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Marxism, Socialism, Globalism Is . . .

(Since those who are in "leadership" are now doing it we should at least know what "it" is and how they are seducing, deceiving, and manipulating "the people" into 'justifying' and supporting their doing "it.")
(Personal note.)

by

Dean Gotcher

"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

Quotations of the philosophers, socialists, Marxists, globalists, psychiatrists, psychotherapists, etc., i.e., facilitators of 'change' cited in this issue (evaluated by the [Word of God](#)) will confirm all that I am sharing here. It is why I am sharing what I am sharing here, in order for you to know their real agenda, i.e., to understand what they are saying, i.e., to be aware of what they have written, in order for you to (properly) respond to what is taking place in the nation (in the classroom, in the workplace, in government, in the home, and even in the "church"). Having taken over eight years of accumulative college and University classes (mostly on European history and philosophy), which includes Seminary (thinking it was about studying God's Word when instead it was mostly about studying men's *opinion* of God's Word). Having taught in a University (480 class level) on the subject of Marxism, socialism, globalism, i.e., the facilitation of 'change,' entitled "American Institutions, Abdicating Their Foundation." Having given over five thousand presentations on the subject, all across this nation (including radio and TV). Having read over six hundred social-psychology books—the following are just a few quotations (of the thousands I have) which were written by them. Having lectured in liberal Universities (as a guest speaker), with liberal professors after the lecture stating, not just to me in private but in front of all those who attended (to my amazement, since I just exposed and condemned their ideology) "We can not refute a word you said." I KNOW the following information will be life changing (or encouraging) to you as it has been life changing (and encouraging) for so many who have heard it over the years. You can deny the following information. But you can not refute it. It is going to be like a college course (traditional one) requiring much "suffering" and "enduring," i.e., deep thinking (how it applies to you and the world around you; in the past, in the present, and in the future), requiring you to read all of it (to the end) as many important and revealing scriptures and quotations are distributed throughout the text, many in the middle and near the end (which some writers would put in the beginning). There are quotations and scripture verses throughout which confirm the following statements I make (and repeat over and over again—which makes this a very long issue). [If You Do Not Evaluate Your Self And The World Around You From The Word of God You Can Not Understand Your Self And The World Around You, i.e., Marxism, Socialism, Globalism, Much Less Properly Respond To Your Self And It.](#) (pdf)

"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

"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

*"And through covetousness [your *lusting* for the carnal pleasures of the 'moment' that the world stimulates] shall they with feigned words ["We are here to 'help' you."] make merchandise of you [turn you into 'human resource' to be used by them to 'justify' and satisfy their own *lusts*, casting you aside when you no longer serve their 'purpose,' i.e., satisfy their *lusts* or get in their way]." 2 Peter 2:3*

By "building relationship upon *self interest*," i.e., your *lusts* of the 'moment' the facilitator of 'change' and those who follow after him are able to use you for their own pleasure, i.e., to 'justify' and satisfy their *lusts*. While the Father sent his Son to save your soul, you will, in the facilitation of 'change,' i.e., *consensus* classroom or meeting have to reject (deny) the Father and his Son, Jesus Christ (in order to feel good about your *self* and be less offensive to others), selling your soul to the master facilitator of 'change,' who offers to 'help' you attain and enjoy the carnal pleasures of the 'moment' that the world stimulates, which includes the praises of men. This is what Marxism, socialism, globalism, psychology, psychotherapy, i.e., the facilitation of 'change' is all about.

"The philosophy of praxis is the absolute secularization of thought, an absolute humanism of history." (Antonio Gramsci, Selections from the Prison Notebooks)

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

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

Marxism, socialism, globalism, etc., i.e., the facilitation of 'change' (which, all being the same in [method](#) or [formula](#), i.e., in structure of thought, i.e., in *paradigm*, i.e., in way of feeling, thinking, and acting toward *self*, others, the world, and authority, called the *Heresiarchal paradigm* of 'change,' will

from now on be referred to as *the facilitation of 'change'* or, referring to the person, *the facilitator of 'change'*) is the *praxis* of *negation*, i.e., *washing from the brain*, i.e., from thought submission to *the father's/Father's authority*, i.e., the *Patriarchal paradigm* (the system itself), which, according to the facilitator of 'change' is the root cause of individualism, Nationalism, religion, and culture, i.e., "authoritarianism," i.e., prejudice, i.e., division between people—all of which, according to the facilitator of 'change' are caused by the individual having a *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment,' i.e., for *lusting* after *dopamine emancipation* that the world, i.e., that the current situation and/or object, people, or person is stimulating (from now on referred to as "*lusting*" or "*to lust*"), i.e., for doing his will instead of *humbling, dying to, controlling, disciplining, capitulating his self*, i.e., *denying his lusts* in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will (from now on referred to as *the father's/Father's authority*).

The father's/Father's authority system is reflected in and reinforced by 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 the student KNOWING right from wrong from being *told* (especially when it comes to behavior).

In facilitated education (in the *dialoguing* of *opinions* to a *consensus*, i.e., the *affirmation* process) the student comes to know right from wrong behavior from his own "*sense experience*," with pleasure, i.e., *lust* (that which the world stimulates) being right and any established command, rule, fact, and truth that get in the way of *lust* (that gets in the way of "human nature"), i.e., being *told* (equated to being "prejudiced") being wrong.

Going deeper into the subject, the facilitation of 'change,' i.e., *praxis* is simply a secular form of Gnosticism where Sophia, i.e., wisdom, i.e., 'Reason,' i.e., dialectic 'reasoning' ('reasoning' from "feelings," 'justifying' the child's/man's propensity to *lust* after pleasure and hate restraint, wanting to remove from the environment whatever/whoever is getting in the way) 'liberates' man from God, i.e., from the Father's authority (in the gnostic fable, 'liberates' man from Demiurge)—with the child/man, 'reasoning' from (and therefore 'justifying') his feelings of the 'moment,' i.e., 'reasoning' from (and therefore 'justifying') his *lust* for pleasure and resentment toward restraint, 'liberating' himself (his mind) from God's authority (from the Father's authority system, i.e., from fear of being judged and condemned, i.e., of being cast out) in order for the "god" who does not know himself (according to his nature) to 'discover,' i.e., come to know himself as the children/men, i.e., "the group" (in the gnostic fable known as his "divine sparks") become unite (re-united) as one, thinking and acting according to and in harmony with their carnal nature, i.e., *lust*, i.e., according to and in harmony with the gnostic god's nature, i.e., Eros. Therefore, in the *praxis* of dialectic 'reasoning' (the *dialoguing* of *opinions* to a *consensus*—it should be noted that to be silent is to *consent*, i.e., in the effort of not "offending" someone who is *lusting*, in order to "build relationship" with them in order to witness to them "in the future" is to *consent* to their *lusting* in the 'moment'—in their mind making "relationship" built upon *lusting* more important than doing the Father's will, i.e., than fellowshiping with the Father and his Son Jesus Christ, who judge and condemn those who refuse to repent but 'justify' and *praxis*

lust instead, therefore not being able to fellowship with those who fellowship with the Father and his Son Jesus Christ, who refuse to become at-one-with them, i.e., who refuse to 'justify' their sin, judging and condemning it instead) it is *lust* that brings "the group" together, it is *lust* that unites "the group" as one, and it is *lust* that keeps "the group" together, resulting in "the group," 'driven' by *lust* being 'purposed' in removing anyone in the environment who refuses to *praxis lust*, i.e., who judges and condemns it instead. The 'liberation' of *lust* from the Father's authority is the 'purpose' of the "purpose driven 'church,'" which is 'driven' by *lust*—entertain them, i.e., feed their *lusts* and they will keep coming back for more.

As Americans, the *praxis* of facilitating 'change' has ramification for you and for me in that the American revolution, and the Constitution that followed based our rights upon the father's/Father's authority system, i.e., upon individualism, under God, i.e., "rule of law." Not in a King ruling over the nation but upon the father, as a King, i.e., as a law maker and keeper in the home (the right or freedom of speech, religion, private conviction, private property [the right to protect your self and your property], and private business, all recognized by and protected by the "Bill of Rights"), which engenders a *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* while the French revolution (with its directorate—an early form of the [soviet](#), i.e., the *dialoguing* of *opinions* to a *consensus* process, i.e., the facilitated meeting which, basing the outcome upon "feelings," i.e., upon *lust* prevents the father's/Father's authority system from having any input and therefore influence in establishing [rules, policies, and law](#)) not just removing the King but removing the father's/Father's authority system itself (not only in government but also in the home, in education, in the workplace, in all public activities, etc.), 'justifying' and augmenting the *praxis* of *lusting*—what we are now (and for a long time have been) putting into *praxis* in America, making "*the philosophy of praxis*," i.e., *lust* the law (how we are to think and act, i.e., how we are to behave as a people). "[Liberté, Égalité, Fraternité](#)" negates "Rule of Law." In order for those in a position of authority to do wrong, disobey, sin, i.e., to *lust* without being held accountable, i.e., without being judged, condemned, and cast out, those under their authority must be either

converted or be silence, censored, and/or "removed." *"All cooperative schemes which provide equal remuneration to the skilled and industrious and the ignorant and idle must work their own downfall. For by this unjust plan they must of necessity eliminate the valuable members and retain only the improvident, unskilled, and vicious."* (Robert Dale Owen, Robert Owen's son's observation and response to his father's attempt at socialism in America—which failed since he allowed *"the skilled and industrious"* workers, i.e., those who recognized and accepted the father's/Father's authority system, i.e., those who did right and not wrong according to established commands, rules, facts, and truth to leave, not applying the golden rule of socialism, i.e., "All must participate," i.e., "No one can escape," i.e., all must either be converted or be silenced, censored, and/or removed (leaving all their assists to the socialists) if socialism, i.e., *lust* for pleasure and hatred toward restrain, i.e., the depravity of the human heart, i.e., "worldly peace and socialist harmony" is to become reality, i.e., actualized, i.e., all there is to life. The facilitation of 'change' is not about getting the job done right and not wrong, it is about 'justifying' the *praxis* of *lust* so the facilitator of 'change' can *lust* without being judged, condemned, and cast out.)

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

It is either *stimulus-response* or being *told*, i.e., that which is "of the world" or the father's/Father's authority system, i.e., doing your will or doing the father's/Father's will, i.e., doing what you "feel" like doing in the 'moment' or doing right and not wrong according to established commands, rules, facts, and truth, i.e., flesh or Spirit, i.e., *dialogue* (with your *opinion*, i.e., your feelings of the 'moment' establishing right and wrong behavior) or *discussion* (with your KNOWING right from wrong behavior from being *told*). In the garden in Eden those were the only two choices. Those are the only two choices today. Those have always been and will always be the only two choices in this life (then judgment based upon which one you chose). Even the Marxist, i.e., the facilitator of 'change,' in defiance to the Father's authority knows this—giving you his two choices, either *lust* (or 'justify' *lust*) and live (leaving him in power) or do the Father's will and die

(be cast out). In 'justifying' your *lust* he attains power. If the Father's authority prevails he is cast out.

"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*)

"Protestantism ["the priesthood of all believers," putting no man between you and God, doing the Father's will in all things commanded] was the strongest force in the extension of cold rational individualism [where the individual, insisting upon doing right and not wrong according to established commands, rules, facts, and truth, i.e., upon doing the Father's will will not follow the socialist but instead, judging him, try to prevent him from attain a position of influence over himself and/or over others)]."
(Max Horkheimer, *Vernunft and Selbsterhaltung*; English. *Reasoning and Self Preservation*)

The facilitation of 'change' (the secular form of Gnosticism) is the result of Karl Marx's criticism of Georg Hegel's use of "Spirit" (an external force) guiding man, 'liberating' him from God, i.e., 'liberating' him from the father's/Father's authority when according to Karl Marx it is man himself who 'liberates' himself from the father's/Father's authority system by embracing his carnal nature, and the world that stimulates it (only). Void of any external force beyond himself and the world that stimulates *lust* (for pleasure) and hatred (toward restraint) within him, makes man subject only to the forces that are within himself, which are subject to the world around him, i.e., the forces of 1) *lust* for pleasure, 2) *lust* for *affirmation*, i.e., for approval from others, and 3) *lust* for 'control' over the situation and/or object, people, or person who *stimulates* pleasure, i.e., *dopamine emancipation* in order to have it in the future, known as *"the pride of life."*
"What can I get out of this situation and/or object, people, or person for my self?" leads to the force of fear, i.e., fear of being rejected by "the group," i.e., "What will happen to me if 'the group' rejects me and turns on me?" which is fear of losing control over life, i.e., control over *lust* and the world that stimulates it (both having become one and the same, with *lust* being all there is to life—"I'll just die if you don't let me go out and play with my

friends," or have "this" or "that," i.e., "have what I want," i.e., "have what I *lust* after" with the alter of *lust* being where the soul, i.e., doing the Father's will is sacrificed).

While the earthly father and the Heavenly Father are not the same (one is from above, i.e., Spirit, the other below, i.e., flesh) they both have the same system of authority, holding those under their authority accountable to doing right and not wrong according to their established commands, rules, facts, and truth, i.e., according to what they have *told* (or taught) them (which to the facilitator of 'change' makes them one and the same, i.e., Spirit, i.e., "*an alien and hostile force*" against "human nature," i.e., against *lust* and the world that stimulates it, i.e., against *stimulus-response*, i.e., that which is only "*of the world*").

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

In other words, according to Karl Marx (the facilitator of 'change') when the child/mankind accepts the father's/Father's authority (obeys the father/Father, i.e., does what he is *told*) he 'creates' "*an alien and hostile force*" against his carnal nature. Therefore it is the facilitator of 'change's' agenda to "help" the child/mankind to 'liberate' himself from the father's/Father's authority system—thereby 'liberating' the facilitator of 'change' himself from being judged, condemned, cast out for *lusting*, i.e., for not doing the father's/Father's will—resulting in those he 'liberated' (or got to 'liberate' themselves) from the father/Father, i.e., from the father's/Father's authority system following after, serving, protecting, praising, and worshiping him, giving their life to him (to *lust*), dying for him (for *lust*—since *lust*, the facilitator of 'change,' and "the group" have become one and the same, i.e. all there is to life).

Having rejected the Heavenly Father (what the Heavenly Father says), i.e., the Heavenly Father's authority, i.e., refusing to *humble, die to, control, discipline, capitulate* his (or her) *self*, i.e., *deny* his *lusts* in order to do the Heavenly Father's will, which directly effects his actions, the facilitator of 'change's' agenda (who might call himself a "minister"—giving "lip

service" to God only in order to keep his position of power and influence and therefore access to money and praise) is to *negate* in "the people's," i.e., in "the group's," i.e., in the individual's mind the earthly father (what the earthly father says), i.e., the earthly father's authority (where the individual has to *humble, die to, control, discipline, capitulate his self*, i.e., *deny his lusts* in order to do the earthly father's will), directly effecting his actions, turning him (and everyone else who participates in the facilitation of 'change' process, i.e., in the *dialoguing* of *opinions* to a *consensus* process, i.e., in the "youth group" in the "church") against the father's/Father's authority, i.e., against the system or paradigm itself, so he (the facilitator of 'change') can "rule" over "the people," i.e., "the group," i.e., the individual himself, using "the people," i.e., "the group," i.e., the individual (as natural resource, i.e., as "human resource") to fulfill his *lusts*, i.e., to *actualize his self* without having any sense of *guilty*, i.e., without having a *guilty conscience* (which is a product of the father's/Father's authority system), with "the people's," i.e., "the group's," i.e., the individuals *affirmation*, i.e., without being judged, condemned, and cast out for doing wrong, disobeying, sinning, i.e., for *lusting*, i.e., for not doing the father's/Father's will. The core meaning (and purpose) of facilitating 'change' is to *negate*, i.e. is to remove from the individual's thoughts (remove from his mind aka "wash" from his brain) the father's/Father's authority system, directly effecting his actions—so the facilitator of 'change' can sin, i.e., can *lust* without being judged, condemned, and cast out.

"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](#)

"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

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

How can we be perfect, who are not perfect in and of our self.

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

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

"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

". . . 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

While the Father (the Heavenly Father) is always right, i.e., perfect, taking precedence over your father (the earthly father), who is not always right, i.e., who is not perfect—who might be or might have been (like a child, *lusting* after *dopamine emancipation*) a tyrant or MIA or AWOL (while he is not perfect the office he serves in, which is given to him by God in which to do His will is perfect)—it is the right-wrong, above-below structure of thought, that engenders a *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* instead of doing the father's/Father's will (that retains the father's/Father's authority system in a person's thoughts, directly effecting his actions, thus retaining the father's/Father's authority system in society) that the facilitator of 'change' wants to *negate*.

Right, according to the father/Father is obeying his/His established commands and rules, and applying his/His established facts and truth, i.e., doing his/His will and wrong is *lusting*, i.e., disobeying, i.e., doing your will instead, while right, according to the facilitator of 'change' is *lusting* after pleasure and hating restraint, removing that which gets in the way of pleasure without having a *guilty conscience*, i.e., doing your will that the world stimulates, wrong is obeying established commands and rules and applying established facts and truth, requiring (forcing) others to do the same, i.e., doing the father's/Father's will (which according to the facilitator of 'change' is being "prejudiced"—when in truth the facilitator or 'change' is "prejudiced," i.e., prejudiced against the father's/Father's authority, i.e., against having to *humble, deny, die to, control, discipline, capitulate* his *self* in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will). "Freedom," to the facilitator of 'change' is not freedom *of* the *conscience*, i.e., freedom to do the father's/Father's will, i.e., freedom from *lust* and the world that *stimulates* it, i.e., freedom from *stimulus-response*, i.e., freedom from his *seduction, deception, and manipulation*, i.e., freedom from him and his *praxis*, i.e., freedom to be an individual under God, knowing right from wrong (while the father might be wrong, the child knowing the father is wrong has embraced the right-wrong way of thinking), but freedom *from* the *guilty conscience*, i.e., freedom from the father's/Father's authority system, i.e., freedom to do wrong, disobey, sin, i.e., to *lust* without fearing judgment, condemnation, being cast out so he, i.e., the facilitator of 'change' can control, i.e., "own" the environment and those who are in it, using it as "natural resource" and them as "human resource" to satisfy his *lusts*.

The facilitator of 'change's' agenda is to *negate* (in your mind) what the father/Father says, i.e., what you are *told* is right and wrong behavior—with the father/Father demanding that you *humble, die to, control, discipline, capitulate* your *self*, i.e., *deny* your *lusts* in order to do right and not wrong according to his/His established commands, rules, facts, and truth, resulting in the father/Father correcting, chastising, i.e., judging, condemning, and casting you out for doing wrong, disobeying, sinning,

i.e., for questioning, challenging, defying, disregarding, attacking his/His authority, i.e., for insisting upon doing your will instead of his/His.

When academics, i.e., the study of the creation (which God created) and behavior (which God has set the standard for) excludes God and His Word (as the creator and standard setter) the philosophy of *praxis* has taken over, with knowing right from wrong, i.e., knowledge void of God's judgment and condemnation of you for *lusting*, i.e., for sinning. If God and His Word are not in your education (effecting, i.e., directing your thoughts and behavior) all you have is "*the lust of the flesh, and the lust of the eyes, and the pride of life,*" i.e., your carnal nature, i.e., your sinful behavior being 'justified'—what "behavioral science" (which is only "of the world"), i.e., the facilitation of 'change' (*stimulus-response*) is all about.

The "duty" of the facilitator of 'change' (i.e., the "behavior 'scientist'") is to remove the father's/Father's authority system from the environment and thus from your thoughts, making you subject only to *stimulus-response* (subject to *lust* and the world, i.e., the environment that *stimulates* it, i.e., subject to those who 'justify' your *self interest*, with you "building relationship" with them, 'justifying' their *lusts*) so the facilitator of 'change' can *manipulate* you as one of Thorndike's chickens, Skinner's rats, Pavlov's dog, in order to use you as natural resource (as "human resource") to satisfy his *lusts*—lying to you, that he "cares" about you, i.e., that he is here to "help" you (when in truth it is himself he only cares about, i.e., that he is out to help—in the end). If you "get in his way," i.e., if you bring the father's/Father's authority system ("negativity") into the environment his "duty" is to get "the group" (having 'justified' its *lusts*—*lust* binds "the group" together i.e., it is *lust* that brings and holds "the group" together, making "the group" one in thought and action) to either convert you or silence, censor, and/or remove you from the environment so he can *lust* in peace, i.e., so he can *lust* without having a *guilty conscience* (without having any fear of, i.e., sense of judgment, condemnation, or being cast out), with your and "the groups" *affirmation* (praise and worship of him—with you following after, serving, protecting, i.e., defending, even willing to die for him for 'justifying' your *lusts*, i.e., for 'liberating' you from the father's/Father's authority system so you can *lust* without having a *guilty*

conscience, removing anyone who gets in your way, including the unborn, elderly, innocent, righteous without having a *guilty conscience*, at least not caring about what happens or happened to them).

By exposing you to things and thoughts that have *stimulated lust* in you in the past and/or will *stimulate lust* in you in the present and in the future, i.e., by *seducing* you, enticing you, drawing you away from the father's/Father's authority, telling you you will not be held accountable for your carnal thoughts, i.e., that no harm will come to you for *lusting*, i.e., by 'creating' a "safe place," a "safe zone," a "safe space" a "positive " environment for you where you can *lust* without having any fear of judgment, condemnation, fear of being cast out, by *deceiving* you, i.e., by telling you you will not be judged, condemned, cast out when in truth you will be judged, condemned, cast out by "the group" if you remain loyal to the father's/Father's authority system, i.e., if you remain "negative," i.e., if you, refusing to participate in the process of 'change' fight against it, the facilitator of 'change' is able to *manipulate* you, i.e., use you for his own pleasure, i.e., to satisfy his own *lusts*. *Lust* always leads to hate. All the facilitator of 'change' has to do is 'justify' your *lust* and you will hate that which gets in his way, i.e., the father's/Father's authority, removing it for him.

Having removed (from your mind) any fear of judgment, condemnation, i.e., fear of being cast out, i.e., any acceptance of the father's/Father's authority system, i.e., the father's/Father's authority to restrain you (fearing being judged, condemned, cast out by "the group" instead) you are 'justified' (in your mind and therefore in your actions) in your removing the father/Father (and anyone who follows after him) who gets in your way, i.e., who gets in the facilitator of 'change's' way—which is his real agenda.

Why should the facilitator of 'change' work if he can get you and everyone else to work for him, satisfying his *lusts*, removing anyone who gets in his way, supporting, praising, and worshiping him (for 'justifying' your *lusts*). 'Justifying' your *lusts* he can *lust* with your support (with your time and money) instead of being judged, condemned, and cast out, which you, supporting the father's/Father's authority system would do to him (resulting

in his having to *humble, die to, control, discipline, capitulate his self*, i.e., deny his *lusts* and work himself, not being able to live off of your time and money, making him subject to the father's/Father's authority system, i.e., subject to doing the father's/Father's will, which he hates, wanting you to join (come to *consensus*) with him and hate as well).

'Justifying' your *lusting* after *lust*, getting all to participate (to *praxis lust* without fearing judgment, condemnation, being cast out, i.e., without thinking about what the father/Father would say) is the only way he can *negate* the traditional workplace environment where he must do right and not wrong according to established commands, rules, facts, and truth, i.e., where he must do the father's/Father's will or not be hired or promoted, or be fired, which prevents him from having money to do his will, i.e., which prevents him from behaving (or limits his ability to behave) according to how he "feels" and what he "thinks" in the moment' that the world is *stimulating*—with financial and social support (being judged, condemned, and cast out instead). 'Justifying' his *lusting*, i.e., removing the father's/Father's authority (in his mind and in the mind of "the people") he is able to get rid of you and anyone else who does not *stimulate* (or no longer *stimulates*) *lust* or who, holding to the father's/Father's authority system gets in the way, doing so without having a *guilty conscience* (not caring what happens to you or to them), i.e., with impunity, i.e., with "the peoples" *affirmation*.

Perceiving his *self* as being the personification of "*the people*," who, like him *lust* after pleasure and hate restraint the facilitator of 'change' sees it as his duty to 'justify' "*the people's*" natural inclination to *lust* after pleasure and hate restraint. In order for him to *lust* without having a *guilty conscience* he must establish "human nature," i.e., "*the people's*," i.e., his natural inclination to *lust* after pleasure and hate restraint over and therefore against the father's/Father's authority system. In *discussion* ("I KNOW" because I was *told*, i.e., because the father/Father said so) the father's/Father's authority system remains in place, i.e., the father/Father has the final say ("Because I said so." "It is written."). In *dialogue* (in "I feel" and "I think"), in an *opinion* ("I feel" and "I think"), and in the *consensus* process ("We feel" and "We think") there is no father's/Father's

authority, there is only the participant(')s *lust(s)* of the 'moment' being 'justified,' there is only "I will do better" or "We will do better" when things are done wrong, i.e., there is no judgment, condemnation, being cast out for one's carnal thoughts and carnal actions that harm, i.e., that hurt and even kill others.

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.'" This is the true meaning of and purpose for "sight based management."

"Lie not one to another, seeing that ye have put off the old man with his deeds;" ;Colossians 3:9

The Greek word for "deeds" is *praxis*. The "old man," 'justifying' his natural inclination to *lust* after pleasure and hate restraint is void of (denies, i.e., lies to himself and to others about) the deceitfulness and wickedness of his own heart, i.e., refusing to recognize the father's/Father's judgment and condemnation of him for his *praxis*, i.e., for his doing wrong, disobeying, sinning *negates* the father's/Fathers' authority system in his conversation with himself and with others (leaving God and His Word out), making his *opinion*, i.e., how he "feels" and what he "thinks" and how they "feel" and what they "think," i.e., *dialogue* the means to knowing right from wrong behavior, directly effecting, i.e., 'justifying' (in his mind) his actions, i.e., his behavior, i.e., his natural inclination to *lust*, i.e., his propensity to sin as well as his "removal" of all who get in his way, When you establish right and wrong behavior through *dialogue*, i.e., through "I feel" and "I think" the flesh, i.e., *lust*, i.e., *self interest*, i.e., that which is "of the world" prevails. When you establish right and wrong behavior through discussion, i.e., through "I KNOW" "because my textbook, my teacher, my father/Father said so," i.e., established commands, rules, facts, and truth, i.e., the father's/Father's authority system prevails. When you reason (using that which God created) through *dialogue*, your *lusts* of the

'moment' that the world *stimulates*, i.e., *stimulus-response*, i.e., the flesh prevails. When you reason through *discussion*, established commands, rules, facts, and truth, i.e., the father's/Father's authority system prevails. While through *dialogue* we 'discover' the laws of nature, which have always existed (since the creation), when we use *dialogue* to 'discover' man's nature, i.e., to establish right and wrong behavior all we find is "*the lust of the flesh, and the lust of the eyes, and the pride of life,*" i.e., that which is only "*of the world.*" When you use the scientific method on nature all you 'discover' is the laws of nature, that God has established. When you use the scientific method on man all you 'discover' is his carnal nature. i.e., his natural propensity to sin, i.e., *lust*.

Praxis is [the negation of negation](#), i.e., the *negation* of that which is *negative* to the flesh, i.e., the *negation* of the father's/Father's authority so the individual, "*the group,*" "*the people,*" along with (and especially so) the facilitator of 'change' can *lust*, i.e., can be their/his *self* without fearing judgment, condemnation, being cast out, i.e., can do wrong, disobey, sin, i.e., can *lust* with *affirmation*, i.e., with impunity. The facilitation of 'change,' by *negating* (in the mind of the individual) the father's/Father's authority system, *negates* (in his mind) his need to do the father's/Father's will, *negates* (in his mind) his need for salvation, i.e., his need for the Son of God, Jesus Christ to 'redeem' him from judgment, condemnation, damnation, i.e., from being cast into [the lake of fire that is never quenched](#), prepared for the master facilitator of 'change' and all who follow after him). In *negating* the father's/Father's authority (in his mind), his need for 'redemption' by God and 'reconciliation' to God is *negated*, i.e., all he has is only "of the world," i.e., "*the lust of the flesh, and the lust of the eyes, and the pride of life,*" after death, i.e., dying in his sins, facing judgment, condemnation, damnation, and the lake of fire that is never quenched.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:19

The Son of God, Jesus Christ doing the Father's will in all things commanded (doing what we could not do), came to 'redeem' us from

judgment and condemnation, i.e., from being cast into the lake of fire that is never quenched.

"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. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:16-21

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6

The master facilitator of 'change' in the garden in Eden, 'liberating' man from the Father's authority is the facilitator of 'change's' model and hero, not the Son of of God, who did all that the Father commanded.

"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 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

"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

"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

The father's/Father's authority system, called the *Patriarchal paradigm* is reflected in and reinforced through [traditional education](#). While traditional education (as the law) can save no one it makes everyone aware of their accountability to doing right and not wrong according to established commands, rules, facts, and truth, KNOWING the consequence for doing wrong. It is the father/Father (and the traditional educator) who *authors* (establishes) commands and rules to be obeyed as given and facts and truth to be accepted as is and applied (requiring faith in him/Him and in what he/He says), *enforcing* them, requiring those under his/His authority to *humble, die to, control, discipline, capitulate their self*, i.e., *deny their lusts* in order (as in "old" world order) to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will, i.e., in order to do what they are *told*, expecting and demanding others do the same (equated, according to the facilitator of 'change' to being "prejudiced," "negative," "divisive," "intolerant of ambiguity, i.e., diversity aka deviancy," "unadaptable to 'change,'" "a lower order thinker," "close minded," "maladjusted," "mental," "irrational," "unreasonable," demanding, authoritarian, etc.,—Fascist).

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

Rejecting (denying) the Father's authority, the facilitator of 'change,' perceiving the father's authority as engendering the Father's authority, has only one agenda, the *negation* of the father's/Father's authority (the system itself), i.e., remove it from the environment so he (in his mind) can *lust* without being judged, condemned, and cast out (having to repent, deny his *lusts*, i.e., his *praxis*, face rejection by "the group" for refusing to *affirm* their *lusts*, i.e., their *praxis*, i.e., for warning them, i.e., informing them of God's judging, condemning, casting them out if they do not repent, following the Son of God, Jesus Christ, doing the Father's will, being filled with the Holy Spirit, i.e., with God's peace, love, and joy if he is not to be cast into the lake of fire that is never quenched).

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 15

*"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."
Matthew 10:28*

"Either-or" is based upon either do the father's/Father's will or be cast out (not receiving an inheritance, in the Father's case not receiving eternal life but instead receiving eternal death). In the facilitator of 'change's' case, and all who follow after him—refusing to accept the Father's authority, i.e., living in sin, i.e., refusing to repent, deny their *lusts*, . . .—either 'justify' *lust* or be judged, condemned, cast out by "the group."

"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

The father's/Father's authority is an "either-or," "right-wrong" way of thinking, i.e., either you do the father's/Father's will, i.e., do what you are *told* or you do your will, i.e., do what you "feel" like doing in the 'moment' instead, right being doing what you are *told*, i.e., doing the father's/Father's will, wrong being not doing what you are *told*, i.e., disobeying, i.e., doing

your will instead. You can not do both your will and the father's/Father's will unless your will is to do the father's/Father's will. When you do your will instead of the father's/Father's, disobeying him/Him, disregarding his/His commands, rules, facts, and truth, doing what you want instead, it is *lust* that leads you down that path.

"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

"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](#)

Instead of starting with the father's/Father's authority, i.e., with what the father/Father says, i.e., with what you are *told* is right and wrong behavior, i.e., with having to *humble, die to, control, discipline, capitulate your self,* i.e., *deny your lusts* in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., with being corrected, chastised, and/or expelled (not graduating, being hired, being put into a position of leadership, receiving an inheritance, etc.), i.e., judged, condemned, and cast out for doing wrong, disobeying, sinning (according to the father's/Father's established commands, rules, facts, and truth), i.e., for doing your will instead of his/His, i.e., with that which is "negative," the facilitator of 'change' starts with that which is "positive,"

i.e., with "human nature," i.e., with your *self interest*, i.e., with you sharing your *opinion*, i.e., "how you feel" and "what you think," i.e., your *wants*, likes, and thoughts, i.e., your *lusts* of the 'moment' with him and with others, through *dialogue* 'justifying' your (and their) natural inclination to *lust* after pleasure and hate restraint, turning you against the father/Father and his/His authority for "getting in the way," with you serving, supporting, protecting, praising, and worshiping the facilitator of 'change' instead—for 'justifying' your *lusts*, i.e., your *lust* for pleasure and your *lust* for the *affirmation* of others, approving your (and their) *lusts*.

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

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,*" i.e., how people "feel" and what they "think," i.e., their *opinion* as the basis of reality, making law ever subject to 'change.'

"*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'*)

The law of the flesh, i.e., *lust* is antithetical to the law of God, i.e., is antithetical to doing the Father's will. Likewise the human heart, subject to the flesh, i.e., to the pleasures of the 'moment' that the world stimulates is antithetical to doing God's will, i.e., is antithetical to the father's/Father's authority.

"*The heart is deceitful above all things, and desperately wicked: who can know it?*" Jeremiah 17:9

"*Deceived,*" in thinking pleasure, i.e., *lust*, i.e., *self interest* is the standard for "good" instead of doing the father's/Father's will the heart hates anyone preventing, i.e., inhibiting or blocking it from enjoying the carnal pleasures

of the 'moment' that the world, i.e., that the current situation and/or people or person is stimulating. Therefore, attempting to remove anyone or anything (the father/Father and his/His authority) from the environment (it perceives as getting between it and what it is *lusting* after) it becomes "*desperately wicked*." It is not able to see its [hatred toward the father's/Father's authority](#) as being evil because its *lust* for pleasure is standing in the way, 'justifying' the hate. ([Mark 7:21-23](#)) The heart with its *lust* for pleasure leads to hatred towards all who get in its way.

"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.)

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

The facilitator of 'change' knows that *lust* blinds a person to where *lust* is taking them, i.e., to the consequence of their carnal thoughts and carnal actions. Knowing those who *lust* hate restraint, the facilitator of 'change' knows that by 'justifying' "*the people's*" *lusts*—with them following after, serving, protecting, praising, and worshiping him (for 'justifying' their *lusts*)—he is able to use them (as "human resource") to remove the father's/Father's authority, i.e., judgment, condemnation, being cast out (for *lusting*) from the world (from the classroom, the workplace, from government, from "the church," from the home, etc.,) not caring what happens to them. By their removing the father/Father and all who follow after him/Him from the world so they can *lust* without having a *guilty conscience*, not caring what happens to him/Him and them, the facilitator of 'change' can remove them from the world without having a *guilty conscience*, not caring what happens to them. They chose their own demise in their following after him.

"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

The facilitation of 'change' (rejecting the "right-wrong," "either-or" way of thinking) is progressive—the person, ever 'changing' according to his *lusts* of the 'moment' that the world is stimulating, i.e., that the current situation and/or object, people, or person is *stimulating* progressively has less of a *guilty conscience* for *lusting* to the point where he no longer has a *guilty conscience* for *lusting* at all, as well as no longer has a *guilty conscience* for removing anyone who gets in his way, including the unborn, the elderly, the innocent, the righteous, either converting or silencing, censoring, and/or removing anyone who comes before him (who believes in and holds to the father's/Father's authority system). 'Justifying' his *lusts* of the 'moment' (his *lust* for pleasure as well as his *lust* for the approval of others, *affirming*, i.e., 'justifying' his natural inclination to *lust* after pleasure and hate restraint) he progressively becomes deeper in debt (increasingly a slave, i.e., bound) to the world and the *lusts* it *stimulates*, to the point where he can no longer see any way out. While (at times still having a *guilty conscience* for *lusting*) wanting out, knowing where it is taking him (thinking about doing a bad thing to himself) there is only one way out—that is to admit he is wrong (accept the "right-wrong," "either-or" way of thinking), repent, turn from his wicked ways (turn from, i.e., *deny*, i.e., die to his *lusts*), endure the rejection of others (for not 'justifying' their *lusts*), and follow after the Son of God, Jesus Christ, doing the Father's will. His only hope (for freedom from his slavery to *lust*, the world, and the facilitator of 'change') is found in the Father and His Son, Jesus Christ.

[John 3:15-21](#)

"A double minded man is unstable in all his ways." James 1:8

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62

Trying to 'justify' his *lusts* and still do the father's/Father's will only creates confusion, i.e., *cognitive dissonance*, where he is caught between what he believes and what he wants to do, with him doing what he wants to do (while still believing in the father/Father and his/His authority) resulting in him having a *guilty conscience*, creating what is known as "belief-action dichotomy." It is the *guilty conscience* and the "belief-action dichotomy" the facilitator of 'change' wants to *negate*, replacing them with the "super-ego" and "theory and practice," where a persons thoughts are in harmony with his carnal actions and his actions are in harmony with his carnal thoughts, both becoming one and the same, i.e., carnal, i.e., of the world only. *Negating* the father's/Father's authority in his thought's 'justifies' his actions, i.e., 'justifies (in his mind) his removing the father/Father and his/His authority from "*the group*," i.e., from "*the people*," i.e., from society (from the classroom, from the workplace, from government, from the "church," from the home, i.e., from the world) so he, along with all (in the classroom, the workplace, government, the "church," the home, i.e., in the world) can do wrong, disobey, sin, i.e., can *lust* without being judged, condemned, cast out, i.e., without fearing God, i.e., without having a *guilty conscience*.

"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

In "washing" the father's/Father's authority ("negativity") from the environment, the *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* as well as the fear of being judged, corrected, chastised, condemned, cast out is *negated*. People think they can go to the facilitator of 'change' and through reading the scriptures (to him) make him "feel" *guilty* (for what he is doing), but he, being void of having a *guilty conscience*, in desperation to keep his position of authority (in order to feed his *lusts*) will simply turn and rend them (even using the scriptures, out of context to do it).

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

The body, *lusting* after that which is only of the world, i.e., responding to the current situation and/or object, people, or person that *stimulates dopamine emancipation* is *"the lust of the flesh,"* what Karl Marx called *"sensuous needs."* The eyes (the mind) seeking out and dwelling upon the situation and/or object, people, or person that stimulates *dopamine emancipation* (in the imagination of the heart having control, i.e., "ownership" of it and/or them) is *"the lust of the eyes,"* what Karl Marx called *"sense perception."* Taking control, i.e., "ownership" of the situation and/or object, people, or person (the environment) that stimulates *dopamine emancipation*, in order to *emancipate* more *dopamine* in the future, with the person's or "the people's" *affirmation* (who themselves are *lusting* after *dopamine emancipation*, 'justifying' the *praxis* of *lusting* after *dopamine emancipation*, removing that which is or those who are getting in its way) is *"the pride of life,"* what Karl Marx called *"sense experience."*

"And he said unto them, Ye are they which justify yourselves before men [justify your lusts amongst one another]; but God knoweth your hearts: for that which is highly esteemed among men [lust for pleasure, which includes the praises of men] is abomination in the sight of God." Luke 16:15

Abraham Maslow's "Hierarchy of 'Felt Needs,'" rejecting (not including) the need for the father's/Father's authority (governance from above) follows the same line of reasoning—physiological needs, i.e., needs essential for human survival and include things such as food, shelter, and clothing. safety needs. sense of belonging. esteem needs. and *self-actualization*, which are only "of the world." The *praxis* of *self-actualization* makes *lust*, which includes the *lust* for *affirmation*, i.e., approval from others the 'drive' of life, making the augmentation of the world (removing that which gets in the way of *lust* so all can *lust*, i.e., live without having a *guilty conscience*) the 'purpose.'

"One could reinterpret Marx into a self-actualization-fostering Third- and Fourth-Force psychology-philosophy." ([Abraham Maslow](#), *The Journals of Abraham Maslow*)

"Self-actualizing people have to a large extent transcended the values of their culture [their parent's/God's authority aka the father's/Father's authority system, i.e., doing right and not wrong according to established commands, rules, facts, and truth]. They are not so much merely Americans as they are world citizens, members of the human species [of and for the world only] first and foremost." (Abraham Maslow, *The Farther Reaches of Human Nature*)

"Bloom's Taxonomies," by which all "educators" are certified and schools accredited today likewise exclude the father's/Father's authority, i.e., remove the father's/Father's authority from the classroom. More on this below.

With the world, i.e., the situation, object, people, or person that stimulates *dopamine emancipation* ever 'changing,' the person who *lusts* after *dopamine emancipation* is left with nothing except hollowness, i.e., an "empty space" unless he 'changes' with it and/or them, i.e., controls (at least in his mind imagines controlling) the situation and/or object, people, or person that *stimulates dopamine emancipation*, after death receiving judgment, damnation, and eternity in the lake of fire that is never quenched (prepared for the master facilitator of 'change' and all who follow after

him)—instead of receiving the Father's inheritance, i.e., eternal life for doing the Father's will.

This is all being done in order (as in "new" world order) for the facilitator of 'change' to *lust* as well as, [hating restraint](#) (hating having to miss out on pleasure, i.e., what he is *lusting* after in order to do the father's/Father's will), remove (as well as *manipulate "the people"* into removing) from the environment, i.e., from "*the group*," i.e., from "*the people*," i.e., from society (from the classroom, the workplace, government, the "church," the home, etc.) the father/Father and his/His authority (and anyone obeying the father/Father, sustaining his/His way of thinking and acting) for "getting in his way," so he can *lust* after *dopamine emancipation* without having a *guilty conscience* (which the father's/Father's authority engenders) with "*the groups*," i.e., "*the people's*" [affirmation](#) (participation, approval, support, defense, i.e., protection, praise, and worship—with the "*building of relationship upon self interest*," i.e., upon *lust* being *group interest*, i.e., "group think," both, i.e., his propensity to *lust* and "*the group's*" propensity to *lust*, with the "help" of the facilitator of 'change' having become the same, fearing what "*the group*" will do to him if he chooses the father's/Father's authority, establishing it over and therefore against his *lusts*, i.e., "*the groups*" *lusts* [having seen, i.e., witness, first hand how "the group" treats, i.e., martyrs anyone continuing to hold onto the father's/Father's authority system]).

"Now therefore fear the LORD, and serve him in sincerity and in truth: . . . ; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; . . . : but as for me and my house, we will serve the LORD." Joshua 24, 14, 15 (excerpts)

The facilitator of 'change,' 'justifying' "*the people's*" natural inclination to *lust* after *dopamine emancipation* and hate restraint, 'liberates' "*the people*," and therefore himself from the father's/Father's authority, i.e., from having to do the father's/Father's will. Making "*the people*" in his image, *lusting* after *dopamine emancipation* and hating restraint, i.e., only of "and for" the world, he turns them (as natural resource) into "human resource." Thus, "owning" them he is able to use them (as well as living

off their inheritance, using it) for his own pleasure, casting them aside (as they did the father/Father) when they no longer serve his purpose, i.e., his *lusts* or get in *lust's* way. The facilitation of 'change,' i.e., the dialectic process, i.e., the *dialoguing* of *opinions* to a *consensus* process is not "new." It is the *praxis* of [Genesis 3:1-6](#), i.e., of self (*lust*) 'justification,' *negating* [Hebrews 12:5-11](#), i.e., the father's/Father's authority, i.e., doing the father's/Father's will, in the process *negating* [Romans 7:14-25](#), i.e., the *guilty conscience*, the need for repentance, and (since the Father demands perfection) the need for a savior.

You can apply this "formula" to all that is going on around you today (and even in you if you are denying, i.e., rejecting the Father's authority) since apart from the Father's authority *lust* and the world that stimulates it is all there is, i.e., *lusting* after *dopamine emancipation* is all you have—like a drug addict, having nothing but hollowness, i.e., emptiness when you run out of it, with life having no meaning or value. In the end having no inheritance (having rejected it for the drug), having only eternal death. If you *lust* after only that which is "of the world," all you have after death is eternal death.

The facilitator of 'change' is a drug pusher, living off those who are addicted to the drug—coming back to him for more. For example, bring the drug of "entertainment" into the "church" and "the people" will keep coming back for more. "We can reach more people if we . . ." has always been the pathway to compromise and apostasy. For those living in the "eternal present," i.e., chasing after *dopamine emancipation*, i.e., who are intoxicated with, addicted to, and possessed by *lust*, having removed (*negated*) anyone who got in their way (including the unborn, elderly, innocent, righteous)—doing so without having a *guilty conscience*, at least not having any concern about what happened to them—were they spend eternity is of no concern, until after death (where the Father, and His obedient Son, Jesus Christ have the final say).

"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." Galatian 5:19-21

The father/Father *tells* you what is right and what is wrong behavior, holding you accountable to obeying his commands and rules and accepting and applying his facts and truth, judging, condemning, casting you out if you disobey, i.e., if you *lust* instead. Your flesh, in *response* to the current environment recognizes that which is "positive," i.e., that which 'justifies' or those who 'justify' your *lusting* as well as recognizes that which is or those who are "negative," i.e., that which inhibits or blocks its fruition or those who judge and condemn it, correcting, chastening, or casting you out for putting it into *praxis*. The whole agenda of facilitating 'change' is to remove the father's/Father's authority from "the people's" thoughts, thus removing it from "the people's" actions, 'liberating' "the people" (and the facilitator of 'change') to *lust* without having a *guilty conscience*—which retains the father's/Father's authority in the individuals thoughts, thus effecting their actions, thus effecting "the people's" thoughts, thus effecting their actions (*stimulus-response*)—which inhibits or blocks, i.e., prevents the facilitator of 'change' from having access to money, which to him is stored up *dopamine emancipation*, to be used to satisfy his *lusts*. Without having access to and therefore control of the environment, i.e., the classroom, the workplace, government, the "church," the home, etc., the facilitator of 'change' can not have access to and control of the father's/Father's money, i.e., to the obedient children's inheritance—using it (in the here-and-now) to satisfy his *lusts*, in the name of "the people." Running out of it, i.e., using it up he is always looking for more children/people to "counsel," i.e., to "help" (all must participate).

This is reflected in language, i.e., in how you communicate with your *self* and with others. *Discussion*, when it comes to right and wrong behavior sides with what you have been *told* (accepting it as "Is," trying to persuade others to accept it as well), retaining the father's/Father's authority system, with the father/Father having the final say; "Because I said so," "Never the less," "It is written." *Dialogue*, on the other hand sides with your flesh, i.e., with your *wants*, likes, and thoughts, i.e. with your *lusts*, excluding the

father's/Father's authority, i.e., what you have been *told* (that gets in the way of, i.e., that is "negative" to, i.e., that is 'judgmental' towards, i.e., that is "prejudiced" against your *lusts*). Rebellion is made manifest when the child refuses to go into *discussion* with the father/Father, i.e., refuses to accept the father's/Father's authority, i.e., refuses to let the father/Father have the final say but insists (demands) that the father/Father join him in *dialogue*, making his and the father's carnal nature, i.e., his and the father's *wants*, likes, and thoughts the means by which right and wrong behavior is defined and established. Facilitator's of 'change,' when it comes to defining and establishing right and wrong behavior always go to *dialogue*, i.e., to your *wants*, likes, and thoughts, at times calling it *discussion*, which in their case always excludes the father's/Father's authority system, i.e., your (and therefore their) having to do what the father/Father says, i.e., "Do what I say or else," other than to question, challenge, defy, disregard, attack the father's/Father's authority for getting in the way of your *wants*, likes, and thoughts, i.e., for preventing *dialogue*, i.e., for cutting off (refusing to participate in) your "*Why*," in response to his/His commands, rules, facts, or truth that gets in the way of your carnal desire of the 'moment' that the world is stimulating, with his/His "Because I said so," "It is written" having the final say, demanding you have faith in him/Him and what he/He *says*, where, in *dialogue* you and the father/Father are equal, *negating* the father's/Father's authority in your thoughts (there is no father's/Father's authority in *dialogue*, in an *opinion*, or in the *consensus* process, there is only your *lusts*, i.e., *self interests*, i.e., *wants*, likes, and thoughts of the 'moment' being expressed and 'justified'), directly effecting your actions, i.e., your behavior. Without the father's/Father's authority (system) there is only *stimulus-response*. "*Building relationship upon self interest*" establishes right and wrong behavior only upon *lust* and the world that *stimulates* it (right being those who 'justify' *lust*, wrong being those who judge, condemn it, cast those who do it out).

When it comes to defining and establishing right and wrong behavior, "behavior science" simply excludes the father's/Father's authority (other than to question, challenge, defy, disregard, attack it), making everyone equal, i.e. subject to their *wants*, likes, and thoughts, i.e., subject to *lust* and the world that stimulates it, i.e., subject to *stimulus-response*. There is no

"top-down" authority in *dialogue*, only the facilitator of 'change' "helping" you 'justify' your *lusts*, i.e., facilitating 'change'—change not being from one position to another, by persuasion, i.e., accepting established commands, rules, facts, and truth as "Is," expecting others to do the same, but *responding* to the current situation and/or people or person that *stimulates* pleasure or pain (which includes the missing out on pleasure), approaching that which is and/or those who are "positive" to the flesh, that which engenders or those who engender pleasure, avoiding or attacking that which is and/or those who are "negative" to the flesh, preventing pleasure (*lust*) from becoming actualized. God created pleasure, i.e., *dopamine emancipation* that we might enjoy his creation, giving Him praise for creating it. He did not create pleasure that we would worship it and/or the creation that stimulates it.

"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, or accept that way of thinking"]. But [through a] continuum from fixity to changingness [from belief, i.e., faith and obedience, i.e., from doing what they are told to theory, i.e., opinion, i.e., from what they are told to how they are "feeling" and what they are "thinking" in the 'moment,' that the current environment, i.e., the current situation and/or people or person is stimulating], from rigid structure to flow [from "What does the father/Father want me to do?" to "What do I want to do?" to eventually "What will 'the group' think?" as they continue to participate in the process of 'change'], from stasis to process [from doing right and not wrong according to established commands, rules, facts, and truth to self (lust) 'justification']." "At one end of the continuum the individual avoids close relationships [with those who are deviant, i.e., doing wrong, disobeying, sinning], which are perceived as being dangerous [since there is a consequence, i.e., there is accountability, i.e., there is judgment, condemnation, damnation, being cast out for doing wrong, disobeying, sinning]. At the other end he lives openly and freely in relation to the therapist and to others [to those doing wrong, disobeying, sinning, i.e., lusting], guiding his behavior on the basis of his immediate

experiencing [his *lust* for pleasure and his *lust* for "the group's" *affirmation*, 'justifying' his *lusts*, thus 'justifying' his hatred toward restraint, i.e., hatred toward the father's/Father's authority for "getting in the way," i.e., for preventing 'change']— *he has become an integrated process of changingness* [subject only to *stimulus-response*, i.e., *lusting* after pleasure and hating restraint, i.e., responding to the world around him in the 'moment' according to his carnal nature—the idea being if everybody does it then it is not wrong, it is simply "human nature," i.e., what we all have in common becoming *actualized*]." ([Carl Rogers](#), *on becoming a person: A Therapist View of Psychotherapy*)

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

The major mistake the philosopher, psychologist, socialist, Marxist, facilitator of 'change' makes is excluding (denying) the deceitfulness and wickedness of his own heart, i.e., the "*despotism*" of the human heart in his effort to 'create' a better world for himself and others to live in (which 'justifies' his and their deceitful and wicked heart)—a condition that only God, and God alone can correct (change). Even George Washington understood the condition of the human heart, that government needed to be limited (that those in government need governance, i.e., need the power they wielded to be limited, i.e., that they needed to be restrained from using government to advance their own *self interests*, even doing so in the name of "*the people*") in order for the father in the home, i.e., private convictions, private property, private business, i.e., local control to survive—engendering individualism, under authority, i.e., under God, where a man, in a room full of people (who believe in and are promoting a lie) is willing and able to (though standing alone) speak the truth, i.e., speak his convictions (despite the potential of his not being heard, being able to do so without fearing being cast out or worse). In *discussion* he is given the right to present his position, with respect (even though others might not agree with his position). In *dialogue* he must shut up and sit down (out of fear of "hurting" someone's "feelings"), since relationship is, i.e., "feelings" are more important (in *dialogue*) than any established command, rule, fact, or truth that gets in the way.

If you (as the facilitator of 'change does) make the child's carnal nature, i.e., his or her natural inclination to *lust* after pleasure and hate restraint, i.e., "feelings," i.e., the *affective domain* the *thesis*, i.e., the 'drive' and focus of life and its augmentation the 'purpose, making the father's/Father's authority (that which inhibits or blocks, i.e., that prevents the child from becoming his *self*, i.e., that prevents the child from thinking and acting according to his carnal nature, i.e., from becoming *self-actualized*) the *antithesis* then all children can become one according to their carnal nature, engendering *synthesis*, i.e., "worldly peace and socialist harmony." By applying logic, i.e., if A equals B, and B equals C, then A equals C to "behavior" (thus making "behavior" scientific, i.e., "only of the world," having therefore to leave out, when it comes to defining and establishing right and wrong behavior the father's/Father's authority)—making A the child's carnal nature, and B what is common to all mankind, and C 'change'—the child's carnal nature (what is common to all mankind) equals 'change.' This makes the father's/Father's authority, i.e., that which inhibits or blocks, i.e., that prevents 'change', i.e., that "gets in the way of" the child's carnal nature the enemy of "human behavior," needing to be removed from the environment so all "*the people*" can become their *self*, i.e., can become one according to what they have in common, i.e., according to their natural inclination to *lust* after pleasure and hate restraint, i.e., their natural inclination to hate the father's/Father's authority for "getting in the way" of 'change,' i.e., for "getting in the way" of the child's carnal nature, i.e., for "getting in the way" of their *lust(s)* of the 'moment' that the world is stimulating. (The traditional minded parent, correcting, i.e., chastening his child in the restaurant for his bad behavior is going to face dire consequences in a dialectic world, i.e., in a world that rejects the father's/Father's authority system, i.e., that establishes the child's carnal nature, i.e., the child's feelings, i.e., the child's *lust* for pleasure and hatred toward restraint, i.e., *stimulus-response* as the bases from which to defining and establishing right and wrong behavior.) This is dialectic reasoning being put into *praxis*, the "reasoning" which is used by the facilitator of 'change' (and all who follow after him) in order (as in "new" world order—which really is not that new, having been put into *praxis* in the garden in Eden) to 'justify' his carnal nature, i.e., his natural inclination to *lust* after pleasure and hate restraint, establishing it (himself) as being

equal with, and therefore over (i.e., greater than), and therefore against the father/Father and his/His authority, *negating* accountability (judgment, condemnation, being cast out) for doing wrong, disobeying, sinning, i.e., for *lusting* instead of doing what the father/Father says, i.e., for doing what he wants instead of doing what you are *told*, i.e., for doing his will rather than doing the father's/Father's will. Simply put, if you make *dialogue* ("I feel" and "I think") the means by which you establish right and wrong behavior, i.e., if you make your *lust* for pleasure and hatred toward restraint the *thesis, discussion*, which retains the father's/Father's authority (where "I KNOW because my father, the law, God said so, i.e., where "Because I said so," "Because the law says, "It is written" has the final say) is *negated*.

When God created man, i.e., "*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) the first thing He did was *tell* him what he could and could not do, i.e., "*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), 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). 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" instead of the Word of God).

"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 lusting, 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 ([Genesis 3:1-6](#)) 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), i.e., replacing faith (what she was *told*) with sight (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., the "Father," doing something the Son of God did not, would not, and calls all men not to do (when it comes to right and wrong behavior, 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 your 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

All you have to do is leave the Word of God, i.e., what the Father says (and therefore the depravity of your heart) out of your conversation with your *self* and with others, when it comes to right and wrong behavior and you are doing the dialectic process, i.e., the process of 'change,' 'justifying' your *self*, i.e., your *lusts* of the 'moment,' making your *self* subject to *stimulus-response*, i.e., to only that which is "*of the world*."

According to the facilitator of 'change's' *theory*, i.e., *opinion* that man is only a product of the environment, i.e., is only of the world and therefore is only subject to *stimulus-response*, if you 'change' the environment the person will be 'changed' as well. If you 'create' an environment that 'justifies' *lust*, those who are "prejudiced" against *lust* need counseling, i.e., need to be "brought around." Those who reject and/or condemn *lust*, i.e., who refuse to 'change,' i.e., who are "resisters of 'change'" must to be silenced, censored, and/or removed (being classified as being "mental," i.e., maladjusted, "negative," intolerant, lower order thinkers, hateful, prejudiced, "uncaring," unreasonable, irrational, etc.). Change for the father/Father, who demands no compromise, i.e., no "tolerance of ambiguity" is different than 'change' for the facilitator of 'change' who requires compromise, i.e., "tolerance of ambiguity." Therefore by removing from the environment (from the classroom, from the workplace, from government, from the "church," from the home, etc.) the effect of the father's/Father's authority system, i.e., fear of being judged, condemned, and cast out, i.e., "the people" having a *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* after the pleasure instead of doing the father's/Father's will, i.e., instead of doing what they are *told*, insisting everyone be "positive," i.e., be tolerant of *lust* instead, the father's/Father's authority system, i.e., having to *humble, die to, control, discipline, capitulate* one's *self*, i.e., *deny* one's *lusts* in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, that which is "negative" (to "human behavior") is *negated*, i.e., is removed from "*the group's*," i.e., from "*the people's*" thoughts, directly effecting their actions—"the people's" "feelings," i.e., their *lusts* of the 'moment,' i.e., their *lust* for pleasure as well as their *lust* for other's approval, i.e., *affirmation* of their *lusts* (which includes the facilitator of

'change's') supersedes any command, rules, fact, or truth that "gets in the way."

The *negation of negation*, i.e., the *negation* of (silencing, censoring, removing from "*the group's*" environment, i.e., from society) those who are "*negative*," i.e., who judge and condemn man's carnal nature, i.e., who cast men (the facilitator of 'change') out for not doing the father's/Father's will but their (his) will instead 'liberates' the facilitator of 'change' so he can *lust* after the carnal pleasures of the 'moment' without having a *guilty conscience*—for removing those who "get in his way," i.e., "in the way of progress" (including the unborn, the elderly, the righteous, the innocent)—with "*the people's*" affirmation.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2:15

The love of the father/Father, i.e., doing the father's/Father's will is not in the facilitator of 'change' (nor in those who follow after him). Love for *lust*, now in control of his thoughts directly effects his actions (trying to convert all who come before him or silence, censor, and/or remove them for refusing to 'change,' i.e., for "getting in his way," i.e., for judging and condemning him, i.e., his way of thinking and acting—for making behavior subject to doing right and not wrong according to established commands, rules, facts, and truth, i.e., to what he is *told*, therefore casting the facilitator of 'change' out if he does not repent and turn from his wicked ways, doing the same to all who follow after him). The facilitator of 'change's' thoughts and actions are not the father's/Father's thoughts and actions. In rejecting (denying) the father's/Father's authority (the father's/Father's way of thinking and acting), i.e., in taking God's (the Father's) place, when it comes to establishing right and wrong behavior, his thoughts and actions ('justifying' his *lusts* and the world that stimulates them) will be judged by the Father (who's thoughts and actions are greater than his, i.e., who is not subject to *lust* and the world that stimulates it). Man can not 'change' the environment in order to make himself righteous, there is nothing righteous in the environment, i.e., in the creation, including in man. The first command to Adam was not righteousness. The

second command was, as long as he obeyed (God) and did not sin he was righteous. Righteousness is only found in God and therefore can only be imputed from and by Him to man (by faith). Apart from God's Word, all man has is his carnal nature and the world that stimulates it from which to define and establish righteousness, i.e., right behavior, leaving him lost in his sins.

Lawrence Kohlberg's *"life raft moral dilemma,"* for example, where the student must kill someone or his *self* in order to save everyone else on the raft, i.e., *"the group"* requires the student to commit murder, i.e., to damn his soul in order to save *"the group."* (While the Lord, doing His Father's will died on the cross, i.e., laid down his life to save our soul, imputing His righteousness to us by our faith in Him, in dialectic 'reasoning' you must kill yourself or someone else to save *"the group."*) To answer the questions and get the grade he must participate in murder (of his soul). When social worth becomes the grade for the individual then there can be no justice for the individual—the criminal, following after his *lusts*, doing what comes natural to him, i.e., to what all people have in common becomes the victim and the victim, insisting all people, including the criminal do right and not wrong according to established commands, rules, facts, and truth becomes the criminal.

"Woe unto them that call evil ["human nature," i.e., lust] good, and good [the Father's authority] evil; that put darkness [pleasure] for light, and light [obedience to the Father] for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" Isaiah 5:20, 21

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

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

"The words 'seem to' are significant; it is the perception which functions in guiding behavior ['liberating' the child/man from who "IS," i.e., from the

Father's authority]. " (Rogers)

When it comes to defining and establishing right and wrong behavior, when *opinion*, i.e., when what "*seems to*" be. i.e., when "I feel" and "I think" rules (which are not subject to the father's/Father's authority), established commands, rules, facts, and truth are, i.e., the father's/Father's authority (system) is being sacrificed on the alter of *lust*. Abraham Maslow, in his "*Hierarchy of 'Felt' Needs*" (as did Benjamin Bloom, et al in his "*Taxonomies*," which will be covered later) left "*doing the father's/Father's will*" out, replacing it with *society*., i.e., with man's natural inclination to *lust* after pleasure and hate restraint. You can tell someone is a socialist, Marxist, globalist, facilitator of 'change' by their being more concerned about your child's (and your) *social* life, i.e., his or her "right" to "*lust . . .*" than where he or she (or you) will spend eternity.

"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

Therapy is all about *negating* the father's/Father's authority system from the "clients" thoughts, directly effecting his actions, so the facilitator of 'change,' i.e., the therapist can do wrong, disobey, sin, i.e., can *lust* after the carnal pleasures of the 'moment' that the current situation and/or people or person is *stimulating* without having a *guilty conscience*, with their *affirmation*.

"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)

The role of the facilitator of 'change' is to remove the father's/Father's authority, i.e., the author of established commands, rules, facts, and truth and enforcer of them ("prejudice," i.e., "negativity") from the environment in order for him to think, act, and rule (and *lust*) without having a *guilty conscience*, i.e., with *impunity*, with "*the people's*" *affirmation*.

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

"Words and actions should help to unite, and not divide, the people." (Mao Zedong)

"The peasantry [the traditional family] constantly regenerates the bourgeoisie [the father's/Father's authority system]—in positively every sphere of activity and life." "We must learn how to eradicate all bourgeois habits, customs, and traditions everywhere." (Vladimir Lenin, Left-Wing Communism: an Infantile Disorder An Essential Condition of the Bolsheviks' Success May 12, 1920) Millions (hundreds of millions) died violent deaths (were "eradicated" and continue to be "eradicated" today) as a result of this ideology.

In other words, for the facilitator of 'change' it is *lust*, i.e., enjoying the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people or person is stimulating that reconciles man to the world, i.e., *self* is actualized in *lust* and the world that stimulates it, i.e., *"the people"* are united as one upon that which they have in common, i.e., *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* i.e., upon only that which is *"of the world."* Thus the need to *"eradicate"* the father's/Father's authority from the student's, the parent's, the worker's, the leader's, the "minister's," the "people's" thoughts, directing effecting their actions.

By making behavior "scientific" (only of the world) right and wrong become subject to the impulses and urges of the 'moment' that the person is experience in response to the world around him. "Behavior science" 'liberates' a person from the father's/Father's authority system.

"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." (Rogers)

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen." 1 Timothy 6:20-21

In order for the facilitator of 'change,' i.e., the therapist to *lust* without being judged, condemned, cast out the father's/Father's authority (being corrected, chastised, grounded, expelled for doing wrong and not right, according to the father's/Father's established commands, rules, facts, and truth) must be *negated*, i.e., removed from the environment, i.e., excluded from *"the people's"* thoughts, directly effecting their actions. The *dialoguing of opinions* to a *consensus* process is the facilitation of 'change' being put into *praxis*, removing the father's/Father's authority (judgment, condemnation, being cast out for not doing the father's/Father's will) from *"the people's"* thoughts, directly effecting their actions. The name for the national test for teachers is *"Praxis."*

"Bypassing the traditional channels of 'top-down' decision making [negating the father's/Father's authority while establishing rules, policy, and/or making law, asking for everyone opinion, i.e., how they "feel" and what they "think" instead] 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 [lust] 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)

The *dialoguing of opinions* to a *consensus* process, i.e., the facilitation of 'change,' i.e., the building of relationship upon *self interest* (common *lusts*) that the current situation and/or people or person is *stimulating*, i.e., *negating* the father's/Father's authority so a person can do wrong, disobey, sin, i.e., can *lust* after pleasure that after the current situation and/or people or person is *stimulating* without having a *guilty conscience*, with *"the people's"* affirmation is antithetical to the Word of God.

"The 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

The gospel message is all about doing the Father's will.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes [shall be] they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matthew 10:32-39

"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. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:23-26 1) deny your lusts, 2) endure the rejection of others for not affirming their lusts, and 3) follow the Lord, doing the Father's will.

"and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3

"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

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:3-7

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7

"By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil." Proverbs 16:6

The "protestant reformation" was based upon the Word of God, with man following after the Lord Jesus Christ, doing the Father's will, i.e., with the believer putting no man or institution between him and the Lord, engendering individualism, under God (the priesthood of all believers). Bring "I feel" and "I think," i.e., man's *opinion* into the Bible study and the "protestant reformation," i.e., doing the Father's will, i.e., "It is written" is *negated*.

Martin Luther wrote: *"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."* (Luther's Works: Vol. 32, Career of the Reformer: II, p.217) *"In vain does one fashion a logic of faith, a substitution brought about without regard for limit and measure."* (Luther's Works: Vol. 31, Career of the Reformer: I, p. 12) *"My advice has been that a young man*

avoid scholastic philosophy and theology like the very death of his soul." (Luther's Works: Vol. 32, Career of the Reformer: II, p.258) *"The sophists have imposed tyranny and bondage upon our freedom to such a point that we must not resist that twice accursed Aristotle [who believed that by 'creating' a 'healthy' ('good') environment, removing that which is not 'healthy,' you can create a 'healthy' person—which all philosophers, psychiatrists, sociologists are guilty of thinking and applying], but are compelled to submit. Shall we therefore be perpetually enslaved and never breathe in Christian liberty, nor sigh from out of this Babylon for our scriptures and our home?"* (Luther's Works: Vol. 32, Career of the Reformer: II, p.217) *"The sophists, nevertheless, rise proudly up, hold their ears, close their eyes, and turn away their heart just so that they may fill all ears with their human words, and alone may occupy the stage so that no one will bark against their assertion[s] ... The word of man is sacred and to be venerated, but God's word is handed over to whores ... the meaning of sin ... is dependent on the arbitrary choice of the sophists."* (Luther's Works: Vol. 32, Career of the Reformer: II, p.216) *"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) *"We do not become righteous by doing righteous deeds but, having been made righteous, we do righteous deeds."* (Luther's Works: Vol. 31, Career of the Reformer: I, p. 12) Regarding Colossians 2:8 Martin Luther wrote: *"it is clear that Paul wants Christ alone to be taught and heard. Who does not see how the universities read the Bible? . . . it has been so bothersome to read and respond to this filth."* (Luther's Works: Vol. 32, Career of the Reformer: II, p.259)

The facilitation of 'change' is the spirit of antichrist, i.e., the rejection of the Father's authority—who condemns man for his *lusting* after the things of the world instead of doing His will—thus the rejection of the Son—man's need of a savior. Redemption, for the facilitator of 'change' is not by the shed blood of Son of God on the cross, redeeming man from the Father's judgment upon him for his sins, with the Father, in His resurrecting His

Son from the grave reconciling him to Himself, it is man, 'justified' in his *self*'redeemed' from the Father's authority being 'reconciled' to the world instead.

"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] 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], 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)

"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] are made realities." (Karl Marx, in John Lewis, The Life and Teachings of Karl Marx)

'Change' is all about *negating* the father's/Father's authority so the facilitator of 'change' can *lust* after the carnal pleasures of the 'moment' that the world is stimulating without having a *guilty conscience* (which is engendered by the father's/Father's authority), with *"the people's" affirmation*.

"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:" (Norman O. Brown, Life Against Death: The Psychoanalytical Meaning of History) A definition of the guilty conscience from 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.*

It is the *guilty conscience* (for disobeying the father/Father) that inhibits or blocks, i.e., prevents 'change.' Remove the father's/Father's authority system from the environment (from the classroom, the workplace, the government, the "church," the home) and the *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' that the world is stimulating is *negated*.

*"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 philosophers have only interpreted the world in different ways, the objective however, is change." (Karl Marx, *Feuerbach Thesis #11*)*

Inscribed on Karl Marx's tomb so it must be important.

Parents (as "*philosophers*"), requiring their children to *humble, die to, control, discipline, capitulate* their self, i.e., to *deny* their *lusts* in order to do right and not wrong according to their (the parent's) established commands, rules, facts, and truth divide children (who come from different families) from one another, i.e., from becoming one according to their carnal nature. The same is true for nations. Therefore for the facilitator of 'change' the only way "*the people*" can become one, according their carnal nature is to *negate* the father's/Father's authority (that divides them from one another—according to who is doing the father's/Father's will and who

is not) in their thoughts, effecting their actions. 'Change' is synonymous with *lust* and the world that stimulates it, i.e., *stimulus-response*. Resistance to 'change' is synonymous with remaining loyal to the father/Father and his/His authority.

Psychology, as Marxism *negates* the father's/Father's authority in the person's thoughts, directly effecting his or her actions. [The Curse of Psychology \(pdf\)](#)

*"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 family, over his wife/children]." (Sigmund Freud in [Herbert Marcuse](#), *Eros and Civilization: a psychological inquiry into Freud*)*

"... 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." (Sigmund Freud in Marcuse)

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)

*"As the [Frankfurt School](#) [[Theodor Adorno](#), [Erick Fromm](#), etc., including [Kurt Lewin](#), who edited their newspaper] wrestled with how to 'reinvigorate Marx', they 'found the missing link in Freud.'" (Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950*)*

*"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 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)

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

If I, through getting you to *dialogue*, i.e., to share your feelings and thoughts of the 'moment' that the world is stimulating, i.e., if I can gain access to what you are *lusting* after, i.e., to what you are *coveting* and offer to "help" you attain it, I "own" you. All the master facilitator of 'change' had to do was seduce the woman into sharing her "feelings" of the 'moment,' i.e., her desire to "touch" the "thou shalt not tree," convince (*deceive*) her that she would not die (the tree itself did not kill her or Adam physically, God's removing their access to the tree of life lead to their eventual physical death), thereby gaining her trust, and get her to "think" for her *self* (the tree is just like all the other trees, I can decide for my *self*, like God what is right and what is wrong behavior) and he "owned" her.

[Genesis 3:1-6](#)

"If we have the power or authority to establish the necessary conditions, the predicted behaviors [our potential ability to influence or control the behavior of groups] will follow." "We can choose to use our growing knowledge to enslave people in ways never dreamed of before, depersonalizing them, controlling them by means so carefully selected that they will perhaps never be aware of their loss of personhood." "We know how to change the opinions of an individual in a selected direction, without his ever becoming aware of the stimuli which changed his opinion." "We know how to influence the ... behavior of individuals by setting up conditions which provide satisfaction for needs of which they are unconscious, but which we have been able to determine." We can achieve a sort of control under which the controlled though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free. They are doing what they want to do, not what they are forced to do." "By a careful design, we control not the final behavior, but the inclination to behavior—the motives, the desires, the wishes. The curious thing is that in that case the question of freedom never arises."
(Rogers)

"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

Man's ability to reason comes from God (no animal can read or write a book, telling other animals how to think and act). Using his reasoning apart from (not subject to) the Word of God all man has is *"the lust of the flesh," "the lust of the eyes,"* and *"the pride of life"* from which to reason from (and to 'justify'). This is the *praxis* of the facilitation of 'change.'

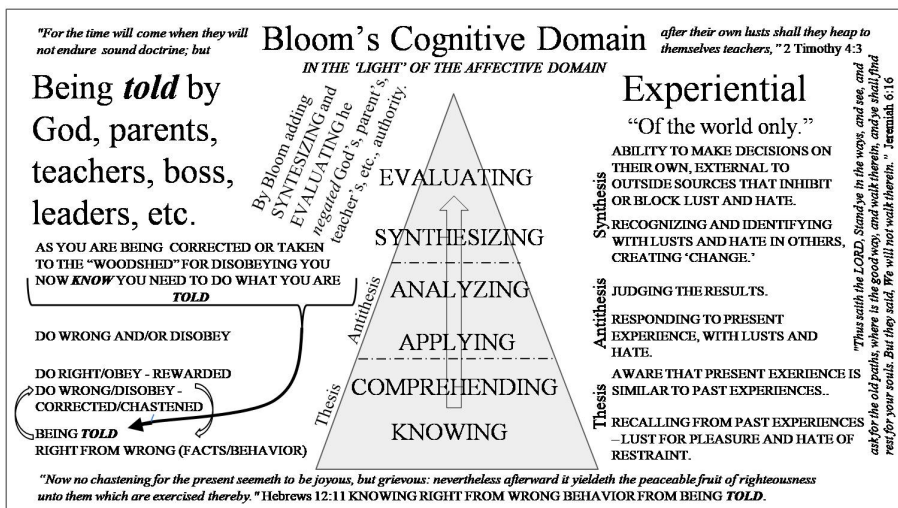
"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night." Psalms 1:1, 2

Traditional education vs. Marxist (facilitated) education.

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

To 'change' the world you must 'change' how children are educated, i.e., are trained to think. Reasoning from "feelings," i.e., from the *affective domain*, instead of from established commands, rules, facts, and truth, i.e., from what they have been *told* liberates the child from the father's/Father's authority system. All "educators" are certified and schools accredited today based upon their use of what are called "Bloom's Taxonomies" i.e., Marxist curriculum in the classroom.

"Bloom's Taxonomies" are ". . . a psychological classification system" used "to develop attitudes and values . . . which are not shaped by the parents." "In fact, a large part of what we call 'good teaching' is the teacher's ability to attain



affective objectives through challenging the student's fixed beliefs. . . .
*"The affective domain is, in retrospect, a virtual 'Pandora's Box.'" "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 through challenging the student's fixed beliefs and getting them to discuss issues." "In the more traditional society a philosophy of life, a mode of conduct, is spelled out for its members at an early stage in their lives." "A major function of education in such a society is to achieve the internalization of this philosophy." "This is not to suggest that education in an open society does not attempt to develop personal and social values." "It does indeed." "But more than in traditional societies it allows the individual a greater amount of freedom in which to achieve a Weltanschauung¹ [world view, i.e., how a person perceives and responds to his self, others, the world, and authority]." ¹Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950 [who both were Marxists]." "The affective domain [the student's natural inclination to "lust" after the carnal pleasures of the 'moment' that the world (including "the group") stimulates and hatred toward restraint] contains the forces that determine the nature of an individual's life and ultimately the life of an entire people." (Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain*; David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)*

Erich Fromm wrote: *"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." ([Erick Fromm](#), *Escape from Freedom*)*

Theodor Adorno wrote: *"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." "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 error in Adorno's "logic" is that Fascism, instead of supporting the father's/Father's authority in the home and in the individual's thoughts and actions, *negated* it. "Our problem," according to Adorno, i.e., the Marxist is the father's/Father's authority in the children's/"the people's" thoughts, i.e., in the environment directly effecting their actions.

'Change' the learning environment, i.e., the "curriculum" and you 'change' the child, i.e., the world.

"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." "For actual changes in 'content' and 'method' we must change the people who manage the school program. To change the curriculum of the school means bringing about changes in people—in their desires, beliefs and attitudes, in their knowledge and skill . . . curriculum change should be seen as a type of social change, change in people. Curriculum change means a change in the established ways of life, a change in the social standards. It means a restructuring on knowledge, attitudes, and skills in a new pattern of human relations. Educators and others in the role of change agents must have a method of social engineering relevant to

initiating and controlling the change process." (Kenneth Benne, [Human Relations in Curriculum Change](#))

"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*)

"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*)

Replacing the father's/Father's authority system with the facilitation of 'change' the students (next generation of citizens) are '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 which "lusts," 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 . . ."]." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*)*

"It is usually easier to change individuals formed into a group than to change any one of them separately." "The individual accepts the new system of values and beliefs by accepting belongingness to the group." (Kurt Lewin in Benne)

*"(T)he group to which an individual belongs is the ground for his perceptions, his feelings, and his actions" (Kurt Lewin, *Resolving social conflicts: Selected papers on group dynamics*)*

In *dialogue*, unlike *discussion* (which retains the father's/Father's authority, i.e., where the father/Father has the final say) there is no father's/Father's authority. There is only the *lusts* of the 'moment' that the participant *wants* to satisfy.

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

Discussion emanates from established commands, rules, facts, and truth. *Discussion* divides upon either being/doing right or being/doing wrong according to established commands, rules, facts, and truth, i.e., KNOWING from being *told*, which is formal, i.e., judgmental. The father/Father retains his authority in *discussion*, i.e., has the final say, i.e., "Because I said so," "Never the less," "It is written." Majority vote retains

the father's/Father's authority system although the father might lose out on the particular issue at hand.

"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)

Dialogue emanates from the child's (and the facilitator of 'change's, i.e., the Marxist) "feelings," i.e., from his "I feel" and/or "I think," i.e., from his *opinion*, which is informal, i.e., non-judgmental, i.e., open-ended. The child (and the facilitator of 'change,' i.e., the Marxist) retains his carnal nature in *dialogue*, i.e., has the final say against authority, i.e., against absolutes that get in the way of his natural inclination to "lust . . ." i.e., against the father's/Father's authority (system). There is no father's/Father's authority in *dialogue*, in an *opinion*, or in the *consensus* process. There is only the child's (and the facilitator of 'change's,' i.e., the Marxist's) natural inclination to "lust . . ." being 'justified.' *Dialogue* moves *opinions* to a *consensus*, *negating* the father's/Father's authority and the *guilty conscience* it engenders in the process.

At a buffet you *discuss* with your *self* and/or others what is good for you to eat and what is not good for you to eat. You *dialogue* with your *self* and/or with others what you like and do not like. If you want to eat something that you like, that is bad for you to eat you *dialogue* with your *self* and/or with others. If you *discuss* it with your *self* and/or with others you will more than likely not eat it. By bringing *dialogue* ("I feel" and "I think") into a environment establishing what is right and what is wrong behavior the father's/Father's authority, i.e., "obedience to law," i.e., doing right and not wrong according to established commands, rules, facts, and truth is *negated*. [What You Lose In Dialogue.](#)

Twenty students, for example, from twenty different homes, with father's who disagree with/differ from one another on personal-social issue (regarding right and wrong behavior) results in twenty students, holding onto their father's position (authority) refusing to get along with one

another when it comes to right and wrong behavior (personal-social issues). By switching ("*shifting*") communication, i.e., curriculum in the classroom from the *preaching, teaching, and discussing* of established commands, rules, facts, and truth, which are to be learned by faith and obeyed as given, which retains the father's/Father's authority system to the students *dialoguing* their *opinions*, i.e., their carnal desires (*lusts*) of the 'moment,' that the world, i.e., that the current situation and/or students are stimulating to a common "*feeling*" of agreement (at least tolerance), i.e., to a *consensus*, unity *negates* division.

"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*)

When it comes to establishing right and wrong behavior in *dialogue* we "*set up a sinful world in [our] own home.*" In *discussion* the father's/Father's authority remains.

"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*)

"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*)

If you do not make [God's Word](#) the *thesis* then all you have is *antithesis*, i.e., the child's/man's carnal nature and the world that stimulates it. Replacing *thesis* (the father's/Father's authority) with *antithesis* (the child's carnal nature) *negates* the father's authority, engendering *synthesis*, making

all participants one based upon the child's carnal nature. 'Justifying' their *lust* for pleasure 'justifies' their hatred toward restraint, 'justifies' their removal of the father's/Father's authority from the environment, i.e., from the classroom, from the workplace, from government, from the "church," from the home, etc., i.e., from society, i.e., from the face of the earth.

"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 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 he 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 (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*)

"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 in the individual, in "the group," and in society]." *"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] is dominant."* (Lukács) *"Group think" begins with "What can I get out of this group for my self?" (lust for pleasure, which includes the approval of man) which then leads to "What will happen to me if the group rejects me?" (fear of man).*

*"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"] 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*) Jürgen Habermas, a Marxist amongst Marxists has established the language of the World Court.*

"The Communist Manifesto makes the point that the bourgeoisie [the traditional, "middle-class" family, requiring those under authority to honor 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)

"And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable." Isaiah 3:4-5

"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

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

Karl Marx based his ideology off of Heraclitus (as did the stoics).

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

ROE v. WADE was based upon stoicism, which was based off of Heraclitus, i.e., *"there has always been strong support for the view [opinion] that life does not begin until live birth. This was the belief of the Stoics."* (ROE v. WADE, 410 U.S. 113 15, 1973) rejecting and therefore in defiance to the Christian faith, *"Every system of law known to civilized society generated from or had as its component one of two well known systems of ethics, stoic or Christian [men's opinions or rule of law]. The COMMON LAW draws its subsistence from the latter, its roots go deep into that system, the Christian concept of right and wrong or right and justice motivates every rule of equity. It is the guide by which we dissolve domestic friction's and the rule by which all legal controversies are settled."* (Strauss Vs. Strauss., 3 So. 2nd 727, 728, 1941) In ROE V. WADE our highest court embraced Marxism, establishing it over and therefore against the Word of God, i.e., Godly restraint, i.e., individualism, under God, i.e., rule of law. Marx wrote: *"The justice of state constitutions is to be decided not on the basis of Christianity, not from the nature of Christian society but from the nature of human society."* (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*) When the courts turned to "I feel" and "I think" instead of "It is written" *"jurisprudence of terror"* came into play. *"Jurisprudence of terror takes two forms; loosely defined rules which produces unpredictable law, and spontaneous changes in rules to best suit the state [i.e., the Marxist]."* (R. W. Makepeace and Croom Helm, *Marxist Ideology and Soviet Criminal Law*) In this way the facilitator of 'change' can silence, censor, remove anyone getting in the way of "progress," and even kill (or justify the killing) of the unborn, the elderly, the innocent, the righteous in the name of *"the group,"* i.e., *"the people,"* doing so without having a *guilty conscience*.

*"One of the most fascinating aspects of group therapy is that everyone is born again, born together in the group." "There is no more important issue than the interrelationship of the group members." "In the group not only must the individual strive for autonomy but the leader must be willing to allow him to do so. ... an individual's behavior cannot be fully understood without an appreciation of his environmental press. ...one member's behavior is not understandable out of context of the entire group. ...there is no more important issue than the interrelationship of the group members. ... few individuals, as Asch has shown, can maintain their objectivity in the face of apparent group unanimity; and the individual rejects critical feelings toward the group at this time to avoid a state of cognitive dissonance. To question the value or activities of the group, would be to thrust himself into a state of dissonance. Long cherished but self-defeating beliefs and attitudes may waver and decompose in the face of a dissenting majority. One of the most difficult patients for me to work with in groups is the individual who employs fundamentalist religious views in the service of denial. The 'third force' in psychology ... which emphasized a holistic, humanistic concept of the person, provided impetus and form to the encounter group ... The therapist assists the patient to clarify the nature of the imagined danger and then ... to detoxify, to disconfirm the reality of this danger. By shifting the group's attention from 'then-and-there' [parental authority] to 'here-and-now' [their feelings of the 'moment'] material, he performs a service to the group ... focusing the group upon itself. Members must develop a feeling of mutual trust and respect and must come to value the group as an important means of meeting their personal needs. Once a member realizes that others accept him and are trying to understand him, then he finds it less necessary to hold rigidly to his own beliefs; and he may be willing to explore previously denied aspects of himself. Patients should be encouraged to take risks in the group; such behavior change results in positive feedback and reinforcement and encourages further risk-taking. Members learn about the impact of their behavior on the feelings of other members. ...a patient might, with further change, outgrow ... his spouse ... unless concomitant changes occur in the spouse." *ibid.**

"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

Facilitators of 'change,' psychologists, behavioral "scientists," "group psychotherapists," 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 hatred toward 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, 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 absolute, i.e., established 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 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* 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. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16, 17

[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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