

The Twenty-sixth Annual
Shreveport Bible Conference
September 17, 18, and 19, 2024

The Frankfurt School
The Satanic Overthrow of Academia & the Republic

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All Scripture cited is from the following editions and indicated by the initials of each: (1) *King James Version* (KJV), (2) *New American Standard Bible* (NASB), (3) *New International Version* (NIV), and (4) *The NET Bible* (NET), others are from exegesis and indicated as Expanded Translations (EXT).



The Frankfurt School

The Satanic Overthrow of Academia & the Republic

1. Introduction: Patrick Henry's "Clanking Chains"

The Clanking Chains

The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable ... let it come! I repeat it, sir, let it come. —Patrick Henry, 1775

This invective by Henry warned our Founders of the dangers those in England were considering to prevent the separation of the American states from the British commonwealth.

It is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the numbers of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth, to know the worst, and to provide for it. —Patrick Henry, 1775

We are about to encounter some "painful truths" that will tempt us to close our eyes and cover our ears to avoid "anguish of spirit." But unless we know the "whole truth" and "know the worst," we cannot effectively "provide for it."

The United States of America is a client nation, but it is in a rapid descent toward self-destruction. Its decline can be traced to the inculcation of the doctrines of demons over the course of a full century so that today over half the population has become conformed to the dark side of morality.

Our country is in much the same straits culturally as was Judah in the seventh century BC. In an effort to warn the Jews that their apostasy would earn for them national destruction in the form of invasion by a predator nation, God sent them the Prophet Jeremiah. Details about the circumstances Jeremiah faced during his ministry are provided by this synopsis:



Jeremiah's ministry was carried on in a chaotic era politically, socially, morally, and spiritually. The glorious days of reformation under Hezekiah in the eighth century were eclipsed by the long, ungodly reign of Manasseh. Jeremiah did not hide his hatred for the religious apostasy and social injustices of Manasseh. In this spiritual declension priests and prophets alike were implicated. When Jeremiah began to preach, the godly Josiah had begun his reforms to wipe out idolatry from his kingdom. The content of the prophet's preaching confirms his full support of Josiah's reforms and calls for a truly repentant return to the Lord.

Tragically, the people of Judah had already become so ungodly that they were no longer responsive to calls to return to God. But in grace the Lord continued to plead with Judah through Jeremiah. From the beginning of his ministry, Jeremiah never deviated from the position that Judah and Jerusalem were to be destroyed by a nation from the north and the people carried into captivity.

With Jehoiakim's rule (608 B.C.), Jeremiah began public ministry. In the famous temple address, he indicated that only faithfulness to God could guarantee the nation's security; otherwise, the temple would be destroyed. He aroused bitter opposition to himself and his message from all of the nation, including his own family. Sad and despairing because of the rejection of his message, yet he loved, prayed for, and agonized over his people.¹

2. Jeremiah and the Constitution's First Amendment

1. Except for the sadness and despair, Jeremiah's attitude must be our attitude as we supply the spiritual defense for our client nation. We must have faith in Jeremiah's message that "only faithfulness to God could guarantee our nation's security."
2. By learning the whole truth and knowing the worst, we must not only prepare ourselves but also be willing to prepare others. Our only authorized offensive weapon is the gospel of Jesus Christ.
3. Otherwise, we must be as wise as serpents, but harmless as doves; speak the truth in humility; claim no principles as your own but introduce them with the phrase, "The Bible says"
4. It will also help to be conversant about the development of the laws of divine establishment in colonial America, the thinking of our Founding Fathers, and what they intended the foundational documents to mean to the generations that followed. We begin our study with a reading of the Constitution's First Amendment:

¹ Charles L. Feinberg, *Jeremiah: A Commentary* (Grand Rapids: Zondervan Publishing House, 1982), 3.



Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

1. The wording of this amendment is crystal clear and one would think needs very little interpretation. However, after around 150 years of clarity to those who composed, ratified, and lived under it, a series of twentieth-century and twenty-first century Supreme Courts invented a different view of its meaning and then imposed it upon a willing, gullible, and apathetic population.
2. Why there was not an incessant hue and cry from all branches of Christendom indicates that apostasy was rife in the land. This means that not only were pastors unprepared but unwilling to take a stand for truth and the sheep assigned to their care and instruction were thus led astray by the philosophical propaganda and deceitful lies of evil men.
3. The first assault was so subtle that it was ignored for almost a century. Buried in the Fourteenth Amendment lurks one word that has turned American jurisprudence on its head and has led to the destruction of our Anglo-Saxon culture, our Judeo-Christian ethic, and our Western-European heritage:

The Constitution, Amendment XIV: Section I. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State in which they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

4. The subtle word is “State.” The Bill of Rights was designed to insure that the federal government did not infringe on the inalienable rights of the people. It placed restraints on the federal government by the States. Ratification of this Amendment planted the seed for applying the Bill of Rights to the States.



5. Although this concept was rejected by the Supreme Court and Congresses following its adoption in 1868, the Supreme Court in session in 1925 picked up on it in a case called *Gitlow v. People*, 268 U.S. 652 (1925).
6. This decision contained the following interpretation:
For present purposes, we may and do assume that freedom of speech and of the press, which are protected by the First Amendment from abridgment by Congress, are among the fundamental personal rights and "liberties" protected by the due process² clause of the Fourteenth Amendment from impairment by the states.³
7. This decision gave the federal government the power to impose the protections of the Bill of Rights upon the 48 states. **But the Bill of Rights was imposed upon the federal government by the States.**
8. With this decision, the Bill of Rights was turned upside down. Now the federal government through the Supreme Court and lesser courts used the Bill of Rights to control the States. This is a power never delegated to the United States as is made clear by the **Tenth Amendment**:
The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people. [The Constitution, Amendment X.]
9. When the First and Fourteenth Amendments are examined together it becomes evident that the passage of the Fourteenth allowed the intent of the First to become altered.
10. The Bill of Rights was designed to delineate, proclaim, and confirm that mankind enjoys certain freedoms by right of birth. These are “natural laws” imputed at physical birth by “nature’s God” and are thus “inalienable.”
11. The people of the States desired to ensure that the new United States government could not in any way assume the power to limit, infringe, or deny these rights to the people or to the States. It is important to realize that the constitutions of the various States also contained these protections.

² “Due Process of Law” in *Webster’s Third New International Dictionary of the English Language: Unabridged*, ed. in chief Philip Babcock Gove, 3d ed. (Springfield: Merriam-Webster, Inc., Publishers, 2002), 699.

³ [http://www2.law.cornell.edu/cgi-bin/foi/cgi.exe/historic/query=\[jump!3A27268+u!2Es+666!27\]/doc/{t13738}/hit_headings/words=4/pageitems={body}?](http://www2.law.cornell.edu/cgi-bin/foi/cgi.exe/historic/query=[jump!3A27268+u!2Es+666!27]/doc/{t13738}/hit_headings/words=4/pageitems={body}?)



12. Consequently, it was natural for the States to ensure that the new government had no power to exceed, override, or circumvent the protections already codified in the State documents.
13. The closing paragraph of the Declaration of Independence contains this statement, "... these United Colonies are, and of Right ought to be, Free and Independent States ... and that as Free and Independent States, they have full power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things, which Independent States may of right do."
14. In order to continue as "Free and Independent States," the Constitution was so structured that it limited the new federal government to only those powers expressly defined, granted, and limited the new federal government to only those enumerated by its various articles.
15. The Bill of Rights was designed to profess and proclaim the "natural rights" of the people and to prohibit their violation by the federal government. The 10th Amendment was designed to virtually lock these things in so there could be no misunderstanding.
16. The Fourteenth Amendment was ratified in 1868 following the War between the States. Its intent included "forbidding states to abridge citizenship rights except by due process of law."
17. Several Supreme Court cases over the next 75 years supported the original intent of this amendment which was to make former slaves citizens of the several states. Section 1 contains the statement, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."
18. In other words, once a citizen, they came under the protections provided by the Constitution and Bill of Rights which limited the power of the federal government and prevented it from abridging their rights as citizens.
19. A series of Court cases in the 1940s changed the entire dynamic of the Constitution and turned the Bill of Rights on its head, allowing the federal courts to apply its prohibitions to the States.

As a result of separating the wording from its intent, in *Cantwell v. Connecticut (1940)*, *Everson v. Board of Education (1947)*, and other decisions, the Court substituted a totally revised and foreign interpretation for the Fourteenth Amendment.



In those decisions, the Court declared that the purpose of the Fourteenth Amendment was to limit the States not just on racial civil rights issues, but on the numerous items contained within the Bill of Rights.

Under this reshaped purpose for the Fourteenth, the First Amendment would now limit every State and community, and no longer just the federal government as originally intended. This process of individually subjugating issues from within the Bill of Rights to the jurisdiction of federal courts is now described by the Court as “selective incorporation.” (David Barton, *Original Intent* (Aledo: Wall Builder, 2008), 204-05.

3. **The major targets of this satanic assault are Western culture, Christian theology, and traditional morals.** [The end result is referred to by Patrick Buchanan as the “New Religion” which begins chapter three of his book, *The Death of the West*.]
 1. What does this new religion hold and teach? First, this new faith is of, by, and for this world alone. It refuses to recognize any higher moral order or moral authority.
 2. As for the next world, it will happily yield that to Christianity and traditional faiths, so long as they stay out of the public square and public schools.
 3. As for the old biblical stories of creation, Adam and Eve, the serpent in the garden, original sin ... believe all that if you wish, but it is never again to be taught as truth.
 4. For the truth, as discovered by Darwin and confirmed by science, is that our species and world are the remarkable results of eons of evolution.
 5. The new gospel has as its governing axioms: there is no God; there are no absolute values in the universe; the supernatural is superstition.
 6. Each society establishes its own moral code for its own time, and each man and woman have a right to do the same.
 7. In the moral realm the first commandment is, “All lifestyles are equal.” All voluntary sexual relations are permissible, and all are morally equal.
 8. This principle is to be written into law, and those who refuse to respect the new laws are to be punished. To disrespect an alternative lifestyle, marks one as a bigot. Homophobia, not homosexuality, is the evil that must be eradicated.



9. To believe that all lifestyles are equal means that we must accept the idea that Christianity is no better or worse than Islam; that a monogamous marriage between one man and one woman is no better or worse than premarital sex or homosexuality; that Western culture is no better or worse than that found in Russia, China, or France.
10. To assert the opposite is said to be judgmental. When a person is criticized for holding judgmental views by those of the New Religion, they are not being judgmental—they are enforcing the law of the new moral code: “Thou shalt not be judgmental” is its second commandment. But the revolution is not only judgmental; it is severe on those who violate its first commandment.
11. According to the catechism of the revolution, the old Christian moral code that condemned sex outside of marriage and held homosexuality to be unnatural and immoral was rooted in prejudice, biblical bigotry, dogma, and barbaric tradition. That repressive and cruel Christian code was an impediment to human fulfillment and happiness and responsible for the ruin of countless lives, especially those of gay men and women.
12. The new moral code is based on enlightened reason and respect for all. When the state wrote the Christian moral code into law, it codified bigotry. But when we write our moral code into law, we advance the frontiers of freedom and protect the rights of persecuted minorities. The cultural revolution is not about creating a level playing field for all faiths; it is about a new moral hegemony.
13. After all the Bibles, books, symbols, pictures, commandments, and holidays have been purged from the public schools, these schools shall be converted into learning centers of the new religion.
14. A religion needs devils as well as angels. And much of what the new faith teaches stems from a hatred of what it views as a shameful, wicked, criminal past. To the revolution, Western history is a catalog of crimes committed by nations that professed to be Christian.
15. Deconstructionist Jonathan Culler says that the Bible must be understood “not as poetry or narrative but as a powerfully influential racist and sexist text.” Such sentiments are no longer rarities, but more and more the rule in higher education in the United States.

