Scott Peck, at that point a total skeptic, apparently encountered and described in the introductory quotation to this chapter? And is it not reasonably possible that these spirit beings could possess even greater power than humans to effect their wicked designs? That possibility ought to have the attention of every inhabitant of this planet. Those who call themselves Christians, however, and know who these beings are, ought to have an even deeper concern.

Last Days "Signs and Wonders"

It should be of more than passing interest to everyone that Jesus Christ and the prophets and apostles, whose words are recorded in the Bible, predicted the burgeoning interest in generic "spirituality" which we are experiencing today. As we shall see, they foretold a time of unprecedented interest in the mysterious and apparently miraculous. Yet they warned that these "last days signs and wonders" would be a great delusion that would prepare the world and a false church for Antichrist.

The fact that Christ and His apostles accurately pinpointed more than 1900 years ago precisely what we are seeing today ought to pique our interest in what else they said, and why. We will examine these prophecies and seek to understand them in the context of today's highly touted "spiritual awakening"

that is occurring simultaneously inside and outside the church. Could there be a connection?

Biblical prophets and Jesus Christ Himself warned of a great spiritual delusion and occult seduction in a period of time called the "last days" just prior to Christ's return. The warnings concerned "false prophets" who would perform "great signs and wonders" that would be so convincing that "if it were possible, they shall deceive the very elect" (Matthew 24:24). Paul also warned of a false "signs and wonders" movement in the last days (2 Timothy 3:8). Significantly, nowhere in the Bible do we find a good or legitimate "signs and wonders" movement prophesied for the last days, nor even a hint that it would be needed or helpful.

Today a growing "signs and wonders" movement in the Christian church is literally exploding and is involving not only charismatics and Pentecostals but even evangelicals who only a few years ago were opposed to what they would have characterized at that time as fraud. Today, in spite of the warnings by both Jesus and Paul, there is scarcely any thought that today's signs and wonders might be part of the very spiritual deception which the Bible foretells.

We are also seeing as a part of the "signs and wonders" movement a burgeoning "church growth" movement, a "prayer and fasting for revival" movement, and a "spiritual warfare" movement, all working toward the same goal. Few are those who dare to see any connection between these movements within the church and the false "signs and wonders" which the Bible prophesies for the last-days apostate church. Those who call themselves Christians are just as reluctant to admit the possibility of any satanic involvement in their "miracles" as the secular world is to admit the possibility of such involvement in the human potential and psychic powers it seeks to develop.

It is this author's conviction, based upon more than 50 years of observation and research, that we are in the midst of an accelerating occult seduction of both the secular world and the church. In the following pages we shall present the evidence and arguments on both sides so that the reader may come to his own conclusions regarding the truth behind today's exploding interest in spirituality.

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