

The Attackers: Disinformation: Oral & Written, Gal 1:6–9, Anathema: A Curse on Those Who Teach a False Gospel; Front Organizations: John 2:13–16; Jude 18–19; Progressive Advances in Collectivism; Ebon on Disinformation; Progressive Education’s Laboratory Schools

Galatians 1:8 - But even if we, or an angel from heaven, should preach a gospel other than the one we preached to you, let him be anathema!

v. 9 - As we have already said, so now I say again: If anyone is preaching to you a gospel other than what you accepted, let him be anathema!

NOTE: Paul’s use of the word **ἀνάθεμα (anáthema)** needs to be explained. The verb “let him be” is the present active imperative of **εἰμί (eimi)**: “let him be accursed!” or “let him be dedicated for destruction!”

ἀνάθεμα denotes “something dedicated or consecrated to the deity.” It is used a. of the consecrated offerings laid up in the temple; b. of “something delivered up to divine wrath, dedicated to destruction and brought under a curse.”¹

The word ἀνάθεμα is related to the Hebrew word *herem* and is used of that which is devoted to God, usually for destruction. In spiritual terms it means damnation. We must not think, however, that in speaking in this way Paul is merely giving vent to an intemperate outburst or even merely to partially justified anger.

For one thing, he is impartial in expressing his judgment. He has not named names. He has even included himself in the ban, should he do otherwise in his preaching than he has done thus far. Moreover, he is universal in his judgment. His words include “anybody” who should so teach (v. 9).

How can it be otherwise? If the gospel Paul preaches is true, then both the glory of Jesus Christ and the salvation of men are at stake. If men can be saved by works, Christ has died in vain (Galatians 2:21); the cross is emptied of meaning. If men are taught a false gospel, they are being led from the one thing that can save them and are being turned to destruction (cf. Matthew 18:6²).

¹ Johannes Behm, “ἀνάθεμα,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:354.

² “Whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.” (Matthew 18:6, NASB)

Verse 9: No doubt Paul repeats the *anathema* primarily for the sake of emphasis. But the restatement involves three alterations that tie it more closely to the situation in Galatia: (1) “The one we preached” is changed to “what you accepted”; (2) the element of improbability is lessened—“we or an angel from heaven” being changed to “anybody”; and (3) the thought of future possibility—“if we ... should preach”—is replaced by present supposition [“is preaching”].³

12. Under this disinformation category, we are reminded of our recent studies of the Jewish *Talmud* and *Mishnah* along with other spurious writings such as the *Book of Mormon* and *Doctrines and Covenants* of the Church of Jesus Christ of Latter-Day Saints, the Catholic Bible’s inclusion of the Apocrypha, the Islamic Qur’an, the Hindu Veda, and Buddhism’s extensive writings, for example, scriptures related to the Theravada school’s Pali Canon.

13. Under internal front organizations, Satan utilized the reputation of the church to sell his nefarious schemes, for example the National and World Councils of Churches:

John 2:13 - The Passover of the Jews was near, and Jesus went up to Jerusalem.

v. 14 - And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables.

John 2:15 - And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables;

v. 16 - and to those who were selling the doves He said, “Take these things away; stop making My Father’s house a place of business.”

Jude 18 - “In the last [ἔσχατος (*éschatos*): “lowest”] time [χρόνος (*chrónos*): “time”: periods of apostasy] there will be mockers [ἐμπαίκτης (*empaiktēs*): anarchists], following after their own ungodly lusts.”

³ James Montgomery Boice, “Galatians,” in *The Expositor’s Bible Commentary*, gen. ed. Frank E. Gaebelein (Grand Rapids: Regency Reference Library, 1976), 10:429.

v. 19 - These are the ones who cause divisions, worldly-minded [ψυχικός (*psuchikós*): “natural”; refers to the dichotomous unbeliever], devoid of the Spirit.

14. Over the course of the last 150 years, the United States has been under assault by techniques designed to conquer its population from within. The Soviet Union utilized these techniques to propagandize the West during its rise to power.
15. Presently we face a more insidious assault from within from those who fell victim to the propaganda, namely, the Progressive movement that stresses collectivism which emphasizes group dynamics rather than individual identity, action, and responsibility.
16. **Collectivism** is defined by *The New Oxford American Dictionary* as: The practice or principle of giving a group priority over each individual in it; the theory or practice of the ownership of land and the means of production by the state. **Collectivize**: organize something on the basis of ownership by the people or the state, abolishing private ownership or involvement.
17. This mind-set is accomplished by propagandizing a target audience with fraudulent information designed to have them accept a false premise.
18. The fraudulent information is the systematic tearing down of traditional ideas while manipulating them into acceptance of Progressive ideas.
19. The Soviets’ terms for this process are “active measures” and “disinformation.” Here is some insight:

Two terms in the Soviet propaganda vocabulary convey a mixture of conspiracy and camouflage; they are *aktivnyye meropriantia* (active measures) and *dezinformatsia* (disinformation). “Active measures” cover a wide range of overt and covert manipulative activities, which include “disinformation,” a catchall term for fraudulent information. Definitions and applications of these terms vary among practitioners and analysts.

Misleading or misdirecting an antagonist is as old as trapping animals, hiding Greek warriors inside a wooden “Trojan Horse,” or building Potemkin villages. The history of forgeries, designed to divert attention or blacken reputations, is long and colorful.⁴

20. Richard H. Schultz and Roy Godson published a joint study in 1984 entitled *Dezinformatsia: Active Measures in Soviet Strategy*. In it, they defined disinformation as:

A non-attributed or falsely attributed communication, written or oral, containing intentionally false, incomplete, or misleading information (frequently combined with true information), which seeks to deceive, misinform and/or mislead the target.”⁵

21. An example of how disinformation is inserted into Western press was provided in a 1982 issue of *TV Guide* magazine which quoted former CIA director William Colby describing the successive stages of a disinformation campaign:

They plant a story—totally fictitious—in a leftist paper in, say, Bombay. Then it is picked up by a Communist journal in Rio. Then in Rome. Then Tass, the Soviet news agency, lifts it from the Rome paper and runs it as a ‘sources say’ news item, and soon the non-Communist press starts to pick up on it, using such terms as ‘it is alleged that ...’ And thus an absolute lie gets into general circulation.⁶

22. In our country, the equivalent of active measures including disinformation is being used by various media – television, radio, motion pictures, music, Web sites, and publications – to promote and aggrandize the Progressive agenda.

23. The proving ground for the spread of Progressivism is concentrated on the public schools of America. The hidden agenda for the movement is the disassembling of traditional values and Constitutional order and replacing them with collectivist concepts that erode the protections given the individual in the Bill of Rights.

⁴ Martin Ebon, *The Soviet Propaganda Machine* (St. Louis: McGraw-Hill Book Co., 1987), 312.

⁵ *Ibid.*, 316–17.

⁶ *Ibid.*, 315.

24. The advent of progressive education in the United States is summarized by these excerpts from the *New Encyclopaedia Britannica*:

progressive education, movement that took form in Europe and the United States during the late 19th century as a reaction to the alleged narrowness and formalism of traditional education. One of the main objectives was to educate the “whole child”—that is, to attend to physical and emotional, as well as intellectual, growth. The school was conceived of as a laboratory in which the child was to take an active part—learning through doing. The classroom, in the view of Progressivism’s most influential theorist, the American philosopher John Dewey, was to be a democracy in microcosm.

The sources of the progressive education movement lay partly in European pedagogical reforms from the 17th through the 19th century, ultimately stemming partly from Jean-Jacques Rousseau’s *Émile* (1762), a treatise on education, in the form of a novel, that has been called the charter of childhood.

The progressive educational ideas and practices developed in the United States, especially by John Dewey, were joined with the European tradition after 1900. In 1896 Dewey founded the Laboratory Schools at the University of Chicago to test the validity of his pedagogical theories.⁷

25. I attended one of these laboratory schools from grades 1 through 3 and can testify that it did not prepare me for the demands imposed by the educational environment of the then traditional public schools of my hometown.

⁷ “progressive education,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 9:722.