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The Elixir.
(*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

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15

"The heart is deceitful above all things [thinking pleasure, i.e., lust is the standard for "good" instead of doing the father's/Father's will], and desperately wicked [hating anyone preventing, i.e., inhibiting or blocking it from enjoying the carnal pleasures of the 'moment' it lusts after]: who can know it?" Jeremiah 17:9 It can not see its [hatred toward the father's/Father's authority](#) as being evil, i.e., "wicked," i.e., "desperately wicked" because it's lust for pleasure is standing in the way, 'justifying' the hate. ([Mark 7:21-23](#))

"To enjoy the present reconciles us to the actual." ([Karl Marx](#), Critique of Hegel's 'Philosophy of Right') In other words "Lust," i.e., enjoying the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating, i.e., establishing lust over and therefore against the father/Father's authority that gets in the way *"reconciles you to the world." "Self is actualized in lust and the world that stimulates it." Lust 'justified,' in the eyes of the Marxist, 'justifies' hatred toward restraint, i.e., hatred toward the father's/Father's authority, i.e., hatred toward laws that get in the way.*

"Words and actions should help to unite, and not divide, the people." (Mao Zedong) In other words, right and wrong behavior is based upon

lust. " Right behavior is that which 'justifies' *lust* (uniting with others, i.e., "*the people*" on what you and they have in common, i.e., *lust*), wrong being any established command, rule, fact, or truth, i.e., the father's/Father's authority that inhibits or blocks *lust*, i.e., that prevents *lust*, i.e., that divides "*the people*" on those *lusting* after pleasure and those doing the father's/Father's will. Right being those doing the father's/Father's will. Wrong being those seeking after and 'justifying' *lust*. *Lust* 'justified,' in the eyes of the Marxist, 'justifies' hatred toward restraint, i.e., hatred toward the father's/Father's authority, i.e., hatred toward laws that get in the way. ([Mao's Long March Across America. \(pdf\)](#))

"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

"... the central problem is to change reality... reality with its 'obedience to laws.'" (György Lukács, History & Class Consciousness: What is Orthodox Marxism?) By creating an environment (a "*positive*" environment—tolerant of *lust*) void of the laws of the father/Father, i.e., void of the father's/Father's authority, i.e., an environment (world) only of *stimulus-response*, i.e., a world or environment that stimulates your *lusts* and then *affirms*, i.e., 'justifies' them the Marxist, i.e., the facilitator of 'change' can "own" you (through your *lusts*), i.e., can use you as natural resource ("*human resource*") to satisfy his *lusts*. Without your *lusts* he can not "own" you—thus his hatred toward laws that restrain you and therefore him, i.e., that condemn his *lusts*., i.e., that condemn his *covetousness* (his *lust* to "own" you and that which is yours, including your soul). His "*reality*" *negates* your rights, i.e., your *unalienable* rights, given to you by God, i.e., individualism, under God, i.e., under the Father's, and His Son's, Jesus Christ's authority.

"The ideas of the Enlightenment taught man that he could trust his own reason [his lust for pleasure and hatred toward restraint] as a guide to establishing valid ethical norms and that he could rely on himself [his own carnal nature], needing neither revelation [the Word of God] nor that authority of the church [the preaching of the Word] in order to

know good and evil." (Stephen Eric Bronner, *Of Critical Theory and Its Theorists*)

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

"And through covetousness [your lusts] shall they with feigned words make merchandise of you." 2 Peter 2:3 Those of and for the world, i.e., of and for *self* can not "own" you without you first (through *dialogue*) revealing your *lusts*, i.e., what you *covet*, i.e., your *self interest* and then (offering to "help" you *actualize* your *lusts*) your participation, i.e., your *building relationship* with them. "[Building relationship on self interest](#)," i.e., on *lust*, i.e., establishing *lust over* and therefore against having to *humble, deny, die to, control, discipline, capitulate* your *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—establishing *lust over* and therefore against the father's/Father's authority—is the hallmark of Marxism. The Father's authority and your *lusts* can not be equal unless your father is the devil. *"Ye are of your father the devil, and the lusts of your father ye will do."* John 8:44

Lust is *"What can I get out of this situation, person, or group for my self?"* i.e., *self interest* which leads to *"What is going to happen to me if they reject and/or turn on me?"* i.e., fear of man, which leads to *"I need to get rid of them before they get rid of me [prevent me from having what I want, i.e., what I am *lusting* after (*coveting*)]."*

*"... few individuals, as Asch has shown, can maintain their objectivity [loyalty to the father's/Father's authority] 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 [[cognitive dissonance](#)—"The lack of harmony between what one does and what one believes." "The pressure to change either one's behavior or ones belief." (Ernest R. Hilgard, *Introduction to Psychology*)]. 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." (Irvin D. Yalom, Theory and Practice and Group Psychotherapy)

"Bypassing the traditional channels of top-down decision making [bypassing the father's/Father's authority] our objective centers upon transforming public opinion into an effective instrument of global politics." "Individual values must be measured by their contribution to common interests and ultimately to world interests transforming public consensus into one favorable to the emergence of a stable and humanistic world order." "Consensus is both a personal and a political step. It is a precondition of all future steps." (Ervin Laszlo, A Strategy for the Future: The Systems Approach to World Order)

There is no compromise in the father/Father, i.e., in doing the father's/Father's will. While there may be *discussion* regarding right and wrong behavior, the father/Father has the final say. In *dialogue*, as in an *opinion*, and the *consensus* process there is no father's/Father's authority, there is only your and the other persons "*feelings*," i.e., *self interests*, i.e., *lusts* being 'justified. It is why "*group hug*," i.e., "*group think*," i.e., "*the group*" is the *elixir* when it comes to 'justifying' your *self*, i.e., your *self interests*, i.e., your *lusts*.

"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 divides upon being right and not wrong, i.e., KNOWING, which is formal, i.e., judgmental, i.e., 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*." There is a *guilty conscience* in *discussion*, i.e., in not doing right but wrong according to established commands, rules, facts, and truth.

"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 unites upon "feelings," i.e., "I feel" and/or "I think," i.e., an opinion, which is informal, i.e., non-judgmental, i.e., the child retains his carnal nature in *dialogue*, having the final say (against authority, i.e., absolutes, i.e., the father's/Father's authority). There is no *guilty conscience* in doing wrong, according to established commands, rules, facts, and truth since there are no established commands, rules, facts, and truth to be wrong to in *dialogue*, i.e., in *dialogue* everything is an *opinion*, i.e., subject to 'change.'*

*"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*)*

*"Group members must be able to synthesize individual 'felt' needs [lusts] with common group 'felt' needs [lusts—turning on those who remain loyal to the father's/Father's authority]." ([Warren Bennis](#), *The Temporary Society*)*

"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)

"It is not individualism [the child, humbling, denying, dying to, controlling, disciplining, capitulating his "self" in order to do the father's/Father's will] that fulfills the individual, on the contrary it destroys him. Society [the child's desire for approval from others, requiring him to compromise in order to "get along," i.e., in order to

*"build relationship"] is the necessary framework through which freedom and individuality ["freedom" from the father's/Father's authority and "freedom" to "lust" after pleasure without having a guilty conscience, which the father's/Father's authority engenders] are made realities." (Karl Marx, in John Lewis, *The Life and Teachings of Karl Marx*)*

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

*"The individual is emancipated [is liberated from the father's/Father's authority] in the social group." "Freud commented that only through the solidarity of all the participants could the sense of guilt [the guilty conscience for disobeying the father/Father] be assuaged." ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)*

*"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 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* of the 'moment' that the world stimulates, 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.

"Self-perfection of the human individual is fulfilled in union with the world in pleasure." "According to Freud, the ultimate essence of our being is erotic." "Eros is fundamentally a desire for union with objects in the world." "Eros is the foundation of morality." (Brown)

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

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

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That

it may be well with thee, and thou mayest live long on the earth."

Ephesians 6:1-3

"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?'" (Carl Rogers, on becoming a person: A Therapist View of Psychotherapy)

In other words: only when man learns to compromise, i.e., to set aside the father's/Father's established commands, rules, facts, and truth in order to get along, i.e., in order to initiate and/or sustain *relationship* with others can he become his *self*, *self actualized*.

"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]."

(Habermas)

Lust is intensified, i.e., reinforced in *"the group,"* i.e., in *"the people,"* i.e., in others approving, i.e., *affirming,* i.e., 'justifying' it. Being *affirmed,* i.e., 'justified' by *"the group,"* i.e., by *"the people"* is the *elixir*.

"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.)

The facilitator of 'change' is not in love with you or anyone else. He is in love with *lust*, i.e., pleasure, i.e., [dopamine emancipation](#) (DE) that the situation, the person, and/or "the group" is stimulating. When he speaks of "the group" he is speaking of himself, i.e., his *self interest*, i.e., his *lust*. Perceiving himself as being the personification of "the group," i.e., "the people," who like him *lust* after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or person is stimulating he sees it as his "duty" to 'justify' them, i.e., their *lusts*, i.e., their *self interests* thus 'justifying' his *self*, i.e., his *lusts*, i.e., his *self interests*, converting, silencing, censoring, removing any who get in his, i.e., "the people's" way. When he says "It is not about you" when you question his actions he is saying "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 'justified' their lusts I now "own" them). It appears I must keep an eye on you from now on for my 'good.'" All facilitator's of 'change' and their followers are intoxicated with, addicted to, and possessed by *lust*, 'justifying' all who think and act like them, converting (*seducing, deceiving, and manipulating*), silencing, censoring, removing anyone who gets in their way (including the unborn, the elderly, the innocent, the righteous) so they can *lust* after the carnal pleasures of the 'moment' that the world is stimulating, without having a *guilty conscience*, with your *affirmation*. In his mind ("Reasoning") 'liberty' ([Liberté](#), [Égalité](#), [Fraternité](#); all are 'liberated' from the father's/Father's authority, which makes all 'equal' in their ability to *lust*, therefore all are united in the defense of *lust*, establishing *lust*, i.e., pleasure, i.e., *self interest* over and therefore against the father's/Father's authority, i.e., over and therefore against doing the father's/Father's will) is found in "the people," i.e., in his and their *lust* for pleasure (which includes each other *affirmation*, i.e.,

'justification'), not in the Father, i.e., not in doing the Father's will. This is antithetical to the gospel message, i.e., to the Father's authority and the Son's obedience.

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "For I have not spoken of myself; but the Father 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 5:30; 12:47-50

"... 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 [doing the Father's will];" 2 Corinthians 10:5

"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

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

"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](#)

While dad is not perfect, he may be (or may have been) a down right tyrant (or MIA/AWL)—as a child *lusting* after pleasure (*DE*) without restraint—his office of authority is perfect, having been given to him by God (the "Heavenly Father") who is perfect, in which to do His will. The role of the father, besides loving his wife, i.e., the children's mother, providing food,

clothing, safety, and a roof over his family's head is to train up his children in the admonition of the Lord—doing the Father's will—and teach them how to "pull weeds," i.e., to work (get off their duff, expecting someone to wait on them). A father, in the true sense of the word, i.e., a [benevolent father](#) loves his children while hating their doing wrong, disobeying, sinning, holding them accountable for their actions—*chastening* them when they do wrong, disobey, sin that they might learn to *humble, deny, die to, control, discipline, capitulate* their "self" and do right, obey, not sin, grounding them when they reject his authority, having mercy on them when they repent and do what is right, but not hating them, wanting to kill them as the carnally minded, i.e., *lust* seeking child does when the father gets in his way, i.e., in the way of his "lust" for pleasure. God loves everyone but judges man according to his thoughts and actions, with him either accepting His authority, *humbling* his *self*, repenting of his *lusts*, doing the Father's will or rejecting Him and His authority, *esteeming*, i.e., 'justifying' his *self*, i.e., his *lusts* doing his will instead, dying in his sin, facing judgment, i.e., damnation, i.e., the lake of fire that is never quenched, prepared for the master facilitator of 'change and all who follow him.

"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

"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

"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." Matthew 10:32, 33

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

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

"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

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

"[E]very one of us shall give account of himself to God." Romans 14:12

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

The facilitator of 'change' and those listening to and following after him must deny the Father and the Son (giving lip service to Him at the most—in order to deceive the innocent and ignorant) in order to 'justify' their *lusts*, so they can *lust* without having a *guilty conscience*, i.e., with each other's *affirmation*, i.e., approval, i.e., 'justification.'

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26

"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

The soul KNOWS by being told. When God created Adam he made him, unlike any other living thing in the creation *"a living soul."*

"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

He then *told* ("*commanded*") him what he could and could not do, i.e., He *told* him what was right and what was wrong behavior, i.e., which trees he could eat the fruit of and which one he could not (lest he die).

"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

No animal, which are all subject only to *stimulus-response* (approach pleasure - avoid pain) and impulses and urges (instincts) can *read* or *write* a book, i.e., can be *told* or *tell* others what is right and what is wrong behavior, i.e., what they can and can not do. By making man subject to *stimulus-response* man is (deceptively) equated to an animal, approach pleasure and avoid pain, denying the fact that man does what animals can not do, i.e., reason from being *told*.

"So then faith cometh by hearing, and hearing by the word of God."
Romans 10:17

"But he answered and said, 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

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

"For 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

"So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans 7:25

"... for if I yet pleased men, I should not be the servant of Christ."
Galatians 1:10

The flesh knows by "sense experience," making all subject to *stimulus-response*. A "good" environment therefore makes a "good" person. A "bad" environment makes a "bad" person. Therefore that which is "bad" must be removed from the environment so the person can become "good." "Good" and "bad" therefore are subject to the *opinion(s) (lusts)* of the person(s) defining "good" and "bad." Making behavior subject to *stimulus-response* makes man subject to *lust* and the world that stimulates it.

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

In other words, according to Karl Marx it is *lust*, what he renamed "*sensuous needs*," "*sense perception*," and "*sense experience*," "*only when it proceeds from Nature*" (instead of "*lust of the flesh*," "*lust of the eyes*," and "*pride of life*," only that which "*is of the world*") that "*reconciles*" you to "*the world*." (Karl Marx, MEGA I/3)

"Experience [lust and the world that stimulates it] 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)

Karl Marx understood the Christian message, i.e., doing the Father's will but he also understood the carnal nature of the believer, i.e., *lust* and the world that stimulates it

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

"It is not sensuality which is presented ..., but mysteries, adventures, obstacles, fears, dangers, and especially the attraction of what is

forbidden." (Karl Marx, *The Holy Family*) Emphasis added.

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

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

Marx also understood the power of *dialogue*, what he called "*Critical Criticism*" (where men 'justify' their *self*, i.e., their *lusts*, i.e., their *sins*, i.e., their "*attraction*" toward that which is "*forbidden*," and their hatred toward restraint, i.e., toward the father's/Father's authority), especially when men are united through it, i.e., the *elixir*—which stimulates violence toward authority.

"Not feeling at home in the sinful world, *Critical Criticism* 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*) Emphasis added.

For him, if "*all have sinned*" then it is sin, what man has in common that unites. In *dialogue* man "*set up a sinful world in [his] own home,*" i.e., he 'justifies' his *self*, i.e., his *lust* for pleasure, i.e., *DE* (that the world stimulates) and his hatred toward restraint for getting in the way. In *discussion* the father/Father retains his/His authority, therefore his/His established commands, rules, facts, and truth direct the child's/man's thoughts and actions. *Dialogue* on the other hand *unites* man on what he has in common in the 'moment' (*stimulus-response*). *Discussion* *divides* man on who is right and who is wrong according to established commands, rules, facts, and truth that he has been taught, i.e., has been *told*. The carnally minded "Christian" 'juxtaposition' between the two (*discussion* and *dialogue*) in order to 'create' 'homeostasis,' pushing the "envelope" toward *dialogue* whenever the opportunity arises, i.e., the world stimulates *lust*, i.e., *DE* (without the father's/Father's authority being present, i.e., when fear of judgment and condemnation is absent; an environment that is

"*positive*," i.e., tolerant toward *lust* and not "*negative*," i.e., subject to the father's/Father's authority)—called "progressivism." Karl Marx's criticism of Hegel was, he made 'change' subject to an external source ("*spirit*"), while for Marx it was internal, i.e., in the human heart, i.e., man 'justifying' his *self*, i.e., his *lusts* via *dialogue* (before one another).

"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.

All children are "philosophers" or potential "philosophers," thinking about how the world "ought" to be ('justifying' and supporting their *lusts* of the 'moment' that the world is stimulating), hating restraint, i.e., hating the world that "Is," for getting in the way. "*The problem*" comes (according to the Marxist, i.e., the facilitator of 'change,' having rejected the world that "Is," i.e., the world of restraint, i.e., the father's/Father's authority) when children become parents themselves they force their children to do right and not wrong according to how they think the world "ought" to be, preventing their children from becoming their *self*, i.e., *self actualized*, i.e., of the world only, preventing 'change.'

"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

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

Psychology means "study of the soul." Yet "behavior 'scientists'" (as do Marxists) make the soul subject to *stimulus-response*, i.e., to the flesh, i.e., to *lust*, i.e., to *sense experience* (to the *cognitive*, *affective*, and *psycho-motor* domains, i.e., *stimulus-response*) not to the Father, i.e., to KNOWING right from wrong from being *told*.

"There are many stories of the conflict and tension that these new practices are producing between parents and children." (Benjamin S.

Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain*)

All "educators" are certified and schools accredited today based upon their use of "[*Bloom's Taxonomies*](#)," i.e., Marxist curriculum in the classroom. Marxism, as is psychology is based upon the *negation* of the father's/Father's authority in the individuals thoughts, directly effecting his actions, i.e., 'justifying' his *lust* for the carnal pleasures of the 'moment' that the world stimulates, establishing *lust*, i.e., the child's carnal nature over and therefore against doing the father's/Father's will.

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

Cognitive Domain and David Krathwohl, Benjamin S. Bloom, Taxonomy of Educational Objectives Book 2: Affective Domain)

"The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" (jar) full of evils, which once opened, can not be closed—once parental authority, i.e., the father's/Father's authority, i.e., fear of judgment, i.e., "the lid" is removed it is difficult if not impossible to put it back on again]. 'It is in this 'box' that the most influential controls are to be found.' "In fact, a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives ['liberating' the student's "feelings" from his or her parent's authority, i.e., the father's/Father's authority system] through challenging the student's fixed beliefs [pressuring the student (out of fear of group rejection) to publically, i.e., in "the group" (for the sake of group approval) question, challenging, disregard, defy, attack, etc., his parents commands, rules, facts, and truth] and getting them to discuss issues [evaluating the world through his carnal desires, i.e., his "lusts," i.e., his "self interests" of the 'moment,' that which he has in common with "the group"]." "... allows the individual [the student] a greater amount of freedom in which to achieve a Weltanschauung [World View]¹" (Bloom's "Weltanschauung," as he noted, was that of two Marxists, i.e., ¹Cf. [Erich Fromm](#), 1941; [T. W. Adorno](#) et al., 1950.") "The affective domain [the student's natural inclination to "lust" after the carnal pleasures of the 'moment' (DE) 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." (Book 2: Affective Domain)

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

carnal nature and the world that stimulates it]. " ([Erick Fromm](#), *Escape from Freedom*)

*"Authoritarian submission [humbling, denying, dying to, controlling, disciplining, capitulating one's "self" in order to do the father's/Father's will] was conceived of as a very general attitude that would be evoked in relation to a variety of authority figures—parents, older people, leaders, supernatural power, and so forth." "God is conceived more directly after a parental image and thus as a source of support and as a guiding and sometimes punishing authority." "Submission to authority, desire for a strong leader, subservience of the individual to the state [parental authority, local control, Nationalism], and so forth, have so frequently and, as it seems to us, correctly, been set forth as important aspects of the Nazi creed that a search for correlates of prejudice had naturally to take these attitudes into account." "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.

*"I have found whenever I ran across authoritarian students [those who adhere to the father's/Father's authority] that the best thing for me to do was to break their backs immediately." "The correct thing to do with authoritarians is to take them realistically for the bastards they are and then behave toward them as if they were bastards." (Abraham Maslow, *Maslow on Management*)*

The "educator," i.e., the facilitator of 'change,' i.e., the group psychotherapist does not have to *tell* the students to question, challenge, defy, disregard, attack their parent's authority when they get home from school, if they were not doing that already (*telling* them would be "old

school," maintaining the "old" world order of being *told* even if it was done for the 'purpose' of 'change,' i.e., for the 'purpose' of creating a "new" world order), all they have to do is use a curriculum in the classroom that "*encourages*," i.e., pressures the students to participate in the process of 'change,' i.e., into *dialoguing* their *opinions* to a *consensus*, 'justifying' their carnal nature, i.e., "*lust*" over and therefore against their parent's authority. Being *told* to be "*positive*" (supportive of the other students carnal nature) and not "*negative*" (judging them by their parent's standards) pressures students to 'justify' their and the other student's love of pleasure and hate of restraint, doing so in order to be approved, i.e., *affirmed* by "*the group*," resulting in "*the group*" labeling those students who, holding onto their parent's standards, i.e., refusing to participate in the process of 'change' or fighting against it as being "*negative*," divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' resisters of 'change,' not "team players," lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictators, anti-social, etc., i.e., "*hurting*" people's "*feelings*" resulting in "*the group*" rejecting them—the student's natural desire for approval and fear of rejection forces him to participate. The same outcome applies to all adults, in any profession who participate in the process. Once you are 'labeled,' you are 'labeled' for life. In the soviet union, once you were 'labeled' "*psychological*," no matter how important you were in the past, your life was over, your career was done. This same process took place in a garden in Eden. All the master facilitator of 'change,' i.e., the master psychotherapist had to do was replace the Father's authority, i.e., "*Thou shalt surely die*" with the lie, "*Ye shalt not surely die*," creating a safe, i.e., "good" environment for the woman to become her *self*, i.e., *self actualized* in and he "owned" her, with Adam following (*affirming* her).

"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)

"This wisdom descendeth not from above, but is earthly, sensual, devilish." James 3:15

Making all subject to *stimulus-response*, i.e., *lust* and the world that stimulates it, they must, in their mind remove anyone who inhibits or blocks, i.e., who prevents them from enjoying the carnal pleasures of the 'moment' that the world is stimulating.

"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

"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 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

Facilitators of 'change,' i.e., psychologists, i.e., behavioral "scientists," i.e., "group psychotherapists," i.e., Marxists (Transformational Marxists)—all being the same in method or formula—are using the dialoguing of opinions to a consensus (affirmation) process, i.e., dialectic 'reasoning' ('reasoning' from/through the students "feelings" of the 'moment,' i.e., from/through their "lust" for pleasure and their hate of restraint, in the "light" of their desire for group approval, i.e., affirmation and fear of group rejection) in the "group grade," "safe zone/space/place," "Don't be negative, be positive," "open ended, non-directed," soviet style, brainwashing (washing the father's/Father's authority from the children's thoughts and actions, i.e., "theory and practice," negating their having a guilty conscience, which the

father's/father's authority engenders, for doing wrong, disobeying, sinning in the process—called "[the negation of negation](#)" since the father's/Father's authority and the *guilty conscience*, being *negative* to [the child's carnal nature](#), is *negated* in *dialogue*—in *dialogue*, *opinion*, and the *consensus* process there is no father's/Father's authority, i.e., no established aka absolute command, rule, facts, or truth to be accepted as is, by faith and obeyed), [inductive 'reasoning'](#) ('reasoning' from/through the students "*feelings*," i.e., their natural inclination to "*lust*" after the carnal pleasures of the 'moment'—[dopamine emancipation](#)—which the world stimulates, i.e., their "[self interest](#)," i.e., their "[sense experience](#)," [selecting "appropriate information"](#)—excluding, ignoring, or resisting, i.e., rejecting any "*inappropriate*" information, i.e., established command, rule, fact, or truth that gets in the way of their desired outcome, i.e., pleasure—in determining right from wrong behavior), "[Bloom's Taxonomy](#)," "[affective domain](#)," French Revolution ([Liberté, Égalité, Fraternité](#)) classroom "environment" in order (as in "new" world order) to 'liberate' children from parental authority, i.e., from the father's/Father's authority system (the [Patriarchal Paradigm](#))—as [predators, charlatans, pimps, pedophiles, seducing, deceiving, and manipulating](#) them [as chickens, rats, and dogs](#), i.e., treating them as natural resource ("*human resource*") in order to convert them into '[liberals](#),' [socialists](#), [globalists](#), so they, '[justifying their "self" before one another](#), can do wrong, disobey, sin, i.e., can "*lust*" after the carnal pleasures of the 'moment' that the world stimulates, with impunity.

[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* your "*self*" 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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