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What Dad (the father's authority) Is Up Against.  
(The attack upon the father's/Father's authority.)  
(*Personal note.*)

by  
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*"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16*

*"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, over and therefore against the father/Father's authority that gets in the way reconciles us to the world." "Self is actualized in lust and the world that stimulates it."*

Not only does dad (the earthly father) have to deal with (respond to) his own carnal nature (*lust*), he has to also deal with the carnal nature of his wife, his own children, his relatives and their children, his neighbors and their children, his co-workers, the "city fathers," the minister, and those in

and of the world around him. While dad can be (or was) wrong regarding issues of behavior (we can all point to that) it is his office of authority, i.e., authoring commands, rules, facts, and truth to be accepted as is (by faith) and obeyed, and enforcing them that is under attack. His office of authority is summed up in his *preaching* commands and rules to be obeyed as given, *teaching* facts and truth to be accepted as is, i.e., by faith until understood, and *discussing* with those under his authority any questions they might have regarding his commands, rules, facts, and truth at his discretion (providing he deems it necessary, has time, those under his authority are capable of understand, and are not questioning, challenging, defying, disregarding, attacking his authority), *rewarding* (blessing) those who are doing right and obeying, *chastening* (correcting) those who are doing wrong and/or disobeying, casting out or expelling (grounding) those who are questioning, challenging, defying, disregarding, attacking authority. This is also the method or system, i.e., the political system of traditional education. It is a political system socialist/Marxists, i.e., those of and for their *self* (and the world) are well aware of and seek to *negate*.

*"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 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 difference between the father and the child is the father KNOWS the cost of being wrong, the child *lusting* after the carnal pleasures of the 'moment' does not. 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 us according to our thoughts and actions, with us either accepting His authority, *humbling* our *self*, repenting of our *lusts*, doing His will or rejecting Him and His authority, *esteeming*, i.e., 'justifying' our *self*, i.e., our *lusts*, doing our will instead, dying in our sin, facing his judgment, i.e., damnation (the lake of fire that is never quenched, prepared for the master facilitator of 'change and all who follow him).

*The first part of Hebrews 15:5-11 reads: "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."*

*"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

*"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians 6:4*

The gospel message is based upon the Father's authority and the Son's obedience, doing the Father's will—calling all to do the same.

*"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*

*"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*

*"... 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*

*"... let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith;" Hebrews 12:1, 2*

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

*"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

While the earthly father's authority is usurped by the Heavenly Father's authority, the authority system itself is not *negated*.

Those of (and for) the world seek to come between the father and his family (the husband and his wife and the father and his children) in order to 'liberate' their *self* from the father's/Father's authority system, so they can use his family for their own pleasure, i.e., to 'justify' and satisfy their own *lusts*, without having a *guilty conscience* for doing wrong, disobeying, sinning (which the father's/Father's authority engenders). Most of the quotations below are from Marxists themselves, making it clear their agenda and how it is done—coming between the father/Father and those under his/His authority so they can *lust* after the carnal pleasures of the 'moment' that the world stimulates, without having a *guilty conscience*, with everyone's (the children's) *affirmation*.

*". . . any intervention between parent and child tend to produce familial democracy [replacing discussion, which retains the father's/Father's authority with dialogue, which 'justifies' the child's carnal nature 'liberates' the child from the parent's authority, i.e., from having to do right and not wrong according to the parent's (the father's/Father's) established commands, rules, facts, and truth] regardless of its intent." "The consequences of family democratization take a long time to make themselves felt—but it would be difficult to reverse the process once begun. . . . once the parent can in any way imagine his own orientation to be a possible liability to the child in the world approaching." " . . . Once uncertainty is created in the parent how best to prepare the child for the future, the authoritarian family is moribund [the father's/Father's authority is negated in the child's*

thoughts, directly effecting his or her actions—questioning, challenging, defying, disregarding, attacking the father's/Father's authority for getting in the way, doing so without having a *guilty conscience*], *regardless of whatever countermeasures may be taken.*" *"The state, by its very interference in the life of its citizens, must necessarily undermine a parental authority which it attempts to restore."* *"For however much the state or community may wish to inculcate obedience and submission in the child, its intervention betrays a lack of confidence in the only objects from whom a small child can learn authoritarian submission."* ([Warren Bennis](#), *The Temporary Society*)

As long as the children are held accountable to the father's/Father's authority socialism/Marxism/Globalism/Communism is inhibited or blocked from gaining power over "the people." If I have twenty children (students) in my class from different families with differing standards of behavior I am forced to preach and teach commands, rules, facts, and truth that they (the parents) establish as right, maintaining the parents, i.e., the father's/Father's authority in the children's thoughts, effecting their actions (behavior).

*"The dialectical method was overthrown—the parts [the children] were prevented from finding their definition [their identity] within the whole [within the other children, i.e., within "the group," i.e., within society, —in that which they have in common (the basis of common-ism), i.e., their lust for pleasure and resentment toward restraint (for missing out on pleasure) not allowed to be freely shared between one another]."* ([György Lukács](#), *History & Class Consciousness: What is Orthodox Marxism?*)

The only way I can overcome the authority of the parents, i.e., the father's/Father's authority (in the students mind) is to allow them to share (*dialogue*) their "feelings" and "thoughts," i.e., their *opinions* regarding right and wrong behavior in the classroom, without fear of being judged, condemned, or cast out ("our 'dirty' little secret").



*"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., to the facilitator of 'change' (having rejected the world that "Is," i.e., the world of parental authority, 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 established commands, rules, facts, and truth, making their authority the world that "is," preventing their children from becoming their *self*, i.e., of the world only, i.e., preventing 'change.' The basis of knowing, in the mind of the Gnostic is the children's *lust* for pleasure being 'justified,' 'liberating' them the father's/Father's authority that gets in the way. 'Change' is based upon the child's response to the situation and/or people present (stimulus-response), with that which draws them to pleasure (*lust*, that initiates and sustains 'change') being right and that which gets in the way, i.e., the father's/Father's authority (that inhibits or blocks 'change') as being wrong.

*A "change agent... should know about the process of change, how it takes place and the attitudes, values and behaviors that usually act as barriers.... He should know who in his system are the 'defenders' or resisters of innovations [of 'change']"* (Ronald Havelock, *A Change Agent's Guide to Innovation in Education*)

*"During the period of innovation [of change], an environment is invisible. The present is always invisible because the whole field of attention is so saturated with it [your *lust* for pleasure, being 'justified' blinds you to the consequence (cost) of your actions, i.e., to what you are losing, i.e., to what you are leaving behind]. It becomes visible only when is has been superseded by a new environment [your rights under the father's/Father's authority are *negated*, which protected you from the world that now "is," i.e., the "new" world order that now "owns"*

you (and all that was yours—[what you lose in dialogue](#)]. " (Federal Education Grant, Dec. 1969, *Behavior Science in Teacher Education*—commonly referred to as [BSTEP](#). All Federal Education Grants are subject to this Grant. The book "1984" was a result of it, exposing what is in it.)

*Discussion* retains the father's/Father's authority, inhibiting or blocking 'change.' *Dialogue* negates the father's/Father's authority, initiating or sustaining 'change.' There is no father's/Father's authority in *dialogue*, in an *opinion*, or in the *consensus* process. By moving the classroom (or any environment) to *dialogue*, when it comes to defining and establishing right and wrong behavior, the father's/Father's authority is *negated*. When it comes to establishing right and wrong behavior, by replacing *discussion*, which retains the father's/Father's authority, i.e., the father/Father has the final say, i.e., "Because I said so," "It is written," "Never the less," with *dialogue*, i.e., "I feel" and "I think" the child's *lust* for pleasure and hatred toward restraint is established over and therefore against the father's/Father's authority, i.e., the political system (of the child and "the people") is 'changed.'

*"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.'

*"The individual may have 'secret' thoughts ["lusts"] which he will under no circumstances reveal to anyone else if he can help it [out of fear of being judged, rejected, and/or punished]. To gain access [through getting him or her to dialogue, i.e., to share his or her "feelings," i.e., carnal desires and dissatisfactions of the 'moment' (that he is internally, i.e., privately struggling with) with others] is particularly important, for here may lie the individual's potential [for 'change,' i.e., to become of and for his or her "self" and the world only —'liberated' from the father's/Father's authority]." (Theodor Adorno, [The Authoritarian Personality](#))*

*"[We] must develop persons who see non-influencability of private convictions [see those people adhering to the father's/Father's authority] in joint deliberations as a vice rather than a virtue." (Kenneth Benne, [Human Relations in Curriculum Change](#)) 'Shift' communication in a meeting or classroom from *discussion* to *dialogue* (when it comes to establishing right and wrong behavior) and the agenda is accomplished.*

By focusing on the child (and the family itself, i.e., relationship) instead of upon the father/Father (as the establisher of right and wrong behavior) the father's/Father's authority is *negated*, along with the *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating. The moment the father goes into *dialogue* (instead of remaining in *discussion*) regarding his established commands, rules, facts, and truth his authority is *negated*—he can not chasten (discipline) his children for doing wrong, disobeying, sinning when his commands, rules,

facts, and truth are just an *opinion* (what *dialogue*, i.e., "I feel" and "I think" makes them).

*"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*)

This is how a Marxist defines the *guilty conscience* ("bondage to" the father's/Father's authority), making the "*superego*" the basis from which to know right from wrong behavior. "[T]he *superego* 'unites in itself the influences [impulses and urges, i.e., *lusts* and hates] of the present and of the past [the child's resentment toward authority in the past becomes at-one-with his resentment toward authority in the present, 'justifying his resentment toward authority].'" (Brown) "*Superego development is conceived as the incorporation of the moral standards of society [which requires compromise, i.e., setting aside the father's/Father's authority, i.e., established commands, rules, facts, and truth when they get in the way of relationship, i.e., for the sake of relationship]. Therefore the levels of the Taxonomy [explained below] should describe successive levels of goal setting appropriate to superego development [replacing the father's/Father's authority with "the group," with the facilitator of 'change' leading the way (defining terms) engenders socialism. (Whoever defines terms for you controls your life.)]."* (David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)

*"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*)

How the *guilty conscience*, i.e., the effect of the father's/Father's authority upon the person and therefore society is *negated*: remove "chastening," i.e., the "*field of force of an adult*" for doing wrong, disobeying, sinning against established commands, rules, facts, and truth, i.e., remove the father's/Father's authority when establishing right and wrong behavior, i.e., 'create' a "positive," i.e., a non-judgmental, open-ended environment for the child and the *guilty conscience* 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 whole basis of Marxism is the *negation* of the father's/Father's authority (system or paradigm—way of feeling, thinking, and acting toward *self*, others, the world, and the father's/Father's authority); so the Marxist can do wrong, disobey, sin, i.e., can *lust* after the carnal pleasures of the 'moment' that the world is stimulating without having a *guilty conscience*., i.e., without being held accountable for his carnal thoughts and carnal actions.

*"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)*

*"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. This ideology (*stimulus-response*) 'justifies' the *negation* of the unborn, the elderly, the innocent, the righteous who get in the way of pleasure (*lust*), doing so without having a *guilty conscience*. As Robert Owen's son pointed out, [Socialism Engenders And Rewards "The Improvident, Unskilled, And Vicious."](#)

*"The re-interpretation and eventually eradication of the concept of right and wrong which has been the basis of child training, the substitution of intelligent and rational thinking for faith in the certainty of the old people, these are the belated objectives of practically all effective psychotherapy." "If the race is to be freed from its crippling burden of good and evil it must be psychiatrists who take the original responsibility." "Psychiatry must now decide what is to be the immediate future of the human race. No one else can." (G. B. Chisholm, *Reestablishment of Peacetime Society: The Responsibility of Psychiatry*)*

The whole basis of psychology is the *negation* of the father's/Father's authority.

*"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. To "focus on the family" is to *negate* the father's/Father's authority in the home. Alienation, as the Marxists point out began in the garden in Eden, with God alienating man from his carnal nature (*repression*), eventually alienating men from one another (Cane, doing his own will and Abel, doing the "Father's" will—we know how that turned out, the same being true today, at least being silenced, censored, cast out, etc., i.e., unemployed/unemployable).

*"Alienation is the experience of 'estrangement' (Verfremdung) from others, . . ."* *"Alienation has a long history. Its most radical sense already appears in the biblical expulsion from Eden."* *"Alienation, according to Feuerbach, derives from the externalization (Entausserung) of human powers and possibilities upon a non-existent entity: God. . ."* *"God is thus the anthropological source of alienation . . ."* *"Alienation will continue so long as the subject engages in an externalization (Entausserung) of his or her subjectivity."* (Stephen Bronner, *Of Critical Theory and its Theorists*)

*"Personal relations between men have this character of alienation. Hegel and Marx have laid the foundations for the understanding of the problem of alienation."* *"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." (Adorno) 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.*

*"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*)*

*"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*)*

*"Our aim is not merely to describe prejudice [established commands, rules, facts, and truth, i.e., the father's/Father's authority that get in the way of lust, i.e., "human nature"] but to explain it in order to help in its eradication. Eradication means re-education." (Adorno)*

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

All "educators" are certified and schools accredited today based upon their use of "[Bloom's Taxonomies](#)" in the classroom. Bloom's "*Weltanschauung*," as he noted in *Book 2: Affective Domain* was base upon the ideology of Karl Marx, represented by two Marxists, i.e., "<sup>1</sup>Cf. *Erich Fromm, 1941; T. W. Adorno et al., 1950.*" Their intent was to come

between the children and their parents, 'liberating' the children, i.e., the child's carnal nature from the father's/Father's authority system.

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

*"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." (Benjamin S. Bloom, Taxonomy of Educational Objectives Book 1: Cognitive Domain and David Krathwohl, Benjamin S. Bloom, Taxonomy of Educational Objectives Book 2: Affective Domain)*

By establishing the child's *feelings*, i.e., his or her "*affective domain*," i.e., his or her natural inclination to *lust* after the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world, i.e., that the current situation and/or people are stimulating as the foundation from which to establish right and wrong behavior the father's/Father's authority, i.e., doing right and not wrong according to established commands, rules, facts, and truth is *negated* in the child's thoughts, directly effecting his actions.

*"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"]." (Book 2: Affective Domain)*

Regarding the "*cognitive domain*," Bloom's ordering of his "taxonomy" is from *knowing*, to *comprehending*, to *applying*, to *analyzing*, to *synthesizing*, to *evaluating*. By making the "*affective domain*" the means to *knowing* right from wrong behavior *synthesis* is achieved, with the student's uniting upon what they have in common, i.e., their *lust* for pleasure and resentment toward restraint, *negating* the order of traditional education where the children *know* by being *told*, *comprehend* they will be held accountable for being or doing wrong, therefore applying themselves to doing wrong or disobeying coming to the understanding, as the father (teacher) is taking them to the "wood shed" (analysis) that they had better

do what they are told, i.e., *knowing* is from being *told*, preventing Bloom's *synthesizing* (socialism) and *evaluating*.

*"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." "In this process the individual becomes more open to his experience. It is the opposite of defensiveness or rigidity. His beliefs are not rigid, he can tolerate ambiguity." (Rogers)*

*"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*

Karl Marx knew the effect of *"sense experience,"* children/mankind responding to the world around them according to their carnal nature, i.e., *lusting* after pleasure and hating restraint, making all that is subject to their *"own understanding."*

*"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)*

Karl Marx simply redefined (reworded) *"the lust of the flesh," "the lust of the eyes,"* and *"the pride of life,"* i.e., all that is *"of the world"* as *"sensuous need," "sense perception,"* and *"sense experience,"* i.e., only that which *"proceeds from Nature"* (in psychology known as *"the affective," "the cognitive,"* and the *"the psychomotor"* domains), making all that is subject to *stimulus-response*, with *lust* for pleasure and hatred toward restraint being right and love of the father/Father and restraint of the flesh, i.e., doing the father's/Father' will being wrong.

*"... 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*

Karl Marx knew the child/the man who did the father's/Father's will was also subject to *lust*, i.e., to *"sensuality,"* i.e., to the child's/man's natural

"attraction" to "what is forbidden," making, according to Karl Marx, "sense experience," i.e., "sensuality" the foundation for "Reasoning." (Karl Marx, *The Holy Family*)

*"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*

It is here that *dialogue* (what Karl Marx called "*Critical Criticism*"—that 'justifies' human nature and the child's/mans natural resentment toward the father's/Father's authority that gets in the way) replaced *discussion* (which retains the father's authority) as the means to knowing right from wrong behavior.

*"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*)*

Karl Marx understood the role of *dialogue* in its pure form, i.e., the child's "Why?" in response to the father's/Father's command or rule that gets in the way of his carnal desires (*lust*) of the 'moment' (trying to draw the father into *dialogue*), "intolerant of any influence from without" in revolution, i.e., in the overthrow (*negation*) of the father's/Father's authority in the individuals thought and in his social actions, when the individual acts in violence, i.e., in defiance toward a world of "sinners" judging him for being a sinner (making him feel bad about himself; "*I am nothing and I should be everything,*" Karl Marx, *Critique of Hegel's 'Philosophy of Right'*), giving him the duty to overthrow them in order to be his *self*, i.e.,

in order to "*feel ... at home in a sinful world.*" It is in *dialogue* you "*set up a sinful world in [your] own home,*" i.e., you 'justify' your *self*, i.e., your *lust* for pleasure that the world stimulates and your hatred toward restraint that the father/Father engenders. It is in *discussion* that the father/Father retains his/His authority, i.e., that established commands, rules, facts, and truth direct your thoughts and actions. *Dialogue unites* us on what we have in common in the 'moment' (*stimulus-response*). *Discussion divides* us on who is right and who is wrong according to established commands, rules, facts, and truth (being or having been *told*).

*"A double minded man is unstable in all his ways."* James 1:8 You can not serve the Father and your *self*, i.e., your *lusts* at the same time.

A double minded man 'juxtapositions' between the two (*discussion* and *dialogue*) in order to 'create' 'homeostasis,' pushing the "envelope" toward *dialogue* whenever the opportunity arises, i.e., whenever the world stimulates *lust* (without the father's/Father's authority being present, i.e., when fear of judgment and condemnation is absent; being "*positive and not negative*"—called "progressivism"—this is why psychology is based upon *dialogue*). 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., in man 'justifying' his *self*, i.e., his *lusts* via *dialogue* (before others).

*"Relationships built on self interest [i.e., on lust, i.e., on what we have in common]."* ([Obama](#))

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

*"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]. They are not so much merely Americans as they are world citizens, members of the human species [of the world only—that stimulates lust for pleasure and hatred toward restraint] first and foremost."* (Abraham Maslow, *The Farther Reaches of Human Nature*)



According to Karl Marx, only when man learns to compromise, i.e., to set aside 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*, i.e., *self-actualized*.

*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 same was true for Sigmund Freud.

*"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 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*)

By making the child the *thesis*, not the father/Father (making the father/Father the *antithesis*) *synthesis* is achieved, *negating* the father's/Father's authority in the individual and in society.

*"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, in Karl Marx's mind, since there is no father's/Father's authority system in nature it is the child who 'creates' the father's/Father's authority when he *humbles, denies, dies to, controls, disciplines, capitulates his self* in order to obey it.

By replacing the traditional teacher, who focuses upon the students learning and applying established commands, rules, facts, and truth, establishing and sustaining the father's/Father's authority in the student's thoughts and actions with a facilitator of 'change,' i.e., with a Marxist "educator," who focuses upon the students *dialoguing* their *opinions* to a *consensus*, establishing the student's "feelings" over and therefore against the father's/Father's authority, the students in the classroom are 'changed.' There is no father's/Father's authority in *dialogue*, in and *opinion*, or in the *consensus* process. There is only the carnal nature of the child being expressed and 'justified.'

*"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*)

*"A change in the curriculum is a change in the people concerned—in teachers, in students, in parents ....."* "Curriculum change means that the group involved must shift its approval from the old to some new set of reciprocal behavior patterns." "... people involved who were loyal to the older pattern must be helped to transfer their allegiance to the new." "Re-education aims to change the system of values and beliefs of an individual or a group." (Benne)

By the child finding his identity in "the group" (in the classroom, i.e., in society—even in the "church," i.e., in the "youth group") he is 'liberated' from the father's/Father's authority.

*"In the dialogic relation of recognizing oneself [one's lust for pleasure and resentment toward restraint] 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 in the process]."* (Bennis)

*"... 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 one's 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*)*

*"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)*

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,"* establishing it over and therefore against their parent's authority. Being *told* to be *"positive"* (supportive of the other students carnal nature) and not *"negative"* (judging them by their parent's standards) pressures students to 'justify' their and the other student's love of

pleasure and hate of restrain, doing so in order to be approved, i.e., *affirmed* by "*the group*," resulting in "*the group*" labeling those students who, 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.

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

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

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

*"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

The master facilitator of 'change' made *sense experience*, i.e., the flesh and the world that stimulates it the foundation from which to determine right and wrong behavior.

*"And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." [Genesis 3:1-6](#)*

This is what dad, i.e., the earthly father is up against, experiencing the same usurpation of his authority, i.e., someone coming between him and his children as the Heavenly Father experienced in a garden in Eden. By the master facilitator of 'change' drawing the woman into *dialogue*, i.e., by creating a non-hostile environment, i.e., a "*positive*" environment, i.e., a "*Ye shalt not surely die*" environment where she could share her *lust* to "*touch*" the "*Thou shalt surely die*" tree (without fear of judgment) she was 'liberated' (in her mind) to be her *self*—*self actualized*—replacing the "Father's" authority with her *lust(s)* of the 'moment' that the world stimulated.

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

*"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')*

*"Lawfulness without law [where the law of the flesh, i.e., the child's carnal nature, i.e., lust rules without (over and therefore against) the law of the father/Father getting in the way, negating the father's/Father's authority (in the individuals mind) thereby negating*



the *guilty conscience* (for disobeying his/His laws) in his thoughts, directly effecting his actions, and society]." ([Immanuel Kant](#), *Critique of Judgment*)

*"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

*"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

*"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

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

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

*"... 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

*"And through covetousness [lust] shall they with feigned words make merchandise of you."* 2 Peter 2:3 By gaining access to your *lusts* those of the world "own" you, i.e., are able to use you as natural resource (human resource) to satisfy their own *lusts* (since they have your "*self interest*," i.e., your *lusts* in mind, offering to "help" your fulfill them), casting you aside (as you did the father/Father) when you no longer serve their purpose, satisfy them, or get in their way, removing you along with the unborn, the elderly, the innocent, the righteous without having a *guilty conscience*. The "*feigned words*" are "You can share your feelings and *lusts* here without being judged, put down, or cast out (but what is not added is) but you will be judged, put down, and cast out if you hold onto your father's/Father's established commands, rules, facts, and truth, judging us, putting us down, and casting us out."

They "own" you through your *lusts*, not through your father's/Father's authority.

In drawing the woman into *dialogue*, regarding right and wrong behavior, i.e., 'liberating' her from the Father's authority the master facilitator of 'change' "owned" her. Reality, i.e., what was "*actual*" became subject to her carnal nature, i.e., to her impulses and urges (*lusts*) of the 'moment' that the world stimulated, no longer subject to the Word of God, i.e., to what she was *told*, with Adam following (*lusting*) after her instead of obeying God, i.e., instead of doing what he was *told*. (After all, all she "saw" made "sense" to her, i.e., there was nothing wrong with the "forbidden" tree, i.e., it was like all the other trees—her "Reasoning," i.e., her understanding did not and could not KNOW that the issue was not that the tree itself would kill her but her and Adam's disobedience would lead to their no longer having access to the tree of life, leading to their and everyone else's eventual death for disobedience, i.e., for sinning.) When caught, like 'liberals' they blamed someone else for their "bad" behavior, with Adam blaming the woman—"*throwing her under the bus*" (along with "the Father" for creating her, i.e., for creating an "unhealthy environment" for him to live in)—and the woman blaming the master facilitator of 'change'—"*throwing him under the bus*" for "helping" her 'justify' her *lusts*.

*"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

Our nation, unique amongst all nations, instead of establishing a King over it or removing him from authority, limited the power of those in government, establishing the individual, under God as the foundation from which right and wrong behavior was to be established.

*"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 the Father's authority]. 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)*

Stoic ideology is founded upon the ideology of Heraclitus, who Karl Marx based is ideology upon.

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

*"The justice of state constitutions is to be decided not on the basis of Christianity, not from the nature of Christian society [not from the father's/Father's authority] but from the nature of human society [from the child's carnal nature, i.e., lust]." (Karl Marx, Critique of Hegel's 'Philosophy of Right')*

When our Supreme court turned to the Stoics, i.e., to Heraclitus, i.e., to Karl Marx instead of to the Father, i.e., to 'limited' government, i.e., to the father's authority, under God the nation was 'changed.'

*"... 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)*

Now your spouse, your children, your property, your business, your relatives, your neighbors, and even you belong to those in power, with *lust*, i.e., the child's carnal nature, i.e., their *self interests* being their measure of right and wrong behavior, i.e., law. Remove the father's/Father's authority, i.e., your unalienable (God given) rights and that is all you have—your "rights" the Marxist now defines and controls—*"the earth is the Lord's, and the fullness thereof"* having now been replaced with *"the fruits of the earth [lusts] belong to us all* [to the children, i.e., to Rousseau, et al, i.e., to

the facilitator of 'change'], *and the earth itself to nobody* [except to the one(s) making and enforcing this declaration]." Jean-Jacques Rousseau (*Discourse on Inequality*) In other words the individual under God has no rights.

*"On account of the absolute and natural oneness of the husband, the wife, and the child [their lust for pleasure and their hate of restraint, what they all have in common—which is the basis of common-ism], where there is no antithesis [no "top-down," right-wrong way of thinking and acting] of person to person or of subject to object [everything is subject to the flesh, i.e., to lust and the world that stimulates it, i.e., to the Marxist (the facilitator of 'change') who, making this statement 'justifies' lust], the surplus is not the property of one of them, since their indifference is not a formal or a legal one."* (Georg Hegel, *System of Ethical Life*)

*"Jurisprudence of terror takes two forms; loosely defined rules which produces unpredictable law, and spontaneous changes in rules to best suit the state [those in power]."* (R. W. Makepeace and Croom Helm, *Marxist Ideology and Soviet Criminal Law*)

When you replace *discussion*, i.e., "rule of law," i.e., established commands, rules, facts, and truth, i.e., the father's/Father's authority with the child's carnal nature, i.e., *lust*, i.e., "feelings," i.e., *opinions*, i.e., *dialogue* the individual, under God, i.e., under the Father's authority is going to be silenced, censored, and removed (martyred).

*"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." "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 3:4-5, 12

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

God removes his hand of protection over our children when we refuse to recognize Him and His laws.

*"... seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6*

*"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. ...: for childhood and youth are vanity." Ecclesiastes 1:2; 11:9, 10*

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

*"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:34-37*

*"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*

*"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)

Anytime a socialist, i.e., a Marxist, i.e., a facilitator of 'change,' i.e., a psychotherapist says *"the people"* (perceiving his *self* to be the personification of *"the people,"* who like him *lust* after pleasure and hate restraint, i.e., and want to get rid of anyone getting in the way) he means his *self*. 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 the 'good' of 'the people,' i.e., for my 'good.'*

*"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*

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.

*"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* 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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