

Two Paradigms: God's/the Father's Paradigm (Patriarchal, established from above) and man's/the child's Paradigm (Heresiarchal, i.e. subject to 'change' below): *"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."* Isaiah 55:8, 9 *"Trust in the Lord with all thine heart [Patriarchal Paradigm, faith]; and lean not unto thine own understanding [Heresiarchal Paradigm, sight]. In all thy ways acknowledge him, and he shall direct thy paths."* Proverbs 3:5, 6 The Heresiarchal Paradigm is based upon the heart of man: *"The heart is deceitful above all things, and desperately wicked: who can know it?"* Jeremiah 17:9 The Patriarchal Paradigm is based upon the child's obedience to the Father, i.e. man's obedience to God: *"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."* Jeremiah 10:23 The "old" world order is based upon the Patriarchal Paradigm (the Father's authority, established facts and truth; doing right and not wrong) while the "new" world order is based upon the Heresiarchal Paradigm ("human nature," the child's nature, i.e. feelings; approaching pleasure and avoiding pain, subject to the ever 'changing' 'moment').

The Lord lived (lives) a Patriarchal Paradigm, doing the Father's will: *"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak."* John 3:30; 12: 49 He has called all to live according to His Father's Paradigm: *"And call no man your father upon the earth: for one is your father, which is in heaven." "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven."* Matthew 23:9; 12:50; 7:21 *"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."* John 14:6 *"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"* 2 Corinthians 10:4

Thesis—the Father's authority, i.e. **the Law of God:** *"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."* Hebrews 12:5-11

The Father's authority is to 1) give rules and commands, to 2) blesses all who obey them, to 3) chasten those who do not, and to 4) cast out those who disrespect (refuse to recognize and honour) His authority.

Antithesis—the child's nature, i.e. **the Law of the Flesh:** *"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."* Romans 7:14-25 Only Jesus Christ, i.e. in obedience to His Father, i.e. fulfilling the law, i.e. fulfilling all righteousness can 'liberate' us from **antithesis**, i.e. from His Father's judgment upon us for

our sins (covering our sins by His own blood), 'reconciling' us (in His resurrection) to His Father, 'liberating' us from the law of the Flesh that we might walk in the Law of the Spirit, i.e. in Him, i.e. in His *righteousness* (in His obedience) which is imputed to us by the Father, according to our faith in His Son.

Synthesis—the children united as one, 'justifying' *the Law of the Flesh over* and *against the Law of God*, dialectically ('rationally') 'liberating' themselves from the Father's authority, 'reconciling' themselves to the world: *"Now the serpent was more subtle 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. 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."* Genesis 3:1-6

The two Paradigm—of the world and of the Father: *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."* 1 John 2:15-18 *"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."* Luke 16:15 *"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"* Romans 1:18 *"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."* Ephesians 5:6

Patriarchal Paradigm: **Thesis** = the Father (*righteousness*; do right, do not do wrong), **Antithesis** = the child (*sensuousness*; approach pleasure, avoid pain). **Chastening prevents synthesis**
Heresiarchal Paradigm of 'change': **Thesis** = the child, **Antithesis** = the Father, **Synthesis** = all children 'rationally' united through *dialoguing* their *opinion* to a *consensus*, (there is no Father's authority in *dialogue*, i.e. the Father abdicates his right to chasten, i.e. His authority, by His participation in *dialogue*) liberating *sensuousness* from the Father's authority, i.e. 'justifying' *sensuousness* ("human nature") over and against *righteousness* (doing the Father's will) in the *praxis* of *consensus* = engendering abomination.

Communism: Hegel, Marx, and Freud united as one in the *praxis* of *negating* the Father's authority: *"God is conceived more directly after a parental image and thus as a source of support and as a guiding and sometimes punishing authority."* (Theodor Adorno, *The Authoritarian Personality*) *"Freud, Hegel,... are, like Marx, compelled to postulate external domination and its assertion by force in order to explain repression."* *"Freud speaks of religion [the child's obedience to his Father's authority] as a 'substitute-gratification' – the Freudian analogue to the Marxian formula, 'opiate of the people.'"* (Norman O. Brown, *Life Against Death*) *"Freud noted that patricide and incest are part of man's deepest nature."* (Irvin D. Yalom, *Theory and Practice and Group Psychotherapy*)

George Hegel: *"The child, contrary to appearance, is the absolute, the rationality; he is what is enduring and everlasting, the totality."* (George Hegel, *System of Ethical Life*) Make the child's nature the standard for the parents and the Father's authority, i.e. His family, His property, and His business is *negated*, making Hegel more Marx than Marx: *"On account of the absolute and natural oneness of the husband, the wife, and the child, ... the surplus is not the property of one of them ... all contracts regarding property or service and the like fall away ... the surplus, labour, and property are absolutely common to all, inherently and explicitly."* *ibid.*

Karl Marx: *"Once the earthly family is discovered to be the secret of the holy family, the former must itself be annihilated [vernichtet] theoretically and practically."* (Karl Marx, *Theses On Feuerbach* #4)

Sigmund Freud: *"It is not really a decisive matter whether one has killed one's father or abstained from the deed, if the function of the conflict and its consequences are the same."* (Sigmund Freud in Herbert Marcuse, *Eros and Civilization*) **"Freud speaks of religion** [loving the Father over and against the world] **as a 'substitute-gratification' – the Freudian analogue to the Marxian formula, 'opiate of the people.'** **"We must return to Freud and say that incest guilt** [the Father's authority engendering a "guilty conscience" in the child while he is doing (or thinking about doing) that which comes naturally, i.e. becoming at-one-with the world in pleasure, i.e. following after his carnal nature, i.e. satisfying his urges and impulses of the 'moment, i.e. "lusting" after the things of the world—Freud considered children as being sexually active, just not able to procreate] **created the familial organization."** (Norman O. Brown, *Life Against Death: The Psychoanalytical Meaning of History*) **"... the hatred against patriarchal suppression—a 'barrier to incest,' ... the desire (for the sons) to return to the mother** [to be at-one-with nature, i.e. following after their natural urges and impulses of the 'moment']—**culminates in the rebellion of the exiled sons, the collective killing and devouring of the father, and the establishment of the brother clan,"** (Herbert Marcuse explaining Freud's historiography in his book, *Eros and Civilization: a psychological inquiry into Freud*)

Soviet: A diverse group of people, *dialoging* their *opinions* to a *consensus*, over social issues, to a pre-determined outcome (that no decision will be made without a diverse group of people, *dialoguing* their *opinions* to a *consensus*,).

How it is done: Kurt Lewin: *"The negative valence of a forbidden object which in itself attracts the child thus usually derives from an induced field of force of an adult."* *"If this field of force loses its psychological existence for the child (e.g., if the adult goes away or loses his authority) the negative valence also disappears."* (Kurt Lewin; *A Dynamic Theory of Personality*) *"It is usually easier to change individuals formed into a group than to change any one of them separately."* *"The individual accepts the new system of values and beliefs by accepting belongingness to the group."* From then on *"the new system of values and beliefs dominates the individual's perception."* (Kurt Lewin in Kenneth Benne, *Human Relations in Curriculum Change*) *"Kurt Lewin emphasized that the child takes on the characteristic behavior of the group in which he is placed. . . . he reflects the behavior patterns which are set by the adult leader of the group."* (Wilbur Brookover, *A Sociology of Education*)

Common Core is based upon "Bloom's Taxonomies," i.e. communist curriculum.

Benjamin Bloom, et al., *Taxonomy of Educational Objectives, Book 1, Cognitive Domain:* *"a psychological classification system."* *"We recognize the point of view that truth and knowledge are only relative and that there are no hard and fast truths which exist for all time and places."* (*"In the eyes of the dialectical philosophy, nothing is established for all time, nothing is absolute or sacred."* Karl Marx)

David Krathwohl, Benjamin Bloom, etc. *Taxonomy of Educational Objective Book 2 Affective Domain:* *"In fact, a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives through challenging the student's fixed beliefs and getting them to discuss issues."* *"The major impact of the new program is to develop attitudes and values toward learning which are not shared by the parents."* *"There are many stores of the conflict and tension that these new practices are producing between parents and children."* *"The affective domain is, in retrospect, a virtual 'Pandora's Box.'" "a Weltanschauung¹" ¹ Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950"*

Fromm: *"In the process of history man gives birth to himself. He becomes what he potentially is, and he attains what the serpent—the symbol of wisdom and rebellion—promised, and what the patriarchal, jealous God of Adam did not wish: that man would become like God himself."* (Erick Fromm, *You shall be as gods*)