

"YE SHALL BE AS GODS"

EXPOSING THE LIES OF THE GARDEN
The Errors of Martial Arts & Oriental Medicine

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Introduction

The Creator of heaven and earth made all things therein for Himself including the hosts of angels of which Satan was one. Man was made in the image and likeness of God with the expectancy that he should show that forth throughout creation. The Lord is pleased when we realize and respond in obedience to the fact that He *“worketh in you both to will and to do of his good pleasure”* (Phi 2:13).

The purpose of mankind, his reason, his meaning in this life is to embrace and enact the purpose of God as *“...we know that all things work together for good to them that love God, to them who are called according to his purpose”* (Rom 8:28). Finally, *“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man”* (Ecc 12:13). Solomon reminds of the primacy and inception of wisdom being the Fear of the Lord, recognizing Him for who He is, and us as the needful creations below. With such a reverential fear comes a desire of obedience to holy worship, prayer, to bible reading, church attendance, great commission enactments and every other God honoring dutiful outworking.

Created man, is an imperfect being who sins, needs to seek repentance before a holy God, for the penalty for his sin which is the lake of fire (Rev 20:13-14).

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die” (Eze 18:4).

Repentance coupled with faith in the finished work of the Lord Jesus Christ will change sinful man’s destination from hellfire to heavenly.¹

Brother Paul instructs in Ephesians 6:10-13,

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

Paul avouches to the Ephesian church that the wiles or *methodia* of Satan are alive and well in the first century and conducted directly against this dispensation’s repository of authority and instruction.

The greatest external enemy of mankind has not changed since the pride of his sin separated him from the Father above. Satan was judged and found perfect in all his ways from the day that he was created, until iniquity was found in him. On that day he trafficked in violence and was

¹ In Mar 1:14-15 Jesus took up the Mat 3:1 message of John the Baptist after John’s imprisonment. *“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel”* (Mark 1:14-15).

marked by the Lord as profane and worthy of destruction.² Pride filled his heart, and the corruption of his wisdom soon followed.³ His very own splendor blinded him into neglecting and rejecting the Wisdom of God.⁴ This rebellion resulted in a corruption of his doctrine and worship (Eze 28:15-19). Satan’s self-appointed elevation to deity was above the station the Creator gave him. This gave birth to his self-apotheosis resulting in the *ginoskogenesis* of Gnosticism.⁵

Since its Satanic inception, Gnosticism has been the downfall and eternally damning direction of many movements, philosophies, ideologies, and doctrines. Entire systems and “-isms” have at their core or peripheries enough of this damnable leaven to poison the whole. Despite the sincerity of participation, conviction, and devotion to any such dogmas and principles “...*narrow is the way, which leadeth unto life, and few there be that find it.*” (Mat 7:14). It is appropriate for the seeker of truth to have their heart sincere in the pursuit. It is also equally necessary to make sure that heart is not sincerely wrong.

Satan as a created being, chose not to find his purpose in what the Lord had for him. He rejected the Lord’s purpose. He did not desire the *good pleasure* of the Lord. He had no fear or reverence for his Creator to arrest his downward spiral into sin. Instead, he sought to be more than he was created to be, indeed to be God himself. He decided to change the divine narrative for his life. His perfect fear and submission were replaced by the iniquity then found in him (Eze 28:15).

Scripture exposes the character of this sin given birth by the self-deception and hubris found within Satan. In the book of John, Jesus is excoriating the Pharisees who were attempting to tempt him to sin. He contrasts the will of His heavenly Father with theirs. When they attempt to claim Abraham as their father. The Lord exposes their true parentage.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (Jon 8:44).

² The *tetrakis legomenon* רַקֵּלָה *rekullah* is used three times denoting the merchandising and trafficking Satan initiated which marred the perfection the Lord once saw in his countenance. Originating from the past participle רַקֵּל *rakal* this is a self-incriminating accusation against Satan. The participial designation shows the habitual mannerisms and multitudes of iniquities that developed as Satan was “going about” in a dubious manner Eze. 28:5, 16, 18.

³ It is not unsurprising that the wellspring of his disobedience was bitter cursing leading to envying and strife which in turn lied against the truth. Truly such a wisdom is earthly, sensual, devilish leading to confusion and every pragmatic fallacy (Jam 3:10-16). That lie took the form of a self-aggrandizing proclamation that he was God, sits in the seat of God, in the midst of the seas. The Lord corrects and condemns this heart rebellion stating that he is not deity though he has set his heart as the heart of God (Eze 28:2-3). The personage behind the prince and King of Tyre was none other than Satan himself. He had “been in Eden, the garden of God, was the anointed cherub that covereth, and was perfect in his ways from the day that he was created (Eze. 28:13-15).

⁴ The *dis legomenon* splendour and brightness יִפְעָה *yiph`ah* seduced his eyes so that all Satan could see was himself. The wisdom of Satan was “converted” by gazing upon his own state of “magnificence.” In a sense of truly ironic hubris, the very brilliance he credited as his pedigree for deity, came not from him, but from the Lord his creator. Consequently, his hauteur polluted his doctrine and worship (Eze. 28:7, 17).

⁵ *Ginoskogenesis* is a term coined by this author. It refers to the origin of knowledge specific to the tenets of Gnosticism. It is important to set the understanding that all knowledge within the scope of Gnosticism pertains to the divine. It is knowledge not associated with the common, but has as its impetus, purpose, and end goal God. *Ginoskogenesis* finds its definition within these boundaries. It is the beginning of the knowledge to “be as gods.”

Jesus expounds that it was the sin of Satan that made him a murderer *from the beginning*. He was incapable of *standing in truth* because *there is no truth in him*. Within Satan there is no truth, he is only able to speak of what he knows, and is.⁶

Satan believed *his own lie*! He wasn't satisfied with being in the Lord's will and all that the Lord had for him. Eventually his need and desire to be much more than he was led him to the delusion he could make himself as God.⁷ This then was the *ginoskogenesis* first realized in Satan, which he then propagated in the garden and in every century to follow. This lie worked “*from the beginning*” on sinless Adam and Eve. How much more effective is it on every soul which is that much further distanced from the garden.

GNOSTICISM OVERVIEW

Gnosticism Defined

Gnosticism teaches that “gnosis” or specific knowledge is the key to the ascendancy to divinity. This philosophy also requires that man be in a “descended” state from that which they desire to attain to, namely deity. Inherent in the doctrines are the precepts that man once *was deity*, and somehow lost that providence. He is however not wholly unsalvageable. Indeed, there remains a *spark* of divinity within that can be ascended once again through reacquiring that lost knowledge as a building block of advancement back up the ladder to acquire the misplaced godhood.

Gnostic “knowledge” vs Natural knowledge

The foremost consideration of this work will be that the *gnosis* of Gnosticism is exclusively knowledge pertaining to the divine. It is something “naturally” unknowable without some form of special revelation. Thusly it is not a natural condition or something attained by common means. Once attained, this “special” knowledge of God moves the recipient one step closer to their lost divinity. It modifies the human condition as Hans maintains:

“...through sacred and secret lore or through inner illumination replaces rational argument and theory (though this extra-rational basis may then provide scope for independent speculation); on the other hand, being concerned with the secrets of salvation, "knowledge" is not just theoretical information about certain things but is itself, as a modification of the human condition, charged with performing a function in the bringing about of salvation. Thus gnostic "knowledge" has an eminently practical aspect. The ultimate "object" of gnosis is God: its event in the soul transforms the knower himself by

⁶ When he “*speaketh of his own*” Scripture uses the adjective ἰδίῳν in the genitive neuter plural state. The genitive state speaks of Satan's “*ownership*” of the neuter plural “*things*” within him. This affirms when Satan speaks, he is revealing what is within, that he is incapable of speaking anything but falsehood as he literally IS lies. When he speaks lies, he speaks of his own nature. He IS lie personified!

⁷ In his reflection upon the LORD, brother Nehemiah reminds us that He is LORD alone. “*Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee*” (Neh 9:6).

*making him a partaker in the divine existence (which means more than assimilating him to the divine essence).”*⁸

This knowledge is not “common or ordinary.” Gnostic knowledge is not the same as natural knowledge. It is not knowing how to perform CPR or provide basic medical assistance in emergencies. It does not encompass knowing how to create and maintain compost piles to recycle organic waste into nutrient-rich soil for gardening. This mundane and natural understanding falls short of the “salvific” *gnosis* in context.

The *gnosis* of Gnosticism is not mere facts or information that a person knows. It is not theoretical or practical understanding of a subject. It is a familiarity and awareness which is experiential and transcendent moving the recipient beyond the limits of ordinary experience to that of the divine.

Biblical Knowledge defined

Scripture not only defines knowledge but is the revealed knowledge the Lord wants man to have. It is how the Lord chooses to make His will be known to man and he does so throughout the totality of the completed canon consisting of both the Old Testament and the New. The Hebrew of the Masoretic text and Aramaic of the Old Testament are rich with synonymous (echoing), antithetic (contrasting) and synthetic (syntactically completing its predecessor) parallelisms.⁹ By the use of distinctive style and rhythm this form of writing brings a special intensity to the expression of feelings and ideas. Its format is designed to evoke imagery by the economy of word choice. The symphonic arrangements are arranged to create tempo and meter that evokes an imaginative understanding of experience or a specific emotional response through language selected and arranged for its meaning, sound, and rhythm.

The Textus Receptus of the New Testament Greek was written in the koine or common language of the day. The beauty of this language is its precision. Where the poetry of the Old Testament was beautiful and flowing, the New Testament was designed to be the language of the everyman, easy to be understood. It was chosen so that the reader could have a ready fellowship with the truths the Lord was revealing. It is this precision which gives the Biblical exegete supreme confidence when handling the words of God. The topic of knowledge is granularly broken down into precise definitions which provide great clarity as to meaning and usage. The three main verbs for knowing and knowledge are ἐπίστημι *epistami*, εἶδω *eido* and γινώσκω *ginosko*.

Epistami is factual knowledge, that which is indisputable and able to be verified. It is knowledge that is readily and intellectually certain. The compound word *epi* (upon) and *histemi* (stand) describe a truth that is obvious and may be “stood upon” requiring no additional discussions

⁸ Jonas, Hans. *The Message of the Alien God & the Beginnings of Christianity, The Gnostic Religion*. (Boston, Massachusetts: Beacon press, 1958), p. 35

⁹ In addition to the three main forms of parallelism the Masoretic Text also liberally employs chiasmic (grammar of one phrase is inverted in the following phrase), climactic (the second unit partially balances the first, but also adds a summative thought or completes the series), emblematic (one unit renders figuratively the literal meaning of another) parallelisms and inclusio (framing device that repeats a keyword, phrase, similar groups of words at the beginning and ending of a work).

or discernments.¹⁰ Apollos knew (*epistami*) only the Baptism of John (Act 18:25), the silversmith Demetrius called together his fellow craftsmen asserting they all knew (*epistami*) that their wealth and livelihood was gained through the crafting of silver items to Diana (Act 19:24-25), James averred the indisputable truth that man cannot know (*epistami*) even the simplest facts about the morrow (Jam 4:14).

Eido is the knowledge which is absolute. It is a fullness of knowledge that contains no doubt, entire complete and perfected. It is a settled knowledge and awareness. Matthew counsels against vain repetitive prayer like the heathens but to pray in faith realizing that the Father knows perfectly and completely all their needs even before they ask (Mat 6:7), Paul reminds his hearers that they know (*eido*) the commandment given by the Lord to live holy and pure lives, abstaining from sin. They were given the playbook (1 The 4:1). John encourages his audience to draw on the knowledge (*eido*) that they have been given by the Holy Spirit, that complete and perfect knowledge which exposes lies (1 Joh 2:20).

Ginosko is knowledge acquired through experience, it is something one comes to know by perceiving, feeling, or going through an event. It is personal and intimate, a coming to know something because of an experience. It is used of the beautiful martial union of Joseph and Mary whereby Joseph did not know (*ginosko*) the intimacy of his wife until after she had brought forth her firstborn, the Lord Jesus (Mat 1:23-25; Luk 1:34). The Lord rebukes the pastor of the church at Thyatira for allowing a woman to teach and seduce his servants to idolatry promising that He will kill her children with death so that then all the churches will know (*ginosko*) that he sees the inner man and judges according to their works (Rev 2:18), Paul is instructing the marital relationship between husband and wife revealing that his authority to do so is by permission (*suggnome*)¹¹ and not of (apostolic) authority (1 Cor 7:2).

Considering this precision, the etymology of Gnosticism comes directly from this root word. The *gnosis* of Gnosticism most closely aligns itself to the koine *ginosko* of experience. It does so with the cognitive caveat of understanding that the knowledge and intimate experience that is desired is that which re-establishes those next steps back to complete divinity. Gnostic knowledge is not natural knowledge and is most certainly not Biblical knowledge though it vainly attempts to mimic true *ginosko* and replace it with an imposter of impiety.

The Bible does speak of “hidden knowledge.” It is the gospel or good news of salvation which is being hidden.

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor 4:3-4).

The god of this world, Satan hides this truth from the unsaved. He offers his Gnostic apostasy in its place understanding full well the principle of replacement.¹² The father of murder

¹⁰ Romanized as *epistēmē*, lit. 'science, knowledge'; French: *épistème*.

¹¹ The form of this “*ginosko*” is only found here as a “formative” hapax legomenon. συγγνώμη *suggnome* is a compound of σύν *sun* and γνώσκω *ginosko* and is literally translated with or by experience. Paul is stating that he is not utilizing his apostolic authority to command, though he could. He is telling his audience that he is speaking with, by or of the experiences he had as a husband with a wife. The precision of the Greek once and for all settles the question as to if Paul was a married man.

¹² See also: Joh 12:31; 14:30; Eph 2:2; 6:12; 1 Joh 5:19

and of lies condemns the unsaved to spiritual death and eternal separation from the Lord in hell with his Gnostic system.

The Gnostic Pantheon (an abridged overview)

Within the Gnostic “pantheon” there is the true deity. This entity is superior in hierarchy as part of this mitigated duality. This deity did not bring creation into existence from nothing. It “emanated” from its own essence everything that exists leading to later philosophies that God is all, and all is God.¹³ Emanationism may be understood as the mechanism through which a secondary finds its derivation from the first or original source.¹⁴ These emanations originate from the source but are not the source, but rather something else which is lesser. They are the lesser entity within the dualistic mitigation. The further removed they distanced themselves from their progenitor the less pure they became. This mitigated (superior and inferior) dualism preceded the radical (co equal) dualism which resulted as an emanation from it resulting in the Pleroma or divine world (Gnostic heaven) and existence within which all beside the true deity exist. The pleroma is the realm of fulness or completeness and the realm of divinity closest to the true God. Within the pleroma exists a dual, bi-polar, male-female characteristic of which those within are composed.¹⁵

The emanations, also known as Aeons, are those deific beings which once were also within the pleroma but have been ejected, existing between the true god and mankind. The aeonial known as Sophia (wisdom) or Achamoth emanated from herself a lesser emanation known as the Demiurge or “Half-maker.” Not being aware of the “half-divinity” within himself, the Demiurge is said to have made all things “of himself” and thus all things inherited the dualistic flaw inherent in his own nature, part divine and fallen. Being an “offspring of deficiency” as Irenaeus contends, he could not expressively create the divine perfection. He in turn emanated the lesser Archons or rulers over all that he created including man.

“The name used to describe this imperfect image of God is the ‘Craftsman’ (demiurge). The Craftsman is God understood as the creator of the material realm and as a law-giver. However, Valentinian tradition makes clear that this is only an inferior image of the true God. According to the teacher Marcus, the Craftsman “could not express its (the divine) permanence and eternity because he was an offspring of deficiency.”¹⁶

Mankind thus finds himself as part of this dualistic world system. It, and he, were made by a false half-maker and each consists of the divinity of the true god yet not in totality being so far removed from the same. Being part divine, mankind is also of the flesh. Mirroring the Pleroma and Aeons before them, mankind thusly has a perishable body and at the same time a fragment or

¹³ Pantheism (All-is-God) holds that all reality is divine. Everything that exists was conceived of complete god. Monism (All-Is-One) all things in existence are part of the same unified oneness. Determinism (All-Is-Now) which holds all actions and events stem from other actions, events, or situations, making it so that people cannot truly choose what to do.

¹⁴ *Emanationism* draws its etymology from the Latin *emanare* which is the act of flowing or issuing from an origin; emission, describing what issues, flows, or is given out from any substance or body.

¹⁵ Radical or Absolute dualism posits that here are two co-equal divine forces. Manichaeism envisions two eternally coexisting realms of light and darkness that become embroiled in conflict due to the chaotic actions of the darkness. The Taoism of 500 BC holds the “universe” is comprised of multiple opposing forces that combine to create existence, Mitigated or Relative dualism has two forces where one is inferior to the other. The Sethians in the 2nd and 3rd century believed matter was “illusory” and that the spirit was the “true reality”.

¹⁶ Irenaeus. *Against Heresies*. Pickerington, Ohio: (Beloved Publishing, LLC., 2014) p21.

“spark” of the divine housed within. Man can only realize his true potential by ascending back up the *pleromic* ladder through each successive level of divinity. Man must acquire specialized *gnosis* of that divinity, until the *pleroma* is once again reached. It should be noted that this presupposes that one must already be part of that divinity to once again attain the fulness of it. It is this same unknown god that Paul declared to the men of Athens on Mars hill. He debunked the Gnosticism of his day and declared the Lord Jesus Christ, denouncing the unknown gnostic deity (Act 17:21ff).

The true god is initially not known to fractured humanity and is often called the Unknown God. As the *gnosis* needed to know and return to the father does not lie within, man must seek knowledge outside of themselves to ascend once again, utilizing this knowledge and their *pleromic* potentiality to reclaim their godhood.¹⁷

Christ, The True Pleroma Col 1:9-19; 2:8-10

The book of Colossians directly refutes the entire gnostic presuppositions and the fulness of the gnostic *pleroma*. The focus of Paul is the Lord Jesus Christ who he expounds upon. Of significance, is his Pauline greeting which is common to his books. Paul destroys Gnosticism with the lack of a preposition which can easily be seen in the Greek of the Textus Receptus and English translation of the KJV. In verse two Paul states:

“To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.”

Paul under inspiration uses the lack of a preposition to indicate the Divinity of Jesus Christ. “...from God our Father and the Lord Jesus Christ” is decidedly not the same as “...from God our Father and from the Lord Jesus Christ.” Paul deliberately leaves out the preposition “from” in the second appellation. In language, when two nouns are viewed as separate the preposition must be repeated with the second noun. When the author views the nouns as “one unit” the preposition is not repeated.¹⁸

In this greeting, who is Paul entreating for these blessings? It is God the Father and the Lord Jesus Christ. Where are these blessings coming from? What source will energize and deliver them unto the recipients? What is being received? They are blessings attributed as from and

¹⁷ Great brevity was taken in presenting Gnosticism in overview. This author sought to bring forth the commonalities from several successive historical figures and their gnostic systems. The systems examined include but were not limited to the following: Saturninus’ system 100-120 AD which is noted for its bold dualism and opposition between the two antipodes God and Satan. Valentinus and the Valentinian School 100-160 BC system of religious dualism with rival entities part deities of good and evil whose soteriology required salvation by knowledge of the divine. Basilides’ system 117-138 AD which was the first system of *gnosis* to be well-developed. It held to three kinds of sonship, pneumatic, psychic, and hylic. Each held the “spark” of the divine in part but diminishing the further from the divine source. The system of Marcion system in 144 AD which held that goodness came from a God first revealed by Jesus Christ, that all matter is evil and the purview of Satan, and then the ruler of the world which would be the God of the Jews, Jehovah. Mani and Manichaeism 216 AD life is divided into a fundamental dualism composed of two equal and opposite sides, good and evil, light, and dark, spirit and matter, love, and hate. Plato and Platonism 427–348 BC which believes material things serve as transient reflections of immutable ideas, and it is through these ideas that genuine knowledge is acquired, as perceived by the mind.

¹⁸ The Granville Sharp Rule states that when two singular common nouns are used to describe a person, and those two nouns are joined by an additive conjunction, and the definite article precedes the first noun but not the second, then both nouns refer to the same person.

through God alone. When are they being received? There is a definite order of their arrangement. Peace always comes after grace. Without grace there can be no peace. Grace is the undeserved favor of God directed toward man.¹⁹ It excludes all human merit. It is the sum of everything that God has done for you.

The grammatical construction indicates the source is out of the essence of the divine. It is the grace and peace coming from God as a source. The very source of these blessings necessitates that if another (in addition to God the Father) is to give them equally, they must also of necessity meet the requirements of the initial giver; in this case divinity. The Father and the Son are not two separate or competing sources for grace and peace. They are the same source.

The fact that Paul did not repeat the preposition tells us Paul views them as a single unit. He sees the action of grace and peace coming equally from God the Father and Jesus. Paul does not necessarily view them as absolutely identical. The grammatical construction gives us a subtle view into the view Paul has of the Lord Jesus Christ. His very greeting, and salutation here and in his other books are in harmonious concert, and repeatedly state his belief of this theological truth, Jesus is divine.

With the purposeful and divinely inspired and preserved omission the Bible exegete finds great confidence in declaring the divinity of the Lord Jesus Christ. This “prepositional theology” destroys the gnostic pantheistic paradigm, literally with the exclusion of a word.

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell;” (Col 1:16-19).

Paul continues to dismantle the gnostic fallacies declaring it is the Lord Jesus Christ who created everything. He did not emanate, he did not have lesser emanations creating lesser, secondary emanations. He “...is before all things.” He is THE ONLY TRUE GOD.²⁰ The second internal witness in the book in verse 19 states that the fulness πλήρωμα *pleroma* of the godhead is in Christ. It is not subdivided among Aeons and Archons. Paul declares unequivocally Christ is the *pleroma* of divinity. It dwells in Him.²¹

“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. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:” (Col 2:8-10).

¹⁹ For grace see: Jo 1:16-17; Ro 1:5, 5:15, 17; Col 1:6; 20; 1Co 1:4, 16:23; 2Co 9:8; Ga 1:6; 2Ti 2:1; Tit 2:11; He 12:15; 1Pe 5:12. For peace see: Lu 1:79, 19:38; Jo 16:33, 14:27; Ro 5:1; Ep 2:14, 4:3; Ph 4:7; 1Co 14:33, 7:15; 1Th 5:23; He 12:14.

²⁰ “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life” (1 Joh 5:20).

²¹ κατοικέω *katoikeo* is in the form of a aorist active infinite κατοικήσαι... The base meaning is to make an abode or home of some place. Our Greek format is telling us that all the attributes of divinity, are at home in Christ.

Gnosticism quite easily fits the definition of the warning Paul gives to the church at Colossae. The injunction put forth is to realize that Christ is the pleroma. Other philosophies and demonic influences will tell you that you need to be more than you are. That you need to seek after special *gnosis* to transform yourself and reach your true potential and ascend back to the pleroma. Paul coaches that these forces “*make a prey of you,*” “*seduce you*” and “*lead you astray*” (Col2:8).

The truth is that believers are presently complete πληρόω *pleroo* in Christ. The Greek does not read “*ye are made full in Him,*” but rather, “*ye are in Him, made full.*” In Him dwells the fulness; being in Him through repentance and faith, you are filled. There is no deific state to attain to. As stated previously, God is not man, and man is not God. The nature of God is one of sinless perfection whereas man is a sinner (Num 23:19).

Fulness vs Filling Eph 3:19; 5:18

Having Christ confirmed as coequal with the Father removes any need for man to seek deity that was never his to begin with. Truly, what a wonderful burden to not have to focus on so monumental a task, striving to uncover secret special knowledge in glimpses and small doses attempting to attain the unattainable.

There is no fulness we can attain to as we are already filled because of our salvation. This however does not mean that we “have arrived” or may sit back on our laurels in apathy. We have been bought with a price and are servants to the master who would indeed have us serve Him.

The Local churches have been given tremendous power to do this very work. They have in fact been given five distinct types of power to do His work on earth. Firstly, His extended **authority** or ἐξουσία *exousia*. As a precursor to the giving of the great commission of Matthew 28 The Lord Jesus claims all power and authority in heaven and earth. He does not extend that authority to the saved individual. He extends it to the local church.²²

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen” (Mat 28:18-20).

The four other types of power are given to church members because of the resurrection of the Lord Jesus Christ. We can know εἰδῶ *eido* the exceeding greatness of this **power** δύναμις *dunamis* according to the **working** ἐνέργεια *energeia* of his **mighty** ἰσχύς *ischus* **power** κράτος *kratos*.

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the

²² All work of Christ must be done in and through the agency that has been granted the authority to do the work. The Lord can, and does work through sinners. If He did not, He would have no one to work with. A saved individual who evangelizes, teaches, and disciples without being under the authority of a local church is in sin. They are in essence “thumbing their nose” at the Lord who saved them and His authority and “doing it their own way.” They are saying I don’t need your authority to do anything, I have my own and it is equal to yours.

working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,” (Eph 1:18-20).

God gives mighty *kratos* power to the believer which is then latently and potentially available as *ischus*. The word of God then worketh *energeia* within the believer (1 The 2:13). The *ischus* when energized *energeia* by the words of God produces the *dunamis* outworking all of which has been initiated and approved by His authority *exousia* for the commissioned work of this dispensation.²³

Within the province of this commission, church members are not allowed to run rough shod all over one another. As part of the “extended *exousia*” they are placed under the authority of an under shepherd, the Pastor who is in the right hand of the Lord (Rev 1:20). In terms of authority and control each church member is to be under the control of the Holy Spirit, always. Whereas the Book of Matthew extended authority of Christ to do the work, the book of Ephesians discusses the power to be able to do the work. It also then requires that the work be supervised within the will of the Lord and under the control of the Lord in the person of the Holy Spirit.

The flow and context of the chapter is a strong admonishment to servitude and particular attention to the Christian Walk. In verse 1 we are told to “...*be followers of God...*” in verses 2 we are told to “...*walk in love...*” in verse 8 to “...*walk as children of light:*”, in verse 15 to “...*walk circumspectly...*” Building upon this Scripture states:

“Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit;” (Eph 5:17-18).

The Christian is full in Christ. There is no work to be done in the realm of soteriology, it has all been done for you. The eyes of the believer are on Christ and the eternal promises not on a personal experience of ascension to make oneself more and more “godlike.” The fulness or pleroma which is Christ, is all we need. There is however, something we are commanded to seek. There is a filling that must happen if we are to see the walk through this earth as God honoring. This “filling” must occur for us to see the fully realized power we have been given and use it as it was intended.

The context of verse eighteen is beautifully simple and precise. It hearkens back to the elegance of both the chiasmic and antithetic parallelism Solomon used to make the issues of life simple to understand in Proverbs. The initial negative injunction is a prohibition to being “filled” or drunk and under the control of an external source, namely alcohol. Conversely, the grammar implies that believers are to be continually filled with the Spirit, allowing the Holy Spirit to guide and control them. This command emphasizes that the believer cannot fill themselves; rather, they must yield to the work of the Spirit. Despite this, God commands believers to actively allow the Holy Spirit to take charge. In essence, Christians are to consistently surrender to the influence and control of the Spirit.²⁴

²³ “...of his mighty power” κράτος *kratos* – this power only has God as the subject, it is power given of God, “...of his mighty” ἰσχύς *ischus* – the power of God latent in the believer, “...according to the working” ἐνέργεια *energeia* – the latent power in the believer being activated, “...exceeding greatness of his power” δύναμις *dunamis* – the outworking of using the power within, the “dynamite” results!

²⁴ πληροῦσθε imperative present passive

The Lies of the Garden

Where did Gnosticism start? Why did it come about in opposition to the plan of the Lord? Who was the architect of Gnosticism? Did it have its origins in the first century as many contend? Perhaps it even started a thousand years before the first century within the esoteric Asian practices dating back to those times.

“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day” (Gen 1:31).

Once the Lord was done creating, he declared all that he has made very good. This included Satan. It was after the sixth day Satan fell to the sin of his own pride. Having developed his new self-deification philosophy, he perpetuated it.²⁵ The birthplace of Gnosticism has its roots all the way back to this point. The first proselytization was enacted shortly thereafter in the Garden of Eden. The father of lies originated this false doctrine and perpetuated it with the first couple while they were still in a sinless state.

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Gen 3:1-5).

The Gnostic “Ye shall/not...” (Gen 3:1-5)

Satan first questioned the established order. He inserted himself into a relationship between God and man that he had no business being involved or “counselling” in.²⁶ Once he had Eve questioning the directives and engaging in philosophizing about them, he began instructing her on the first tenet of his Gnostic heresies, a focus on self. What has the Lord said concerning.... you? What is it you are allowed or forbidden to do?²⁷ He then predicated that the prohibitions were

²⁵ This will be discussed later in this work under The Gnostic “I will...” of the Progenitor (Isa 12:12-14)

²⁶ *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen 2:15-17).* The Lord never told Adam that the tree was untouchable. In fact, he was commanded to tend every tree. Eve would have been given these same instructions from her husband. As soon as Eve added to the commands of God, Satan knew he had her.

²⁷ The King James rightly translates the plurality of this temptation with the plural “ye shall...” Satan approached her separately and appealed to her individually. He directs her eyes to the Lord initially, then that which is to be desired, and finally to look to herself. In an act of “*psuche-ological*” warfare, Satan is carefully clever to include her husband in this revelation as we see evident in the plural “ye shall...” Recognizing the unity Eve and Adam share as husband and wife, he makes sure to include Adam in this deific ascent to put her heart at peace, including the very thing that may distract her from his proposal. This is a brilliant isolation of a soul designed to take her eyes off the Lord and focus on herself with an “inward look” and focus.

holding her back from realizing her true hidden potential, that of deity. Before she can ask the logical question as to “How...?” Satan gives her the answer. He asserts the tree itself holds the secrets to knowing good and evil. There is a special secret knowledge you need to attain. The means of doing this is by taking of the fruit and eating it. The resulting experience will be a realization that you have been deity all along.²⁸ This experiential knowledge is the gnostic knowledge about deity that Gnosticism was and is based on.

Will and Desire: the process of Sin (see\desire\take)

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Gen 3:6-7).

They “saw” something which they “desired” that was not theirs. They coveted and “took” what was not permitted for them.²⁹ The result was the “pattern of sin” actualized in both Eve and Adam. They were both enticed to seek special knowledge that would make them as gods, and immortal. They were coached that it was something possible and attainable. This is the essence of Gnosticism, a progression towards deity which is self-actualized by personal experience and effort in the acquisition of the gnosis necessary to achieve that which was yours all along and you have been denied.³⁰

The Gnostic “I will(s)...” of the Progenitor (Isa 14:12-14)

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Isa 14:12-14).

The Lord declares the fallen state of Satan is the result of him embracing his own lies and rejecting the Lord. The heavenly commentary looks inside his heart and reveals the gnostic seeds of rebellion which have come forth full bloom. The Lord exposes the heart conditions and context of the first three “I will(s).”

²⁸ The King James precisely translates the gnostic philosophy within the deception of Satan as “...and ye shall be as gods...” This requires the reader to recognize that the plurality of persons involved each themselves become deity. They do not “take on” partial or some characteristics of God as required by inferior translations which incorrectly render the passage as: ...and you will be like God.”

²⁹ *But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death (Jam 1:14-15).* See also, 2 Sam 11:2-4.

³⁰ The Lord in His sovereignty allows man the option to respond in faith and obedience. This permission in no way mitigates or reduces His Sovereignty. Being sovereign means His will is the only will. Man does not have “free will” to make choices. He has a responsibility to make the right choice within the will of God.

I will ascend into heaven,

He comments on the fall of Satan because of sin which parallels the **first** “*I will...*” of Satan where he declares his ascent back into heaven. In his first “ascension” he declares he will pick himself up from this fallen state and rise to the heaven and challenge the state assigned to him by the Lord. He is affirming he will elevate himself positionally.³¹

I will exalt my throne above the stars of God:

Using the appellation Lucifer (light-bearer) the Lord comments on the position of Satan as part of the heavenly host. This is in explanation of the **second** “*I will...*” as to the desire of Satan to put himself above the angelic realm in authority as God.³²

I will sit also upon the mount of the congregation, in the sides of the north:

The Lord then speaks of his “earthly” atrocities and how he wore down the nations who were meant to worship the Lord so that their worship was discomfited and far removed from its proper fervor. In the **third** “*I will...*,” Satan declares he will sit within the place of worship and receive that which he believes was due to him the entire time.³³

I will ascend above the heights of the clouds;

In his **fourth** “*I will...*” and second “ascension,” he directly challenges the Lord stating he will grow his power and authority beyond what was assigned to him by God.³⁴

I will be like the most High

In his **fifth** and final “*I will...*,” He states by his own power and ability he will make himself equal to God. He believes his self-created, self-glorifying and self-aggrandizing delusion that he will complete his pleromatic ascension through a gnostic re-realization. He opines he has had the power to do this, all along, within himself. It just needs to be re-realized and reactivated to see the deed done.³⁵

³¹ “*When the morning stars sang together, and all the sons of God shouted for joy?*” (Job 38:7)

³² This exalting is in the *hiphil* imperfect form which is the active form of the causative stem in contrast to *piel*. It can have a permissive aspect, but usually refers to the cause of an event. He is “giving himself permission” to exalt his throne by his own authority in rebellion against the sovereignty of God.

³³ Sacrifices were performed “northward” before the altar. On the east side of the altar was the “place of the ashes” (Lev 1:16), the laver was to the west side, the south side was the priests’ access to the altar.

³⁴ Satan was given ἐξουσία *exousia*, authority to be the “...*prince of the power of the air...*” over the first heaven which borders the second, the firmament of space. He insists he will rise even above the clouds therein to the second heaven and ascend even beyond his previous lower station (Eph 2:2).

³⁵ The sheer Gnostic hubris of this statement is made even more garishly plain upon deconstructing the *hithpael* verb form behind his declaration. The *hithpael*, which is the reflexive or reciprocal stem expresses iterative (repetitive) or durative (continuous) action to the *piel* (intensive) stem meaning, it has a middle or reflexive force. This is the Hebraic equivalent to the Middle Voice in Greek. Satan asseverates emphatically that he as the performer of the action of the verb, is the only one who can see it completed. He is the initiator of the action as well as the recipient of its culmination, namely deity. He maintains he is complete in capability, power, and authority to “ascend once more” and make himself “fully” divine. This ascension is predicated on his self-contained “spark of deity” being continually and repetitively “enlarged” until it has once again become what it always was, fully divine.

The 5 “*I will*’s” of Gnosticism

I will ascend into heaven,

- verb **qal imperfect** 1st person common singular
- In his first “ascension” he declares he will pick himself up from this fallen state and rise to the heaven and challenge the state assigned to him by the Lord. “*How art thou fallen from heaven,*” (**positionally**)

I will exalt my throne above the stars of God:

- verb **hiphil imperfect** 1st person common singular
- **Hiphil**, the active form of the causative stem in contrast to Piel. It can have a permissive aspect, but usually refers to the cause of an event.
- He will position himself in authority over the angelic realm “*O Lucifer, son of the morning!*” (Job 38:7). (**personally**)
- He is giving himself permission to exalt his throne by his own authority in rebellion against God’s sovereignty.

I will sit also upon the mount of the congregation, in the sides of the north:

- verb **qal imperfect** 1st person common singular
- He will sit in rulership in the place of worship (Lev 1:11; Psa 48:2).³⁶ (**positionally**)

I will ascend above the heights of the clouds;

- verb **qal imperfect** 1st person common singular
- In his second “ascension” he directly challenges the Lord stating he will grow his power and authority beyond what was assigned to him by God. (Eph 2:2; *ἐξουσία* *exousia*, 2 The 2:4) (**positionally**)

I will be like the most High”

- verb **hithpael imperfect** 1st person common singular homonym 1
- **Hithpael**, which is the reflexive or reciprocal stem. It expresses iterative (repetitive) or durative (continuous) action to the Piel (intensive) stem, it has a middle or reflexive force. This is the Hebrew equivalent to the Middle Voice in Greek.
- He, by his own power and ability will make himself God’s equal. (**personally**)³⁷
- This is the same path he guided Adam and Eve on.
- This entire event is a “stepping stone” of pleromatic ascension to deity.

³⁶ Sacrifices were performed “northward” before the altar. On the east side of the altar was the “place of the ashes” (Lev 1:16), the laver was to the west side, the south side was the priests’ access to the altar.

³⁷ Three of the “*I will(s)*” involve a **change and challenge to Satan’s position**. The other two involve a more direct orientation of authority and a **personal challenge to God’s power**. Initially over the angelic realm, and finally over everything “as God.” What is grammatically fascinating are the verbal forms of the *hiphil* “*I will exalt my throne...*” and *hithpael* “*I will be like the most High*” employed in these two “authoritative” instances. Each of the other three “*I will(s)*” that refer to a positional change use the common Qal form: *I will ascend into...*, *I will also sit...* *I will ascend above...*

Satan is revealed to have unabashedly declared the Gnosticism in his heart with a quintupling of self-incriminating declarations.³⁸

This can be seen as an inward expose from the Lord on the primogenitor who wrote the “playbook of Gnosticism.” This is the same path he guided Adam and Eve on with his subtle maneuverings in the garden. The father of lies has contained within his tenets a self-realized deity. This idol robs all glory from the Lord and turns it inward (the inward look) rather than upward to Him who is worthy. This entire event is a “stepping stone” of pleromatic ascension to deity.

Gnostic doctrinal statement	Verb form	Divine challenge
<i>I will ascend into heaven,</i>	qal imperfect	Positional
<i>I will exalt my throne above the stars of God:</i>	hiphil imperfect	Personal \ Power
<i>I will sit also upon the mount of the congregation, in the sides of the north:</i>	qal imperfect	Positional
<i>I will ascend above the heights of the clouds;</i>	qal imperfect	Positional
<i>I will be like the most High</i>	hithpael imperfect	Personal \ Power

The contrasting “*I will(s)*” of responsibility the godly profess in Psalms further exposes the heart of Gnosticism in opposition to Godliness and the Fear of the Lord:

“I will walk before the LORD in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men are liars. What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. Precious in the sight of the LORD is the death of his saints. O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people,” (Psa 116:9-18).

³⁸ Three of the “*I will(s)*” involve a change and challenge to the position of Satan. Each of these “*I will(s)*” refer to a positional change and use the common Qal form: *I will ascend into...*, *I will also sit...* *I will ascend above...* The other two involve a more direct orientation of authority. Initially over the angelic realm, and finally over everything “as God.” What is grammatically fascinating, are the verbal forms of the *hiphil* “*I will exalt my throne...*” and *hithpael* “*I will be like the most High*” employed in these two “authoritative” instances as direct challenges to the person and authority of God. See Appendix: *The 5 “I will’s” of Gnosticism.*

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