



Media Spotlight

A BIBLICAL ANALYSIS OF RELIGIOUS AND SECULAR MEDIA

SPECIAL REPORT



THE FORCE BEHIND THE FORCE STAR WARS THEOLOGY EXAMINED

by Albert James Dager

In its first release, the movie *Star Wars* grossed over \$300 million—more, by far, than any film in motion picture history up to that time. The sequels, *The Empire Strikes Back* and *Return of the Jedi*, each in its turn, outdid its predecessor in gross box office receipts.

And no wonder. The *Star Wars* saga possesses everything necessary to virtually guarantee that any other sequels, if ever produced, will result in further attendance records. Nothing in the field of entertainment has ever been produced to match it—not even *E.T.—The Extraterrestrial*—and, most likely, nothing ever will be.

The *Star Wars* saga is science fiction at its best. The adventure and excitement generated by its spectacular visual and audio effects remain unsurpassed. The story, which ostensibly revolves around the conflict between “good” and “evil” appeals to the instincts of everyone.

With all its appeal, the *Star Wars* saga nevertheless presents some problems. At its apex there developed around the characters a cult status which threatened the sanity of the minds it captured.

Star Wars cultists, many of whom spent hundreds and even thousands of dollars in attempts to establish some meager identity with mere light images on a screen, were under a bondage that resembled demon possession. It was not uncommon to find among the *Star Wars* groupies those who had seen the original *Star Wars* anywhere from 10 to 30 times. It was reported in the *Los Angeles Times* that one young woman had seen *Star Wars* 178 times and planned to double that number for *The Empire Strikes Back*. She admitted to crying throughout the entire first screening.

By all worldly standards the *Star Wars* epic provides an opportunity for escape from the pressures of life and to enjoy a film that is just “good, clean fun.” But anything that can induce such irrational behavior must have spiritual influence behind it. Christians who do not look on the outward appearance, but have discernment to see beyond the veil of deception, can see the spiritual influence in the focal point of these films: “The Force.”

More disconcerting than the abnormal allegiance that would cause people to waste valuable hours and dollars to watch a single movie over and over again is the fact that some have actually come to believe in The Force, and to rely upon it for their personal benefit.

Quoting the young lady mentioned above, this is her account of driving to see *The Empire Strikes Back* for the second time in one day:

I was driving on the Ventura Freeway from Westwood to Hollywood and it was 10 o'clock. All I was thinking about was getting a parking spot near the theater in Hollywood. I knew it would be tough. Then I thought, “If the Force is with me I'll get there with no problems and find a space.”

She did—right across the street from the theater.

Trust in The Force is not uncommon among such fans, simply because they have already been conditioned by the world's humanistic philosophies to trust in their own inner Self, which can enable them to overcome adversity.

It is assumed by many that The Force is “good,” and possesses intelligence. However, in the original *Star Wars* the true identity and character of The Force is revealed in a line spoken by Jedi warrior Obi Wan Kenobi:

The Force is what gives the Jedi his power. It's an energy field created by all living things. It surrounds us, and penetrates us. It binds the galaxy together.

A greater revelation of The Force was forthcoming in *The Empire Strikes Back*. Yoda, the demon-like guru tutors Luke Skywalker in self-realization in order to draw upon the power of The Force in preparation for battle against the evil Galactic Empire. To those who understand eastern mysticism, it is apparent that The Force is not God, but an energy field latent within everyone who, through the practice of meditation, can release it to bring one to his full human potential. In short, The Force is the power of witchcraft.

Contrary to some books and bumper stickers that claim, “Jesus is The Force,” this latent power has nothing to do with Jesus.

The Force is not Jesus; neither is Jesus any kind of “Force.” He is the Word of God who has existed throughout eternity. Whereas The Force is spoken of as being “created by all living things,” Jesus was not created. Rather, He is the Creator of all living things—in fact, of the entire physical universe (John 1).

Nor is there any dark side to Jesus as there is to The Force. In I John 1:5 we are told, “God is light, and in him is no darkness at all.”

The Apostle Paul further demonstrates this truth in II Corinthians 6:14, when he asks, “and what communion hath light with darkness?”

For Christians to rationalize the identity of The Force and claim it to be Jesus is a dangerous step toward the synthesizing of paganism with Christianity—a problem that has plagued the Church for centuries.

Through even a cursory examination it can be found that The Force is nothing more than the eastern religious concept of a universal life-force that is alleged to reside within all things. This life-force is at once “god” and creature. Hence it is to be worshiped on the one hand and kept under control on the other.

This philosophy is in perfect accord with those of whom Paul spoke in Romans 1:22-23 who, “professing themselves wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”

Within The Force lies the root of satanic deception. The ugly head of humanism—the nemesis of God and the philosophy behind almost all false religions—rears up to subtly impress upon people's minds the idea that they are the source of God; that they are, in fact, gods themselves.

The eastern mysticism that has captured filmdom's elite through yoga, Transcendental Meditation, EST, Ekankar, and other psycho-spiritual exercises, is propagated through films like *Star Wars*.

The manner in which this pagan philosophy is presented in the *Star Wars* saga is spectacular and very entertaining. But danger lies in the cementing of men's minds with the already popular notion that there is no need for atonement for sin in order to come into relationship with God. All they need do is plug into The Force in emulation of Luke Skywalker.

It is through meditation and concentration on his inner self that Luke Skywalker exercises his powers to levitate himself as well as various objects. Such exercises are part of the eastern mysticism that teaches these exercises to be paths to godhead. But it is also found that this "god" in you can be controlled for "evil" as well as for "good," as one decides. This is the difference between so-called "black magic" and "white magic."

Thus we see that the *Star Wars* saga is, in reality, an elemental stage of initiation into witchcraft.

The "evil" defined within the context of this philosophy are acts motivated by selfishness which, it is believed, draws on the "dark side" of the power (or Force) within. Thus, acts of violence on the part of Luke Skywalker are considered "good," while the same acts of violence by Darth Vader are considered "evil." The law of karma is the great equalizer for those who choose the dark side or "evil" path, for they will reap the consequences of their actions in their next incarnation.

"Good" people would no doubt identify themselves with Luke Skywalker and his federation of freedom-loving souls, while identifying totalitarianism (notice the Nazi-styled uniforms of the Galactic Empire's leaders) with Darth Vader. To the eyes of the natural man, one is "good," the other "evil." But to God they are both evil in that they leave Him out of their plans and seek solutions from their own inner strength or "Force." But to be on either side philosophically is to be against God.

Adolph Hitler is perhaps the most infamous person to ever attempt to put himself in the place of God. His name is engraved upon history as the epitome of evil—much as Darth Vader is the epitome of evil to the *Star Wars* fan. Yet within that evil lies a fascination that causes many to want to identify with it. It is man's unregenerate heart that causes him to love his sin sufficiently that he will reject Christ before facing his need to repent of his sins.

What other explanation can be offered for the hero figure that Darth Vader has become, far above all other characters in *Star Wars*. Everywhere these films are advertised we see his evil death-mask countenance. Children sport t-shirts with that same visage. Posters of Darth Vader grace the bedroom walls of children and adults alike who are fascinated by his evil nature. It is the same fascination that caused the entire nation of Germany to follow Hitler.

There are those who doubt the veracity of the link between the imagined evil of The Force and the real evil of Nazism. But consider this statement by Martin Bormann, head of the Nazi Party Organization, and one of the most notorious Nazis, as reported in the February, 21, 1942 edition of the *London Daily Telegraph*:

If we National Socialists [Nazis] speak about "faith in God" we do not mean the same God as the naive Christians. . . . The natural Force which maintains these innumerable planets in the universe we call the Almighty or God.¹

Does this not sound almost identical to Obi Wan Kenobi's definition of The Force?

To the Nazis the almighty Force replaced Almighty God. The Apostle Paul says in Romans 1:

And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Dr. Robert Ley, head of the Nazi labor front, left a message for future Germany just before committing suicide in his prison cell:

We have forsaken God, and therefore we were forsaken by God. We put our human volition in place of His Godly grace.²

It is interesting that the debauchery that characterized the Nazi lifestyle so closely resembles that spoken of by Paul. The avarice, murder, and homosexuality that reveals the reprobate mind is prevalent in today's society as well. So consider whether this "harmless" fantasy revolving around The Force is really so harmless if the same debauchery permeates the industry that produced it—especially when the definition of The Force in *Star Wars* is identical to that of the Nazis' "god."

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Colossians 2:8)

The Force, in one form or another, has already taken its toll on the minds of many. The media continue to propagate the philosophies of the world—universalism, humanism, human potential—all leading to the unification of man under a world leader. They will find their task easier if the public is conditioned in small doses, captured in fantastic stories of adventure, and administered over a period of time.

Christians must possess sufficient faith and knowledge to steel ourselves against the media propaganda that would direct us toward apathy while creating within us an inability to distinguish between the truth of God and the philosophies of the world.

The truth is the truth. And God is God. Jesus is still the only way to the Father. The Force is the product of an eastern mystical philosophy and an abomination to God that has had a hold on men's minds almost since creation. May we not expect the Body of Christ to know the difference?

NOTES

1. G.H. Lang, *World Chaos: Its Root and Remedy* (London: The Paternoster Press, 1948), p. 16.
2. *Ibid.*, p. 17.



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