Christ Against the Occult

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Part I - Introduction

- **JSTOR Online** The Ouroboros as an Auroral Phenomenon - https://www.jstor.org/stable/40206938 - An excellent article on tracing the symbol of the Ouroboros from the Ancient Egyptian world, to Hellenistic culture, to Hermetic alchemy. You can sign up for free and read 6 articles every 3 months for no cost.

Part II - Gnosticism, New Testament Battles, Philo, Paul, Alexandrian Mystery Schools & Hypatia

- One of the best resources for Catholic interpretations and exegesis on the New Testament in my opinion. At the beginning of each book there is a synopsis that deliberates who the Gospel or Apostolic writer is most likely writing for/to or against; often times it is assumed that many of the opponents are promoting some form of primitive Gnosticism that would later develop alongside the
early Catholic Church (similar to Rabbinical Judaism but perhaps in a more dialectical fashion).

- **Khiok-Khung Yeo** *Rhetorical Interaction in 1Corinthians 8 & 10* (Brill) - [https://tinyurl.com/y3373bzk](https://tinyurl.com/y3373bzk) - pp. 125-141 - This section demonstrates various scholarly viewpoints that relate to Jewish Gnosticism, rebellion, the myths of Sophia and Ialdabaoth, and also the influence of Philo of Alexandria; there is also an element of elitism in regards to their ‘Gnosis’ and viewing the Cosmos as a “miscarriage” and being disillusioned under Roman rule. It also expands upon the idea of Paul in Corinthians using Gnostic language to speak to people falling prey to it’s ideas, rather than being a Gnostic himself. The argument made is that Paul is trying to reconcile the Corinthians back to Christianity (Catholicism) and to turn them away from the Philo-influenced Gnosticism in which they were succumbing to. This idea is echoed in other scholarly texts on the topic in these references, in particular the Theological Dictionary citations. | pp. 142-155 - This section deals with the “weak” vs. the “strong” in regards to Paul dealing with dietary restrictions tied to philosophical / theological beliefs. It also mentions the oddities where there is certainly overlap with Philo’s ideas, yet not entirely in regards to particular issues. There are also debates over “freedom” among these Gnostics, but the views seem to be almost entirely subjective in contradistinction to the Apostle Paul’s views; this is also in conjunction with more issues with elitist mindsets in relationship to said ‘Gnosis.’

- **Gerhard Kittel** *Theological Dictionary of the New Testament Vol. VII* - [https://tinyurl.com/y3z6wj7f](https://tinyurl.com/y3z6wj7f) - pp. 121-122 - Philo on sin and the woman’s guilt. | pp. 135 - Paul on flesh not being bad when combined with spirit. | pp. 434 - Philo being of the “illumination” school, Platonism and fusing Greek and OT concepts. | pp. 498-514 - Sophia or “Wisdom” in Catholicism vs. Jewish/Gnostic illuminist schools of thought and Philo, etc. | pp. 519-522 - Paul uses the Gnostic language (his opponents) in particular NT writings in order to reorder them back to Christ’s resurrection and Christianity, and he isn’t afraid of doing so.

- **Johannes Van Oort** *Gnostica, Judaica, Catholica. Collected Essays of Gilles Quispel* (Brill) - [https://tinyurl.com/y55v2gkz](https://tinyurl.com/y55v2gkz) - pp. 39-41 - Palestinian “Law-abiding” Jews vs. Liberal Jewish in Alexandria; the Gnostic Sophia originating from liberal Jews mixing with Egyptian religion in Alexandria that had an affinity for “sexual... freedom” related to their gods, androgyny and also reincarnation. Cosmology was also tied to the “great Archon” and his “cosmic egg” formed in “chaos” which is very akin to Big Bang cosmology theories on the Cosmic Egg and the ‘chaos’ of the universe being created (likely lending to the ‘miscarrage of the Cosmos’ viewpoints of Jewish Gnostics). There are also comments about Jews in Alexandria forming a sort of primitive “B’nai Brith” in conjunction with a “sort of Masonic Lodge” type lodges of Jews and Greeks/Copts alike. | pp. 113 - The Gnostic inverted ‘sacrament’ of marriage simply
being an allegory for finding your inner ‘Gnosis’ and spark of the divine and androgynous union within the consciousness of an “initiate” or “higher-self.” Much of this is related to union with a “guardian angel”; this is very much a proto-type of Aleister Crowley’s views on union with the “Holy Guardian Angel” which he styles Lucifer, source: Aleister Crowley Magick in Theory and Practice pp. 193, 274-278. | pp. 141-147 - Connections to the Cathars and some ‘Enlightenment’ mystics such as Gottfried Arnold, a follower of Jakob Böhme, who was very sympathetic to Church heretics throughout the ages and in particular the early Gnostics as the ‘good guys’ and the ones who were righteous and “innocent lambs and true Christians.” This all lays the foundations for the rise of Masonry and the Illuminati in Prussian territories. | pp. 156 - A very good definition of Gnosticism, “Today Gnosticism is defined as a religion in its own right, whose myths state that the Unknown God is not the creator (demiurge, YHVH); that the world is an error, the consequence of a fall and split within the deity; and that man, spiritual man, is alien to the natural world and related to the deity and becomes conscious of his deepest Self when he hears the word of revelation. Not sin or guilt, but unconsciousness, is the cause of evil.”; there’s also comments on how early Gnosticism was known almost exclusively by its “opponents” being Irenaeus, Hippolytus, Epiphanius and as to why the Nag Hammadi discoveries in Egypt in 1945 are so ‘great’ since they are the texts without the polemics, of which UNESCO is directly responsible for funding the translation projects which allow them to be freely available via the Gnosis.org online archive. The distinctions are mentioned that certain texts aren’t ‘technically’ Gnostic such as The Gospel of Thomas (Encratite), Thunder, Perfect Mind (said to be Jewish), whereas something like the Apocryphon of John is one of the works most closely related to early Gnostic ideas in Alexandria. | pp. 184 - Implications of The Gospel of Thomas in regards to Our Blessed Mother, “But [the Gospel of] Thomas is the only one to transmit that (only) the [male] followers of Jesus can be saved (i.e. can enter the kingdom of God), which implies that the Mother of God is not in heaven.” | pp. 196-225 - Exegesis on The Gospel of Thomas and some ‘Judaizing’ views in regards to the Mosaic Sabbath, the Pharisees “keys of gnosis” and them not being regarded as “hypocrites” in Thomas like in the NT Gospels; there are mentions of possible overlap (which is Quispel’s theory, not without its problems via his own admission) with a text called the Gospel of the Egyptians. What is most relevant about Thomas is the utter disdain for women and marriage (i.e. procreation) that parallels many views on the Cathars and the obvious problems that presents for the Catholic Dogmas on Our Blessed Mother. | pp. 343-344 - More overlap with the Gospel of the Egyptians which apparently suggests that Our Lord, Jesus Christ, was teaching some form of Buddhism (e.g. how to attain “Nirvana”) and was deemed to be androgynous. The connections are made to Plato’s Timæus (a favorite of Philo), reincarnation and Encratite
views found in *The Gospel of Thomas*; this overlaps with Philo’s views on androgyny despite his distinctions that polemicize against bodily transgenderism (as opposed to a ‘consciousness’ or an ‘incorporeal idea’ that will be foundational to the development of the ideas regarding Adam Kadmon in 13th century Kabbalah). | pp. 461-474 – More on primitive Kabalistic ideas in Jewish circles, and Philo’s strange polemicizing particular speculations on a “heavenly” androgyny among Alexandrian Jews, while elsewhere in his writings adopting the idea of an incorporeal androgyny of a primitive man. | pp. 494-515 – Roots of pagan goddesses like Isis or Ishtar/Astarte influencing the dualism, androgyny and “prostitute” elements found in Bronté or *The Thunder, Perfect Mind* that are perhaps influential on the Gnostic cults related to Simon Magus; this also delves into territory about the “ever-virgin daughter” in esotericism that is in direct opposition to Catholic Dogmas on Our Blessed Mother, “ever-Virgin.” | pp. 522-527 – More on the Gnostic “Demiurge” of Jehovah/Yahweh as Ialdabaoth or Saklas (the “Fool”) in the Apocrphon of John and his so-called “ignorance” of believing himself to be the one true God; Quispel traces this to Babylonian influence upon these Jewish Gnostics rejecting their creator and depicting him as an ‘abomination’ of a lion-serpent who “knows neither First nor Last.” One of the distinguishing attributes of Judaism, even identified by the Jewish Kabalist Gershom Sholem, is the Jewish name “Ariel” which means “the lion of God” and being connected to the alleged lion-faced creator God of Judaism from the views of these rebel Gnostics; again this is related to overlap with Simon Magus and his Gnostic sect. | pp. 539-547 – More on Philo’s influence upon Jewish “Gnosis.” Quispel asserts Philo must have been drawing upon an already existing tradition of Jews in the Diaspora in formulating his allegories and ideas, and in particular his relationship to early Christianity. More is revealed on his views regarding androgyny, archetypes in the Bible, alternative interpretations of Ezekiel’s vision (very common in Freemasonry), etc. | pp. 559-565, 654-656 – Quispel now gets into Manes (or Mani) and his Jewish revolt into Gnostic Dualism and developing the Manichean tradition which will be enormously influential and relevant to the Cathars and then later esoteric Freemasonry and the Bavarian Illuminati doctrines revealed in Barruel’s Memoirs. This all overlaps with the texts *Hypostasis of the Archons* [e.g. Catholicism’s views on Hypostasis would be of these “Archons”] *On the Origin of the World* (e.g. origin of “Chaos” being Ialdabaoth, etc.); perhaps what you see Paul combatting in Corinthians and the alleged “God of confusion”). One of the most profound statements here is the fallen notion of Sophia representing the Jews in the Diaspora, and “matter and history” being a result of dialectics [like Marx’s dialectical materialism?] with Spirit being in flux moving through history in this manner [Sophia trapped and repressed by the “Archons” of the Catholic Church and OT Laws / Commandments of the Creator]; this is related to Philo as not a Gnostic, but a
“reactionary opportunist” drawing upon Gnostic ideas while at the same time opposing them [to form an attack on early Christianity?]. Another scholar, Nils Dahl, Quispel says “convincingly” expands upon this idea of the Diaspora revolt against the OT Creator, and views this as the Jews rejecting the “vain claim of the arrogant demiurge” and the “deficient Law of a tribal god.” The revolt is not targeting the world / creation, but simply the Creator of it [i.e. “the world” is greater than the Creator; thus it is the Creator who is lacking and deficient, and thus mankind would be better off without Him and His Commandments, etc.] ; this is seen as “only understandable as a protest within Judaism.” Finally, it is revealed that these elements of Jews in the Diaspora in the formulation of early Gnostic thoughts and ideas have “nothing to do with the Christian Saviour.” | pp. 724-732 - The Gnostic text On the Origin of the World projecting Pagan conceptions of cosmology (e.g. Cosmic / Orphic Egg, etc.) and chaotic gods in Greek culture onto the Creator of Catholicism / God of Israel [this is essentially what H.P. Blavatsky’s Theosophy does]. This all ties into a debate on “love” and the words Eros vs. Agape in Pagan Greek culture / interpretation vs. Catholic / Christian. The difference is the “Greek Cosmic Love” of which Philo calls the visible Cosmos “the unique and beloved sensible Son of God” vs. God in the flesh and the Catholic understanding of John’s Christian Love and Logos. Quispel conflates these two and seems to call John a Greek Gnostic, but he includes a “furious” refutation of his position in the following work available on JSTOR: Cornelia de Vogel Greek Cosmic Love and the Christian Love of God - https://www.jstor.org/stable/1583359

- Richard A. Baer, Jr. Philo’s Use of the Categories Male and Female (Brill) pp. 35-53 - Read through all of Philo’s strangeness in regards to androgyny, the primordial man, and also Philo’s overtly anti-women rhetoric. Though it is specified at times when the ‘corrupted’ female nature is distinctly allegorical, in other areas it is certainly carrying over into the biological attributes of women in society. Philo’s ideas on virginity have more to do with a masculinizing and purging the feminine attributes, especially in relationship to pro-creation; in fact when a women is too old for pro-creation she can return to a ‘virginal’ state that is more pure.


- Albert Mackey Mackey’s Revised Encyclopedia of Freemasonry Vol. I & II pp. 51 “Alexandria, School Of” - Gnosticism and Cabala are derived from this school, and laid the foundations of Masonic philosophy; all of this is very highly praised, especially the secrecy and elitism in regards for the ‘Adepts’ having the true meanings reserved only for themselves, of which Masonry still holds to. | pp. 772 “Philo Judaeus” - As per Philo and his allegorization of Scripture, “Early inventors of the advanced degrees, philosophical degrees of Freemasonry...made frequent use of the
esoteric philosophy of Philo in the construction of their Masonic system."

- **Early Christian Writings Online** *Gospel of Thomas Saying 114* - [https://tinyurl.com/yxm85vk3](https://tinyurl.com/yxm85vk3) - The mic-drop found at the very end of the text, "Simon Peter says to them: 'Let Mary go out from our midst, for women are not worthy of life!' Jesus says: 'See, I will draw her so as to make her male so that she also may become a living spirit like you males. For every woman who has become male will enter the Kingdom of heaven.'" | Here is an interesting article trying to defend the "misogynist" Thomasian Gospel, as it "is understood" by "conservatives" because their are "far too simplistic" in their interpretation of the passage that "women are not worthy of life" etc. because they haven’t consulted "experts" [e.g. Elaine Pagels] who understand it as "allegory" [e.g. Philo and Freemasonry].


- **The Jerusalem Post Online** *Alexandria: Forgotten Jewry, Forgotten Revolt* - [https://tinyurl.com/yy4rwueo](https://tinyurl.com/yy4rwueo) - Information on Philo and this ‘Paradise Lost’ of Alexandria, "The greatest figure to emerge from the elite of the Jews of Alexandria was philosopher and political activist Philo (c. 25-c. 50 CE). The scion of a wealthy banking family with ties to the monarchy in Judea, Philo read the Torah as both law and philosophy. While he did read the Torah from a literal standpoint and was a pious Jew, Philo added a layer of philosophical allegory on to the text that understood anew the meaning of the text. He reconciled the Torah with the philosophy of Plato. Philo was first great Jewish philosopher and, although he is a harbinger of Saadia Gaon and Maimonides, his writings – in Greek – were embraced by a Church that skewed Philo by focusing solely on his use of allegory. Philo never meant for Jews to abandon the Torah and ritual; he merely took the ideas of the day and recalibrated them for Judaism." This seems to be fairly typical of Philo where the Jews don’t view him as heretical and deem him to be “a pious Jew.”; obviously we might be a bit more suspicious about his involvement in formulating Jewish Gnosticism as a potential attack on early Christianity, however conscious or unconscious he may have been of this, that is not for me to judge.

- **Bruce Gore Lecture YouTube** *17 Philo of Alexandria* - [https://youtu.be/NbWjYscGmSw](https://youtu.be/NbWjYscGmSw) or [https://youtu.be/ccsHoMQW1gR](https://youtu.be/ccsHoMQW1gR) - Excellent lecture on Philo, reactions to his ideas in the NT, and how many Jews fell into the ‘snare’ of Gnosticism despite it not being the original intention of Philo (it would seem); here is Professor Gore’s website.