5.   An excellent analysis of the events that led to the establishment of the Frankfurt School is provided below by Patrick J. Buchannon:

> **On August 4, 1914, the Social Democrats stood in the Reīchstag (Rīkh'-shtät) [the German Parliament] and, to a man, voted the kaiser's war credits, joining the orgy of patriotism as the armies of the Reīch smashed in Belgium. Marxists were stunned.**
>
> **They had confidently predicted that when war came, the workers would rise up and rebel against their rulers rather than fight fellow workers of neighboring nations. But it had not happened. As the horrors of the western front unfolded, they waited.**
>
> **But even the Battles of Ypres (ē' per) and Passchendaele (pásen-dáh-lay) [in Belgium], and the Somme [in France], where hundreds of thousands of British soldiers went to their death over a few yards of mud, did not cause the workers to rise up in the homeland of the Industrial Revolution. Neither the French nor the German working class broke at Verdőn.**
>
> **After the Russian Revolution, Communist coups were attempted in Budapest, Munich, and Berlin. But the workers failed to rally to the revolutions launched in their name.**
>
> **Nothing the Marxists had predicted had come to pass. Their hour had come and gone. The workers of the West, the mythical proletariat, had refused to play the role history had assigned them. How could Marx have been so wrong?**
>
> **Two of Marx's disciples now advanced an explanation: Marx had been wrong. Capitalism was not impoverishing the workers. They had not risen in revolution because their souls had been saturated in two thousand years of Christianity, which blinded them to their true class interests. Unless and until Christianity and Western culture, the immune system of capitalism, were uprooted from the soul of Western Man, Marxism could not take root, and the revolution would be betrayed by the workers in whose name it was to be fought. Waging everything on the working class, the Marxists had bet on the wrong horse.**

> **The first dissenting disciple was the Hungarian Georg Lűkacs (Lű-kach), whose *History and Class Consciousness* had brought him recognition as a Marxist theorist to rival Marx himself. "I saw the revolutionary destruction of society as the one and only solution," said Lűkacs.**

> **"A worldwide overturning of values cannot take place without the annihilation of the old values and the creation of new ones by the revolutionaries." Lukács put his ideas into action in what came to be known as "cultural terrorism."**

> **As part of this terrorism, he instituted a radical sex education program in Hungarian schools. Children were instructed in free love, sexual intercourse, the archaic nature of middle-class family codes, the outdatedness of monogamy, and the irrelevance of religion, which deprives man of all pleasures. Women, too, were called to rebel against the sexual mores of the time.**

> **Lűkacs' purpose in promoting licentiousness among women and children was to destroy the family, the core institution of Christianity and Western culture.[7]**

6. It is through the influence of Lűkacs that we get our first clue that the philosophical movement toward cultural terrorism got its motivation from demon influence at best and demon possession at worst.

7. Scripture confirms that the key to the perpetuation of a client nation is its adherence to, protection of, and respect for the four divine institutions. When the people of a client nation are induced to rebel against these institutions then it enters into a gradual decline that left unchecked results in the fifth cycle of discipline.

8. The divine institutions are defined as follows:

> **Divine institutions. God ordained four divine institutions through which the laws of divine establishment function: the individual, marriage, family, and the national entity. These four founding principles for mankind are clearly delineated and consistently verified by Scripture.**

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[7] Patrick J. Buchannon, "Four Who Made a Revolution." Chapter 4 in *The Death of the West*. (New York: St. Martin's Press, 2002), 73-75.

God delegated a primary authority within each institution: volition for the individual, the husband for marriage, parents for the family, and government for the national eternity.

While the divine institutions were in God's plan from eternity past, they came into existence at various points of time. The individual was ordained with the creation of Adam in Genesis 1:26; marriage with the creation of the woman in Genesis 2:22; family with the birth of the first child in Genesis 4:1; the national entity with the formation of nations in Genesis 10:5.[8]

1. **Volition:** God created man with a soul and one of its attributes is free will. Man is therefore expected to think, decide, and act rationally based on establishment viewpoint for all mankind and, in addition, divine viewpoint for all believers. God's desire is that with free will, man will come to know Him, enter His plan, and serve him willingly.

    It is Lucifer's desire to inhibit human volition and the major weapons he deploys are duplicity and deceit. Once man has been distracted from making choices for the plan of God, then he is easily solicited into making choices for the plan of Satan.

    Biblical documentation of the satanic assault against human volition includes the following passages: Genesis 3:1, 4–5, 1 Kings 18:21, Hosea 4:6, 2 Thessalonians 2:9–10, and 1 Timothy 4:1–2.

    Volition is what resolves the angelic conflict. It is the divine law that holds every human being accountable for his decisions and actions before the Supreme Court of Heaven.

2. **Marriage:** The union of one man and one woman into a freely established corporate relationship in which the husband holds full authority, and the wife willingly submits to his leadership.

    In the Christian marriage the husband is a type of Christ and is a type of the church. The marriage bond forms the only legitimate environment for sex and the establishment of a family. It is also the basis for stability in society and is the foundation for order in a civilization.

    The sanctity of the marriage contract forbids violations of trust expressed through sexual deviancies such as fornication, adultery, promiscuity, homosexuality, polygamy, communal living, Saturnālia, and frivolous divorce. Since marriage is the foundation of a stable society its diminishment within a client nation signals its decline. (See: Ephesians 5:23–25, 2 Corinthians 6:14–18. 1 Corinthians 7:1–4.)

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[8] R. B. Thieme, Jr., "The Divine Institutions" in *Freedom through Military Victory*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 3–4.

3. **Family:** The second fundamental organization in society. It is created when the husband and wife have children. The home provides children organized humility in an environment of material protection, provision, security, discipline, guidance, and parental love.

    The family provides the framework for maintaining order in the society. Children are taught establishment and biblical norms and standards, the clarity of absolute rights and wrongs, and authority orientation. Without these principles, the child will ultimately violate established community standards and by age 13 become a minor-league terrorist.

    When parents do not fulfill their responsibility and children do not "honor" their parents, the nation suffers from insecurity, instability, and eventual loss of liberty. National disintegration begins in the family.

    1. **Insecure husbands result in insecure wives.**

    2. **Insecure parents result in insecure children.**

    3. **Insecure children produce an insecure generation.**

    4. **An insecure generation demands security.**

    5. **In demanding security from government an insecure generation becomes an entitlement generation.**

    6. **Entitlements are offered to an insecure generation by insecure politicians.**

    7. **Insecure politicians offer some form of socialism that is always divorced from establishment principles found in the infallible Word of God.**

    8. **An insecure government gains power and entitlements for itself and finances the pseudo security of socialism through confiscation of wealth by unjust taxation and redistribution of wealth in the name of the greater good for the greater number.**

    9. **Utopian socialism combines with Marxism to establish economic and political doctrines based on false theories of dialectical materialism and the promotion of class warfare. The result is demagogic government that offers pseudo security to an insecure generation through public lies and false promises, destroying individual and national freedom.**

10. Instead of government being the servant of the people, the entitled insecure people become slaves to a dictatorial bureaucracy.

The cycle of insecurity starts with the dissolution of the family and ends with the internal self-destruction of a nation. Therefore, maintaining stability and freedom depend on the integrity and standards of marital and parental authority. When parents have no virtue, the next generation lacks virtue, becomes insecure, and the nation declines.

> **Therefore, adjustment to life and circumstances demands authority orientation. If a child does not develop respect for the authority of his or her parents, he or she will not be able to submit to the other positions of authority in his or her life: teachers, coaches, senior military officers, police, the law, the boss, the Gospel, the imperative moods of Scripture, the leadership of Christ as Head of the Church, the pastor as shepherd of the local flock, and, in addition, the wife to her husband.**

When one generation fails to teach norms and standards, virtues and values, and authority orientation to its children, they become dysfunctional adults and their children continue the process of national decline. (Consult the following passages: Deuteronomy 6:4–9, Ephesians 6:1–4, Jeremiah 17:1–3, 2 Timothy 3:1–7.)

These trends carry the mental attitude of the loser into the second and third generation and bring the corrective discipline of national judgment. One of the Frankfurt School's major objectives is to destroy authority orientation in the West. The prime targets of this effort are its children!

4. **Nation (Gentile):** During the Church Age any gentile nation can serve as a client nation by practicing the following principles: **(1)** Protect human life, freedom, privacy, and property according to the divine laws of establishment. **(2)** Allow evangelism and Bible teaching. **(3)** Serve as a base for missionary activity to nonclient nations. **(4)** Afford a haven of toleration for the dispersed Jews. The first principle creates the environment in which the remaining principles can fully operate. Ther first principle is the chief concern of a nation's government, while the remaining three principles express the spiritual life of the nation's people. God deals with the client nation in keeping with the spiritual condition of its believers. Blessings to growing believers overflow to the nation, divine discipline of believers who do not advance also affects the nation. This ultimately explains the nation's historical rise or fall (Psalm 34:13–17).

Therefore, a thriving client nation that enjoys special divine blessings must maintain a strong pivot of growing and mature believers.[9]

The legal precedents established over the past 75 years and the thinking behind the inversion of our culture can be tracked to the writings of Karl Marx and a group East Europeans who transformed Economic Marxism into Cultural Marxism.

5. The thinking of these men was found either in the philosophy or on the faculty of the Institute for Social Research located at Frankfurt University in Germany. Their institute later became known simply as the Frankfurt School.

6. Although **Antonio Gramsci (gräm'-she)** was not involved with the Frankfurt Institute his theories and ideas attracted the attention of those who did. The founding of this Marxist think-tank and its migration to America is cataloged in **Patrick Buchanan's book,** *The Death of the West*. Below is an excerpt from **chapter four**: **"The Frankfurt School comes to America,"** from pp.**78-81**:

> **In 1923, Lukács and members of the German Communist Party set up, at Frankfurt University, an Institute for Marxism modeled on the Marx-Engels Institute in Moscow.**
>
> **In 1930, an admirer of the Marquis de Sade, Max Horkheimer, became director. He, too, concluded that Marx had gotten it wrong. The working class was not up to its role as the vanguard of the revolution.**
>
> **At Horkheimer's direction, the Frankfurt School began to retranslate Marxism into cultural terms. To old Marxists, the enemy was capitalism; to new Marxists, the enemy was Western culture. To old Marxists, the path to power was the violent overthrow of the regime. To the new Marxist, the path to power was nonviolent and would require decades of patient labor. Victory would come only after Christian beliefs had died in the soul of Western Man. And that would happen only after the institutions of culture and education had been captured and conscripted by allies and agents of the revolution. Occupy the cultural institutions of the West and the state would fall without a fight. For old and new Marxists both, however, the definition of morality remained: what advances the revolution is moral, what obstructs it is not.**

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[9] R. B. Thieme, Jr., "Gentile Client Nations" in *The Divine Outline of History*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1999), 67. Other quotes lifted from this same title.

As Hudson Institute scholar John Fōnte writes, Gramsci believed in "absolute historicism," meaning that morals, values, truth, standards and human nature itself are products of different historical epochs. There are no absolute moral standards that are universally true for all human beings outside of a particular historical context; rather, morality is "socially constructed."

About this same time, music critic Theodor Adorno, psychologist Erich Fromm, and sociologist Wilhelm Reich joined the Frankfurt School. But, in 1933, history rudely intruded. Adolf Hitler ascended to power in Berlin, and as the leading lights of the Frankfurt School were Jewish and Marxist, they were not a good fit for the Third Reich. The Frankfurt School packed its ideology and fled to America.

Also departing was a graduate student by the name of Herbert Marcűse. With the assistance of Columbia University, they set up their new Frankfurt School in New York City and redirected their talents and energies to undermining the culture of the country that had given them refuge.

Among the new weapons of cultural conflict the Frankfurt School developed was Critical Theory. The name sounds benign enough, but it stands for the "essentially destructive criticism of all the main elements of Western culture including:

Christianity, capitalism, authority, the family, patriarchy, hierarchy, morality, tradition, sexual restraint, loyalty, patriotism, nationalism, heredity, ethnocentrism, convention and conservatism."

Using Critical Theory, for example, the cultural Marxist repeats and repeats the charge that the West is guilty of genocidal crimes. Under Critical Theory, one repeats and repeats that Western societies are history's greatest repositories of racism, sexism, nativism, xenophobia, homophobia, anti-Semitism, fascism, and Nazism. Under Critical Theory, the crimes of the West flow from the character of the West, as shaped by Christianity. One modern example is "attack politics," where "surrogates" and "spin doctors" never defend their own candidate, but attack and attack the opposition.

Critical Theory eventually induces "cultural pessimism," a sense of alienation, of hopelessness, of despair where, even though prosperous and free, a people comes to see its society and country as oppressive, evil, and unworthy of its loyalty and love. The new Marxists consider cultural pessimism a necessary precondition of revolutionary change.

In his book, *The Greening of America*, Charles Reich [rīch] spoke of a "total atmosphere of violence" in America's high schools. This was thirty years before Columbine, and Reich did not mean guns and knives: An examination or test is a form of violence. Compulsory gym, to one embarrassed or afraid, is a form of violence. The requirement that a student must get a pass to walk in the hallway is violence. Compulsory attendance in the classroom, compulsory studying in study hall, is violence. (p. 148)

7.   Reich's use of the word "violence" in these contexts is an example of what Dr. Thomas Sowell refers to as Verbal Inflation in:

Sowell, Thomas. *The Vision of the Anointed: Self-Congratulation as a Basis for Social Policy*. (New York: Basic Books, 1995), 215, 217:

There is a general tendency toward verbal inflation among the anointed. Thus, the ordinary vicissitudes of life become "traumas." Any situation which (the anointed) wish to change becomes a "crisis." Regardless of whether it is any worse than usual or is already getting better on its own.

One of the fashionable inflationary words of our times is "violence"—used to describe whatever social circumstances or political policies one disagrees with, however peaceful such circumstances or policies may be in the ordinary usage of words. Thus any "power that oppresses" is violence, according to some, which opens up boundless vistas, based only on what one chooses to call oppression.

Jesse Jackson refers to "economic violence," Ralph Nader refers to "violence" done to the environment by corporations and government, and Jonathan Kozol refers to "savage inequalities" in public school financing.

> **Similarly, Professor Kenneth B. Clark responded to public concerns about muggings by referring to "pervasive social muggings" such as "the crimes of deteriorating neighborhoods, job discrimination and criminally inferior education." Thus Professor Clark could speak of "mugged communities," "mugged neighborhoods," and "mugged schools which spawn urban 'muggers.'"**
>
> **For some, figurative "violence" serves as an explicit justification of real violence or "counterviolence" as it is called. For others, the justification is only implicit. Still others are just practicing the politics of verbal inflation.**

1. Verbal Inflation joins a myriad of tactics utilized by practitioners of the Frankfurt philosophy in their assault against client nation America and the four divine institutions.

2. The deconstruction of Western culture, the discrediting of American history, the demeaning of traditional values, and the demonizing of Christian theology are the manifestations of Critical Theory. It thus becomes important for us to take a close look at this psychological weapon concocted at the Frankfurt School.

3. As we do we need to define a number of terms used by proponents of cultural Marxism. We will do so from a book that examines their vocabulary of ideas:

> **Kőhl, Herbert. "Introduction." In *From Archetype to Zeitgeist: Powerful Ideas for Powerful Thinking*. (Boston: Little, Brown and Co., 1992), xi-xiv:**
>
> **Introduction: Why a Guide to the Language of Ideas? I began thinking about writing this guide to the language of ideas because high school and college students I taught did not have a vocabulary adequate to express their ideas. They stumbled over describing a style, criticizing a political position, discussing a social problem, or analyzing their own values. It was clear to me that the problem was not intelligence so much as lack of vocabulary and inexperience with using language well. At first, I tried having my students use dictionaries, but that didn't work. Dictionary definitions were too brief and didn't provide enough information on how words work in context to help them speak and write well. I began writing short essays on words and sharing them with my students.**

> **There is a major problem even well-educated people confront in mastering the language of ideas, a problem that has led to the creation of this book: The language of ideas is not learned informally through casual conversation. Somehow it is expected that the complex and sophisticated language of ideas will be absorbed through reading, listening, and perhaps some mystical forms of osmosis.**

> **This book is an attempt to be explicit about the language of ideas, to provide definitions of concepts that are needed in order to be articulate both within the humanities and social sciences, both at college and later in life when thinking about important issues such as race, gender, power, pain, and politics.**

> **One inspiration for this guide was a class I taught in 1987 on civics, sociology, and economics. What I discovered was that my students did not have the language to communicate their thoughts, feelings, and opinions to me or to each other. They had not acquired … ease and fluency discussing ideas. They did not, for example, have a way to discuss differences in style, political orientation, or philosophical belief. They had little sense of comparative political and economic structures, and had not acquired a critical vocabulary that was useful for analyzing what they read.**

> **In fact they were not accustomed to analyzing different positions on issues that affected their lives even though they were concerned about them.**

> **During the course of the year we were together, I found it very useful to teach ideas and words directly. I believe the students found it useful and know that by the end of our time together they could speak specifically of what was on their minds rather than just express general approval or disapproval. Terms like *cool* and *far out* began to be replaced with more measured and thoughtful language.**

4. Many of the definitions in Kohl's "dictionary of ideas" are for terms that have been developed from the worldview of the Frankfurt School and those who subscribe to it. Knowing several will be helpful as we continue our study and as words and terms pop up along the way. One source in particular is mentioned by:

> **Patrick Buchanan, *The Death of the West*, 81:**