

The Attackers: Points on Gnosticism; Gnosticism's *Pleroma* & the *Pleroma* of Christ, Eph 4:13; Philosophy: Dark Side's Philosophy; Empty Delusion: Dark Side's Insidious Methods; Man's Trends toward Human Good Coopted by Satan's Emissaries; Antonio Gramsci's "Long March against Institutions": Key Strategy: Change What a Culture Finds Familiar

26. Some points on Gnosticism will be helpful here:
  - (1) Gnostics wanted to discover the origin of evil and the way by which they could escape from it.
  - (2) They sought to accomplish this through rationalism.
  - (3) They asserted that all matter was evil and since God cannot have contact with evil then it is impossible that God became Man.
  - (4) The mystery they sought to solve was how the immaterial soul could be released from the material body.
  - (5) Therefore, Jesus was only an "appearance" of God and as such He only seemed to suffer.
  - (6) Since anything material is evil then release for the soul was only possible by getting rid of its defilement through knowledge, i.e., *gnōsis*.
  - (7) Therefore, those who had this *gnōsis* could overcome the material. This *gnōsis* resulted in extreme asceticism that included celibacy and vegetarianism.
  - (8) Others, concluding that since the real person was the soul that the presence of matter did not matter leading to the approval of perversions.
  - (9) God was considered completely separated from all that is material so that there was a series of intermediary agents between Him and man.
  - (10) These agents were referred to as aeons who functioned as pairs called syzygies. They were collectively known as the *plērōma* (πλήρωμα): fullness.

- (11) Since the Gnostics considered there was an intermediary between God and Man, Paul uses their terminology to illustrate that Jesus is that intermediary:

**Ephesians 4:13** - Until we all obtain the objective of unity of doctrine [advance in the divine dynasphere] and of the full knowledge of the Son of God with reference to the mature believer [occupation with Christ] to the standard of the maturity of the fullness [πλήρωμα (*plérōma*): protocol plan] of Christ. (EXT)

- (12) The believers at the Colossian church are presently being led astray by the philosophers of the day.
27. The problem with Judaism is its oral law which we have examined in our passage in Matthew 22.
28. The conjunction “and” is **καί (*kai*)** and should be translated “even.” It is followed by the ablative singular of **κενός (*kenós*)**: “empty” and the ablative singular of **ἀπάτη (*apátē*)**: “delusion.”
29. Each is in the ablative indicates agency. “Philosophy” describes the body of knowledge that the Gnostics and Judaizers seek to impose on the vulnerable believer.
30. “Empty delusion” is the insidious methods they use to transmit that body of knowledge.
31. What is empty about the delusion is the message’s lack of true substance. What is presented as a rhetorical veil may appear to have substance, but when put into practice it will fail to produce the desired result.
32. The human psyche’s proclivity to produce human good is one of the major weapons available to Lucifer in his ongoing efforts to control the world’s masses and move toward his ultimate goal of a one-world government.
33. His method is to use human good as the building block of a perfect environment in which all people are trained to comply with a single authority. Those who disagree or rebel are executed.

34. I have taught a lot about Progressivism and the individuals and organizations involved in its rapid dominance within our country's educational systems whose graduates then influence changes in our nation's traditional values over to those of a quite different nature.
35. The catalyst for these changes occurred through the writings of one man whose insight formed the philosophy behind the successes enjoyed by today's Progressive movement.
36. His name is Antonio Gramsci \gräm'-shē\. 1891–1937. Italian politician. Joined (1914) and became leading theoretician of Socialist party; founded the newspaper *The New Order* (1919); led leftist walkout from Socialists (1921); took part in founding Italian Communist party (1921); head of party (1924); deputy (1924–26); imprisoned (1926–37) by Fascist authorities.<sup>1</sup>
37. Colossians 2:8 reveals that the system communism utilizes to confuse and discredit its enemies is a carbon copy of how demon influence confuses and discredits Christianity.
38. How Gramsci unwittingly utilized demon influence to successfully attack Christianity as a major strategy in his “long march through the institutions” is revealed in these excerpts:

Gramsci agreed that the great mass of the world's population was made up of workers—a simple fact. Something that also appeared clear to him was that nowhere—especially not in the Christian European nations—did the workers of the world perceive themselves as separate and apart from the ruling classes by an ideological chasm. If that held true, Marx and Lenin were, therefore, wrong in the assumption there could and would be a glorious uprising of the proletariat. Gramsci became convinced that no country fulfilled the Lenin/Marx model of a large, featureless structure of masses who perceived themselves as different from the superstructure of society. Therefore, the way to achieve the peak of human happiness had to be something other than the armed uprising espoused by the Lenin/Marx doctrine.

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<sup>1</sup> Merriam-Webster's Biographical Dictionary, s.v.: “Gramsci.”

One of the many theories conceived by Gramsci was the “long march through institutions.” What Gramsci knew was that most people are so devoted to institutions with which they are familiar that they desperately will try to save them even when they are teaching and doing the complete opposite of what they were taught and did originally. Creatures generally gravitate toward the familiar, be it physical habits or intellectual ideals. The key would then become the process of changing what the culture finds familiar. By changing the very essence of what thoughts and ideals people (the worker masses) find to be familiar a movement could then effect the changes on the large scale that it could not realize through armed revolution. In an armed revolution, the natural tendency of people would be to gravitate toward the familiar, even if it meant preserving and protecting a system that subjects them to misery. They would know no other way to replace the things they despise or would be too nervous to jump into the unknown.<sup>2</sup>

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<sup>2</sup> Joseph Crosson, “Antonio Gramsci: How the Legacy of an Italian Communist Is Wrecking the Catholic Church Today,” *The Barnes Review*, May/June 2004, 76.