

The Long March's Coup D'état

Introduction:

The American Heritage Dictionary of the English Language defines “coup d'état” as “A sudden stroke of state policy involving deliberate violation of constitutional forms by a group of persons in authority.”

The dictionary gives the word “revolution” as a synonym of coup d'état and defines it as “an organized opposition intended to change an existing government or ruling authority. An act to show defiance toward established convention.”

The words used indicate that the violation or intentional disregard of “constitutional forms” is a coup d'état, while the intention “to change an existing government or ruling authority” or “defiance toward established convention” is “revolution.”

To that we are forced to recall these two statements made in 2008:

“We are five days away from fundamentally transforming the United States of America.”

**—Presidential Candidate Barack Obama
October 30, 2008**

“It's been a long time coming, but tonight, because of what we did on this day, in this election, at this defining moment, change has come to America.”

**—President Barack Obama
November 04, 2008**

In just six and one-half years, the Executive Branch in coordination with the Supreme Court and the passivity of the Legislative Branch has accomplished the President's bold forecasts by fundamentally transforming the United States of America.

The Supreme Court of the United States officially completed the death knell this past week usurping the power of the Legislative branch of our government while ignoring the Constitution of this country to impose an unsustainable financial burden on taxpayers and imposing a certain threat to the “free exercise” clause of the First Amendment.

In frequent, former studies of the downward slide of our nation's culture and our way of life, we have quoted the writings of Italian Communist Antonio Gramsci with emphasis on these observations:

One of the many theories conceived by Gramsci was the "long march through the institutions." What Gramsci knew was that most people are devoted to institutions with which they are familiar. Creatures 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 find to be familiar a movement could then effect the changes on the large scale that it could not realize through revolution.

A long march through an institution means the unhappy segment of society, instead of seizing control through infiltration of a small but critical segment of the state apparatus to displace current controllers, would chose to seize power from within the system. Once power is assumed, existing lines of authority and habits of obedience already inherent in legitimate government would be utilized to advance the coupster's illegitimate aims. Typically, this march through an institution would take place from the bottom up. Patience is needed to silently weave the seditious ideals and philosophies needed to allow a proper anchor to set within the masses. Those masses will soon be set to attacking and branding the non-duped conservative elements as hopelessly behind the times and harmful to the goal of attracting young people to the cause or, finally and even worse, a traitor. Opponents of this coup should be labeled as isolationists who are misguided and dangerous individuals unable to move into the future and accept the wonderful changes the future will bring.

The long march removes the risks inherent to an armed takeover of a government or institution by removing the possibility of forcing the rank and file with their natural tendency toward protecting and gravitating to the familiar not accepting the new regime. What it does, if patience prevails, is almost guarantee success because the group targeted for the coup will not only offer little to no resistance but will also, quite likely, provide itself as the most effective asset for the coup. A law of war is stated simply: "Know thine enemy." An opponent will not fright if he either cannot see or does not realize an enemy is before his very eyes.

Gramsci needed to alter the Christian mind and turn it around completely to an anti-Christian position. The best way to do this was to get individuals, regardless of their station in society, to think of the problems and issues facing them without reference to the Christian God or laws of the Christian God. A bedrock of Marxism is that there is nothing beyond the matter of this world. (pp. 76-77)

What emerged from Gramsci's ideas was the coopting of the Catholic Church made possible by the Second Vatican Council convened by Pope John XXIII and which met from 1962–1965. What emerged was a redefinition of ecumenism – the worldwide growth of the Catholic Church – to involve other religions including Protestants, Jews, and Muslims.

Pope Paul VI gave the farewell address to the council and discussed the new, broad umbrella that secularism within the church would be defended and protected against the wave of world protest of the adoption of the new policies. His chilling remarks set the stage for what Gramsci would have envisioned in his wildest dreams:

The pope (Paul VI) told the departing clergy that their church opted for man, to serve man and to help man build his home here on earth. According to the pontiff, man ...would now be the centerpiece of the church's interest. The special attention the bishops had decided to place on the plight of the poor was now morphed into something labeled "preferential option for the poor." This was taken in turn to mean a *carte blanche* mandate for deep alliances with socialists and communists. Ecumenism was no longer a belief and mandate to heal the heresy and rifts that pervaded the church ... but of leveling differences of all kinds between all Christian believers and nonbelievers. Liberation no longer meant a release from sin and damnation. It now defined itself as the struggle against oppression by big capital interests and the authoritarian colonial powers of the West.

Liberation theology became a new concept within the church to such an extent that books written by converted priests, along with political and revolutionary literature, flooded the Latin American region. Liberation theology was a perfect exercise in Gramscian principles: launched with the corruption of a limited number in high position, aimed at the culture and mentality of the masses, locking the individual and the culture in the race toward a single goal—class struggle for sociopolitical liberation.¹

This article clearly exposes the strategies that, over time, produce a totalitarian government that enslaves its population under the rhetorical veil of human good which conceals while advancing the hidden agenda of socialism.

¹ Joseph Crosson, "Antonio Gramsci: How the Legacy of an Italian Communist Is Wrecking the Catholic Church Today," *The Barnes Review*, May/June 2004, 76–77.

Further, the article explains the theology that brought the Rev. Jeremiah Wright to national attention during the political campaign of 2008.

Presidential candidate Barack Obama and his family were attendees of Rev. Wright's church and were in the congregation being taught the doctrines of Liberation theology which for the then state senator Obama included the previous twenty years. The President denounced his pastor and withdrew from the church but not its teachings.

Corrupt and godless religious organizations accomplish the same objective as did the Rev. Wright by teaching Liberation theology. Certain political operatives of late have described these processes with the term "bottom up, top down."

These are psychological terms that describe the alteration of thought processes away from currently held beliefs to those of a different nature.

The "bottom-up" and "top-down" approaches are defined as follows:

Bottom-up processing depends directly on external stimuli, whereas top-down processing is influenced by expectations, stored knowledge, context, and so on.

In bottom-up processing, information is processed until the highest levels (the "top" of the system) are reached, and the object is perceived. Top-down processing (also called knowledge-driven processing) involves the use of contextual information supplied from memory – the "big picture."²

In the political use of the "bottom-up" process, two methods are utilized. First is to take children, who are pretty much tabula rasa, and inculcate principles common to progressive ideology beginning with kindergarten and then continuing throughout graduate schools. This has been accomplished in the public schools, junior colleges, and universities.

The second method of the "bottom-up" process is to propagandize the population through the use of human-good ideas that institutionalizes the Luciferian principle of equality which is in opposition to any societal structure that divides people into classes: rich and poor, privileged and underprivileged, haves and have-nots, boys and girls, men and women, married and unmarried, straight and gay, whites and non-whites. Whatever contrast exists in a culture, it is seized upon as an object to mollify.

² Nicholas Shea, "Distinguishing Top-Down from Bottom-Up Effects,"

http://www.philosophy.ox.ac.uk/data/assets/pdf_file/0006/30885/Shea_Defining_top-down_effects_Oct13.pdf
accessed, June 27, 2015.

These different groups are considered to be in opposition to each other and the differences that define them are to be erased by discriminating against the alleged advantaged while instituting mores, behaviors, and even laws designed to benefit the disadvantaged. This is advanced by certain "rules" that insist that no one can in any way disrespect a person considered disadvantaged, just one of the tactics utilized under the aegis of political correctness.

The bottom-up process ignores free will on the part of each category. Some people make good decisions while others make bad ones. Some have advantages that are typical to their circumstances that are not available, at least not yet, to the disadvantaged. Some are in the protective and gracious care of God while others have rejected His beneficence. Some deal with difficulties and failure through perseverance while others use these to feel put-upon rather than challenged to overcome.

Every person that has ever lived is indeed in common with every other person: (1) he is born through selection and his entire life is in the divine decree, (2) he has free will and the authority to use it to deal with all exigencies of life, (3) no one is born special, but he is born free to believe in Christ or reject Him. What is common to every believer is that the Bible's message is available to every person who is convinced of the principle that the Word of God is powerful when applied to life and circumstances.

The evil of the "bottom-up" process is that self-appointed men opt to intercede into the plan of God for those they assume need their help in righting the wrongs of society. That there are wrongs in society is a given and just laws when imposed limit those incidences to a minimum. The identification of what those just laws should be becomes a flexible and ever-growing list in the hands of the Anointed especially when the "bottom-up" system has dumbed down the Benighted.

The "top-down" approach enlarges on a year-by-year basis. Usually in late May the public high schools and universities graduate fully operational minions that have been steeped in progressive ideology and a high inventory of ideas that are complicit with the strategies and tactics of the "top-down" system.

It is important to note that these annual graduates do not conceive that they have been propagandized into believing the lie, it is that progressivism is all they have ever been taught and consequently it is all they know. All else is taught to be suspect.

A current graduate's knowledge of actual historical events, the founding of the country, the genius of the Constitution, the original meaning of states' rights, the limitations that the Constitution, the individual states, and the people place upon the federal government, the specific powers held by the federal government and those which it does not possess, the specific powers held by the tripartite branches of the federal government and those which each branch does not possess are mysteries to most.

Although these graduates are among the anointed of progressivism's every-growing population, they are benighted to the fact they have been mentally enslaved with physical enslavement soon to follow.

When the majority of the population knows nothing else but progressive ideology and when they hold the plurality of the electorate then the powers that be are free to execute the hidden agenda which is not so hidden, having been clearly articulated by the President as "fundamentally transforming the United States of America" so that "change has come to America."

The two strategies — "bottom-up" and "top-down" — have advanced Antonio Gramsci's "long march" to the point that the complete overhaul of our culture may now commence apace.

Decisive Victories for the Dark Side:

The certainty of this is advanced by two recent Supreme Court decisions. In *King v. Burwell* the Affordable (*sic*) Care Act was upheld by a 6-3 vote. It grants cart-blanche control of the nation's health care system to the Internal Revenue Service which is delegated the responsibility to provide subsidies to 30-million subscribers who do not have the money to purchase a policy. It is estimated that this will require another one-trillion dollars in unfunded revenue which must be added to the national debt that is now in excess of 18-trillion dollars.

The *King v. Burwell* decision means that in order to meet the financial obligation imposed by the ruling, wage earners will have even higher taxes to pay. Consequently, the real objective of the ACA was not to provide universal health care, but to redistribute the wealth of haves to have-nots.

The draining of capital from the private sector may be accomplished for a while, but it cannot last very long, which is the objective of “bottom-up top-down” strategy. Ultimately the synthesis will be achieved in that “all animals are equal but some animals are more equal than others.”³

Whereas *King v. Burwell* has dire implications for our already strapped economy, *Obergefell v. Hodges* has threatening overtones for the “free-exercise” clause of the First Amendment.

The *Obergefell v. Hodges* six-to-three decision legitimized marriage between homosexuals and lesbians. This makes official the legality of a marital union between those of the same sex. Definition of the institution of marriage through the biblical prism of Tanakh- and New-Testament theology is not crossed by this decision through verbicide.

Instead, *Obergefell v. Hodges* must be interpreted through the prism of historical trends. The Tanakh has quite a number of prophecies that relate to the dispensations of Israel, the Incarnation, the Tribulation, and the Millennium, but it contains none for the dispensation of the Church.

The Church Age is instead controlled by historical trends which are determined by the thoughts, decisions, and actions of believers in any given generation.

To understand how such erroneous thought can invade a client nation, we must first recognize not the contorted ramblings of confused minds, but rather, how such incompetence and ignorance came to power. Once this is determined, then we will better understand and reluctantly accept that the current Zeitgeist is a product of our own failures.

The Doctrine of Historical Trends

Introduction:

1. When a large majority of believers in any generation of a client nation's history is functioning inside the bubble, then historical trends have upward momentum.

³ George Orwell, *Animal Farm* (Orlando: Harcourt, 1973), 80.

2. Likewise, when a large majority of believers is functioning inside the cosmic systems, then the client nation reverts into historical downtrends.
3. Good or bad decisions create the ongoing Zeitgeist of a client nation. Good decisions result in a prosperous environment while bad decisions cause hardships.
4. When a client nation approaches historical disaster it is not the result of a predator nation's aggression or internal revolution, but of its citizens own bad decisions.
5. The downtrend of a client nation usually begins with economic depression accompanied by immoral degeneracy and culminates with military disaster or internal collapse.
6. When a client nation falls to the forces of a predator nation then the former (Evil 1) is destroyed by the latter (Evil 2).
7. For example, the historical downtrends in evidence in client-nation America today offend the sensibilities of those in the member nations of ISIS. Therefore, Evil 1, the USA, draws the attention of Evil 2, radical Islam.
8. To understand this, it must be remembered that every culture has its categories of good and evil. Many of the immoral behaviors now accepted in American culture are considered as unacceptable in Islam which gives their leaders justification to attack us.
9. Corruption in the client nation leads to corruption in government. The corruption may be identified in Scripture, one summary passage is found in:

2 Timothy 3:1 - Realize this: in the last days of a national entity difficult times will come.

v. 2 - For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

v. 3 - no capacity for life, irreconcilable, malicious gossips, without self-discipline, brutal, haters of good,

2 Timothy 3:4 - treacherous, thoughtless, puffed up with pride, lovers of pleasure rather than lovers of God,

v. 5 - holding to an external appearance of piety, although they have denied its power. Avoid such men as these.

10. Similar passages include these and other areas of degeneracy in the human soul, e.g., Romans 1:18–32, 2 Peter 2, and most of the Book of Jude.

Historical Trends and the Lust for Power:

1. When loss of thought occurs in the soul, one of the early casualties is distrust of positions of authority beginning with God and His Word.
2. From this emerges distrust or rejection of human systems of authority and their representatives.
3. Absent the order that authority provides, the individual chooses to arrogate authority to self.
4. Containing human wisdom at best, that person is bound to establish his position of authority from his present inventory of ideas.
5. With a need to validate his position of power, he must use his inventory to self-justify his status. This leads to power lust.
6. From that position, he begins to challenge legitimate systems of authority and those who function within them.
7. Believing himself qualified to possess a desired system of authority those who legitimately hold that position are attacked.
8. The initial system of authority is parents. Failure to orient to parental authority results in disorientation to other systems later on, such as, the teacher in the classroom, the pastor in the pulpit, the policeman on patrol, the supervisor on the job, or the umpire on the diamond.