

The World of Animism – A Biblical Worldview Perspective

The belief in spirits and their effect on our world appears in just about every culture. Christianity should replace this anti-Christian worldview, but instead many Christians just incorporate it into their own belief system. Dr. Pat Zukeran contrasts these two belief systems.



This article is also available in [Spanish](#).

Worldview of Animism

From Genesis to the present, the biblical worldview has clashed with the worldview of animism. Animism (or folk religion) is a religion that sees a spirit or spiritual force behind every event, and many objects of the physical world carry some spiritual significance.

In most parts of the world, animism blends in with formal religions. Among followers of the major religions lie many animistic beliefs and practices. Animistic beliefs actually dominate the world. Most Taiwanese believe in the Chinese folk religions. Most Hindus and Muslims in Central and Southeast Asia, and most Buddhists in China and Japan combine their religion with various animistic beliefs and practices. In many parts of the world, Christianity has not displaced the local folk religion but coexists beside it in an uneasy tension.

The animistic worldview contains both the observed or physical world and the unseen or spirit world. There is no sharp distinction between the two realities; what happens in one affects the other. The seen or physical world consists of what we can see, feel, and experience. It includes forces of nature

and physical beings. In the seen world the earth plays a prominent role because it is viewed as a living entity and is often worshiped as Mother Earth. Nature is believed to be alive. Hills, caves, mountains, and lakes are often revered as sacred places. Animals may be embodiments of spirits. Many are worshiped as sacred, such as the cow and monkey in India.

Plants can also contain spirits and some are worshiped. Forests are seen as places where the spirits dwell. Trees like oaks, cedars, and ash are worshiped in Europe. In many parts of the world, there exist numerous subhuman beings that are supposed to live in lakes, forests, and caves. For example, in Europe they include mythical beings like trolls, gnomes, and fairies.

The unseen world of animism begins with the understanding of "mana," or the life force that permeates the entire universe. This power is impersonal and not worshiped. This sacred power concentrates more heavily in the deities, sacred people, places, or objects. This mana rules over all creation and is not controlled by the gods or man.

Also part of the unseen world is the Supreme God. Following him are a host of lesser gods who dwell in particular regions. Following the gods are the spirits, who often dwell in nature and are confined to a specific area. Then there are the spirits of the ancestors who continue to play a role with the living.

There also exist unseen forces that include supernatural powers like fate, cosmic moral order, the evil eye, magic, and witchcraft. There are also impersonal energy forces in objects that give the objects power. These objects are believed to give a person power to do good or evil.

In the Bible, God transforms the animistic views of Israel into a biblical view. He teaches them that the other gods are not gods at all (Isaiah 43:10). He condemns the use of magic,

witchcraft, and divination. He shows that suffering is not the result of the spirits or the gods but His sovereign act of bringing people back to Himself.

Themes in Animism

Do you ever wonder why some Christians worship their ancestors? It derives from the first of several themes within the ancient religion of animism. The first of the themes is a community-centered life. The ancestors, the living, and the unborn are the center of existence. The clan life is the most important entity because an individual has meaning only in the context of a community.

The second theme is the role of the spirit world. Humans live in a world surrounded by supernatural beings and forces, most of which are hostile to humans. The worlds of the seen and the unseen are interconnected. For this reason, people spend their time seeking to appease the gods, the spirits, and the ancestors with offerings or bribes. Extreme care is taken to maintain the harmony between the two worlds. Since all created things are connected, a simple act like eating a fruit from the wrong tree may bring disaster.

Third is the focus on the present. The primary concern is with the here and now. People seek to deal with success and failure, power and knowledge needed to control life.

Fourth is the focus on power. People view themselves as constantly struggling against spirits, other humans, and supernatural forces. Everything that happens can be explained by powers at war. The goal is to attain power to control the forces around them.

Fifth is pragmatism. Animists are not interested in academic understanding of spiritual and scientific truth but in securing good, meaningful life and protection from evil. The test of a folk religion is, "does it work?" To achieve their

goals, most people will turn to several methods that may be contradictory in hopes that one will work. I was once speaking to a Chinese woman who was suffering from lung cancer. Although she attended church and prayed to the Lord for healing, she also visited the Chinese Buddhist temple seeking prayers for healing from the priests. For those in animistic cultures, in times of need people will beseech aid from various religions or gods to find a method that works.

Sixth is transformation and transportation. Things may not be what they appear to be. Spirits can take the form of animals or plants. Shamans in a trance believe they can travel to distant places and bring harm to an enemy. They also believe they can travel to the spirit world, find information, or retrieve lost souls.

Seventh, animism takes a holistic view of life. The obsession with invoking good luck and avoiding bad luck involves every aspect of life—from what you eat, to where you place furniture (such the current feng shui fad), to how you sleep. In Al Hambra, Los Angeles where there is a large population of Chinese, houses with the number “4” in the address do not sell. The number four, pronounced “shee” in Chinese, is the first letter in the word for death, so the number is considered very unlucky.[\[1\]](#)

Eighth is particularism. People are tied to their land. Each community has its own set of gods and spirits. The gods gave the people their land, and that is where the ancestors reside. In battles, victories and defeats are attributed to the power of the territorial gods.

Finally, fear plays a major role. In a world full of spirits, omens, and spells, life is rarely secure. Many see the world as a hostile and dangerous place filled with spirits and forces antagonistic to people. Seemingly mundane activities such as moving the wrong rock can bring potential disaster. People turn to their ancestors, gods and spirits for

protection.

The focus of the Christian life, in contrast, is the relationship believers have with God. God's relationship with mankind is based on grace and love. Since God is gracious, He does not need to be constantly appeased by believers. His laws are clearly revealed to us in the Bible. When we disobey, we may suffer the consequences of our sin or experience His discipline, which is always motivated by His love and intended to bring us to a right relationship with Him. In times of difficulty, we do not fear His wrath but He invites us to draw even closer to Him. 1 John 4:16-18 says, "God is love. Whoever lives in love lives in God and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment because in this world we are like Him. There is no fear in love. But perfect love drives out fear" Although believers encounter tragedy and suffering, we do not live in fear but in faith, trusting in the character of God.

Gods in Animism

It may surprise you that most animistic religions teach that there exists one Supreme Being. He is often described as omniscient, eternal, beneficent, omnipotent and righteous. He is the creator, the moral lawgiver, punishes those who do evil, and blesses those who do good.

However, this being has distanced himself from man and cannot be known personally. Legends abound that he was once near but was angered with man and removed himself. He left men to their own devices and used lesser gods and spirits to do His will and serve as His ambassadors.

Therefore, most of the worship goes to the lesser gods and spirits who are in direct contact with humans. Anthropologist Wilhelm Schmidt studied numerous cultures and concluded that man's first religion was monotheism, which then corrupted into

polytheism.{2} This would concur with Paul's timeline of man's rejection of God that he lays out in Romans 1.

An example comes from the folk religion of China. Long before Confucianism, Taoism, or Buddhism, the Chinese worshiped Shang Ti, the Lord of heaven. He alone was worshiped until the Zhou dynasty, which began in 1000 B.C. From then on, only the emperor was allowed to pay homage to Shang Ti, and the knowledge of Shang Ti among the common people was lost. The worship-starved Chinese eventually embraced the religions of Confucianism, Taoism, and Buddhism that provided spiritual knowledge and worship.{3} Numerous stories like these abound throughout the world. In Korea, the supreme God is called Hananim. The Gedeo people of Ethiopia call Him Magano. Missionaries use this belief of a high God to point people to the God of the Bible.

Following the Supreme God is a host of lesser gods. These beings mediate between man and the Supreme Being, but must first be paid homage. Gods possess specific powers and are localized to a geographical area. The gods inhabit places such as rivers, mountains, forests, oceans, etc. Some gods exercise power over human affairs (business, marriage, death, etc.) other gods exercise powers over nature (storms, rain, etc.) Among the Hawaiians, Lono is the god of the oceans and controls the clouds and storms. Pele, the fire goddess, dwells in the volcanoes. Many still honor these gods in Hawaii today.

The biblical worldview teaches that a personal, omniscient, omnipotent, and omnipresent God governs the universe (Colossians 1:16-17). He alone rules creation and there are no other gods besides him (Isaiah 43:10). The God of the Bible is not distant from man, but mankind has distanced ourselves from God. God remains involved in the affairs of this world, constantly pursuing men and women to receive His gift of grace and forgiveness through Jesus Christ.

Spirits and Ancestors

Do you ever wonder if there are spirits in forests or other dark places? Can the dead communicate with the living? Animism holds to a belief that numerous spirits exercise their power over places where they dwell, such as mountains, streams, and rivers. Spirits have never inhabited human bodies, and since they can be either good or evil they must constantly be appeased. For example, the South Sea islanders ask forgiveness of the trees they cut down for canoes so that the spirits of the trees will not harm them.[\[4\]](#)

There also exist legendary half-divine beings. Some are humans who became gods. Some gods are thought to have become human. For example, the pharaoh of Egypt and the emperor of Japan were believed to be descendants of the sun god. Many teach these beings had supernatural birth and did not die, but vanished into the sky. Many are believed to have taught humans valuable skills like making fire, canoes, houses, planting fruits, etc.

Important in animism is the remembrance of the ancestors. Animism teaches that people possess immortal souls. At death the soul is free to wander near the grave, travel the earth, or enter the world of the spirits. The spirits of the ancestors participate in the daily lives of family members. Neglecting to honor them has severe consequences. Souls of the departed who did not live fulfilled lives or died tragic deaths become ghosts. Ghosts search for bodies to inhabit and often bring harm.

At death, one enters the realm of the ancestors who maintain a relationship with the family. Ancestors remain deeply interested in the family they began. They care for, protect, and punish those who seek to do harm.

Ancestors are revered for several reasons. First, as the founders of the family, they remain interested in the care of

the family. Second, they have answered the question of what follows death, so they can help the living through dreams, necromancers, and visions. Third, some have accomplished great achievements, which must be celebrated. Fourth, animists believe they protect the family. Fifth, they function as mediators between God and the family.

One's happiness in the afterlife depends on the care given by one's descendants. Anyone banished from a family or tribe in essence becomes extinct with no one to remember or care for them.

As Christians, we agree with the animists that there is an immaterial soul that exists beyond the grave. We also place the family as a high priority. One of the Ten Commandments is for children to honor their father and mother. However, no departed souls remain on earth. According to Hebrews 9:27 upon death, one is immediately in heaven or hell. Secondly, the dead do not have contact with the living. In Luke 16, the rich man who was suffering in hell sought a way to communicate with his living family to warn them of their fate. However, he was not able to communicate in any way nor could the living communicate with him. Christians celebrate and honor the memory of our loved ones, but we do not worship them nor seek to appease their spirits. We wait with joy and anticipation in knowing we will be united again in the kingdom of our Lord Jesus Christ.

Basic Practices in Animism

In animism there are numerous taboos or prohibitions. Prohibitions are made to preserve the harmony between the spiritual world and physical world. Places or people where the life force is concentrated are protected. Myriads of taboos exist and violation of them can result in cursing of a community and must be atoned for by sacrifices.

Second, there are sacred places. Sacred places of worship

exist to commune with the spiritual world. These are places where sacred power is concentrated. In Haiti there is a sacred tree where a pact with the devil was signed over 200 years ago by the animistic witch doctors. These witch doctors were most displeased when Christian pastors recently prayed over the tree and successfully commanded the spirits to leave it.

Third, there are sacred things. A whole host of objects possess power and are potentially dangerous. Stones are often believed to possess sacred power. This is one reason you can easily find crystal jewelry and other semi-precious stones for sale in catalogs and stores. Certain plants and insects are believed to be sacred and taboo. Carved images are believed to possess the spirit of divinities.

Fourth, there are sacred actions. Worship includes sacrifices of animals or plants to the deities. The priests or shamans perform the sacred rites. Omens play an essential role; this is the origin of saying "God bless you" after someone sneezes, to protect the spirits from jumping into the suddenly vulnerable person. Signs in the heavens and certain reptiles or animals encountered in a day (such as a black cat crossing one's path portending bad luck) may predict one's future.

Fifth, there are sacred words. There are many oaths, curses, and blessings. The spells of both white and black witchcraft are sacred words. Words are charged with sacred power if uttered by a priest. Such words possess the sacred power, mana.

Sixth, there are sacred persons. Witches use their powers for good and evil. They can use their powers to protect communities from enemies. They can use their power to communicate with the gods and spirits. In most societies, witchcraft and sorcery are most feared. Witches are believed to travel great distances in short periods, kill at a distance, and master demons. Witches have supernatural powers to inflict harm on others. They can cast spells on others.

They can inject foreign bodies into a victim, causing illness. Witches have the ability to communicate with dead spirits. Many societies believe they can transform themselves into animals.

Then there is the shaman or the medicine man. He can cure sicknesses. He directs sacrificial rites and escorts souls to the other world. At times he can leave his body and observe events from a distance. He is born into the family or earns the job by passing tests and rituals. There is also the sacred king. Then there are sub-humans such as trolls and water spirits. Finally there are "little people," such as leprechauns.

Seventh, there are sacred rituals that must be performed regularly. The head of the family performs some; others require the expertise of the priests.

Eighth, there is the practice of magic and divination. The art of casting spells and communicating with the spirit world are reserved for the priests.

The Christian must be aware when his practices are influenced by animism. Often many feel that saying "amen" or wearing a cross brings protection. Others use sacred stones or believe performing a ritual will bring them fortune. A Christian has direct access to God through Christ and does not need to rely on another person of a sacred office. Also, Christians have all we need in Christ and do not need powers from the spiritual realm. Christ has given us all we need to overcome.

Overcoming Animism

As our study has revealed, fear is the overriding disposition among those in animistic religions. There are several reasons for this. First, one is never really sure if a taboo has been broken and the gods, the spirits, or the ancestors have been angered. Should one of these beings become angered, they may

inflict horrific punishments. In Hawaii, there are several frightening stories about the night marchers, the spirits of ancient warriors who march along a sacred path each night. It is believed that some people have been killed because they were in the path of the night marchers.

A second reason for the prevalence of fear is that animism includes some of the most feared practices known to man. Sorcery, magic and voodoo are some of the ancient arts that strike terror in the hearts of people. It is a frightening thing to know that a priest or witch has placed a curse upon you.

Throughout the Bible and even today, believers continually encounter animistic practices and thinking. In times of crisis, many young Christians will pray to God, but also seek help from their animistic religion.

Among Christians, animistic beliefs will be displaced only when Christians transform their minds with God's word and free themselves from the life of fear in animism. Transformation takes place when Christians understand the Bible explains the true nature of the universe. First, in contrast to the many temperamental gods in animism, the Bible teaches that there is only one God. Isaiah 43:10 states, "'You are my witnesses,' declares the Lord, 'and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me.'" There is no pantheon of gods—only the one true God, and all others are false gods.

Second, in the Bible God forbids the animistic practices of witchcraft, necromancy, magic, and worship of foreign spirits. Deuteronomy 18:10 commands, "Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination, sorcery, interprets omens, engages in witchcraft, or casts spells, or who consults the dead." Those who practice these arts are entertaining spirits who are opposed to God and

seek the destruction of all people.

Third, Christians do not need to live in fear of hostile spirit beings and spells. Christ, who loves His people, has triumphed over all. Colossians 2:15 says that He “disarmed the powers and authorities, [making] a public spectacle of them, triumphing over them by the cross.”

Christ has brought into submission all authorities under His rule. Not only that, nothing enters into our life until it first filters through His loving hand. God’s hand of protection shelters His people. David wrote in the Psalms, “He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, ‘He is my refuge and my fortress, my God whom I trust’” (Ps. 91:1). When tragedy strikes, Christians understand that its purpose is not to punish believers, but to teach us new things about God and ourselves, refining our character to make us more like Him. Christians can be freed from a life of fear and find joy in a life of faith in Christ.

Notes

1. Paul Hiebert, Daniel Shaw, and Tite Tienou, *Understanding Folk Religion*, (Grand Rapids, MI.: Baker Book House, 1999), 157.
2. Norman Anderson. *The World’s Religion*. (Grand Rapids, MI: Eerdmans Publishing, 1991), 38.
3. Don Richardson, *Eternity in their Hearts*. (Ventura, CA.: Regal Press, 1984), 62-70.
4. Hiebert, 55-56.

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Don't Wish Me Luck

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A Christian high school in the Chicago area displayed a disturbing message for one of their teams on their marquee: "Good luck in the State Finals!" I knew they were wishing them well, but unwittingly, the message writer had bought into an unbiblical worldview.

There is no such thing as luck!

The concept of luck is an animistic belief, which is the core of folk religion worldwide: a belief in the unseen world that is populated by various kinds of spirits such as the spirits of the dead (ghosts) and nature spirits, as well as unseen supernatural forces: fate, the "evil eye," magic, witchcraft, impersonal energy forces ("chi") . . . and luck.

People think of good luck as a supernatural force that has to be attracted, or coaxed ("Come on, double sixes!"), or somehow manipulated to work for us. And bad luck is an unseen negative

force that we need to protect ourselves from. So people put their trust in sacred or magical objects and actions in hope of manipulating this supposed force of luck.

When I was young, I wore a “miraculous medal” on my watch, a charm that I believed would keep me safe. I see rosaries hanging from rear view mirrors for the same purpose. Then there are magic/sacred items thought to bring luck: a rabbit’s foot, a horseshoe, a four-leaf clover. Lots of people scheduled weddings and other events on November 11 of this year (11-11-11) in the belief it would bring them luck. (One woman on the Dr. Phil show was planning to marry for the eleventh time on 11-11-11 because she thought it would bring her luck after ten bad marriages! Wisely, Dr. Phil told her she didn’t need luck, she needed pre-marriage counseling.)

The idea of luck as a force to be wielded, much like “The Force” in Star Wars, plays no part in a biblical view of life and reality. But lots of people believe in it anyway, because the majority of people, including Christians, do not think biblically. They are captive to the false ideas of the surrounding culture, one of which is animism.

[Animism](#) is a degradation of a true understanding of reality, which has been revealed by God in His word: that God has created things we can see, which are temporal, and things we can’t see, which are eternal (2 Cor. 4:18). The unseen spiritual dimension contains both good and evil spirits—angels and demons—as well as the souls of people who have died and now exist either in heaven or in hell. They do not wander around looking for rest. The evil spirits—demons—do have limited power, mainly lies, schemes and deceptions. But God’s power is always greater.

If you’re looking for favor and blessing, don’t hope for luck. Look to the God of grace. He is the source of favor and blessing. And His power is the strongest in the universe, which is why trustful dependence on Him is the best way to tap

into that power. Not trying to manipulate it—but asking for it in humility and trust.

Which is why I say, don't wish me luck. It doesn't exist.

Ask for God's blessing instead.

This blog post originally appeared at
blogs.bible.org/tapestry/sue_bohlin/dont_wish_meLuck

Avatar and the Longing for Eden

Dr. Patrick Zukeran examines the blockbuster movie from a biblical perspective, identifying reasons for why this movie resonated with so many people despite its false worldview of pantheism.

Introduction

James Cameron's hit movie *Avatar* ranks as a ground-breaking epoch. This movie features new technology and special effects that make it landmark fantasy film, joining the elite group of movies which include *2001: A Space Odyssey*, *Star Wars*, and *Lord of the Rings*.



What accounts for the tremendous popularity of this movie? I believe the cutting edge technology, combined with the strong environmental message, stirred the hearts of people throughout the world. I believe the movie also awakened a deep longing in all of us for Eden.

In *Avatar* we are projected into the twenty-second century and enter the alien world of Pandora, a spectacular tropical paradise inhabited by the ten foot tall, blue skinned Na'vi. Through innovative 3-D technology, we are immersed into experiencing this stunning paradise in vivid detail as never before encountered in cinema.

CNN news reported that after the movie, numerous fans experienced depression and even suicidal thoughts as they reflected on the present state of our planet and longed for the paradise of Pandora. Several websites included hundreds of entries from individuals who expressed their sense of loss and regret. In Pandora many saw a paradise that was lost, or one that can never be attained on this earth.

An individual identified as Ivar Hill wrote on one of the *Avatar* forum sites: "When I woke up this morning after watching *Avatar* for the first time yesterday, the world seemed . . . gray. It was like my whole life, everything I've done and worked for, lost its meaning," Hill wrote on the forum. "It just seems so . . . meaningless. I still don't really see any reason to keep . . . doing things at all. I live in a dying world."[{1}](#)

What accounts for this deep longing that was aroused by this movie? I believe within all people there is a longing for Eden, a pristine paradise where mankind and nature live in perfect harmony. Where does this longing of Eden derive from?

In Genesis God created a perfect world in which sin was not present. Man and woman lived in a beautiful and perfect world free from the effects and decay of sin. After the fall, this paradise was lost and the effects of sin began to tear apart God's good creation. Since then, man has sought to recover what was lost. However, can we ever regain what was lost? How should we view our environment now in this fallen world? Should we resign ourselves to living in a dying world or is there a message of hope? Can we attain Eden or is it forever

lost?

In this article I will discuss the pantheist and biblical environmental message and the future hope of Eden restored.

Paradise Lost

In the movie *Avatar*, we are projected into the twenty-second century and arrive on the planet Pandora, a beautiful tropical paradise of glimmering trees and psychedelic colored flowers. There are crystal rivers and breathtaking floating mountains in the clouds. Here the Na'vi live in harmony with the animals and nature.

What made *Avatar* special was that through cutting edge 3-D technology, we could encounter this world in a deeper and richer way. The movie awakened in many the longing for a paradise. I believe this longing is rooted in the Genesis account of creation. Man had a paradise but it was lost through a great tragedy. What was Eden and what was lost in the beginning?

In Genesis 1, God creates the universe out of nothing. The length of time or age of the universe is not the issue in this article. Whichever position you may hold on the age of the earth, we should all agree that the Genesis account explains how the sovereign God brings order out of the chaos and creates a masterpiece. He sets the stars and galaxies in place. He produces plant life and vegetation. He then creates animal life on land and in the oceans. The pinnacle of creation is man and woman whom He creates in His image. At the end of chapter one, God reflects upon His creation and states that “ . . . it was very good.”

In chapter 2:8-9 the text reads, “Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. And the Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for

food.” The text reveals that Eden was a beautiful and lush paradise which was untarnished by sin or its effects. Man lived in harmony with nature and the animals in garden.

The text also states that the trees of Eden were pleasing to the eye and good for food. Eden was a place of wonder and tremendous beauty. What was most significant is that man lived in a perfect fellowship with his companion, woman, and they both lived in a perfect relationship with their creator.

In Genesis 3, the greatest tragedy in history takes place. Through man’s disobedience, sin enters into the created order. From Genesis 3 on, we witness the effects of sin infiltrate God’s good creation. Sin disrupts the harmony in all aspects of God’s creation. The perfect relationship between God and man is disrupted. The perfect relationship between man and woman is broken and now they live in distrust of one another. The harmony between man and the created order also comes to an end. The power of sin and death have taken its toll on creation but will these forces ever be defeated? Will the curse of sin ever be ended?

Stewardship Over the Earth

The appeal of the hit movie *Avatar* was not only its technology but its strong environmentalist message. In the story, the blue skinned Na’vi live in perfect harmony with their environment. This harmony is made possible when the Na’vi become one with Eywa, the “all mother.” Eywa is not a personal being but the impersonal force of nature made up of all things. Eywa is ever present in all things and all things are a part of Eywa. At death, the life energy in all things returns to Eywa. Her energy is concentrated in a large sacred tree located in the middle of the forest. The Na’vi attain enlightenment when they attach their ponytails to one of her vines. The Na’vi also achieve oneness with the animals as well when they attach their pony tails to similar features on the

creatures they seek to domesticate.

Avatar presents the worldview of pantheism, and the environmentalist message is wrapped up in this worldview. In pantheistic religions, "salvation" and restoration comes when man attains oneness with the universe. This oneness is achieved through meditation and the altering of one's consciousness. Harmony with the environment and healing to mankind will come when mankind attains oneness with Mother Earth. Many have responded to the pantheistic religions such as the New Age movement because of their environmentalist message. Today, there is a heightened awareness and attention being paid to our environment. Pantheists care for the environment because they view man and nature as one, therefore man is of equal value to the animals and the plants. In pantheism, man worships nature or Mother Earth. Nature is valuable because all the universe and mankind are one in essence.

Does the Christian worldview present an environmentalist message? It certainly does, but very few are aware of or hear the Christian environmentalist message. At a time when so much attention is on the environment, it is unfortunate that the Christian message is not being promoted effectively. The Bible teaches a great deal about the relationship between man and the environment.

Unlike pantheism, the Bible teaches that God created the universe but is independent of it and not dependent on it. He rules and sustains the universe. God created man alone in his image and delegated to man stewardship over the earth. Man is to guard and care for God's creation. Having dominion over the earth does not give us the freedom to misuse the earth's resources or be careless in managing the environment.

We are not to exploit the earth as the humans portrayed in *Avatar* sought to, nor are we to worship the earth as the Na'vi worshipped their "all mother." Instead, the Bible teaches that

we rule over the earth, but as wise stewards who exercise care and guardianship over what God has created. The Bible does indeed offer the best environmentalist message.

Paradise Restored

Can paradise be restored? In the movie *Avatar*, the Na'vi lived in a tropical paradise on the planet Pandora. Many who saw the movie were awed by the beauty of the planet Pandora but disgusted when they reflected on the state of our planet today. On an Avatar blog site Ivar Hill wrote, "One can say my depression was twofold: I was depressed because I really wanted to live in Pandora, which seemed like such a perfect place, but I was also depressed and disgusted with the sight of our world, what we have done to Earth. I so much wanted to escape reality." [\[2\]](#)

The pantheists' hope is reflected in *Avatar*. Pantheist religions like the New Age teach that when enough of mankind is enlightened, the forces of the universe will respond and restore paradise on earth. In Genesis 1 and 2, man once lived in paradise in Eden, but this was lost in Genesis 3. Will paradise ever be restored or have we lost Eden forever?

The Bible teaches that we all look forward to that day when creation will be restored. In Romans 8:18-22 Paul states,

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

In this passage Paul exhorts Christians to patiently endure the suffering they presently face for there is a glorious

future awaiting the believer. One day not only the Christian, but creation also will be transformed and delivered from the present state which is in subjection to decay as a result of sin. At this time all creation experiences frustration and incompleteness as we await this coming transformation.[\[3\]](#)

The Bible promises that paradise will be restored—not by the work of man or an enlightened mind, but through the return of the King of Creation. When Christ returns, He will defeat evil and then Revelation 21:1 promises that there will be a new heaven and a new earth, for the old earth which was under the curse of sin is done away.

The message of hope presented by the Bible is not limited to an individual hope of one's eternal salvation. It is a message of hope for all mankind and for all of creation.

Until Creation is Restored

The new 3-D experience of the pristine paradise of Pandora and the strong environmentalist message of the movie Avatar, stirred the hearts of many people to appreciate and preserve the natural beauty that we have on earth. Avatar wrapped its environmentalist message in the worldview of pantheism. The solution to the environmental problem is enlightenment to true reality. Man is one with all of nature, thus lowering the value of man, making him equal to the plants and animals. When enough people attain enlightenment, there is hope that restoration will come to our planet.

The Bible teaches that one day the world will be transformed and paradise will one day be restored when the king of creation returns. Until that day comes, what are Christians called to do in regards to the environment?

As mentioned previously, man was given dominion over the earth. We are to use the resources of the earth to improve our lives in our struggle against the curse of sin and death.

However, we are stewards of God's creation and we are commanded to exercise great care over the earth. Throughout the Bible, God commands believers to care for the land. Here are a few examples.

In Leviticus 25, God commands His people to sow the fields for six years but in the seventh year, they must not sow but to give the land rest. In Deuteronomy 22:1-12, God commands His people to care for the animals, both domesticated and the wild animals that live in the land. Therefore, if anyone should have a strong environmentalist message, it should be the Christian.

The Christian must address the environmental problem. The problem is rooted in human sinfulness. This sinfulness manifests itself in two primary ways, greed and haste. Christians must stand against the exploitation, wasteful destruction, and abuse of land by companies seeking maximum profits with no regard for their surroundings. Francis Schaeffer rightfully stated that the Christian community must "refuse men the right to ravish the land, just as we refuse them the right to ravish our women."[\[4\]](#)

Few churches and schools preach or teach on the Christian view of the environment. This message must be taught once again in our churches and schools. Christians must also practice sound ecological principles such as recycling, using cleaner energy sources, and the conservation of energy. Christians should also be involved in environmental causes that seek to preserve the beauty of the land and promote responsible mining and use of our natural resources.

Although nature is affected by the fall, we must be involved in the healing process from the fall. Christians must restore the relationship between God and man which is done through the ministry of the gospel. We must also seek to restore the proper view of our role in caring for the environment.

Notes

1. Jo Piazza, "Audiences experience 'Avatar' blues" CNN Entertainment, www.cnn.com/2010/SHOWBIZ/Movies/01/11/avatar.movie.blues/index.html, accessed 11 Jan. 2010.
2. Ibid.
3. Douglas Moo, The Epistle to the Romans. *The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1996), 513.
4. Francis Schaeffer, *Pollution and the Death of Man* (Wheaton, IL.: Crossway Books, 1970), 82.

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"What About the Witch of Endor Calling Up Samuel's Spirit?"

I just read the [Animism](#) article. It states that Christianity specifically teaches against the existence of ghosts (spirits of dead people) in the world, and that dead people cannot communicate with the living and vice versa. What about the passage in I Samuel 28 with Saul and the witch of Endor? She calls up Samuel's spirit to communicate with Saul.

The incidence in 1 Samuel 28 is one of two exceptions to the "no crossing over" boundaries in scripture, both highly supernatural miracles. The witch of Endor had no power to truly conjure up the spirits of dead people; that's why she screamed in terror when Samuel actually appeared. It was God at work, not the witch or even the departed prophet responding

to the summons. Samuel gave the word of the Lord to Saul, and his prophecy was fulfilled shortly thereafter.

The other miracle was when Moses and Elijah appeared along with a transfigured Christ to Peter, James and John (Matt. 17). The disciples did not summon the spirits of these dead saints; they were sent by the Father (probably to encourage the Lord Jesus).

The fact that there are two biblical exceptions, both of which required divine intervention to send departed spirits into this world, does not affect the truth that there is a “great gulf fixed” between the living and the dead (Luke 16:26). That’s the point of miracles: they are God-powered exceptions.

Hope this helps!

Sue Bohlin
Probe Ministries

The Origin of Man's Religions: Evolutionary Artifact or Remnants of Knowing Our Creator

Dr. Zukeran examines different theories on the origin of different religions. Are they made up from different experiences and dominant myths in a region or are they remnants of memories from a common Creator and a common fall from grace? He presents examples of how beginning from the remnant in a culture has been an effective way of introducing the gospel in a culture.



This article is also available in [Spanish](#).

Is It Psychological?

What is the origin of man's religion? Why does every culture in the world worship some divine being? Anthropologists and historians have studied this question, and presently there are three primary theories: the subjective theory, the evolutionary theory, and the theory of original monotheism.

The subjective theory teaches that religion originates with man. Humans have a psychological need for a transcendent being that provides meaning and hope to their existence in this vast impersonal universe. Adherents of this view believe that this religious makeup exists below our conscious awareness. Cultures have various views of reality according to their experience, but the awareness and desire for religion is a universal phenomenon. They therefore conclude that this disposition lies in our subconscious. In other words, our beliefs about a transcendent being are not the result of external realities or interactions with such a being. Rather, these beliefs derive from our psyches.

These feelings are expressed in more concrete terms through symbols and attitudes, not through a set of defined belief systems. As a culture progresses, these symbols and attitudes are developed into a set of beliefs and practices.

Several proponents were important in promoting this theory. Friedrich Schleiermacher believed that religion began with a feeling of dependence. This led to a need for an object to depend on which resulted in the idea of God. Ludwig Feuerbach taught that the concept of God is really a picture of an idealized person. Sigmund Freud believed that God derived from the basic human need for a father image. The idealized father figure becomes our image of God. [\[1\]](#)

The subjective theory may teach us about human nature, but it

does not adequately explain the origin of religion or where this universal desire to know and understand God comes from. Dr. Winfried Corduan writes, "I may carry in my subconscious mind an abstract representation of God, but I cannot on that basis conclude that there is no independently existing, objective being that is God. God may have created me with that idea so that I can relate to God." {2} Every effect has a cause. What is the cause of this powerful desire for a relationship with God? If we are the products of a divine creator, that would explain this universal drive in all mankind to know Him because He placed this desire within us.

The Bible provides answers to the questions the subjective theory cannot answer. Genesis 1 states that we are created in the image of God. Therefore, we were created in the image of God with the intent to have a relationship with Him. Romans 1:20 states that all men have ingrained in their hearts a knowledge of God. Chapter 2 states that our conscience testifies that a moral law giver exists. The desire for God is a basic part of human nature.

Darwinian Theory of Religion

The second theory regarding the origin of religion is the evolutionary approach. This is the most popular view that is taught or implied in the study of religion. Proponents of this theory believe, as in the subjective theory, that religion originates with man. Religion is the result of an evolutionary process in human culture.

In the most primitive period of a culture, the most basic form of religion begins with an innate feeling that a spiritual force exists. This force is impersonal and pervades all of creation. It is called *mana*, derived from the name given to it by the inhabitants of Melanesia. Mana may be concentrated more intensely in some areas and objects more than others. A magnificent tree, or unique rock, or a certain animal may contain a higher concentration of mana.

The goal is to manipulate this force so that one may attain a desired outcome. Objects such as sticks or dolls, called *fetishes*, may contain the force and be used or worshipped.

The next stage is animism. At this stage, the force is visualized as personal spirits. Animism teaches that a spirit or spiritual force lies behind every event, and many objects of the physical world carry some spiritual significance.

There are two categories of spirits: nature spirits and ancestor spirits. Nature spirits have a human form and inhabit natural objects such as plants, rocks, or lakes. Ancestral spirits are the spirits of the ancestors. Both categories of spirits are limited in knowledge, power, and presence. One must maintain a favorable relationship with the spirits or else suffer their wrath.

The next stage is polytheism. Cultures progress from belief in finite spirits to the worship of gods. From polytheism a culture evolves to henotheism, which is belief in many gods but worship directed to only one of them. The final stage is monotheism, the worship of one God.

There are several problems with this theory. The first is that these stages of development have never actually been observed. There is no record of a culture moving in sequence from the *mana* stage to the monotheistic stage as described in the evolutionary model. With *mana* and animism, evolutionary proponents expect that cultures in these stages would be free of the notion of any gods. However, this is not the case. Animistic cultures have gods, and most have a belief in a supreme being. Finally, there is evidence that indicates religions actually develop in the opposite direction from the evolutionary model.

For these reasons the evolutionary and subjective theories do not provide an adequate explanation for the origin of religion. Does history or even the Bible provide us with a

better answer?

Original Monotheism

The third model for the origin of religion is original monotheism. This theory teaches that religion originates with God disclosing Himself to man. The first form religion takes is monotheism, and it deviates from there. Dr. Winfried Corduan identifies nine characteristics of man's first form of religion.

- *God is a personal God.*
- *He is referred to with masculine grammar and qualities.*
- *God is believed to live in the sky.*
- *He has great knowledge and power.*
- *He created the world.*
- *God is the author of standards of good and evil.*
- *Human beings are God's creatures and are expected to live by his standards.*
- *Human beings have become alienated from God by disobeying his standards.*
- *Lastly, God has provided a method of overcoming the alienation. Originally this involved sacrificing animals on an altar of uncut stone. [\[3\]](#)*

Studies of world cultures have revealed that each one has a vestige of monotheistic beliefs which are described by Dr. Corduan's nine qualifications. Cultures that are very primitive provide some of the strongest proof of original monotheism.

Anthropologists Dr. Wilhelm Schmidt, author of the 4000 page treatise, *The Origin and Growth of Religion*, and, more recently, Don Richardson, author of *Eternity in Their Hearts*, documented this fact in the hundreds of cultures they studied. They discovered that the religion of some of the most ancient cultures were monotheistic and practiced little or no form of

animism or magic. In almost every culture around the world, the religion of a particular culture began with a concept of a masculine, creator God who lives in the heavens. He provided a moral law by which the people would enter into a relationship with him. This relationship was broken when the people were disobedient, and as the relationship deteriorated, the people distanced themselves from the creator and their knowledge of him faded. As the civilization moved further away, they began to worship other lesser gods. In their search to survive in a world filled with spiritual forces, they desired power to manipulate the forces, and thus there was an increase in the use of magic.

This theory fits very well with what is revealed in Scripture. Genesis teaches us that God created man and that man lived according to his knowledge of God and His laws. However, from Adam's first act of disobedience, mankind continued his sinful path away from God. Paul summarizes this history in Romans 1. The theory of original monotheism is the most consistent with Scripture and appears to have strong historical support.

Examples of Original Monotheism

Here are just a few examples. The *Encyclopedia of Religion and Ethics* states that the Chinese culture before Confucianism, Buddhism and Taoism, 2600 years before Christ, worshipped Shang Ti. They understood Him to be the creator and law-giver. They believed that He was never to be represented by an idol. When the Zhou Dynasty controlled China during the years 1066-770 B.C., the worship of Shang Ti was replaced by the worship of heaven itself, and eventually three other religions were spawned in China.

In a region north of Calcutta, India, there lived the Santal people. They were found worshipping elements of nature. However, before these practices developed, they worshipped Thakur Jiu, the genuine God who created all things. Although they knew Thakur Jiu was the true God, the tribe forsook

worshipping Him and began entering into spiritism and the worship of lesser gods who ruled over some aspect of creation.

In Ethiopia, the Gedeo people number in the millions and live in different tribes. These people sacrifice to evil spirits out of fear. However, behind this practice is an older belief in Magano, the one omnipotent creator.

The Incas in South America also have this same belief. Alfred Metraux, author of *History of the Incas*, discovered the Inca's originally worshipped Viracocha, the Lord, the omnipotent creator of all things. Worship of Inti, the Sun God, and other gods are only recent departures from this monotheistic belief.

These examples follow Paul's description in Romans 1 where he states that men departed from worship of the creator to the worship of the creation.

Original Monotheism and the Missionary Revolution

If original monotheism is true, it should impact our strategy for missions. {4} In fact, this theory has had a tremendous impact on evangelistic strategies throughout the world.

Don Richardson's book, *Eternity in Their Hearts*, illustrates how this theory shaped the missionary effort in China and Korea. In ancient China, the Lord of the Heavens was referred to as Shang Ti. In Korea, he was referred to as Hananim.

Over the centuries, the Chinese departed from the worship of Shang Ti and adopted the beliefs of Confucianism, Taoism, and Buddhism that taught the worship of ancestors and the Buddha. However, even after two thousand years, the Chinese still mentioned the name of Shang Ti.

The first Christian missionaries to China arrived in the eighth century A.D. In the years that followed, instead of capitalizing on the residual monotheistic witness already in

the land, missionaries imposed a completely foreign name to the God of the heavens. They emphasized that the God of the Bible is foreign and completely distinct from any God the Chinese had ever heard of before. As Don Richardson writes, "Those who took this position completely misunderstood the real situation." {5} Roman Catholic missionaries adopted new terms like Tien Ju, Master of Heaven or Tien Laoye for God in the Chinese language.

When Protestant missionaries arrived, they debated as to whether they should use Shang Ti or another term for the Almighty. Some argued that there should be a new name for a new thing. Those who chose to use Shang Ti did not take advantage of the full meaning behind the term. As a result, Protestant missionaries did not have as great an impact in China as they were to have in Korea.

In 1884, Protestant missionaries entered Korea. After studying the culture, they believed that Hananim was the residual witness of God. As these missionaries began to preach utilizing this remnant witness, their message was enthusiastically received. Instead of introducing a foreign God from the west, they were reintroducing the natives to the Lord of their ancestors whom they were interested to know. The Catholic missionaries who had been in Korea for decades were still employing designations for God from Chinese phrases like Tien Ju. As a result, the Korean people responded to the message from the Protestant missionaries and Christianity spread throughout the country at an explosive rate.

Paul writes in Acts 14, "In the past he (God) let all nations go their own way. Yet he has not left himself without testimony." (vv. 16-17) The fact that all cultures have this remnant witness has had—and should continue to have—an impact on the missionary movement all over the world.

Notes

1. See Winfried Corduan, *Neighboring Faiths*, (Downers Grove, Ill.: InterVarsity Press, 1998), 22-23.
2. Ibid., 24.
3. Ibid., 33.
4. Don Richardson, *Eternity in Their Hearts* (Ventura: Calif.: Regal Books, 1984), 33-71.
5. Ibid., 67.

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12. Schmidt, Wilhelm. *The Origin and Growth of Religion: Facts and Theories*. New York: Cooper Square Publishers, 1972.