
TATTOO: The Cup of Devils


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TATTOO. . . YE WORSHIP YE KNOW WHAT

"Ye worship ye know not what. . ."

Jesus Christ, John 4:22

Throughout history the tattoo bears the mark of paganism, demonism, Baal worship, shamanism, mysticism, heathenism, cannibalism and just about every other pagan belief known. The tattoo has NEVER been associated with Bible Believing Christians. And whenever and wherever, in history Christianity **appears**  tattoos **disappear**. The only exception -- 20th century, lukewarm, carnal, disobedient, Laodicean Christians.

The birth of the tattoo has always born the fruits of pagan religion and mysticism. Without exception, research after research, study after study, book after book, the roots of the tattoo never wavers. The following documentation is just a small (very small) drop of the ocean of research documenting the pagan and demonic source of the tattoo.

Please remember. . . The following documentation is from pro-tattoo books simply documenting the obvious spiritual and religious link to the tattoo. These are not Christian writers trying to paint a negative portrait of the tattoo. No matter how much the carnal, rebellious, Christian desires to justify their perverse reasoning for "marking" themselves with the forbidden demonic tattoo, the facts are loud and clear, backed by tons of research and documentation by the leading pro-tattoo authorities on the planet  **the foundation, origin, meaning and purposes of the tattoo is pagan demonism, shamanism, Baal worship, and occult mysticism.**

A tattooist in many cultures is also a shaman, magick-man, priest or priestess. According to the dictionary a shaman is a "intermediary between the natural and supernatural worlds, using magic to cure illness, foretell the future, control spiritual forces, etc." (www.infoplease.com/ipd/A0648969.html)

"Tattooing is often a magical rite in the more traditional cultures, and the tattooist is respected as a priest or shaman."

(Michelle Delio, *Tattoo: The Exotic Art of Skin Decoration*, p. 73)

"In Fiji, Fromosa, New Zealand and in certain of the North American Indian tribes, tattooing was regard as a

religious ceremony, and performed by priests or priestesses."

(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 64)

"The actual tattooing process, **which involved complex ritual and taboos, could only be done by priests and was associated with beliefs which were secrets known only to members of the priestly caste.** . . .

Hambly concluded that historically **tattooing had originated in connection** with ancient rites of scarification and bloodletting which were associated with religious practices intended to put the human soul in harmony **with supernatural forces** and ensure continuity between this life and the next."

(Gilbert, Steve, *Tattoo History: A Source Book*, p. 158)

The tattooist, shaman or the occult priest many times uses the tattoo as a point of contact, or inlets into the spiritual world. The tattoo is much more than just a body decoration. It ^{is} more than just a layer of ink cut into the skin. In fact, the tattoo in every culture, in every country, up until the 20th century, was a vehicle for pagan spiritual and religious invocations. Even today, in many countries (including the United States), the tattoo is believed to be a bridge into the supernatural world.

Famous witch and author Laurie Cabot writes of the tattoo:

"The origins of tattooing came from ancient magical practices. . . . "

(Laurie Cabot, *Power of the Witch*, cited in *Masonic and Occult Symbols Illustrated* by Dr. Cathy Burns, p. 301)

"According to Amy Krakow in her chronicle *The Total Tattoo Book*, ^{is} tattooing has had well-defined roles: marking a rite of passage at a stage of life, **calling the spirits**, proudly, defiantly or sneaky showing who you are via body art."

"Many native tribes practiced therapeutic tattooing. The Ojibwa, for instance, tattooed the temples, forehead, and cheeks of those suffering from headaches and toothaches **that were believed to be caused by malevolent spirits. Songs and dances that were supposed to exorcise the demons accompanied the tattooing ceremony.**"

(Gilbert, Steve, *Tattoo History: A Source Book*, p. 90)

"Tattooing is about personalizing the body, making it a true home and **fit temple for the spirit** that dwells inside it. . . **Tattooing therefore, is a way of keeping the spiritual** and material needs of my body in balance."

(Michelle Delio, *Tattoo: The Exotic Art of Skin Decoration*, p. 8)

Among today ^{is} latest tattoo craze is "tribal tattoos", which are pure paganism. Tribal tattoos are designs that bear serious symbolic mystical and occult meanings. Tribal tattoos, especially, are possible channels into spiritual and demonic possession.

"When the designs are chosen with care, **tattoos have a power and magic all their own**. They decorate the body but they also enhance the soul."

(Michelle Delio, *Tattoo: The Exotic Art of Skin Decoration*, p. 13)

"The reasons why puncturing the skin should be regarded with some degree of awe are not far to seek, for in the first place, there is the drawing of blood, which to the savage world over is full of significance as a rejuvenating and immortalizing factor. **There is in addition to the opening of numerous inlets for evil to enter. . .**"

(Hambly Wilfrid D. 1925. *The History of Tattooing and its Significance*, p. 233, cited in Gilbert, Steve, *Tattoo History: A Source Book*, p. 162)

Rolling Stone magazine describes famous tattoo artist Paul Booth during his tattoo as, ". . . **allowing his clients' demons to help guide the needle**." (*Rolling Stone* magazine, March 28, 2002, p. 40)

"Burmese tattooing **has been associated with religion for thousands of years**. Tattooing among indigenous North American groups including the Arapaho, Mohave, Cree, and Inuit (Eskimo) **is rooted in the spiritual realm as well**."

(Laura Reybold, *Everything you need to know about the dangers of tattooing and body piercing*, p. 15)

"Skulls imprinted on skin abound, and depictions of the Grim Reaper are commonly seen. . . These images, indelibly marked on the skin, reflect uncertainty about the future, and sublimate the pervasive fear of the unknown. **Possibly, at the same time, to wear a death's figure on one's body may be an invocation of whatever undefinable forces of nature and the cosmos that exist, in an attempt to protect the wearer from such a fate**."

(Henry Ferguson and Lynn Procter, *The Art of the Tattoo*, p. 76)

Ronald Scutt, in his exhaustive book, *Art, Sex and Symbol* covers a great deal about the history and culture of tattoos. Scutt documents that most of the time tattoos are connected to spiritual, religious and mystical purposes. The following documentation is from Scutt's book:

"In fact **tattooing is much more likely**, in view of its subsequent development, to have had a **mystical significance**, or to have been used as a status symbol, the red ochre carrying an association with blood and life."

(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 22)

[Tattooing] "In association with **sun-worship**, megalithic building, ear-piercing, **serpent worship**, . . ."

(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 22)

"These marks [tatoos] are believed to be associated with the **worship of the sun-goddess Neith**"
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 24)

"Be that as it may, primitive tribes were certainly convinced that the spirit, having escaped from the body at death, retained a replica of its earthly tenement. **They therefore used tattoo marks as a means of identification in the next world and a passport to future happiness.**"
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 63)

"The Mohave Indians in the Lower Colorado instituted chin tattooing for both sexes because it was believed that a kind of Judge looks over each one who comes to Sil^{ꞑꞑ}aid (Land of the Dead) and if a man don^{ꞑꞑ}t have marks on his face, He sends him down to where the desert rats are."
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 63)

"Among other Indian tribes there was a conviction that on the journey heavenwards to the ^{ꞑꞑ}Many Lodges^{ꞑꞑ} they would be stopped by an old woman and examined for the presence of tattoo marks on the forehead, chin or wrists. I absent, the luckless warrior would be pushed off a dizzy height to fall back to earth with no hope of ever gaining readmittance to the spirit world."
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 63)

"Hindus in Begal believed that without tatoos parents would not be able to recognize their children in the next world."
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 63)

"Then there is the ghastly fate of the untattooed Frijan women: ^{ꞑꞑ}struck down by the souls of their own sex and without further ado served up as food for the gods."
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 64)

"Yet the **worship of the sun-god Baal had involved the marking of the hands** [tatoos] with the divine token in a mystic attempt to acquire strength."
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 64)

According to survey and statistics, Scutt lists the reasons why people get a tattoo and the number two reason ^{ꞑꞑ} "to secure a place in heaven".

"Reasons for getting a tattoo:

2. To secure a place in heaven.
5. To propitiate malignant spirits at time of death.
6. To acquire special characteristics through totemism and ancestor worship.

9. To make the body sexually interesting."
(Ronald Scutt, *Art, Sex and Symbol*, 1974, p. 13)

Dr. Hambly, probably the greatest tattooist historian and researcher that ever lived, writes over and over, that tattoos are based on pagan spiritual and religious rituals. Any serious and honest study of the origin and foundation of the tattoo will clearly expose a demonic and supernatural intent of tattoos.

Tattoo enthusiast and historian, Steve Gilbert, in his popular, *Tattoo History: A Source Book*, cites some of the historical facts Hambly found in his extensive research.

[Hambly] "retailed a wealth of examples which he had culled from field work by anthropologists in many parts of the world. Tattooing was supposed to: prevent pain; protect against gunshot wounds; cure illness; confer superhuman strength; preserve youth; **enhance the supernatural powers of a shaman; ensure the survival of the soul after death; identify the soul in the hereafter;** attract good luck; **protect against witchcraft; ensure the protection of a deity; confer occult powers;** prevent drowning; **exorcise demons; ensure the protection of a totemic animal or spiritual guardian;** record a pilgrimage to a holy place, etc.

Hambly reported that previous investigators had often been misled because obtaining information as to the religious and magical uses of tattooing was fraught with difficulties. In the myths of many cultures tattooing was of divine origin. **The actual tattooing process, which involved complex ritual and taboos, could only be done by priests and was associated with beliefs which were secrets known only to members of the priestly caste.** Anthropologists were often misled because their informants either did not know or would not reveal the secret significance of the rituals and taboos. **Hambly concluded that historically tattooing had originated in connection with ancient rites of scarification and bloodletting which were associated with religious practices intended to put the human soul in harmony with supernatural forces and ensure continuity between this life and the next."**

(Gilbert, Steve, *Tattoo History: A Source Book*, p. 158)

THE TATTOO'S GREATEST ENEMY . . . THE LORD JESUS CHRIST

In the pages of history, whenever and wherever "tattooing" pagan tribes were converted to Christianity, **without exception**, one of their first pagan practices to "pass away" [2 Corinthians 5:17] **was the tattoo**. Why? Because, unlike today's disobedient carnal "tattooed" Christians (or so-called?), the converted pagan KNEW the tattoo was against the Word of God. The Holy Spirit quickly "told" the converted pagan no tattoo.

"Just as occurred in other cultures with tattoo traditions, when these pagan tribes were **converted** **to the Christian religion**, their spiritual and cultural rites (which included tattooing, piercing and scarification)

were outlawed. . ."

(Jean-Chris Miller, *The Body Art Book : A Complete, Illustrated Guide to Tattoos, Piercings, and Other Body Modifications*, p.9)

Amazing. . . When the Lord Jesus Christ enters in ☩ the tattoo goes out.

"Whenever missionaries encountered tattooing **they eradicated it.**"

(Gilbert, Steve, *Tattoo History: A Source Book*, p. 101)

"While these and other body modifications continued to be practiced underground as a way for **non-Christian people** to identify each other, God forbid you got caught and your mark was revealed."

(Jean-Chris Miller, *The Body Art Book : A Complete, Illustrated Guide to Tattoos, Piercings, and Other Body Modifications*, p.11)

I have many friends before they were saved received a tattoo. And without exception, everyone of them is ashamed, and as much as possible they cover it. But before they got saved ☩ like the pagan tribes ☩ they proudly displayed their tattoo. And let me add ☩ most of the time, this is before they ☩ve read Leviticus 19:28, or before anyone even told them a tattoo is wrong. After receiving the Lord Jesus Christ, with the help of the indwelling Holy Spirit, they KNEW the tattoo was displeasing to their God. What about you?

A booming testimony to the author of the tattoo is recorded by Steve Gilbert:

"When Cortez and his conquistadors arrived on the coast of Mexico in 1519, they were horrified to discover that natives not only worshipped devils in the form of status and idols, but also had somehow managed to imprint indelible images of these idols on their skin. **The Spaniards, who had never heard of tattooing, recognized it at once as the work of Satan.**"

(Gilbert, Steve, *Tattoo History: A Source Book*, p. 99)

Even though, these Spaniards "had never heard of tattooing" ☩ they "recognized it at ONCE as the work of Satan".

And some of today's ☩ carnal, rebellious and disobedient Christians (or so-called Christians?) gibber-gabber nonsense about "marking themselves for Jesus". . .

TATTOOS. . . AND TODAY'S ☩ CIVILIZED SOCIETY

Somebody says, "Sure that was back in the dark ages. That was in heathen lands. Today that has all changed. Nobody connects any kind of ritualistic or pagan spiritual rituals to a tattoo."

Yes. . . They do. . .

"These tattoos act as protective and empowering talismans for the wearer. There are even some body artists **who perform ritual tattoos**, piercing, brandings and cuttings. **They may suggest you consult your astrological chart to pick the right time to get your body art. They will burn incense, light candles, . . .**"

(Jean-Chris Miller, *The Body Art Book : A Complete, Illustrated Guide to Tattoos, Piercings, and Other Body Modifications*, p. 29)

"**Some tattooists in the West are experimenting with ritual tattooing.** This method of working incorporates **doing a ritual to create a sacred space** in the area where the tattoo is positioned. Often incense is burned and **the gods invited to bless the proceedings.**"

(Michelle Delio, *Tattoo: The Exotic Art of Skin Decoration*, p. 75)

TATTOOS: THE CUP OF DEVILS

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 Corinthians 10:21

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