Holy and Occult Spiritual Methods

James Coke, 2026

Both the natural and spirit realms were created for our use by God with intentional purpose and design. Godly governing intercession [1] (stewardship based on delegated spiritual authority) rests on a set of core principles that follow from that design. The most important being that such intercession always aligns with God's will.

Many people who don't know God as their Father also work in the spiritual realm, often using techniques prohibited in the Bible. They are successful enough, often enough, that occultic practice has been codified in a large genre of reference literature [2] (most notably grimoires) including being extensively documented by anthropologists.

Because intercessors and occult practitioners are in essentially the same business, it is fair to ask in what ways their approaches are similar and different. Such a study is important because fear of accidentally crossing over from Godly prayer into shamanism or witchcraft has kept the church from walking in its full authority in the spiritual realm. The institutional church admonishes us *just don't go there*. As a result, intercessors have relinquished some of the high ground without a fight to practitioners who do not feel similarly limited. A clear study gives us confidence that the techniques used in governing intercession will avoid occult deceptions that twist core principles. We need to take back our rightful stewardship.

Non-Abrahamic mystery religions exist in many forms with highly varied theology and doctrine. This paper highlights several known primarily in the West which feature journeys to the spiritual realms and interactions with personalities found there. Among these are 1) ecstatic shamanism, 2) ritual ceremony as practiced in syncretic paganism like the Golden Dawn, 3) creative visualization, and 4) derivations of Kabbalah. While not comprehensive, these are sufficient to highlight how the occult leverages and counterfeits the eternal principles by which the spiritual realm operates.

This paper walks through the steps of a blended occultic ceremony and contrasts its various practices with those used by governing intercessors. We summarize the chapter with a comparison of how spiritual characteristics apply to each.

Clarify Intent

Both Godly intercessors and occultic practitioners approach their work from the same starting point. They clarify the purpose for a work session, the desired outcome, and select the best method for achieving it. Their choice of method is framed by both their motives and the spiritual relationships on which they will rely during their work.

Governing intercessors serve the one and only Creator God. They act when He burdens them and follow the leading of Holy Spirit whenever interacting with the spirit realm. Everything they do carries Father's heart for redeeming His creation and everyone in it. If spiritual personalities are needed to aid with the work, they are assigned by Father. His delegated governors identify the need and dispatch the assignments, but He decides how power will be applied.

With this in mind, spiritual governors conduct their prayer meetings as God's delegees and invite Him into the proceedings. Jesus may also be an active participant, especially when his legal advocacy is needed. Holy Spirit in us provides immediate access to Father and all dominions without any complex rituals. Prayers are focused, obedient, and prophetic in the sense of releasing whatever Holy Spirit inspires. The intercessor knows the work for that day is complete when the unction departs; knowing full well it may be repeated again tomorrow since governing is an on-going responsibility.

Occult practitioners have a variety of motives for engaging spiritual assistance in meeting earthly needs and wants. They may be doing so beneficially in service to others, to fulfill their personal desires, or to hurt other people. They use various methods

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[1] James Coke, *Governing Intercession*, 2026.

[2] Primary sources include:

- Mircea Eliadae, *Le Chamanisme et les techniques archaiques de l'extase*, Librairie Payot, Paris, 1951 / Translated by Willard Trask, *Shamanism - Archaic Techniques of Ecstasy*, Princeton University Press, 1964.
- *Corpus Hermeticum*. Translated by Brian Copenhaver, Cambridge University Press, 1992.
- Israel Regardie, *The Complete Golden Dawn System of Magic*, New Falcon Publications, 1984.
- Grimoire online encyclopedia. [https://grimoire.love/encyclopedia/]

to heal the sick (by invoking healing energy, removing spiritual weapons, or recovering a lost soul); divine the future or find hidden information (to help leaders and others make decisions); and influence other people via spellcasting (attract love or money, avenge a perceived wrong, defend against attack).There are personalities in the spiritual realms willing to respond to every such motive, and the practitioner must be careful to align with the right powers since they too may be operating with their own veiled motives.

Occultists are not limited by the values or morals inherent in obedience to an accountable God. For most, human will *is* the ultimate standard and human stewardship of the earth provides justification. Atheist or agnostic human ego is reframed as sacrificial love and best intent.

> *Do what thou wilt shall be the whole of the Law. Love is the law, love under will. … All events are equally lawful - and every one necessary, in the long run - for all of us, in theory; but in practice, only one act is lawful for each one of us at any given moment. Therefore, duty consists in determining to experience the right event from one moment of consciousness to another.* [3]

The most important difference between the occult and Godly intercession is attribution. To whom or to what are you looking for spiritual assistance, and who gets the credit when a prayer is answered? Most helping spirits come with a price; some sort of honorific including covenant or sacrifice, a long-term dependent relationship (for example a spiritual marriage), or an embodied soul home. Spirits can be 'forced' into service and then 'banished' away but this is risky business. Some cultic ceremony ignores spiritual personalities totally in favor of applying abstract 'divine energy' to empower visualized reality. In any case, the practitioner controls the outcome. This is secular humanism that rejects any need for God. The practitioner serves not as a delegee of the Creator, but as a sort of god himself.

> *For the human is a godlike living thing, not comparable to are the other living things of the earth but to those in heaven above, who called gods. Or better - if one dare tell the truth - the one who is really human is above these gods as well, or at least they are wholly equal in power to one another.* [4]

One of the consequences of not recognizing the living God to whom we are accountable is the resulting lack of any need for salvation. If there is no absolute law or moral standard, then each of us is free to be a law unto ourselves and nothing needs to be redeemed. There is no role for a Messiah or savior, and we are further freed to make God into whatever serves us. This is the essence of the occult; bending the spirit realm to our own purposes and turning God into a philosophical pursuit. With no absolutes, 'special knowledge' [Greek: *gnosis*] proliferates, often through spiritual 'masters' and secret societies.

For both the intercessor and occultist, the power to leverage spiritual forces to assist is obtained by having both confidence and intention. 'Believe and you will receive'. [5] It is widely understood that the more unshakable your faith that a certain ceremony or ritual will generate a specific outcome, the more likely is fulfillment of your desire.

> *Believe yourself there and you are there*.

For spiritual adepts, hundreds or even thousands of years performing the same community ritual with an observable result builds confidence that each new generation can repeat the ritual with the same outcome. That confidence makes it real. Showmanship helps exalt the practitioner and raises the faith level others have in his or her spiritual authority.

> *Every genuinely shamanic seance ends as a spectacle unequaled in the world of daily experience. The fire tricks, the "miracles" of the rope-trick or mango-trick type, the exhibition of magical feats, reveal another world—the fabulous world of the gods and magicians, the world in which everything seems possible, where the dead return to life and the living die only to live again, where one can disappear and reappear instantaneously, where the "laws of nature" are abolished, and a certain superhuman "freedom" is exemplified and made dazzlingly present.* [6]

Many of the occultic traditions share the Biblical view [7] that aspects of earthly life are mirrored in the heavens. This is demonstrated by the occult texts below. The first says the spiritual and natural realms are linked inherently by design:

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[3] Aleister Crowley, *The Book of the Law: Liber Al vel Legis*, Section III The Law of Thelema, Weiser Book, 1976.
[4] Corpus Hermeticum X, 24.
[5] A principle of spiritual design also expounded by Jesus in Matthew 21:21-22.
[6] Trask, p.511.
[7] Matthew 6:10, 18:18.

> *True, without falsehood, certain, most certain. What is above is like what is below, and what is below is like that which is above. To make the miracle of the one thing. And as all things were made from contemplation of one, so all things were born from one adaptation.* [8]

The second relates earthly affairs to the astrologic activity of spirits that live in the heavens:

> *…the eternal ideas of God are revealed as in a picture book by the starry sphere to the eyes of those who can see, and the starry sphere is reflected in the Earth, so that every spot is the reflection of some constellation or star group, and over these wander the planets in their order. Four great Archangels keep watch and ward over the four quarters. From this knowledge we may see the reasons for the characteristics of countries, towns and places persisting quite independently of the race that inhabit them.* [9]

The third presumes that spiritual personalities operate simultaneously in all realms and are highly active in all human affairs:

> *They [demons] have all been granted authority over the things of the earth and over the troubles of the earth, and they produce change and tumult collectively for cities and nations, individually for each person. The demons on duty at the exact moment of birth, arrayed under each of the stars, take possession of each of us as we come into being and receive a soul.* [10]

All imply spiritual dominance over natural human free will and justify why spiritual practitioners are so valuable. They are the only ones who can bring change on earth by transiting across the mirror to catalyze change on the other side.

Enter into Prayer

Christian prayer empowered by Holy Spirit is an act of faith, not technique. Nothing is required to come before the Creator of the universe but an earnest heart and personal relationship. We can honor, petition, listen prophetically, and obediently decree; anywhere, anytime, with anyone, about anything. Holy Spirit provides all the connection that is necessary for us as children of a heavenly Father to meet with Him. We greet our Father and we are there. Such is the simplicity of relationship.

This is not true for the orphaned spiritual practitioner who lacks a parental connection with Father. Treating Him as a philosophical concept means going someplace else to find supernatural help. It means using ritual practices to connect with assisting spirits including taking special precautions against accidentally engaging with evil.

> *First, in releasing the material body you give the body itself over to alteration, and the form that you used to have vanishes. To the demon you give over your temperament, now inactive. The body's senses rise up and flow back to their particular sources, becoming separate parts and mingling again with the energies. And feeling and longing go on toward irrational nature. Thence the human being rushes up through the cosmic framework.*
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> *For none of the heavenly gods will go down to earth, leaving behind the bounds of heaven, yet the human rises up to heaven and takes its measure and knows what is in its heights and its depths, and he understands all else exactly and - greater than all of this - he comes to be on high without leaving earth behind, so enormous is his ran*ge. [11]

Many occult sessions are performed while in a meditative state in which the brain's frequency drops to the Theta range of 4-8 hertz. This is the level of awareness you experience when waking up out of a deep sleep while dreaming and not yet feeling or being able to move your body. With training a person can slow to Theta whenever desired while remaining awake and aware of everything around. Breath control and monotonous rhythms are typically used to slow the brain.

> *By counting backwards your mind will adjust to a deeper, healthier level of mind.* [12]

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[8] Steele and Singer, *The Emerald Tablet of Hermes*, 1-3, Translated from Latin, 1928
[9] Regardie, Vol. 2, p.28.
[10] Corpus Hermeticum XVI, 14, 15.
[11] Corpus Hermeticum I, 24-25; X, 25.
[12] Jose Silva & Philip Miele, *The Silva Mind Control Method*, Pocket Books, 1991.

Kabbalah repeats sacred names associated with chakras or nodes on the world tree to help focus the mind. Many indigenous cultures perform sweatlodge ceremonies in which the intense heat in the lungs and scalding steam on the skin force a participant into a deep level of prayer in which the body becomes unaware of its environment and is seemingly not affected.

Sigils are frequently used both formally and informally by occultists to achieve an altered state of consciousness. These are symbols (some of them used for millennia) on which you repeatedly focus that are associated with a spirit or a spiritual objective. The practitioner may repeat the sigil name out loud, trace the sigil in the air with a wand or other tool that directs energy, or 'step into' the symbol as a portal.

> *First follow the rules given for Skrying, until the point where the Tattwa symbol has become perfectly vivid and you feel as though you are one with the Element. …When very vivid, and not until then, pass, spring, leap or fly through it, and do not begin to think or reason till you find yourself in some place or landscape on the other side. It is well to…determine if I am sufficiently in touch with the landscape. I therefore trace with my astral Lotus Wand, the symbols I evoked before, the TAU and the CAPH, in white light. In fact, I do not cease tracing them until I actually perceive them as vividly as the landscape. Concluding that the scene does not vanish or become dim I now with my Astral Cup and Pentacle, draw in Light very large Water and Earth pentagrams, which stand on the sea. These, even more than the former symbols should be continued and accentuated until they become to the mind living entities*. [13]

For the Catholic Christian, the Rosary is a sort of sigil that facilitates meditating on the Joyful, Luminous, Sorrowful, and Glorious Mysteries. Psalm 100:4 provides a good method for entering into focused prayer. First take time to list all the things for which you are thankful, and then tell Father, Son, and Holy Spirit everything you know about their love, grace, power, and majesty. Holy Spirit loves that prayer and will plug you straight into Father's heart and mind as you move from the outer courts into the Holy of Holies to meet with Him.

To be clear, meditation at Theta level is a natural human ability. Once at Theta, the imagination and associated visualization are particularly vivid, and the veil between the natural and spiritual is thinnest. This is a focused place of prayer for both followers of God and occult practitioners. The difference between them is one's motives and attribution as discussed above.

Shamanism engages more directly with disembodied spirits by taking a soul journey out of the body, hosting a spirit locally, or otherwise entering another form of transcendent altered state of consciousness that allows connection and direct communication with such personalities. These are all achieved by first entering a trance in which the Shaman can sometimes appear dead to onlookers for minutes to days. Drumming and dance are most often used to induce such trances.

Shamanic journeys typically start by visualizing entering a portal or using a ladder leading to higher levels where wisdom is found, middle levels where the earthly mirror can be influenced, or lower levels of the dead from which lost souls are sometimes retrieved. Shamans are taught how to navigate the spirit world as part of their specific indigenous traditions.

> *When the drumming begins, visualize your familiar opening into the earth, enter it, and begin the journey. Go down through the opening and enter the tunnel. …At the end of the tunnel you will emerge out of doors. Examine the landscape in detail, travel through it, and remember its features. Explore until you are signaled to come back, and then return up through the tunnel the same way you went down.* [14]

The imagination plays a key role in perceiving spiritual things for both the governing intercessor and the occult practitioner. For the intercessor a 'sanctified imagination' is "purified and Spirit-controlled" [15] for only God's use. The apostle Paul instructed his followers to maintain active intent and mental engagement during spiritual prayer, including when using the gift of *glossolalia* (tongues). [16] The occult depends on the Jungian 'active imagination' in which the practitioner projects outcomes and filters spiritual impressions. Everyone requires practice to learn how to feel the difference between soul and sub-conscious thoughts and Spirit-inspired insights.

> *Visualize what you want to know and do know on a door and then open it slowly*.

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[13] Regardie, Vol. 5, p.101-102.
[14] Michael Harner, *The Way of the Shaman*, HarperOne, 1990.
[15] A. W. Tozer, *Born After Midnight*, Ch. 22 - The Value of a Sanctified Imagination, 1959.
[16] 1 Corinthians 14:13-15.

If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently. [17]

Most people do their praying and other spiritual work in a quiet, peaceful place familiar to them. Repeated use of the space creates natural associations that over time ease entering in. There are also locations on earth where spiritual experiences are particularly intense, either by god's natural design or because of repetitive covenantal rituals performed there. They are often marked with stone circles or other shrines, are considered sacred by the people that steward them, and are sought out by pilgrims seeking portals to the spirit realms.

Invoke Spiritual Help

Humans during their lifetime on earth are limited by their physical design. By definition, they cannot do super-natural things without super-natural help. Spirits which are real personalities enable humans to cope with and master unseen powers whose existence and actions are normally hidden. Such spirits may inhabit earthly or heavenly realms, and some are thought to 'travel' among them. When humans pray and meditate with intention, they can interact with these spirit beings.

For the governing intercessor, Holy Spirit is all we need for a direct link to God's heart and mind with access to any dominion He allows us while in this lifetime. Our on-going relationship with Him enables us to instantly be where our services are needed without any formal ritual. He allows us to see and feel in the spirit as part of the gifts of prophecy, discerning of spirits, and others. We can ask for insight, decree God's heart, and dispatch heavenly resources put at our service.

Occult practitioners without Godly relationships can also achieve super-natural sense by calling on tutelary / guardian / familiar / power spirits or their personified energies. Because such spirits operate outside our physical boundaries they can see across time, influence human physical reality, and both read and place suggestive thoughts. Their ability to work with humans is limited when people do not believe in the super-natural, or when they are shielded by Jesus.

Shamanic practitioners travel into the supernatural world as part of ecstatic journeys where the Shaman can directly perform a variety of functions rather than depending on another spirit to do the work. For the Shaman, guardian spirits become an alternate identity or alter ego into which the Shaman can transform and become the spirit. Such spirits normally appear as animals, but almost anything in nature can be personified in that realm.

Spirits have their own agendas, and the successful occult practitioner plays on their needs. Some are ambivalent and perhaps lazy; they need to be coaxed or coerced into serving humans in the physical realm. Others actively seek to inhabit a person so they can experience physical life. Shamans transform into their power animals during dance as a way of giving their guardian spirits that experience. They also drink tobacco juice or eat certain plants with which their helper spirits are associated as a way of 'feeding' them. Guardian spirits can assist the Shaman by forcing unwilling spirits to perform desired tasks.

There are many ways of invoking, conjuring, and summoning spirits whether fully awake or during meditation. It is common to draw a circle or pentagram to 'hold' the spirit once captured and then summon it with the authority of 'divine' names, many of them variants on the Biblical names of God. Some spirits are attracted by dance and song, and others to a sacrificial offering. Spirits that appear may be tested by asking them to repeat the name of the deity or angel invoked. Alternatively, one can imagine a telesmatic image (using astral imagination, a painting/drawing, or tracing in the air) that is connected to the desired spirit until the image becomes vibrant and 'alive'. Shamans enter the middle level as part of a trance to meet with spirits associated with earth. The prophets of Baal used a variety of invocations during their power encounter with Elijah. [18]

Come, come, Spirits of magic, If ye come not, I shall go to you.
Awake, awake, Spirits of magic, I am come to you, arise from sleep. [19]

If the desired spirit does not readily manifest, then it may need to be threatened.

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[17] Regardie, Vol. 5, p.86.
[18] 1 Kings 18:26-29.
[19] V. M. Mikhailowskii, Shamanism in Siberia and European Russia, Journal of the Royal Anthropological Institute of Great Britain and Ireland Vol. 24, 1894, p.141.

> *And as thou art he that obeys not and comes not I shall…curse thee, and destroy thy seat, joy, and power; and l bind thee in the depth of Abaddon, to remain until the day of judgment whose end cannot be known. And I bind thee in the fire of sulphur mingled with poison and the seas of fire and sulphur: come forth, therefore, obey my power and appear before this circle. Therefore come forth in the name of the Holy Ones Zabaoth, Adonai, Amioran. Come for I am Adonai who stir thee up.* [20]

The paradox of occultism is demonstrated in the text above; practitioners frame a new reality and order spirits around 'in the name of Adonai' (or one of a variety of other 'divine' names) as if they are representing God (who is expected to promptly enforce the requested action), while at the same refusing to acknowledge Adonai as a living God (to which the practitioner himself is accountable). This is precisely why the Commandment exists against using God's name deceitfully. [21]

The amazing part is that threats using divine names work on demonic spirits which live in a realm without revelation and seemingly cannot always distinguish between an occultic imposter with no power and genuine intercession by one of God's delegated governors. They obey out of uncertain fear.

> *I conjure Thee to confer upon this Dagger, Thy Mysterious Powers that by its aid I may control the Spirits who serve Thee.* [22]

As an aside, there appears to be a block connecting with spirits when participants in an occultic ceremony are not 'ritually clean' as specified by Torah (including menstruation). Practitioners are then advised to reschedule their ceremonies. [23]

Do the Work

Having entered into intentional prayer that provides access to the spiritual realms, and having invoked the appropriate spiritual help, the practitioner is ready to go to work in one of three general ways:

- Obtain information not readily available in the natural.
- Release a spiritual reality into the mirrored earthly realm.
- Assign or petition spiritual forces to carry out a spiritual task (including blessing or cursing other people or spirits).

There are three broad but not exclusive approaches to this work:

- Visualize and act out a new reality from your own will and soul.
- Direct conjured spiritual 'energy' or assign tasks to spiritual personalities to accomplish things on your behalf.
- Transform into or travel with a spirit to work directly with other spirits.

For the governing intercessor, the work is to straightforward: prayerfully capture God's vision for a spiritual dominion (things, places, concepts); covenant and legislate that design; legally redeem what has always been His; judge everything related to the dominion; and partner with His long arm to release that reality across the mirror into the earthly realm. Some action in the natural may be required to complete the heavenly transaction. [24] Prayer may be fully awake or deeply meditative, but it is always focused on God's heart, and it allows Him to decide when and how to do the heavy lifting. Legislating is done by decree. The governor judges the dominion in the manner of Moses.

The occult practitioner similarly seeks to bring change, but either out of soulful motive or as his helping spirits suggest it should be. This may be benevolent, selfish, or even malevolent; and what the practitioner's conscience rationalizes as good for the world may not be viewed that way by others so affected. There is no absolute truth or law in human will.

In creative visualization practitioners acknowledge the current state of affairs and then imagine a new condition containing all the attributes of the objective. They focus intently on what it looks like as if watching on a screen, how it feels like to be physically living in the new reality, and overcoming any blockages that appear. They imagine universal energies aligning with their desire (sometimes in the form of a 'created spirit') and manifesting in the natural.

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[20] *The Lesser Key of Solomon*, The Constraint. Translated and edited under L. W. de Laurence, 1916, p.59-60.
[21] Exodus 20:7.
[22] Regardie, Vol. 4, p.42.
[23] Trask, p.301; Leviticus 15:19.
[24] Methods detailed in Coke, 2026.

Visualization works as a tool of behavior change because the brain is a goal-seeking organ that works both consciously and unconsciously toward a specific intent. [25] The same part of the brain lights up when you imagine doing something as when you are actually doing it. Athletes regularly mentally 'rehearse' before competition because repetition leverages the brain's neuroplasticity to change personal behavior. This works best when visualizing doing the activity, not watching yourself do it.

> *Thought is a force - a manifestation of energy - having a magnet-like power of attraction…And when we understand the laws governing the production and transmission of these vibrations we will be able to use them in our daily life, just as we do the better known forms of energy.* [26]

Of course, much of what occult practitioners do is not related to personal behavior change but rather seeks to bend the universe to their desires. They use visualization both to attract and push other people without their knowledge, in the process often violating their free will. When vivid dreams result from such visualization the practitioner physically acts out either the literal positive or a re-framed negative.

Spellcasting also envisions a new reality, but not through visualization. Spirits are commanded to undertake tasks that will bring the reality into the natural, 'weapons' are conjured for placement in the spirit realm with triggers based on some rule, and energy is mobilized and directed at targets to force their movement. Most of the commands and conjurations are wrapped in ritual prayers and divine references that sometimes feel like catch-all incantations. The same holds true in divination as in the example below, when spirits are asked to reveal hidden information that will allow the practitioner to change reality.

> *Turning to the Angelic Being, I make the 5-6 Signs and LVX Signs, and to the Elementals the 3-8 and 1-10 Signs, and by right of these I ask to have explained…the true knowledge of the operations and influences of that Plane; such as the special attributes of that vast portion of the confines of the universe included in that sphere; of its varying natures; of its elemental nature; of its inhabitants, elemental and spiritual, etc; of the operation of its rays through the Greater World; i.e., the Universe; of its influence upon this particular planet; upon animals, plants, minerals; lastly upon man the microcosm.* [27]

Shamanic work is particularly intense and exhausting. The practitioner operates through the power of his guardian and helper spirits, becoming one with them as alter egos on spirit journeys to realms where information is collected, familiar spirits and human souls retrieved, and tasks benefiting the community performed. They negotiate with spirits that control weather, animal migration, and community health; resist encroaching evil spirits; and partner with the priests to ensure appropriate community covenants and sacrifices are made, particularly if a taboo has been broken. Their power animals provide information by moving in unique ways that manifest a secret language the Shaman receives early in his training. And they vicariously experience things in advance so people can know if something planned will be successful.

Shamans 'heal' by retrieving portions of a sick person's soul that has wandered or been scared away, or by removing magical objects placed in a person by enemies. The opposite is true as well. Practitioners of black magick can 'steal' a person's soul or spiritually blow injurious illnesses into a person that can quickly lead to death if they are spiritually unprotected.

Banish / Return

Occult practitioners heavily leverage disembodied spirits in their work because they can travel anywhere and see outside time and space as we know it on earth, providing real advantage over simple earth-bound visualization and occult prayer. However, such practitioners are operating apart from God's will and protection, and are relying on the behavior of highly unpredictable forces that can seriously boomerang.

Therefore, when the work is finished and the invocations and conjurations complete, the occultist sends the helping spirits back to their realm and cleanses the work area to ensure that any lingering magick or energies are dissipated. Spiritists cannot leave their protected pentagrams and circles until they are certain an angry spirit involved in a ceremony will not strike them. Therefore, a variety of 'banishment' rituals are needed.

> *When he* [invoked spirit] *has sworn allegiance, and answered all questions put to him, he is commanded to return to his own plane. The God* [divine alter ego of the practitioner] *again extends His consciousness up to the plane,*

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[25] Philippians 4:8-9.
[26] William Atkinson, *Thought Vibration*, 1906, p.1-2.
[27] Regardie, Vol. 5, p.102; Vol. 10, p.45.

> *bringing the spirit with Him. When they have both arrived, the Sigil previously formulated* [to summon the spirit] *is banished. He* [divine alter ego] *returns to the Circle, then partially withdraws from the magician* [practitioner]*, who again becomes aware that he is acting on behalf of the God* [divine alter ego]*. The element, planetary or zodiacal force previously invoked* [divine alter ego]*, is now banished. The magician then performs a general banishing ritual and quits the circle*. [28]

In the case of the Shaman, his guardian and helper spirits remain with him, often represented by objects he carries in a medicine pouch. They are his on-going protection, and he takes care to keep them happy. Other spirits get sent back to their realms by his guardian spirit which typically has a high rank.

Biblical Occultism?

The Bible gives us insight into ancient spiritual practices and beliefs that corroborate with other sources. For example, Jacob saw in a vision a ladder used by angels moving between the earthly and heavenly realms. [29] Shamans often describe climbing or descending a ladder, tree of life, or rope along with other spirits when accessing the spirit realms. [30] Jacob went on to have a wrestling match with an angel [31] like the battles Shamans describe with contending spirits. [32]

A variety of occultic practices performed in surrounding cultures were prohibited in Torah including 1) divination, 2) spellcasting to change the spiritual environment, and 3) commanding spirits:

> *There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, a soothsayer, one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who consults the dead...Do not turn to mediums or spiritists; do not seek them out to be defiled by them.* [33]

The context for these prohibitions was unholy motive and deceptive method. They were not intended to be a blanket proscription against the Hebrews engaging in spiritual activity. In fact, several of the techniques were routinely used with God's approval. In the case of **divination** (defined as super-naturally accessing hidden but not necessarily improper information) the kings of Israel and Judah asked the High Priest to consult God via the ephod to get God's opinion on a matter so long as it did not involve future-telling. Questions took the form "should I go up" (to battle) rather than "What will happen if I go up?" The prophets spoke to the future when God gave utterance, although not always accurately. [34] For the common man without an ephod it was common to seek God's will by drawing lots. [35] When speaking strictly of divining tools, consulting the ephod and throwing labeled rocks or sticks is no different from gazing into crystals, reading a pendulum, or interpreting Tarot to get an answer. The prohibition in Torah is against invoking, querying, and making covenants with spirit personalities other than God; [36] and using spiritual power in ways that are not redemptive and loving.

The apostle Paul's letters refer to spiritual journeying [37] and judging spiritually at a distance. Consider his instruction to the Corinthian church regarding a member who took his father's wife. Paul tells the church to evict him, and then adds an unusual instruction:

> *For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, turn such a person over to Satan for the destruction of his body, so that his spirit may be saved on the day of the Lord.* [38]

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[28] Regardie, Vol. 6, p.28.
[29] Genesis 28:12.
[30] See for example, Trask, p.450.
[31] Genesis 32:24-30.
[32] See for example, Trask, p.309.
[33] Deuteronomy 18:10-11; Leviticus 19:31. See also cutting and tattooing in Leviticus 19:28; Deuteronomy 14:1.
[34] See for example, 1 Kings 22; Jeremiah 14:14, 27:9, 29:8-9.
[35] See for example Leviticus 16:8; Numbers 26:55; Acts 1:24-26.
[36] Exodus 20:5; Deuteronomy 4:24, 5:9.
[37] 2 Corinthians 12:2-4.
[38] 1 Corinthians 5:3-5.

This would appear to be an example of using the pharisaic keys of spiritual binding and loosing that Jesus imparted to the apostle Peter. [39] It could be a case study for using the authority of governing intercession to impart or remove spiritual cover over a person as in **spellcasting**.

But there are two problems with this passage that should give us pause. First, the reference to turning the person over to Satan does not appear in the earliest version we have of this letter as recorded by Marcion. It may have been added later to what became a circular letter. Second, Paul goes on to instruct the congregation to expel the member, at which point Paul says the member becomes an outsider subject only to God's judgement. [40] Thus the congregation relinquishes its authority over the member including the right to 'turn him over' to someone other than God. The inconsistency is significant.

We have only one example of someone **commanding a spirit** to provide a service in the Bible. King Saul asked a spiritist (owner of a familiar spirit) to command the deceased Samuel to appear and provide guidance for managing an anticipated battle. [41] The spiritist did so successfully to Samuel's annoyance, and we are told that Samuel correctly foretold events. Jesus also commanded spirits, but only in the context of deliverance and never invoking them to carry out a task.

The point is that God designed spiritual dominions to be stewarded by humanity and gave us tools and delegated authority to do so. Occult practitioners have developed counterfeits for the Biblically correct use of divination, binding and loosing, and spiritual command; or pressed them into use outside their intended boundaries. The twist is motive and attribution; spiritual authority is only used correctly when it flows from the Godhead and when it exclusively fulfills Father's instructions. It is only out of relationship with Him that we properly do anything spiritual, and we can be confident when doing so.

Principles

The table on the following page compares governing intercession with the three areas of occult practice discussed in this paper. They are primarily different in that governing as a delegated steward requires an intimate relationship with the full Godhead to carry out the owner's instructions exactly with confidence it will be enforced. The intercessor never imposes his will on the work to be done. Occult practitioners choose work targets that fulfill their personal needs or help others in ways they think is best. They rely on complex ritual and risky spiritual relationships to do their work. They attribute their success to method, not God.

Occultists prefer to remain hidden and work in the dark when demons are believed to be more active. Their covens and societies bind members to secrecy under penalty for violation, reinforcing the exclusiveness of their craft. [42]

> *...under the no less penalty on the violation of any or either of them of being expelled from this Order, as a willfully perjured wretch, void of all moral worth, and unfit for the society of all right and true persons, and in addition under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain and paralyzed without visible weapon as if slain by the lightning flash*. [43]

To repeat the central theme herein; intercessors have nothing to fear if we govern spiritually within the bounds of God's natural design regardless of the tools or techniques Holy Spirit makes available. On the contrary, we should be confident in taking back our rightful stewardship.

[39] Matthew 16:19. Consider also John 20:23 (with caution).
[40] 1 Corinthians 5:12-13.
[41] 1 Samuel 28:7.
[42] Isaiah 29:15; Ephesians 5:11-12.
[43] Regardie, Vol. 6, p.12.

Comparative Application of Spiritual Characteristics

Spiritual Characteristic	Governing Intercession	Creative Visualization
		Spellcasting
		Shamanism
Mission	God's kingdom come	Do what you want
		Do what you want
		Assist others
Approach	Steward with delegated legal authority	Visualize desired state
		Invoke spirits and energies
		Travel as spirit
Authority (in whose name is the work done?)	Practitioner as God's delegee or In Jesus' name	Practitioner
		Divine names used with deceit
		Practitioner
Attribution (who actually does the work?)	Godhead does the work	Divine energies
		Functional spirits
		Functional spirits
Enter Into prayer	Holy Spirit is instant connection	Meditate to focused level of mind
		Use tools, ritual invocations
		Enter ecstatic trance or meditative focus
Enter realms	Define dominion, enter with Jesus	Visualize target
		Conjure
		Transform to spirit
Summon spiritual help	Meet with Father / Jesus	Pray for divine success
		Command relevant powers to appear
		Invoke guardian and helper spirits
Obtain information	Prophetic impression of God's vision	Interpret dreams / visions / impressions
		Ask spirits, interpret signs
		Meet with spirits
Change spiritual environment	Invite God, legislate rules, judge as needed	Visualize desired state
		Spellcasting
		Negotiate with spirits
Help people	Petition and decree God's will	Visualize desired outcome
		Conjure and command
		Retrieve lost soul or spirit
Adversarial spirits	Remove legally, Lord rebukes (Jude 1:9)	Avoid
		Command and banish
		Guardian spirit protects
Free will	Never violated	Get what you want without hurting
		Freely violated
		Person in need permits help
Secrecy	Prayer is public	Prayer is private, limited to coven
		Secret societies
		Individual journey