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## Keep It Simple.

(When [children of disobedience](#) rule the world)  
([Personal note.](#))

by  
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*"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." 1 John 2:16*

The child's "Why?" in response to the father's/Father's command or rule is the child's/man's agenda to sin without being judged, condemned, cast out, resulting in him removing anyone (including the unborn, the elderly, the innocent, the righteous) who gets in the way of his carnal desires (his *lusts*, i.e., his *self interests*) of the 'moment' that the world is *stimulating*, doing so without having a *guilty conscience*. "Why?" when it comes to facts and truth leads to *discussion*, where the father/Father retains his authority, i.e., has the final say but "Why?" when it is in response to a command or rule leads to *dialogue*, which *negates* (does not recognize nor accept) the father's/Father's authority, with "freedom" to *lust* (without having a *guilty conscience*) being the agenda, with the father's/Father's *affirmation*—having abdicated his authority in order to initiate and sustain relationship with the child (something God the Father did not and will not do).

*"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*

*"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Galatians 2:16*

Neither legalism, i.e., trying to fulfill the law or lasciviousness, i.e., rejecting the law can save a person, both *negate* salvation by faith. Nothing

we do can make us right (righteous) in God's eyes. Only what He does for us and through us has eternal value. Why we should "give up early." Works follow as a result of salvation (where *want to* instead of *have to* leads in the thoughts and the actions of the individual). Works do no (and can not) lead to salvation.

*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"* Romans 5:1

From the garden in Eden till the Lord's return these have been, are, and will continue to be the two pathways of communication, with the facilitator of 'change' bringing the two together (when it comes to establishing right and wrong behavior) creating *confusion*, i.e., [cognitive dissonance](#)—"The lack of harmony between what one does and what one believes." "The pressure to change either one's behavior or ones belief"—in an effort to bring everyone to the latter, i.e., to *dialogue*, 'justifying' their carnal nature, i.e., their propensity (natural inclination) to *lust*, i.e., to doing their will instead of the father's/Father's. (Ernest R. Hilgard, *Introduction to Psychology*) If I ask your child how he (or she) "feels" and what he "thinks," i.e., for his *opinion* regarding the commands, rules, facts, and truth you have taught him, not judging, condemning, casting him out for questioning, challenging, defying, disregarding, attacking your authority I "own" him, turning him against you and your authority. It is just that simple (subtle). All educators are trained in this ([dialoguing](#) of [opinions](#) to a [consensus](#)) method of 'reasoning,' using what are called "[Bloom's Taxonomies](#)" as their curriculum, 'liberating' children from their parent's authority, doing so (since the 50's) with impunity. Having given over five thousands lectures over twenty years all across the nation, on the corrupting effect the "taxonomies" have had on students and educators I know of no one who has picked them up and exposed them, stopping their use in education. Simply put "[Bloom's Taxonomies](#)" remove the father's/Father's authority from education and therefore from any profession the next generation of citizens enter into, i.e., the workplace, government, entertainment, etc., and even the "church" (as you will see, which, following after the philosophy of Heraclitus was Karl Marx's only agenda).

*"Every grown man of the Ephesians should hang himself and leave the city to the boys." Heraclitus*

*"Concerning the changing of circumstances by men, the educator must himself be educated." (Karl Marx, Thesis on Feuerbach # 3)*

*"There are many stories of the conflict and tension that these new practices are producing between parents and children." (David Krathwohl, Benjamin S. Bloom, Taxonomy of Educational Objectives Book 2: Affective Domain)*

The father's/Father's authority system is reflected in traditional education where the educator 1) *preaches* established commands and rules to be obeyed as given, *teaches* established facts and truth to be accepted as is, by faith, and *discusses* with the students any question(s) they might have regarding the commands, rules, facts, and truth being taught, at the teacher's discretion, i.e., providing he or she deems it necessary, has time, the students are able to understand, and are not questioning, challenging, defying, disregarding, attacking authority, 2) *rewards* the students who do right and obey, 3) corrects and/or *chastens* the student who does wrong and/or disobeys, that he might learn to *humble, deny, die to, control, discipline, capitulate* his "self" in order to do right and not wrong according to the established commands, rules, facts, and truth he has been taught (*told*), i.e., in order to do the father's/Fathers' will, and 4) *casts out* (expels/grounds) any student who questions, challenges, defies, disregards, attacks the father's/Father's authority system, which retains the father's/Father's authority system in the students thoughts and actions, resulting in the student KNOWING right from wrong from being *told* (especially when it comes to behavior). It is this system or way of thinking, called the *Patriarchal paradigm*, i.e., the way a person feels, thinks, and acts toward self, others, the world, and the father/Father which is under attack by those "of (and for) *the world*." The core of Marxism is the rejection (*negation*) of the father's/Father's authority ("What would dad or my parents/God, the Father say?") in the mind of the person and therefore in society. Karl Marx wrote:

*"Once the earthly family [where children learn to humble, deny, die to, control, discipline, capitulate their self in order to do the father's will, i.e., do what they are told] is discovered to be the secret of the Holy family [where the Son of God and those who follow him humble, deny, die to, control, discipline, capitulate their self in order to do the Father's will, i.e., do what is written], the former must then itself be destroyed [vernichtet, i.e., annihilated, i.e., [negated](#)] in theory and in practice [in the persons personal thoughts and in his social actions]." (Karl Marx, *Feuerbach Thesis #4*)*

According to Karl Marx it is the child's obedience to the father's/Father's established commands, rules, facts, and truth, i.e., doing what he is *told* that 'creates' the father's/Father's authority. The only mean's of 'emancipation' is the *negation* of the father's/Father's authority in the child's thoughts in order for the child to sin, i.e., to *lust* without fearing being judged, condemned, cast out, therefore 'justifying' his questioning, challenging, defying, disregarding, attacking, and removing the father/Father and his/His authority (and anyone 'loyal' to him/it) without having a *guilty conscience*.

*"The life which he has given to the object sets itself against him as an alien and hostile force." (Karl Marx, MEGA I/3)*

The rejection of the father's/Father's authority, i.e., being *told* what is right and what is wrong behavior and being held accountable for your thoughts and actions is now being used in every fascit of society, even in the "church" (making [God and His Word](#) subject to the *opinions* of men). The Protestant Reformation was all about rejecting man's effort to replace God's Word with the *opinions* of men—making his "feelings," i.e., his *lusts* and his perception of the world that *stimulates lust* the agenda (no matter what) instead of doing the Father's will (no matter what).

*"Miserable Christians, whose words and faith still depend on the interpretations [opinions] of men and who expect clarification from them! This is frivolous and ungodly. The Scriptures are common to all, and are clear enough in respect to what is necessary for salvation and are also*

*obscure enough for inquiring minds ... let us reject the word of man [the opinions of men]." (Martin Luther, Luther's Works: Vol. 32, Career of the Reformer)*

*"Protestantism was the strongest force in the extension of cold rational individualism." (Max Horkheimer, Vernunft and Selbsterhaltung)*

*"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." John 5:30*

*"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matthew 12:50*

*"If the 'restoring of life' of the world is to be conceived in terms of the Christian revelation, then Marx must collapse into a bottomless abyss." ([Jürgen Habermas](#), Theory and Practice)*

*"... do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Galatians 1:10*

Marxism and the "new" world order depends upon the carnal thoughts of the child/man. Refusing to recognize the depravity of his own heart, i.e., his sinful nature the child/man 'creates' an environment in his mind role-playing his *lusts*, removing anyone who gets in his way, attempting to apply it to the world with everyone's approval, thinking what he is doing is 'good,' i.e., is right. Unhappy with the world that "is," he 'creates' (in his mind) a world that "ought" to be (according to his carnal nature, i.e., his carnal desires, i.e., his *lusts*, i.e., his *self interests* of the 'moment'). This is the basis of all philosophy, psychology, sociology, etc., i.e., man leaning to his own understanding when it comes to determining and establishing what is right and what is wrong behavior, trying to 'create' a world in which he can *lust* with peace, i.e., without having a *guilty conscience* with the approval of others (not judging, condemning, casting him out) 'justifying' his *lusts*, i.e., with *affirmation*. The Word of God, in opposition to *lust* requires man to *humble, die to, control, discipline, capitulate* his *self*, i.e.,



*deny his lusts* in order to do the Father's will, for his soul sake (which is eternal).

*"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23*

In other words: 1) deny your *lusts*, 2) endure the rejection of others for not *affirming* their *lusts*, and 3) follow the Lord Jesus Christ, doing the Father's will. The whole purpose of Marxism (as well as psychology) is to remove the father's/Father's authority in establishing right and wrong behavior so the individual can sin, i.e., *lust* without having a *guilty conscience* (which is engendered by the father's/Father's authority).

*"Prior to therapy the person is prone to ask himself, 'What would my parents want me to do?' During the process of therapy the individual come to ask himself, 'What does it mean to me?'" (Rogers)*

*". . . prevent someone who KNOWS from filling the empty space." (Wilfred Bion, A Memoir of the Future)*

The exclusion of the father's/Father's authority, i.e., established commands, rules, facts, and truth in the establishing of right and wrong behavior (how the person is to respond to the given situation and/or object, people, person present in the 'moment,' whether real or imagined) is the key to understanding Marxism, psychology, sociology, globalism, the "new" world order, etc., i.e., the process of 'change'—'change' meaning responding to the given situation and/or object, people, or person present with either approval, i.e., their *stimulating lust* ([\*dopamine emancipation\*](#)) or 'justifying' it or disapproval, i.e., their judging, condemning, casting you or someone else out for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' that the world is *stimulating* (synonymous with being prejudiced).

*". . . God is not in all his thoughts." Psalms 10:4*

*". . . there is no fear of God before his eyes." Psalms 36:1*

Without the Father (law; judgment, condemnation, being cast out) there is no Son (redeeming us from judgment, condemnation, being cast out for breaking the law; need of salvation), there is only *lust* and the world that *stimulates* it (even in the name of the Lord). Therefore, void of the father's/Father's authority "*self interest*," i.e., *lust* is all the child/man has to know his *self* and build relationship with other children/his fellow man. It is the spirit that now rules the world, i.e., the spirit that guides and controls the thoughts and actions of men. It is the *praxis* of being "positive" and not "negative" in meetings—in order to "get along," thus 'justifying' *lust* (to be silent is to consent).

*"He is antichrist, that denieth the Father and the Son."* 1 John 2:22

Georg Hegel, in defiance to God (and God's Word) wrote:

*"When a man has finally reached the point where he does not think he knows it better than others, that is when he has become indifferent to what they have done badly and he is interested only in what they have done right, then peace and affirmation [peace to the flesh (no guilty conscience for doing wrong, disobeying, sinning, i.e., for *lusting*) and approval by men, i.e., no fear of being judged, condemned, being cast out i.e., *affirmation*] have come to him."* (G. F. W. Hegel, in Carl Friedrich, *The Philosophy of Hegel*)

By rejecting "wrong," the opposite of right (right-wrong thinking makes commands, rules, facts, truth not readily adaptable to 'change' if at all, i.e., objective, i.e., not subject to the *lusts*, i.e., impulses and urges of the 'moment' that the world is *stimulating*), replacing it with "badly" (an *opinion*, which makes commands, rules, facts, and truth readily adaptable to 'change,' i.e., subjective, i.e., of the world only) Hegel (along with all philosophers) made his carnal nature and his *opinion* (his *perception* of the world) the means to knowing "peace" (with his *self* and with the world) with everyone's approval—making everything subject to *stimulus-response* ('create' a 'healthy' environment and you can 'create' a 'healthy' person, when all you create is a person 'justifying' his *self*, i.e., 'justifying' his carnal nature, i.e., 'justifying' his natural inclination to *lust*; even if he

believes he is "righteous" and calls himself "religious," i.e., a Christian—apart from God's work, being changed (made a new creature) through Christ Jesus all he is is "of the world," i.e., a worker of iniquity).

*"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Romans 10:3*

*"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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Mathew 7:21-23*

*"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Corinthians 15:50*

Without God the Father and His Son Jesus Christ all man has is his carnal nature, i.e., his "felt needs," i.e., his *lusts* of the 'moment' that the world is *stimulating*, 'justifying' his *self*, i.e., his *lusts* (even doing so in the name of the Lord). When the "church" uses entertainment to "grow the church" it is being built upon the foundation of *lust*, not upon the Word of God.

*"1. All human behavior is directed toward the satisfaction of needs [toward the child's carnal nature, i.e., directed toward the satisfaction of his *lust*], 2. the individual will change his established ways of behaving [where right and wrong are subject to the father's/Father's authority. i.e., "established"] for one of two reasons: to gain increased need satisfaction [more *lust* satisfaction (*lust* is never satisfied, wanting more later on according to the bodies development and the environment, i.e., the situation and/or objects, people, or person around him, imagined or real)] or to avoid decreased need satisfaction [to "avoid" missing out on pleasure, i.e., the 'freedom' to *lust*], and 3. 'augmentation' ['changing' the environment, i.e., removing (*negating*) the father's/Father's authority that gets in the way of *lust*] in the*



*possibilities of needs [lust] satisfaction.*" (Douglas McGregor in Kenneth Benne, [Human Relations in Curriculum Change](#))

"*Felt needs*" for man includes *lust* as part of those "needs." Remove the father's/Father's authority (as Abraham Maslow did in his "hierarchy of 'felt' needs," as Benjamin Bloom did in his "taxonomies" of *the cognitive* and the *affective domains*, as educators have to do when they take the National *Praxis* test, as is done in the *consensus* meeting, as is done in every counseling session) and *lust* is 'justified' in the eyes of all participants.

"*Individuals move not from a fixity through change to a new fixity* [from doing right and not wrong according to established commands, rules, facts, truth, changing their position only when persuaded with facts and truth], *though such a process is indeed possible* [in other words, "We do not want to think about/focus on/accept that way of thinking"]. *But* [through a] *continuum from fixity to changingness* [from belief, i.e., faith and obedience to theory, i.e., to *opinion* and questioning authority, i.e., to questioning and challenging what "is"], *from rigid structure to flow* [from "What does the father/Father want me to do?" to "What do I want to do?" and then to "What will 'the group' (other's) think?" moving a person's thoughts from fearing God ("What will God do to me if I disobey") to fearing man ("What will he or they do to me if I do not go along or get in their way or are no longer of worth to them")], *from stasis to process* [from doing right and not wrong according to established commands, rules, facts, and truth to *self (lust)* 'justification' in response to the current situation and/or object, people, or person present, *stimulating* either *lust* (which is of the world) or hate (toward that which is not of the world, i.e., that gets in the way of *lust*)]. " *At one end of the continuum the individual avoids close relationships* [with those who are deviant, i.e., doing wrong, disobeying, sinning, i.e., *lusting*], *which are perceived as being dangerous. At the other end he lives openly and freely in relation to the therapist and to others* [those doing wrong, disobeying, sinning, i.e., who approve of those *lusting* and are *lusting* themselves], *guiding his behavior on the basis of his immediate experiencing* [his *lust* for pleasure (his *lust* for *lust*) and his *lust* for "the group's" affirmation, 'justifying' his *lusts* thus 'justifying' his [hatred](#)

toward anyone inhibiting or blocking, i.e., preventing him from responding to the world in pleasure]— *he has become an integrated process of changingness* [subject to the world only, i.e., *stimulus-response*]." ([Carl Rogers](#), *on becoming a person: A Therapist View of Psychotherapy*)

Doing right and not wrong is subject to specific declarations, i.e., established commands, rules, facts, truth, i.e., is "ridged," i.e., is of the past—having been *told*—whereas *dialogue* and *opinion* are based upon a persons feeling and thoughts of the 'moment'—that the current situation and/or object(s), people, or person is *stimulating*, making his "position" always subject to 'change,' based upon the situation, and/or the object, people, or person present (whether real or imagined).

"*Neurotic symptoms* [desiring to *lust* yet feeling *guilty* for *lusting*, i.e., living in the present (what you *want* to do) and the past (what you were *told* to do), when they conflict], *with their fixations on perversions and obscenities* [with your propensity to *lust*, i.e., to sin, i.e., to disobey], *demonstrate the refusal of the unconscious essence of our being* [your flesh] *to acquiesce in the dualism of flesh and spirit, higher and lower* [your submitting of your self to the father's/Father's authority, establishing the father/Father and his/His authority above your carnal nature makes *sensuousness*, i.e., your carnal nature, i.e., *lust* the enemy of *righteousness*, i.e., the enemy of doing the father's/Father's will and *visa versa*—the idea being, for the Marxist remove (*negate*) the father's/Father's authority and *sensuousness* and *righteousness* become one and the same, with the flesh, i.e., *lust* and the world that *stimulates* it becoming the pathway to peace, i.e., to 'righteousness']." ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)

Change is not about changing from one command, rule, fact, or truth to another (by persuasion), retaining the father's/Father's authority system but the 'changing' of *paradigm*, i.e., the 'changing' of the way a person feels, thinks, and behaves toward his *self*, others, the world, and authority, which is progressive, i.e., a process over time (no longer turning to the father/Father for direction but turning to his *self*/"the group," and the facilitator of 'change' instead, his *paradigm*, now void of the

father's/Father's authority leaving him subject to the world only, having to remove anyone who adheres to the father's/Father's authority, not only for his peace of mind but for the peace of mind of all "the people," i.e., his clients). "Climate 'change'" is a product of this "Reasoning."

*"Thomas S Kuhn spent the year 1958-1959 at the Center for Advanced Studies in the Behavior Sciences, directed by Ralph Tyler [who Benjamin Bloom dedicated his first "taxonomy of educational objectives" to (covered below)], where he finalized his 'paradigm shift' concept of 'Pre- and Post-paradigm periods.'" "Kuhn admitted problems with the schemata of his socio-psychological theory yet continued to urge its application into the scientific fields of astronomy, physics, chemistry and biology." "Kuhn states 'If a paradigm is ever to triumph it must gain some first supporters, men who will develop it to the point where hardheaded arguments can be produced and multiplied . . . (which eventuates in) an increasing shift in the distribution of professional allegiances (where upon) the man who continues to resist after his whole profession has been converted is ipso facto ceased to be a scientist." "A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it." (Thomas Kuhn, *The Structure of Scientific Revolutions*; the last quotation is Max Planck's famous dictum.) 'Climate change' has been all about changing *paradigms*, replacing the *Patriarchal parading*, i.e., doing the father's/Father's will, i.e., doing right and not wrong according to established commands, rules, facts, and truth with the *opinions* of men, making all things subject to 'change,' i.e., to *lust* making the issue of sin, judgment, condemnation, being cast out moot—judgment, condemnation, being cast out for sin no longer being the consequence to a person's disobedience but because he adhered to doing right and not wrong according to established commands, rules, facts, and truth, i.e., to doing the father's/Father's will instead (that divide man from man).*

The dialectic process (where, through *dialoguing* with your *self* and with others you 'justify' your *lust* for pleasure and your resentment toward restraint, i.e., toward the restrainer) has been experienced by us all. We have all been dissatisfied (upset) with our father, i.e., our father's

command, rule, fact, or truth that got in the way of what we *wanted* to do, responding with "Why?" and "I'll just die if I can't .....", "if you don't let me .....", trying to force (pressure) the father into *dialogue* (where he becomes equal with us and we become equal with him, i.e., there is no father's/Father's authority, i.e., no "can not," "Thou shall not," "I am right and you are wrong, do what I say or else" in "I feel" and "I think," i.e., there is only our and the father's carnal desires of the 'moment,' i.e., *opinion*, i.e., 1) *lust* for pleasure and 2) *lust* for the approval of others a. k. a. *affirmation*—so he can not reprove, chasten, judge, condemn, cast us out for doing what we *want*; you can not punish your child for disobeying your *opinion*). With his "Because I said so"/"It is written" cutting off *dialogue* we then either *humbled, died to, controlled, disciplined, capitulated* our *self*, i.e., *denied* our *lust(s)* and accepted his/His authority, i.e., did his/His will or (even if we did obey, i.e., do his/His will) continued to *dialogue* (murmur) within our *self* (continued to think upon what we were *lusting* after), 'justifying' our *lust(s)* and our hatred toward his/His restraint (for causing us to miss out on pleasure). The more the *dialoguing* with *self* goes on (builds up) the greater the resentment and hatred toward restraint, i.e., toward the restrainer (dissatisfaction moves to resentment and resentment moves to hate). It is not that the father is always right, he might be wrong, it is the right-wrong way of thinking (the *Patriarchal paradigm*) that those "*of (and for) the world*" are out to *negate*, in order (as in "new" world order) for them to sin, i.e., to *lust* without being judged, condemned, cast out, ruling the world without restraint, i.e., with men's approval removing anyone who gets in the way of pleasure, i.e., in the way of their *lusts*, including the unborn, elderly, innocent, righteous, doing so without having a *guilty conscience*. Even George Washington knew (understood) the human heart, i.e., that

*"despotism . . . predominates in the human heart."* ([George Washington, Farewell Address](#))

"Human reasoning" is simply the *praxis* of thinking about our *self*, i.e., our *self interest*, i.e., what we can get out of the situation and/or object, people, or person for our *self*, thinking about how we can use them or 'change' them (bring them around to our way of thinking) or silence, censor,

circumvent, remove, *negate* them, preventing them from getting in our way. "Human reasoning," i.e., the dialectic process is the human heart being put into action (*praxis*) without restraint from above. The more we lean to our own understanding, i.e., *dialogue* within our *self*, i.e., 'justify' our *lust(s)* the more we resent, i.e., *question, challenge, defy, disregard, attack* the father/Father and his/His authority. Thus the emphasis upon *dialogue* in a world of 'change,' *negating* faith, i.e., *negating* the father's/Father's commands, rules, facts, and truth directing our thoughts, thus effecting our actions—why kill the father/Father when you, through *dialogue* (through *therapy*) can *seduce, deceive, and manipulate* him into *abdicating* his authority/make him in your image, for the sake of peace (that the world giveth) and *affirmation* (with the approval of men), 'creating' worldly peace and socialist harmony.

The 'liberation' of the child/mankind from the father's/Father's authority is the "duty" of the facilitator of 'change,' doing what the master facilitator of 'change' did with two "children" in a garden in Eden, i.e., "helping" them 'liberate' their *self* from the "Father's" authority so they could think for their *self* (think and act according to their *lusts* of the 'moment' that the world, i.e., that "the tree of the knowledge of good and evil" *stimulated*) doing what they *wanted* to do instead of doing what they were *told*. (The same reason the classroom has replaced the learning of commands, rules, facts, and truth with the *dialoguing* of *opinions* to a *consensus* process.) This *praxis*, i.e., the *dialoguing* of *opinions* to a *consensus* process, i.e., dialectic "reasoning" ("reasoning" from the flesh and the world that *stimulates* it) is antithetical to the father's/Father's authority, i.e., to doing the father's/Father's will, turning all who participate against the father/Father and his/His authority. God gives us the correct answer to dialectic 'reasoning,' i.e., to 'reasoning' from our carnal nature, i.e., from our *lusts*; for our soul's sake.

*"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."* Proverb. 3: 5-6

*"So then faith cometh by hearing, and hearing by the word of God."*

Romans 10:17

*"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6*

*"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*

*"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:24*

*"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16*

*"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:18*

*". . . every one of us shall give account of himself to God." Romans 14:12*

*"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Ecclesiastes 11:9*

While God is concerned about our soul, i.e., where we will spend eternity, man, *lusting* after the carnal pleasures of the 'moment' that the world is *stimulating* and hating restraint is concerned about his flesh, i.e., what he can get out of the current situation and/or object, people, or person (you) for his *self*.



*"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:19-21*

*"For I know that in me (that is, in my flesh,) dwelleth no good thing:"*  
Excerpt from [Romans 7:14-25](#)

*"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25*

Our perception, i.e., what "seems to be" makes us subject to our *lusts* (our *lust* for pleasure and our *lust* for others to approve us, i.e., to *affirm* our *lusts*, i.e., to make us "*feel good*" about our *self*) and the world that *stimulates* them.

*"Social action no less than physical action is steered by perception." (Kurt Lewin in Kenneth Benne, [Human Relations in Curriculum Change](#)) It is not enough to think about it, you must put it into action (praxis).*

*"The words 'seem to' are significant; it is the perception which functions in guiding behavior." (Rogers)*

When man is guided by *perception* (which is only of the world, by sight ("*and the women saw . . .*") *lust* is his pathway to "understanding," i.e., he sacrifices his soul at the alter of *lust*. Instead of his children digging his grave, he digs his own grave. The more he *lusts* the deeper he goes. Thinking he is free to do what he *wants* he has become (as a drug addict) a slave to *lust*, i.e., to sin.

*"... every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" James 1:14,15*

*"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."* James 4:1-3 (Read [James chapters 4 and 5](#) for the total picture.)

*"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."* Colossians 2:8

*". . . 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 10:5

*"Let no man deceive you with vain words [self interest words, i.e., words you lust after, i.e., words you want to hear]: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."* Ephesians 5:6, 7

*"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."* Ephesians 2:2, 3

Without the law, i.e., without being *told*, there is no sin (at least in man's mind), i.e., no judgment for man *lusting* after pleasure, hating restraint. Thus the world's agenda is to remove or reword (give his *opinion* of) the Word of God in order for him to "feel good" about himself (to "feel" like he is God since only God is good) and not be offensive to (judging, condemning, casting out) others, i.e., those *lusting* after the carnal pleasures of the 'moment' that the world *stimulates*. The father's/Father's authority, i.e., his/His established commands, rules, facts, and truth is equated, by those *"of (and for) the world"* as being prejudice.

*"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7*

*"Thy word have I hid in mine heart, that I might not sin against thee."  
Psalms 119:11*

*"... the central problem is to change reality... reality with its 'obedience to laws.'" ([György Lukács](#), *History & Class Consciousness: What is Orthodox Marxism?*)*

There is the law of the flesh, i.e., the law *"of the world,"* i.e., *stimulus-response* and the law of God, i.e., doing the Father's wills, i.e., doing what you are *told*. The soul KNOW from being *told*. The flesh by *"sense experience."* It is through your *lusts* of the 'moment,' that the world, i.e., that those *"of (and for) for the world"* are able to "own" you. This is in line with Immanuel Kant's dialectic world, a world of *"lawfulness without law,"* where the law of the flesh, i.e., man's carnal nature, i.e., *lust* rules without the *rule of law*, i.e., the father's/Father's authority getting in the way, judging, condemning, casting out all who follow down the broad pathway of 'change'—which leads to destruction and death. ([Immanuel Kant](#), *Critique of Judgment*) It is not how far down the pathway you have gone ("I'm not as bad as him!"). It is that you are on it. One step on it, like dog "du du" you have stepped in it.

*"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." "Blessed is the man that trusteth in the LORD, and whose hope the LORD is." Jeremiah 17:5, 7*

*"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night." Psalms 1:1, 2*

God created man in his image (to know right from wrong from being *told*, being able to carry on a *discussion*, with God, with God having the final say). *"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."*

(Genesis 2:7) Therefore the first thing He did with man was *tell* him what he could and could not do. *"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."* (Genesis 2:16, 17) He did something He did with nothing else in the creation (which is all based upon *stimulus-response*, i.e., approach pleasure and avoid pain, which includes the pain of missing out on pleasure). Only man can read or write a book, i.e., *tell* or be *told* what is right and what is wrong behavior. Then the master facilitator of 'change' came along, engendering the process of 'change,' i.e., *stimulus-response* (establishing right and wrong behavior upon "human nature," i.e., upon the flesh, i.e., upon "how man 'feels'" and "what he 'thinks,'" i.e., upon men's *opinions* instead of upon the Word of God—accepted it as is, by faith).

*"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? [this is a neurolinguistic construct (an imbedded statement in a question, sensitizing a person to their *lusts*, when it comes to right and wrong behavior, beginning the process of liberating a person's *lust* out from under their fear of judgment, i.e., out from under the father's/Father's authority)—which is one of the most powerful forms of hypnosis] 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 [she revealed her *lust*], lest ye die. And the serpent said unto the woman, Ye shall not surely die [removing the "negative," i.e., fear of judgment (which was not a lie regarding the here-and now, i.e., the tree itself did not kill her—or Adam—but a lie regarding the there-and then, with God removing her—and Adam—from having access to the "tree of life" for their disobedience, then, after death both coming to judgment, i.e., inheriting eternal life or eternal death)]: 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 [evaluating ([aufheben](#)) from her senses, i.e., from her*

understanding she made her *self* god, i.e., the establisher of right and wrong behavior], *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](#) (emphasis added)

It was in the garden in Eden where the woman, with the "help" of the master facilitator of 'change' replaced the father's/Father's authority system, i.e., being *told* right from wrong behavior and being held accountable for doing wrong, disobeying, sinning with *stimulus-response*, with the woman responding to the "forbidden tree" according to how she "felt," (wanting to touch it) and according to what she "thought" (it was just like all the other trees in the garden), replacing faith (what she was *told*) with sight (with how she "felt" and what she "thought" in the 'moment,' i.e., her *opinion*), thus, "leaning to her understanding" (based upon *stimulus-response*) eating the fruit thereof in disobedience to God, i.e., to the "Father," doing something the Son of God did not, would not, and calls all men not to do (replacing being *told*, i.e., the father's/Father's authority system, i.e., faith, i.e., doing the father's/Father's will with *stimulus-response*, i.e., with only that which is "*of the world*," i.e., with sight, i.e., doing his will instead, *lusting* after pleasure and hating restraint).

*"... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."* Matthew 4:4

The objective of those "*of (and for) the world*" is to "*prevent someone who KNOWS from filling the empty space.*" (Wilfred Bion, *A Memoir of the Future*) If you are not "*filling the empty space*" with God's Word you are filling it with your own *opinion* and the *opinions* of others.

*"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."* Hosea 4:6

Parents setting aside God's Word in their lives set the Word of God aside in their children's lives, making their child's and their carnal nature the



foundation for knowing, i.e., from which to reason. Sigmund Freud, as Karl Marx, rejected the father's/Father's authority system—building his ideology on the child's, i.e., his carnal nature, i.e., *lust*, thus, through *therapy* replaced children obeying their parents with children, subject to the women ruling, oppressing "the people."

*"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths."* Isaiah 3:12

*"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."* Jeremiah 6:16

*"... and children shall rise up against their parents, and shall cause them to be put to death."* Mark 13:12

*"The Communist Manifesto makes the point that the bourgeoisie [the traditional, "middle-class" family, with the father requiring those under his authority to honor/respect authority] produces its own grave-diggers [children/students, dissatisfied with their parent's authority, 'justifying' their "self," i.e., their lusts before one another, killing their parents (at least not caring what happens to them)]."* (Lukács)

"Belief-action dichotomy":

*"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](#)

*"Be ye therefore perfect, even as your Father which is in heaven is perfect."* Matthew 5:48

*"For all have sinned, and come short of the glory of God."* Romans 3:23

*"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."* Ephesians 2:8, 9

How can I be perfect when I am a sinner?

*"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."* John 3:16-19

*"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."* Revelation 10, 14, 15

God hates no one. He hates sin, judging everyone ("*whosoever*") from His Word, i.e., holding everyone accountable for their thoughts and actions (behavior), thus engendering individualism, under God, i.e., personal accountability before God. The law can save no one (only the Lord, Jesus Christ, taking on the form of a man fulfilled it—for our sake). It only condemns us for our carnal thoughts and our carnal actions. Perfection, which God requires can only be accomplished by Him, i.e., by what He has done and is doing in us (by His spirit; "give up early," James Borchert),

requiring faith in Him, the same kind of faith God required of Adam and the woman in the garden in Eden, i.e., to doing what they were *told*.

*"The heart is deceitful above all things [thinking pleasure, i.e., lust is the standard for "good" instead of doing the father's/Father's will], and desperately wicked [hating anyone preventing, i.e., inhibiting or blocking it from enjoying the carnal pleasures of the 'moment' it lusts after]: who can know it?"* Jeremiah 17:9

Your heart can not see its [hatred toward the father's/Father's authority](#) as being evil, i.e., "wicked," i.e., "desperately wicked" because its *lust* for pleasure is standing in the way, 'justifying' the hate. ([Mark 7:21-23](#))

*"Every one that is proud in heart [who establishes his self, i.e., lust for pleasure over and therefore against the Father's authority, i.e., doing the Father's will] is an abomination to the LORD: though hand join in hand, he shall not be unpunished."* Proverbs 16:5

*"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."* Matthew 7:21-23

Marxism (the world we now live in, even in the "church") is simply using *dialogue* to 'justify' man's natural inclination to *lust* after pleasure and hate restraint, doing what we all have in common (the basis of common-ism), removing all who get in his way. As explained above when your child responds with "Why?" to your command, rule, fact, or truth that prevents or blocks him or her from doing what he or she wants, your child is attempting to draw you into *dialogue*, where you and he or she are equal. Your only means to retaining your authority, if your child persist is to say "Because I said so," a. k. a. "It is written," with threat of force applied if not carried out. It is here the facilitator of 'change' enters in, allowing your child to respond to your commands, rules, facts, and truth according to his or her feelings and thoughts of the 'moment' without fear of being judged, condemned, cast out, 'liberating' your child (in his or her mind) from your

authority. By focusing upon your child's carnal desires, i.e., *lusts* (that you restrain) the child is strengthened (heightened) in his or her resolve to *challenge, question, defy, disregard, attack* your authority. It all seems so innocent at first, i.e., the child being able to do what he *wants* without restraint but this is the 'driving' force of Marxism. Without your child's *lust* for pleasure and hatred toward restraint Marxism is dead in the water.

*"Protestantism was the strongest force in the extension of cold rational individualism."* (Max Horkheimer, *Vernunft and Selbsterhaltung*)

In other words, according to the Marxist Max Horkheimer (for a time director of the "Frankfurt School"), "Protestantism," i.e., the "priesthood of all believers," i.e., letting no one come between you and the Father and His Son, Jesus Christ, i.e., *humbling, denying, dying to, controlling, disciplining, capitulating your self*, enduring the rejection of others for not 'justifying' their *lusts*, following the Son, Jesus Christ, doing the Heavenly Father's will, the same patterned being carried out in the home under the earthly father was the source of individualism, under God, i.e., doing your best, as unto the Lord, i.e., obeying the "one" above, refusing to compromise in order to "get along with" the many below.

*". . . friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."* James 4:4

In the parable of the soils, the rocks in the soil are your friends, i.e., you will go no deeper into the Word of God than your friendship (desire for "relationship") with others will allow you. Marxists know of God's judgment upon them for their sins but seeks to remove His Word from the environment so they can do wrong, disobey, sin, i.e., *lust* without having any sense of *guilt*, i.e., being judged, condemned, cast out.

*"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."* Romans 1:32 (See [Romans 1:21-31](#))

Even Karl Marx knew of the gospel message (yet was unwilling to admit the depravity of his heart). You have to know what it is you want to

destroy.

*"The unspeculative Christian also recognizes sensuality as long as it does not assert itself at the expense of true reason, i.e., of faith, of true love, i.e., of love of God, of true will-power, i.e., of will in Christ. Not for the sake of sensual love, not for the lust of the flesh, but because the Lord said: Increase and multiply."* (Karl Marx, *The Holy Family*) Note: Karl Marx wrote this.

In other words, Karl Marx is saying the *"unspeculative Christian"* has the potential of discovering his *self*, only needing to give up *faith* (*"true reason"*), love of God (*"true love"*), and will in Christ (*"true will-power"*), i.e., give up doing the Lord's, i.e., the Father's will. His only pathway to 'liberation' is through *"sensuality,"* i.e., *"sense experience,"* i.e., what the *"unspeculative Christian,"* i.e., the Christian of faith already has (but has suppressing). All he needs is *therapy*. By focusing on the family, i.e., *"the group,"* i.e., through *dialogue* building *relationship* between the children and the parents (upon *self interest*) the father's/Father's authority is *negated*. It is not that relationship is bad or evil. It is that when you make *relationship* the focus the father's/Father's authority (being corrected for being wrong, chastened for doing wrong, judged, condemned, being cast out for *questioning, challenging, defying, disregarding, attacking* authority) is circumvented (*negated*)—this is what psychology a. k. a. therapy does. Sin becomes that which man does against man, not what man does against God.

*"The only practically possible emancipation [from the father's/Father's authority system] is the unique theory which holds that man is the supreme being for man [the child is the supreme being for the child]."* (Karl Marx, MEGA I/1/1)

If you do not start with the depravity of the human heart all you have is the carnal nature of man, i.e., *lust* from which to build upon, making man God, even if he, in his mind is doing "great things" for God.

*"These are dialectical phantasies or opinions, that man can without the Holy Spirit love God above all things. ... They likewise said that human nature is untainted. All these ideas come from ignorance of original sin."* (Luther's Works: Vol. 34, Career of the Reformer: IV)

The following is what I read for the five years I researched over six hundred social-psychology books. Why I am trying to make it simple.

*"With the devaluation of the epistemic authority of the God's eye view, moral commands lose their religious as well as their metaphysical foundation." "The shift in perspective from God to human beings has a further consequence. 'Validity' now signifies that moral norms could win the agreement of all concerned, on the condition that they jointly examine in practical discourse whether a corresponding practice is in the equal interest of all." "This idea of a discursively produced understanding also imposes a greater burden of justification on the isolated judging subject than would a monologically applied universalisation test." (Jürgen Habermas, *Communicative Ethics The inclusion of the Other. Studies in Political Theory*)*

It all begins with *lust*.

*"To enjoy the present reconciles us to the actual."* (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)

In other words enjoying the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or object, people, or person is *stimulating*, i.e., establishing *lust* ([dopamine emancipation](#)) over and therefore against the father/Father's authority, i.e., over and therefore against doing the father's/Father's will (that gets in the way) reconciles us to the world. *Self* is actualized in *lust* and the world that *stimulates* it. All there is in the end is *stimulus-response*. In other words "Create a 'healthy' environment (making *lust*, i.e., the "affective domain" the standard for 'good' and the restraint of *lust*, i.e., judgment, condemnation, being cast out for *lusting* 'evil') and everyone who participates can become a 'healthy,' i.e., a 'good' person. This is what "mental health" is all about. Thus anyone who



refuses to participate or fights against the process of 'change' must be removed, i.e., *negated* for the 'good' of 'the people.'" The children of God, i.e., those doing the Father's will will be removed (*negated/martyred*) by the children of disobedience, who make themselves God. This was Sigmund Freud's, as it was Karl Marx's agenda.

*"... the hatred against patriarchal suppression—a 'barrier to incest,' ... the desire (for the sons) to return to the mother culminates in the rebellion of the exiled sons, the collective killing and devouring of the father." "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 [the husband/father no longer exercises his authority in the home, over his wife/children]." (Sigmund Freud in [Herbert Marcuse](#), *Eros and Civilization: a psychological inquiry into Freud*)*

Sigmund Freud's history of the prodigal son is not of the son coming to his senses, *humbling his self*, returning home, submitting his *self* to his father's authority, learning his inheritance was not his father's money but his father's love for him (Luke 15:11-24), but of the son joining with his "friends," returning home, killing the father, taking all that was his (the father's), using it to satisfy their carnal desires, i.e., their *lusts*, killing all the fathers in the land so all the children could be the same, i.e., like them, thereby *affirming* them, i.e., their "*incest*," 'justifying' and supporting their control over them.

*"To experience Freud is to partake a second time of the forbidden fruit;"*  
(Brown)

*"... the 'original sin' must be committed again: 'We must again eat from the tree of knowledge in order to fall back into the state of innocence.'"*  
(Marcuse)

*"Not feeling at home in the sinful world, Critical Criticism [dialogue] must set up a sinful world in its own home." "Critical Criticism is a spiritualistic lord, pure spontaneity, actus purus, intolerant of any influence from without." (Karl Marx, *The Holy Family*)*



Karl Marx was saying, not being comfortable being called a sinner, i.e., being judged, condemned, cast out for sinning in a world of sinners, we use *dialogue* to 'create' a world of "peace," i.e. a world of sin within us, i.e., in our imagination, with our impulses and urges of the 'moment directing our thoughts, void of any "can not," "must not," "Thou shalt not" being present. Unable to recognize any external command, rule, fact, or truth that says "can not," *dialogue* makes all that is, only of the world, *negating* the father's/Father's authority in the process. Thus Marxism and psychology are one and the same, *negating* the father's/Father's authority in the individuals/societies mind, 'liberating' the individual/society from the father's/Father's authority system so all can "think" for their *self*, i.e., can *lust* (sin) without having a *guilty conscience*, i.e., with impunity.

*"Criticism is now simply a means. Indignation is its essential pathos, denunciation its principle task. Criticism is criticism in hand-to-hand combat. Criticism proceeds on to praxis [social action]." "The critique of religion [hatred toward the father's/Father's authority] ends with the categorical imperative to overthrow all conditions in which man is a debased, enslaved, neglected, contemptible being [being called a sinner, thus being judged, condemned, cast out for being "human"]."* (Karl Marx, *Critique of Hegel's Philosophy of Right*)

*"Dissatisfaction with existing conditions seems to be a prerequisite for intentional change." "It is, ... very important that the people who are to be changed ... be dissatisfied with the previous situation and feel the need for a change." "In utilizing dissatisfaction as a factor in producing change the student ... must learn to deal with these two types of conservatism, the conservatism of those with a stake in present arrangements and the conservatism of those who do not wish to be bothered with change." "But certain it is that these persons will not have come into full partnership in the process of ... change until they have regularized opportunities to register dissatisfaction."* (Kurt Lewin in Benne) This is why 'liberal's' are never satisfied (truly happy), even when they get their way.

*"Persons will not come into full partnership in the process until they register dissatisfaction [with restraint, i.e., with the father's/Father's*

authority]. " (Benne)

Without the Lord in man's heart all he has is his *lust* for pleasure and hate of restraint.

"... *it is not in man that walketh to direct his steps.*" Jeremiah 10:23

"*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*"

"... *the imagination of man's heart is evil from his youth;*" Genesis 6:5; 8:21

"*Because that, when they knew God [saw his handiwork in the creation], they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*" "*Professing themselves to be wise, they became fools, . . .*" "*Wherefore God also gave them up to uncleanness through the lusts of their own hearts, . . .*" Excerpts from Romans 1:21-24

"*The philosophers [parents] have only interpreted the world in different ways, the objective however, is change [stimulus-response].*" (Karl Marx, *Feuerbach Thesis #11*) Inscribed on Karl Marx's tomb so it must be important.

While parents divide from one another according to commands, rules, facts, and truth they have accepted and established for themselves and their children, all children have *lust* in common (as well as parents). When applied to money, by moving money away from parental authority (out from under the father's control) toward the child's "felt needs, "i.e., *lusts* the Marxist is able to gain access to and control over money, being able then to use it to feed his *lusts*—overcoming what the father/Father prevented (their access to the money).

György Lukács (a Marxist) wrote: "*'Capital'* [stored up pleasure (*lust*) to those "*of (and for) the world*" . . . *is, according to Marx, 'not a thing but a social relation between persons mediated through things.'* "*These relations,* Marx states, *'are not those between one individual and another* [based on

"human nature," i.e., *lust* for pleasure and hate of restraint, which he wanted it to be], *but between worker and capitalist, tenant and landlord* [what he wanted to *negate*, i.e., children under their parent's authority, the worker under his boss's, man under God's, i.e., a "top-down" order with the "*capitalist*," the "*landlord*," the parent, God setting the standards for who is getting paid (rewarded, and how much) and who is not—which Marx (being a child of disobedience, i.e., a child who would not get paid or rewarded for his actions) was out to *negate*, so he could sin, i.e., be his self, i.e., *lust* after pleasure and hate restraint, i.e., do what he *wanted* and get paid)], *etc.*. *Eliminate these relations and you abolish the whole of society* [if you remove the father's/Father's authority, i.e., "top-down" leadership chaos would ensue]." ". . . a scientifically acceptable solution does exist ["*behavior science*"—through the use of *dialogue affirming* the child's ("*the people's*") natural inclination to *lust* after pleasure and to hate restraint (what all people have in common) establishing the child's carnal nature, i.e., "*human nature*," i.e., *lust*, i.e., Marxism over and therefore against the father's/Father's authority, 'liberating' the child (the Karl Marx in the child) from the father's/Father's authority so he can do wrong, disobey, sin, i.e., *lust* after the carnal pleasure of the 'moment' that the world *stimulates* without having a *guilty conscience*—without fearing being punished, rejected, or cast out, etc., i.e., without losing financial support for his carnal thoughts and carnal actions]... *For to accept that solution, even in theory, would be tantamount to observing society from a class standpoint* [from the child's perspective] *other than that of the bourgeoisie* [from the father's/Father's]. *And no class can do that-unless it is willing to abdicate its power freely.*" (Lukács) When the father accepts the child (his own *lusts*) as being the decider of the "cash flow," he abdicates his authority to the child (to the world). It is not that the father hates the child, i.e., does not want the child to have access to the "cash flow," he just knows the child must learn to do right and not wrong in order to have access to the money, with money being tied to his behavior (doing right and not wrong according to established commands, rules, facts, and truth and not being spend on his *lusts*).

Establishing "feelings," i.e., "*sense experience*" over and therefore against the father's/Father's authority, i.e., being *told* engenders 'change.'

*"Sense experience must be the basis of all science." "Science is only genuine science when it proceeds from sense experience, in the two forms of sense perception and sensuous need, that is, only when it proceeds from Nature." (Karl Marx, MEGA I/3)*

*"Experience is, for me, the highest authority." "Neither the Bible nor the prophets, neither the revelations of God can take precedence over my own direct experience." ([Carl Rogers](#), *on becoming a person: A Therapist View of Psychotherapy*)*

*"The person at the peak experience is godlike . . . complete, loving, uncondemning, compassionate and accept[ing, i.e., tolerant, i.e., non-judgmental] of the world and of the person." (Abraham Maslow *Toward a Psychology of Being*)*

*"... having eyes which are human eyes, and ears which are human ears." (Karl Marx)*

*"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matthew 13:14, 15*

It is in *dialogue*, i.e., "I feel," and "I thing" we role-play our *lusts*, i.e., we 'justify' our *self*. *Discussion* retains the father's/Father's authority system, i.e., retains doing right and not wrong according to established commands, rules, facts, and truth, where the father's/Father's established commands, rules, facts, and truth have the final say. While the father can be wrong, the child, recognizing the father as being wrong retains the right-wrong way of thinking, retaining the father's/Father's authority system in his thoughts.

*"In an ordinary discussion people usually hold relatively fixed positions and argue in favor of their views as they try to convince others to change." (Bohm and Peat, *Science, Order, and Creativity*)*

*"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](#)

*"Train up a child in the way he should go: and when he is old, he will not depart from it."* Proverbs 22:6;

*"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."* Ephesians 6:1-3

*"Hear, ye children, the instruction of a father, and attend to know understanding." "He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding."* Proverbs 4:1; 15:32

The rejection of the father's/Father's authority, making *dialogue* the means to knowing right from wrong behavior, according to the child's carnal nature.

*"A dialogue is essentially a conversation between equals." "The spirit of dialogue, is in short, the ability to hold many points of view in suspension, along with a primary interest in the creation of common meaning." (Bohm and Peat, Science, Order, and Creativity)*

All I have to do, as was done in the garden in Eden is have you *dialogue* (with your *self* and with me) what you think is right behavior and what is wrong behavior—in the "light" of the given situation—and you will, *negating* the father's/Father's authority (since there is no father's/Father's authority in *dialogue*) do what you want to do or at least 'justify' it.

*"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."* James 1:17

*"Take heed therefore that the light which is in thee be not darkness."* Luke 11:35

*"Laws must not fetter human life [inhibit or block lust]; but yield to it; they must change as the needs [the lusts] and capacities [interests/attractions of lust] of the people change."* (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)

Karl Marx's ideology as explained by Friedrich Engels was: *"In the eyes of the dialectic philosophy [when you use dialogue, i.e., your feelings and thoughts of the 'moment,' that the world, i.e., that the current situation and/or people or person is stimulating in order to determine right and wrong behavior], nothing is established for all times, nothing is absolute or sacred."* If, according to Karl Marx *"nothing is established for all times, nothing is absolute or sacred"* then the father's/Father's authority system must be removed from the environment in order for the individual to do what comes natural to him in the current situation (making reasoning subject to *stimulus-response* instead of doing right and not wrong according to what you have been *told*), initiating a *guilty conscience* on himself and upon others.

*"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."* (Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain*) Bloom simply recognized (and embraced) Marx's world view ("*Weltanschauung*"), applying it in the classroom.



*"It is not individualism [the child, humbling, denying, dying to, controlling, disciplining, capitulating his "self" in order to do the father's/Father's will] that fulfills the individual, on the contrary it destroys him. Society [the child's desire for approval from others, requiring him to compromise in order to "get along," i.e., in order to "build relationship"] is the necessary framework through which freedom and individuality ["freedom" from the father's/Father's authority and "freedom" to "lust" after pleasure without having a guilty conscience, which the father's/Father's authority engenders] are made realities." (Karl Marx, in John Lewis, *The Life and Teachings of Karl Marx*)*

According to Karl Marx, when the child obeys the parent (against his current urge to *lust* after pleasure) he 'creates' the parent's authority. He then develops a *guilty conscience* as a result of his disobedience, retaining the father's/Father's authority wherever he goes, perpetuating the father's/Father's authority system throughout society.

*"The guilty conscience is formed in childhood by the incorporation of the parents and the wish to be father of oneself." "What we call 'conscience' perpetuates inside of us our bondage to past objects now part of ourselves:" (Brown) A definition of the guilty conscience by a Marxist's perspective.*

*"The personal conscience is the key element in ensuring self-control, refraining from deviant behavior even when it can be easily perpetrated." "The family, the next most important unit affecting social control, is obviously instrumental in the initial formation of the conscience and in the continued reinforcement of the values that encourage law abiding behavior." (Dr. Robert Trojanowicz, *The meaning of "Community" in Community Policing*) Trojanowicz then promotes bringing the police and the community together with the *dialoguing of opinions* to a *consensus* process, *negating* local control, i.e., the father's/Father's authority system.*

By removing the father's/Father's authority, i.e., fear of being judged, condemned, cast out for disobeying the father/Father the *guilty conscience* is *negated* in the child's thoughts, effecting his actions.

*"The negative valence of a forbidden object which in itself attracts the child [the guilty conscience] 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*)*

*"The dialectical method was overthrown—the parts [the children] were prevented from finding their definition [their identity] within the whole [within "the group," through dialogue 'justifying' their lusts]." (Lukács)*

As long as the father's/Father's authority system remains in place the dialectic process, i.e., the *praxis* of *lusting* after pleasure and hating restraint—without being judged, condemned, cast out, i.e., without having a *guilty conscience*—can not become "actualized," i.e. can not become all there is to life.

*"The child, contrary to appearance, is the absolute, the rationality of the relationship; he is what is enduring and everlasting, the totality which produces itself once again as such [once he is 'liberated' from the father'/Father's authority to become as he was before the father's/Father's first command, rule, fact, or truth came into his life (separating him from his "self" and the world), "of and for self" and the world only]." (Georg Hegel, *System of Ethical Life*)*

*"In the dialogic relation of recognizing oneself [one's lusts] in the other, they experience the common ground of their existence." ([Jürgen Habermas](#), *Knowledge & Human Interest*, Chapter Three: *The Idea of the Theory of Knowledge as Social Theory*)*

*"Bypassing the traditional channels of 'top-down' decision making [negating the father's/Father's authority while establishing policy and/or making law] our objective center's upon transformation public opinion into an effective instrument of global politics." "Individual values must be measured by their contribution to common [lust] interests and ultimately to world interests, transforming public consensus into one favorable to the emergence of a stable and humanistic world order." "Consensus is both a*

*personal and a political step. It is a precondition of all future steps."* (Ervin Laszlo, *A Strategy For The Future: The Systems Approach to World Order*)

*"Only when the immediate interests [lusts, i.e., self interests] are integrated into a total view and related to the final goal of the process do they become revolutionary [overthrowing the father's/Father's authority, making what "the group," i.e., what the many below think (and will do for and to you) more important than what the father/Father, i.e., the one above thinks (and does and will do to you)]." "The whole system of Marxism stands and falls with the principle that revolution [negation of the father's/Father's authority in setting policy] is the product of a point of view in which the category of totality ["group think," what all children have in common, i.e., lust for pleasure and fear of losing it, i.e., anxiety] is dominant."* (Lukács)

*"Thinking through the process it is dialectically faulty to start with the negative, with anxiety [with the father's/Father's authority, i.e., with having to do right and not wrong according to established commands, rules, facts, and truth, i.e., with being held accountable for being or doing wrong, disobeying, sinning engendering fear of judgment, condemnation, and being cast out]. The problem is to name the dynamic factor provoking anxiety to emerge [the father's/Father's authority coming between the child and the object the child is lusting after, taking or threatening to take it away]. Anxiety is a function of spontaneity [reaction of hate and violence toward the restrainer, i.e., toward the person(s) taking the object of lust away (in the eyes of the child forever)]. Spontaneity can be defined as the adequate response to a new situation, or the novel response to an old situation. With decrease of spontaneity anxiety increases. With entire lose of spontaneity anxiety reaches its maximum, the point of panic [when the child is total focused on the object of his lust and fears it being taken away from him, i.e., losing it forever he is primed to act, i.e., to attack (at all cost, i.e., without considering the cost)]." ([J. L. Moreno](#), *Who Shall Survive*)*

*"Revolutionary violence [overthrow of the father/Father and his/His authority] reconciles the disunited parties [the children/"the people"] by abolishing the alienation of class antagonism [the father's/Father's*

authority over the children/"the people"; the "top-down" authority system] that set in with the repression of initial morality [lust]. ... the revolution that must occur is the reaction of suppressed life [hatred toward restraint, i.e., toward authority], which will visit the causality of fate upon the rulers [the parents, the property owner, the business owner, etc., i.e., the father]. It is those who establish such domination and defend positions of power of this sort who set in motion the causality of fate [hate and violence toward them], divide society into social classes [parents over children, owners over workers, God over man, etc.], suppress justified interests [lusts], call forth the reactions of suppressed life [hate and violence], and finally experience their just fate in revolution [violence against and overthrow of their right of person (individuality, under God), right of conviction (speech and religion), property, and business]. " (Jürgen Habermas, *Knowledge & Human Interest, Chapter Three: The Idea of the Theory of Knowledge as Social Theory*)

Luther: "I greatly fear that the universities, unless they teach the Holy Scriptures diligently and impress them on the young students, are wide gates to hell. I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God's word becomes corrupt." (Luther's Works: Vol. 1, *The Christian in Society*: p. 207)

"Education as yet is unable and unwilling to bring all estates and distinctions into its circle. Only Christianity and morality are able to found universal kingdoms on earth." (Karl Marx, *The Holy Family*)

"Obedience and compliance are hardly ideal goals." (*Taxonomy of Educational Objectives Book 1: Cognitive Domain*)

This is antithetical to God and His authority:

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:47-50

*"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 7:21

*"And call no man your father upon the earth: for one is your Father, which is in heaven."* Matthew 23:9

*"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

It has been in the classroom that the nation has been 'changed,' i.e., has embraced Marxism with little impediment.

*"Concerning the changing of circumstances by men, the educator must himself be educated."* (Karl Marx, *Thesis on Feuerbach* # 3)

*"Should the school develop young people to fit into the present society as it is or does the school have a revolutionary mission to develop young people who will seek to improve the society?" "Perhaps a modern school would include in its statement [that] it believes that the high ideals of a good society are not adequately realized in our present society and that through the education of young people it hopes to improve society."* (Ralph W. Tyler, *Achievement Testing and Curriculum Construction*, *Trends in Student Personnel Work*)

*"In the traditional society each child is at the mercy of his parents. The 'natural processes' by which they socialize him makes him a replica of them." "Equality of Opportunity [freedom to lust] becomes ever greater with the weakening of family power." "One of the consequence of the increasing social liberation of adolescents is the increasing inability of parents to enforce norms, a greater and greater tendency for the adolescent community to disregard adult dictates." "Strengthening the family to draw the adolescent back into it faces serious problems, as well as some questions about its desirability." "The family has little to offer the child in the way of training for his place in the community."* ([James Coleman](#), *The Adolescent Society*)



The facilitator of 'change' establishes "human nature," i.e., *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* i.e., only that which is "of the world" over and therefore against the father's/Father's authority in order for him to *lust* after the carnal pleasures of the moment (dopamine emancipation) that the current situation and/or the people or person is *stimulating* without having a guilty conscience (which the father's/Father's authority engenders), with "the people" or "the person's" affirmation, i.e., approval. Perceiving his self as being the personification of "the people," who, like him *lust* after the carnal pleasures of the moment the world *stimulates*, he sees it his duty to 'justify' "the people" natural inclination to *lust* in order to 'justify' his natural inclination to *lust*.

When you question the facilitator of 'change's' actions he will respond with "It is not just about you," really meaning "It is all about me, so I can *lust* after pleasure without having a guilty conscience, with your affirmation. If you refuse to affirm me, i.e., my *lusts* or get in my way 'the people' will remove (negate) you (since having 'justifying' their *lusts* I now 'own' them). It appears I must keep an eye on you from now on for my 'good.'" The meaning of "sight based management."

*"Change in methods of leadership is probably the quickest way to bring about a change in the cultural atmosphere of a group." "Any real change of the culture of a group is, therefore, interwoven with the changes of the power constellation within the group." (Barker, Dembo, & Lewin, "frustration and regression: an experiment with young children" in Child Behavior and Development)*

*"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." (Kurt Lewin in Wilbur Brookover, A Sociology of Education)*

*"A change in the curriculum is a change in the people concerned—in teachers, in students, in parents . . . ." "Curriculum change means that the group involved must shift its approval from the old to some new set of reciprocal behavior patterns." "... people involved who were loyal to the*

*older pattern must be helped to transfer their allegiance to the new." "Re-education aims to change the system of values and beliefs of an individual or a group." (Benne)*

If you change the child's learning environment from being *told*, holding him or her accountable for what he or she has been *told* to 'discovering' truth, i.e., right and wrong behavior for his or her self, i.e., according to his or her carnal nature the child's *paradigm*, i.e., the child's way of feeling, thinking, and behaving toward self, other, the world, and authority is 'changed.'

*"Without exception, [children] enter group therapy [the "group grade" classroom] with the history of a highly unsatisfactory experience in their first and most important group—their primary family [the traditional home with parents telling them what they can and can not do]." "What better way to help [the child] recapture the past than to allow him to re-experience and reenact ancient feelings [resentment, hostility] toward parents in his current relationship to the therapist [the facilitator of 'change']? The [facilitator of 'change'] is the living personification of all parental images [takes the place of the parent]. Group [facilitators] refuse to fill the traditional authority role: they do not lead in the ordinary manner, they do not provide answers and solutions [teach right from wrong from established commands, rules, facts, and truth], they urge the group [the children] to explore and to employ its own resources [to dialogue their "feelings," i.e., their desires and dissatisfactions of the 'moment' in the "light" of the current situation, i.e., their desire for "the group" approval (affirmation)]. The group [children] must feel free to confront the [the facilitator of 'change'], who must not only permit, but encourage, such confrontation [rebellion and anarchy]. He [the child] reenacts early family scripts in the group and, if therapy [[brainwashing](#)—washing respect for and fear of the father's/Father's authority from the child's brain (thoughts) ] is successful, is able to experiment with new behavior, to break free from the locked family role [submitting to the father's/Father's authority, i.e., doing the father's/Father's will] he once occupied. ... the patient [the child] changes the past by reconstituting it ['creating' a "new" world order from his "ought," i.e., a world "lusting" after the carnal pleasures of the*

'moment' that the current situation and/or people are *stimulating*, i.e., a world void of the father's/Father's authority and the *guilty conscience* which the father's/Father's authority engenders for doing wrong, disobeying, sinning, i.e., for "*lusting*" after pleasure in disobedience]." (Yalom)

*"... any intervention between parent and child tend to produce familial democracy [replacing discussion, which retains the father's/Father's authority with dialogue, which 'justifies' the child's carnal nature 'liberates' the child from the parent's authority, i.e., from having to do right and not wrong according to the parent's (the father's/Father's) established commands, rules, facts, and truth] regardless of its intent." "The consequences of family democratization take a long time to make themselves felt—but it would be difficult to reverse the process once begun. ... once the parent can in any way imagine his own orientation to be a possible liability to the child in the world approaching." "... Once uncertainty is created in the parent how best to prepare the child for the future, the authoritarian family is moribund [the father's/Father's authority is negated in the child's thoughts, directly effecting his or her actions—questioning, challenging, defying, disregarding, attacking the father's/Father's authority for getting in the way, doing so without having a guilty conscience], regardless of whatever countermeasures may be taken." "The state, by its very interference in the life of its citizens, must necessarily undermine a parental authority which it attempts to restore." "For however much the state or community may wish to inculcate obedience and submission in the child, its intervention betrays a lack of confidence in the only objects from whom a small child can learn authoritarian submission." ([Warren Bennis](#), *The Temporary Society*)*

*"And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2:3*

If I discover through *dialogue* what your child's dissatisfaction is regarding your commands, rules, facts, and truth and 'justify' his or her "feelings" and "thoughts," I "own" your child, 'liberating' your child from your authority as a parent, turning your child against you.

*"Bloom's Taxonomies" (by which all educators are certified and schools accredited today) are "a psychological classification system" used "to develop attitudes and values ... which are not shaped by the parents," "ordering" "different kinds of affective behavior," i.e., "the range of emotion(s)" "organized into value systems and philosophies of life." "It was the view of the group that educational objectives stated in the behavior form have their counterparts in the behavior of individuals, observable and describable therefore classifiable [true science is "observable and repeatable," i.e., objective, i.e., constant not "observable and describable," i.e., subject to an opinion, i.e., subject to 'change']." "Only those educational programs which can be specified in terms of intended student behaviors can be classified." "What we are classifying is the intended behavior of students—the ways in which individuals are to act, think, or feel as the result of participating in some unit of instruction." "... ordering and relating the different kinds of affective behavior." "... we need to provide the range of emotion from neutrality through mild to strong emotion, probably of a positive, but possibly also of a negative, kind." "... organized into value systems and philosophies of life ..." "...many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The student must feel free to say he disliked \_\_\_\_\_ and not have to worry about being punished for his reaction." (Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain* and David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)*

*"The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" (jar) full of evils, which once opened, can not be closed—once parental authority, i.e., the father's/Father's authority, i.e., fear of judgment, i.e., "the lid" is removed it is difficult if not impossible to put it back on again]. 'It is in this 'box' that the most influential controls are to be found.'" "In fact, a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives ['liberating' the student's "feelings" from his or her parent's authority, i.e., the father's/Father's authority system] through*



*challenging the student's fixed beliefs [pressuring the student (out of fear of group rejection) to publicly, i.e., in "the group" (for the sake of group approval) question, challenging, disregard, defy, attack, etc., his parents commands, rules, facts, and truth] and getting them to discuss issues [evaluating the world through his carnal desires, i.e., his "lusts," i.e., his "self interests" of the 'moment,' that which he has in common with "the group"]." "... allows the individual [the student] a greater amount of freedom in which to achieve a Weltanschauung [World View]<sup>1</sup>" (Bloom's "Weltanschauung," as he noted, was that of two Marxists, i.e., "<sup>1</sup>Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950.")*

*"We are proud that in his conduct of life man has become free from external authorities, which tell him what to do and what not to do." "All that matters is that the opportunity for genuine activity be restored to the individual; that the purposes of society [lust] and of his own [lust] become identical." "... to give up 'God' and to establish a concept of man as a being ... who can feel at home in it [the world] if he achieves union with his fellow man and with nature [his and other's carnal nature and the world that stimulates it]." ([Erick Fromm](#), *Escape from Freedom*)*

*"Authoritarian submission [humbling, denying, dying to, controlling, disciplining, capitulating one's "self" in order to do the father's/Father's will] was conceived of as a very general attitude that would be evoked in relation to a variety of authority figures—parents, older people, leaders, supernatural power, and so forth." "God is conceived more directly after a parental image and thus as a source of support and as a guiding and sometimes punishing authority." "Submission to authority, desire for a strong leader, subservience of the individual to the state [parental authority, local control, Nationalism], and so forth, have so frequently and, as it seems to us, correctly, been set forth as important aspects of the Nazi creed that a search for correlates of prejudice had naturally to take these attitudes into account." "Family relationships are characterized by fearful subservience to the demands of the parents and by an early suppression of impulses not acceptable to them." "The power-relationship between the parents, the domination of the subject's family by the father or by the mother, and their relative dominance in specific areas of life also seemed*

*of importance for our problem." ([Theodor Adorno](#), *The Authoritarian Personality*)*

*"The individual [the student] is emancipated [is liberated from the father's/Father's authority] in the social group [in the "group grade"]."*  
*"Freud commented that only through the solidarity of all the participants could the sense of guilt [the guilty conscience which is engendered by the father's/Father's authority] be assuaged." "Self-perfection of the human individual is fulfilled in union with the world in pleasure." "According to Freud, the ultimate essence of our being is erotic." "Eros is fundamentally a desire for union with objects in the world." "Eros is the foundation of morality." (Brown)*

*"Marxian theory [society] needs Freudian-type instinct theory [man's natural inclination to lust after pleasure, including his lust for approval from others, affirming his lusts and his natural inclination to hate restraint, i.e., to hate the father's/Father's authority for getting in the way] to round it out. And of course, vice versa." "Third-Force psychology is also epi-Marxian in these senses, i.e., including the most basic scheme as true-good social conditions ['liberation' of "self," i.e., lust from the father's/Father's authority] are necessary for personal growth, bad social conditions [submission of "self" to the father's/Father's authority] stunt human nature,... This is to say, one could reinterpret Marx into a self-actualization-fostering Third- and Fourth-Force psychology-philosophy. And my impression is anyway that this is the direction in which they are going now." ([Abraham Maslow](#), *The Journals of Abraham Maslow*)*

*"The real nature of man is the totality of social relations." (Karl Marx, *Thesis on Feuerbach* #6)*

*"There is no more important issue than the interrelationship of the group members." "To question the value or activities of the group, would be to thrust himself into a state of dissonance." "Few individuals, as Asch has shown, can maintain their objectivity [their loyalty to the father's/Father's authority] in the face of apparent group unanimity." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*)*



The father/Father, i.e., the "one" requires no compromise. The group does.

*"Change in organization [from 'loyalty' to the father/Father, who condemns your lusts to 'loyalty' to "the group" and the facilitator of 'change,' who 'justify' your lusts] can be derived from the overlapping between play and barrier behavior [between dialogue and discussion, which when used together (in establishing right and wrong behavior) engenders confusion i.e., cognitive dissonance—with the pressure of "the group," i.e., your desire for approval and fear of rejection, i.e., with dialogue, i.e., your self interest, i.e., your lust for pleasure, i.e., dopamine emancipation controlling the outcome]."* (Barker, Dembo, & Lewin, "frustration and regression: an experiment with young children" in *Child Behavior and Development*)

By simply bringing *dialogue* into an environment establishing right and wrong behavior the father's/Father's authority system, i.e., doing right and not wrong according to established commands, rules, facts, and truth is *negated* making the participants, i.e., their *lust* for pleasure and dissatisfaction with, resentment toward, hatred of restraint right (good) and the father's/Father's authority wrong (evil).

*"The individual accepts the new system of values and beliefs by accepting belongingness to the group."* (Kurt Lewin in Benne)

The "educator," i.e., the facilitator of 'change,' i.e., the group psychotherapist does not have to *tell* the students to question, challenge, defy, disregard, attack their parent's authority when they get home from school, if they were not doing that already (*telling* them would be "old school," maintaining the "old" world order of being *told* even if it was done for the 'purpose' of 'change,' i.e., for the 'purpose' of creating a "new" world order), all they have to do is use a curriculum in the classroom that *"encourages,"* i.e., pressures the students to participate in *dialoguing* their *opinions* to a *consensus*, 'justifying' their carnal nature, i.e., *"lust" over* and therefore against their parent's authority. Being *told* to be *"positive"* (supportive of the other students carnal nature) and not *"negative"* (judging them by their parent's standards) pressures students to 'justify' their and the other student's love of pleasure and hate of restrain, doing so in order to be

approved, i.e., *affirmed* by "the group," resulting in "the group" labeling those students who, refuse to participate in the process of 'change' or who fight against it as being "negative," divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' resisters of 'change,' not "team players," lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictators, anti-social, etc., i.e., "hurting" people's "feelings" resulting in "the group" rejecting them—the student's natural desire for approval and fear of rejection forces him to participate. The same outcome applies to all adults, in any profession who participate in the process as well. Once you are 'labeled,' you are 'labeled' for life. In the soviet union, once you were 'labeled' "psychological," no matter how important you were in the past, your life was over, your career was done.

*"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil." Psalms 36:1-4*

*"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Psalms 10:3, 4*

*"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4*

*"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." 1 Timothy 3:2-5*

*"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:15-18*

*"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13:5, 6*

*"And having food and raiment let us be therewith content." 1 Timothy 6:8*

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thessalonians 2:3-10*

Facilitators of 'change,' i.e., psychologists, i.e., behavioral "scientists," i.e., "group psychotherapists," i.e., Marxists (Transformational Marxists)—all being the same in method or formula—are using the dialoguing of opinions to a consensus (affirmation) process, i.e., dialectic 'reasoning' ('reasoning' from/through the students "feelings" of the 'moment,' i.e., from/through

their "lust" for pleasure and their hate of restraint, in the "light" of their desire for group approval, i.e., affirmation and fear of group rejection) in the "group grade," "safe zone/space/place," "Don't be negative, be positive," "open ended, non-directed," soviet style, brainwashing (washing the father's/Father's authority from the children's thoughts and actions, i.e., "theory and practice," negating their having a guilty conscience, which the father's/father's authority engenders for doing wrong, disobeying, sinning in the process—called "the negation of negation" since the father's/Father's authority and the guilty conscience, being negative to the child's carnal nature, is negated in dialogue—in dialogue, opinion, and the consensus process there is no father's/Father's authority, i.e., no established a. k. a. absolute command, rule, facts, or truth to be accepted as is, by faith and obeyed; there is only the person's carnal desires, i.e., lusts of the past and the present being verbally expressed and 'justified'), inductive 'reasoning' ('reasoning' from/through the students "feelings," i.e., their natural inclination to "lust" after the carnal pleasures of the 'moment'—dopamine emancipation—which the world stimulates, i.e., their "self interest," i.e., their "sense experience," selecting "appropriate information"—excluding, ignoring, or resisting, i.e., rejecting any "inappropriate" information, i.e., established command, rule, fact, or truth that gets in the way of their desired outcome, i.e., pleasure—in determining right from wrong behavior), "Bloom's Taxonomy," "affective domain," French Revolution (Liberté, Égalité, Fraternité) classroom "environment" in order (as in "new" world order) to 'liberate' children from parental authority, i.e., from the father's/Father's authority system (the Patriarchal Paradigm)—as predators, charlatans, pimps, pedophiles, seducing, deceiving, and manipulating them as chickens, rats, and dogs, i.e., treating them as natural resource ("human resource") in order to convert them into 'liberals,' socialists, globalists, so they, 'justifying' their "self" before one another, can do wrong, disobey, sin, i.e., can "lust" after the carnal pleasures of the 'moment' that the world stimulates, with impunity.

*"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."* Jeremiah 6:16

[Home schooling](#) material, co-ops, conferences, etc., are joining in the same *praxis*, fulfilling [Immanuel Kant's](#) as well as [Georg Hegel's](#), [Karl Marx's](#), and [Sigmund Freud's](#) agenda of using the pattern or method of [Genesis 3:1-6](#), i.e., "*self*" 'justification,' i.e., dialectic (*dialogue*) 'reasoning,' i.e., 'reasoning' from/through your "*feelings*," i.e., your carnal desires of the 'moment' which are being *stimulated* by the world (including your desire for approval from others, with them *affirming* your carnal nature) in order to *negate* [Hebrews 12:5-11](#), i.e., the father's/Father's authority, i.e., having to *humble, deny, die to, control, discipline, capitulate* your "*self*" (your *lusts*) in order to do the father's/Father's will, *negating* [Romans 7:14-25](#), i.e., your having a *guilty conscience* when you do wrong, disobey, sin, thereby *negating* your having to repent before the father/Father for your doing wrong, disobedience, sins—which is the real agenda.

*"And for this cause [because men, as "[children of disobedience](#)," 'justify' their "*self*," i.e., 'justify' their love of "*self*" and the world, i.e., their love of the carnal pleasures of the 'moment' (*dopamine emancipation*) which the world *stimulates over* and therefore against the Father's authority] God shall send them strong delusion, that they should believe a lie [that pleasure is the standard for "*good*" instead of doing the Father's will]: That they all might be damned who believed not the truth [in the Father and in His Son, Jesus Christ], but had pleasure in unrighteousness [in their "*self*" and the pleasures of the 'moment,' which the world *stimulates*]." 2 Thessalonians 2:11, 12*

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