

The Appeal Trial of Satan: His Effort to Reduce Witnesses for the Prosecution: Strategy against Marriage & Family; Freud & Sexual Perversity

39. Between the Virgin Birth and the Second Advent is the rebuttal phase of the Appeal Trial of Satan. The Incarnation and Church Age form the period in which God presents His rebuttal for the Prosecution by calling forth witnesses. These believers are those who testify to the world through their thoughts, decisions, and actions a lifestyle that reflects His absolute principles of divine righteousness.
40. It is to Lucifer's advantage to diminish the number of witnesses that can be called forward. The most efficient means of doing so is to keep children from gaining an objective hearing of the Gospel, and, should they respond, prevent them from hearing an accurate presentation of biblical principles that would enable them to qualify as witnesses.
41. The destruction of marriage by redefining it to include various "sexual preferences" destroys the environment for legitimate sexuality.
42. Further, the destruction of marriage leads to the destruction of the family which also is being redefined to include almost any combination of adults and children accumulated under one roof but not necessarily a husband and a wife with their own children.
43. We must also recognize the legitimacy of a husband and wife nurturing adopted children, but the reality is that there would be a very low number of adoptable children if marriages were made up of one man and one woman who enjoyed compatibility and rapport of souls and who remained married for life.

Spengler. "Put a Stake through Freud's Heart." Asia Times Online, http://www.atimes.com/atimes/Front_Page/HE09Aa02.html.

The psychiatric profession observed the 150th anniversary of Sigmund Freud's birth on May 6. My modest proposal for the event is to exhume his body and put a stake through his heart.

No one did more than Freud to reduce women to sexual objects, a condition against which women rebel by seeking to destroy the objectified body. Epidemic self-destructiveness has reached proportions that are difficult to grasp. Eating disorders reportedly threaten the lives of 10 million American women.

Self-harm often accompanies self-starvation, and millions of these women also mutilate themselves. (They) are not enhancing their bodies, but rejecting them altogether.

Freud claimed to have discovered the source of all neurosis in the repression of the sexual impulse, or libido. In fairness, Freud did not think repression was a bad thing, for without it society would disintegrate. The object of psychoanalysis was not to spread universal joy, but to proceed "from hysterical misery to ordinary unhappiness". He did not count on the adolescent narcissism of the 1960s, when the complacent and affluent youth of the industrial world demanded something better than ordinary unhappiness. Freud provided the ideological foundation for the so-called sexual revolution of the 1960s, and popularized versions of his theory dominated popular culture.

All the major religions of the world attempt to sanctify the family; Freud sought to expose it as a hypocritical viper's nest of neurosis. Religion, he taught, totemized power relations; God was the projected form of the castrating father. The mother provides sexual pleasure to the infant she nurses, whose initial polymorphous perverse sexuality focuses upon the mother; the authority of the father then represses the son's sexual fixation on the mother through the threat of castration, while little sister laments the lack of a penis. Such a chamber of horrors cannot be entrusted with the upbringing of children, the left interpreted Freud. Sexuality must be severed from reproduction, through abortion, equal status for homosexuality, and so forth.

Few psychiatrists today defend Freud's sexual derivation of neurosis, but the damage was done. Sexual liberation remains the core of the social agenda of the left. In US politics, the most embittered battles are fought over gay marriage and abortion, not war and taxes. For adolescents in the industrial world, however, the battle was lost a generation ago. Seeking a sexual outlet in the companionship of one's peers now is more common than the search for romantic attachments among American adolescents.

Women enter adolescence with the expectation that they will be used but not loved. Men no longer need to feign affection to receive sexual favors; they merely need ask. It is no surprise that young women have come to despise their bodies, some to the point of destroying them. Women can expect only a brief flowering of beauty before age and child-bearing attenuate their sexual attraction. The love of a life partner, the shared love of their children, the honor of the community and the knowledge that the human life cycle is linked to something eternal are the consolations to women for the loss of their beauty.

If Freud were allowed a rejoinder, doubtless he would remind us of the "death drive" that he purported to discover in the human psyche in the aftermath of World War I. Perhaps he would blame the "death drive" for the morbid refusal to reproduce that condemns most of the industrial world to depopulation and eventual extinction, not to mention the epidemic of suicide attacks in Iraq and elsewhere in the Muslim world.

Human beings are not beasts content with daily fodder and rutting in season. To be sentient is to be sentient of one's mortality. The status of wife and mother in a family within a community offers women an honored position and a link to the eternal. Sexual objectification leaves women with a foretaste of death, and it should be no surprise that Freud's program drives women into deadly behavior.

It will take long and painful efforts to repair the damage, but putting a stake through the old reprobate's heart is not a bad way to begin.

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