

# Seven Threats of Our Time

**23-1119p - 5-Rise of a Demonic Worldview, Part 2, Scott Reynolds**

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These Sermon Notes by Scott Reynolds

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## 5-Rise of a Demonic Worldview & the National Rift

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## Rise of the Demonic World View & the National Rift, p2

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We have been bringing to you sessions of a webinar series entitled, *Seven Threats of Our Time*, by Dr. Del Tackett, author of The Truth Project and The Engagement Project. Tonight, we will conclude the fifth session, of the Seven Threats, called, *Rise of a Demonic Worldview & the National Rift*.

## Del Continues

We again have to refresh ourself with

- **God's nature** - We just talked about the Unity and Diversity and the
- **Modus operandi of God** - that He brings about Fruit and Glory

## So this unity and diversity of God

is what has brought us, as a result of God's creative active powers and decrees, He's brought us these **social institutions** that the scripture speaks of and delineates for us. The members and the roles, the relationships with each other, both within that system and the relationships to the other systems. This is part of the unity and diversity of God that we find. For example, the diversity [of] the male and female that [is] probably the most diverse aspect of humanity brought together in unity in the family.

The State, the king, and the citizens,

God & Man, the infinite God and the finite man brought together in a relationship that is mind boggling. That God would allow us to join with Him in a relationship.

## **Everyone of these social institutions**

is a reflection of the unity and diversity of God.

### **The modus operandi of God,**

then that God desires the fruit of His creatures, I would submit to you that everyone of these social institutions has been created for the purpose of bringing forth fruit from God's creatures.

It is easy to see in

#### **the family,**

that is what we read about in Malachi. Why did God bring the male and the female together, the man and the woman together? The answer in Malachi is because He was seeking Godly fruit (Godly offspring). The fruitfulness of the family.

#### **The sphere of Labor,**

where the owner of the goods, hiring others to help him in his God given design to bring forth fruit. You plant wheat and it brings forth fruit. You take the raw goods of leather and metal and you make shoes.

#### **The State,**

protects each of these institutions and their property. It protects them in such a way that they can be fruitful.

#### **In The Church,**

the leaders are there to equip the saints, so the saints can be fruitful.

#### **God and Man,**

we think about the fruitfulness of the Spirit of God in man bringing forth the fruit of the Spirit (love, joy, and so forth).

So, it is this modus operandi of God working through the institutions that He has created to bring forth His fruit and that fruit then brings glory to God.

## **When we look now at Satan and his scheme and his modus operandi.**

His intent, of course, is to destroy unity. Rather than the unity that God wants, Satan brings about war between people, disunity. He brings about quarrels and accusations. He brings about Isolation, separation, hate, racism and all those things that are the opposite of the unity that should exist as a result of God's decree and desire.

When we think of diversity, Satan brings about a perversity, rather than the Godly righteous diversity, male and female, for example and the bringing of them together, Satan will bring about a perverse nature associated with all of those things.

Satan hates the fruit of God's creatures and so everything that Satan wants to [do] is to destroy those institutions. He destroys their relationships. He will bring about perversity associated with those relationships. He will bring about evil. He'll bring things together that should not be brought together. And he will attempt to destroy the proper roles. For example, when we saw Uzziah and Saul. He will bring about a consolidation of power. He will turn the church upside down. And so he attempts to destroy the fruitfulness of God's creatures and therefore destroys their glory.

In the typical form of Statism, I think this is not a political thing, this is a demonic thing, when the State consolidates its power, absorbs all of the institutions underneath itself. That's not a political thing, that's a demonic thing. And oftentimes then the demonic result is that the State retains enormous power destroying the fruitfulness of those institutions and now we see Labor co-joining in that.

Ok, so now let's take a look at history. We'll try to do this as quickly as we can, but it very, very important to

## Understand the historical context

of what is happening in our culture today.

We could begin with

### Satan in the garden,

if we want to go back to that point and examine again, that that's what Satan did in the very beginning. He came to Eve and attempted to destroy the role associated with God & man, that [he would] lay before her the ruse, the scam, that she could be like God. that she would not surely die. And so, [Satan] began to pit Eve against God and then, of course, we can see the relationships that were destroyed. The relationship between Adam and Eve, they point a finger at each other and then Cain and Able and so forth. And that whole mess began.

But we'll pick it up with a German philosopher:

### George Wilhelm Friedrich Hegel.

The important thing to understand about Hegel is that he is the one [who] laid before the world the notion of the "*dialectic*." These are important things for us to understand, they are all basic things to understand what is happening today. Hegel is primarily thinking **in terms of ideas**, but we're going to see how important it is because Hegel had a deep influence on Marx. The basic understanding of the dialectic in Hegel's teaching [is] you have a *thesis* [an idea], that is, the current status quo [the current idea]. You have an antithesis [idea] that rises up against that thesis. There is a major conflict as those two [ideas] almost have a war with each other. And in Hegel's mind, there is [a] resulting synthesis [idea], an idea of a higher order. So it was a progressive, [a progression of ideas, how ideas progress, an] almost evolutionary thing that Hegel laid forth [for the development of ideas].

So Hegel will be a kind of a first notch here in our historical context.

That brings us then to

## Marx.

I have written about the history of this and the demonic influences upon Karl Marx before, but to remind you. Marx bought the notion, the Hegelian understanding of the dialectic, but he put it into his own context [of competing classes of people in place of Hagel's competing ideas]. where he pit the proletariat, the working class, against the bourgeoisie, the capitalist class, that is, the owners. And in the Marxist dialectic that conflict, or that war, the revolution, came as a result of the proletariat rising up in revolution against the bourgeoisie. [And] that would result in a higher order. Ultimately, it would result in **socialism** and [then] **communism**. And we'll talk in a second about that being the ultimate [goal]. It wasn't that simple [to achieve] because in the Marxist dialectic there is a series of conflicts *or crises*.

## Marx and Engels

believed, and others at that time that joined Marx and Engels in their thinking, that what would really occur, would be a series of conflicts, all according to the dialectic (i.e. that the current idea is opposed by a new idea and as a result of the conflict between the two a higher idea, a synthesis arises). And each of those conflicts would result in a little higher order until eventually that those series of conflicts or crises would result in the utopia, which Marx called, "*Communism*." That's where we [are] left finally with just the commune, everybody living in a utopia. Nobody owning anything, everybody having the same amount, there is no conflict, no struggle and that was the utopia.

And in the Marxist dialectic, this whole series of conflicts, (the whole series of) crises, one falling after the other, was the stage that Marx referred to as Socialism. And so, Socialism was the means that would get us ultimately to the utopia of communism. And those conflicts, (and those) crises where necessary in order to get there. But those crises and those conflicts where primarily this series of events that would slowly but surely destroy these institutions [the Family, Church, Labor, Community, God and Man relationship, and the State]. And so, that is why you will read in Marxist writings about "*The Abolition of the family!*" It was all part of the destruction of the social order. Because it was the social order[, they say,] that was bringing about the oppression. And all of those things that Marx was promising, the new "gospel" that he was promising, the new utopia, would free us from all of these oppressive institutions.

And so, to Marx and to a Marxist, the family represents an oppressive system that has to be destroyed. The church is an oppressive system, "opiate of the masses", right? Marx wrote in his dissertation his hatred for God, for all the gods.

And so, Socialism was this series of crises, whether they were brought about, manufactured or whether they were crises that now needed to be taken advantage of, [it was a] conflict nevertheless, it would take the status quo and through that conflict provide a synthesis that would move us onward and upward in the path of socialism. Which meant every conflict would result in a little more destruction of one of those institutions, a little more destruction in the authority structure, a little more destruction of the roles and responsibilities represented by those structures. Of course from the biblical worldview, we would say these are God's designs, **these are God's institutions** and **that is why this is a demonic worldview** that is attempting to destroy the design of God, to destroy the institutions of God that were created by God to bring about the fruitfulness of His creatures and therefore bring about the glory that is due to God.

## So we read in the Communist Manifesto, some excerpts...

*"The proletariat..."*

→ Now again, remember that Marx, when Marx and Engels were alive in the early 1800's, **there were some pathologies** that were going on. We were in the middle of the *Industrial Revolution*, the Church really had not stepped up soon enough. There were **workhouses**, there were **wrongs** associated within the world that Marx was looking at. But I believe that Marx then became a pawn in Satan's hand to bring about a demonic solution, that it wasn't a real solution at all. But **the words, then, in the manifesto refer to that time.**

### excerpt continued

*"The proletariat, the oppressed class, will use its political supremacy to wrest... all capital, all property, from the bourgeoisie, the oppressing class, to centralize all instruments of production in the hands of the State..."*

→ Now some people are confused by this because they understand that *Communism* supposedly, in the utopia, **there is no State** anymore. But remember that **the means to get there is Socialism** in which **the State has the consolidation of everything brought underneath its control**. That's the only way you can reach *Utopia* is to have Statism, to have Socialism, to have the State control everything including the means of production.

### And then continuing from the manifesto, being very honest, [it] says

*"Of course, in the beginning, this (the seizing of all instruments of production), cannot be effected except **by despotic inroads** on the rights of property..."*

In other words, you're going to lose all your property.

### And then [this] statement from the manifesto

*"[we] openly declare that [our] ends (the Communist end, the commune that we seek, the utopia that we seek, our utopian end), can be attained only by the **forcible overthrow of all existing social conditions.**"*

Well, when you read this in the manifesto, you [need] to understand that those *social conditions* that they're talking about are **the social institutions that God has created**. And it is the overthrow of [His] institutions that are part of the Socialism, the means by which, the Marxist would reach their utopia. It requires the destruction of those existing social institutions.

## So as we look at Marx here for a second.

If you read Richard Wurmbrand's biography of Karl Marx, Wurmbrand you recall wrote the book: *Persecuted for Christ*, he was active in working, trying to do whatever he could to help those who were persecuted for Christ. He saw tens of thousands of people slaughtered at the hands of this demonic worldview and Wurmbrand decided he would write a biography about Marx because it was Marx's worldview that was bringing about all of this persecution and death and pain and suffering that he was seeing. In that biography of Marx, Wurmbrand even talked about the demonic influence upon Karl Marx. He did not hold back in talking about his view on that.

He paints probably the classic biography on Karl Marx. Even Robert Payne (a biographer) describes and talks about how people around Karl Marx believed that either he was possessed by demons or

he was influenced by demonic activity. Karl Marx was a drunkard, his son died, most believe, just because the fact that Marx never had a job and that his family was in continual poverty. And yet he pursued what probably has to be at the top of the list in terms of what we would call demonic thinking in our world today. I believe he was a pawn in the hand of the enemy nevertheless.

So, out of **the *Communist Manifesto*** (by Karl Marx & Friedrich Engels) here are ten things, I won't go through all of these, but there very boldly [are] the things that we've already talked about:

1. Abolition of property
2. Heavy progressive/graduated income tax  
(that was the means by which they were going to take the property away from the bourgeoisie)
3. Abolition of all right of inheritance  
(by the way, you can begin to [check] off the things that have happened in our country, because many of these points have already been obtained here in our country)
4. Confiscation of the property of all emigrants and rebels
5. Centralization of credit in the hands of the State by means of a national bank
6. Centralization of means of communication and transportation in the hands of the State
7. Extension of instruments of production owned by the State  
(This is the means of production that eventually all moves to the State)
8. Equal liability of all to labor; establishment of industrial armies
9. Gradual abolition of town and country; equable distribution over the country
10. Free education for all children in public schools

And so, let me summarize it, Marxism as a worldview. Yes, it was based on:

- naturalism and materialism
- [the] dialectic and the necessity of conflicts & crises  
That would bring about the next upper rung of socialism
- The leveling of people, the pitting of people [against each other], the class warfare  
→ that was necessary, part of those conflicts
- statism/socialism (leading to utopia)  
Socialism and the rise of the State in power was the means by which they would finally reach utopia
- And to paint capitalism and private property as a fundamental evil that needs to be destroyed, needs to be brought down

**You can summarize Marxism in three ways:**

1. First, Pit people against each other and to make people believe that they're oppressed and to hate the oppressor. Whatever class it is that owns property, whatever class is ruling, that's the evil class, everyone else is part of the oppressed class that needs to rise up and destroy that upper class
2. The second thing associated with Marxism is the notion of destroying those social

institutions

### 3. And the third thing is the new ethic

And if you've studied any of Stalin's writings or Lenin's writings this becomes even more clear. Some people would even think it was framed by Lenin and Stalin, **the ethic of Marxism** is basically that **everything that leads towards** the utopia, everything that promotes socialism **is good**, it is divine it is to be pursued. **Anything that hinders that movement** toward socialism **is evil** and must be destroyed.

And so, for example, Bernie Sanders, a self-described socialist said something that now is very, very in concert with the teaching of Marx.

#### **Bernie Sanders - 1988**

*"What being a socialist means is... that you hold out... a vision of society where poverty is absolutely unnecessary... where human beings can own the means of production and work together rather than having to work as semi-slaves to other people who can hire and fire."*

This is the pitting [of] people [against each other]

- And so, the final one, **Utopia is the endgame** of this view that Marxist hold. And they hold it with fervor. And they hold with fervor that anything that hinders the movement towards that utopia is evil and must be destroyed.

Ok, what happened, and this is very important to understand, the Frankfurt school, these were Marxists, German Marxists. They moved in WWI to Switzerland and eventually came here to Columbia University. But the key figure there is

### **Antonio Gramsci**

and the issue here that Gramsci primarily laid forth is **why isn't Marxism working in America?** One of the problems was that you couldn't convince the prosperous middle class that they were somehow being oppressed. I mean they had running water, they had vacation, they had cars, they were wealthy compared to the rest of the world. And so it was difficult for the Marxist proletariat, bourgeoisie characterization to get any kind of footage in Western culture. And so, they needed a new "oppressor" and they needed a new class of the oppressed. And so, what happened is, and this is probably best laid at the foot of Gramsci, is that the new "hegemony" was the white upper class and the systems that they produced and any "minority" was therefore the oppressed.

And so, for the first time in America, rather than being this melting pot of people coming, [they] all of a sudden begin to identify as a minority, identify as an oppressed class.

### **Listen to Kemberle Crenshaw**

and I don't want to lay everything at her feet, but most people say that Crenshaw is the founder of what we would call *Critical Race Theory* today. Critical Race Theory is based upon Gramsci's and the Frankfurt school's *Critical Theory*.

Critical race theory is: that the entirety of the American society is based upon the oppression between races. And that was the *1619 Project's* fundamental presumption there [in] the critical race theory. Crenshaw is also the author of *intersectionality* [that states] "All Oppression is Connected!"

In other words, racism, sexism, classism, gender are all the different ways that you can associate with being a part of the oppressed class. Because see what this worldview is trying to do is to pull increasingly more and more people into the notion that they are the oppressed and to rise up against the oppressor class.

And so, we'll finish the historical thing here with

## Patrisse Cullors.

Cullors is the co-founder of *Black Lives Matter*, which brings us to the present. When she was asked how she would respond to the concern that Black Lives Matter might fizzle out due to a lack of ideological structure...

**She says,**

*"We do have an ideological frame. Myself and Alicia in particular are trained organizers, we are trained Marxists... we are super versed on ideological theories."*

On the BLM website originally, there was no surprise there to find that they were talking about abolishing the family. That has been since removed [from their website], it's a little bit too out in the open.

## But, what we have then is: "socialism" gaining favor in the United States

at this point. You can look at these percentages of people who have favorable impressions of socialism.

### Socialism

Democrats	50%	Progressives	67%
Republicans	7%		

People who have a favorable impression of capitalism

### Capitalism

Democrats	46%
Republicans	76%

"socialism/communism" [is] gaining favor with GenZ/Millennials

### *Would you be likely to vote for a socialist?*

#### Millennials: (yes, 70%)

Extremely likely:	20%	(up from 10% in 2018)
Somewhat likely:	50%	
Not likely:	30%	

## Do you approve of communism?

Millennials: 36% (up from 28% in 2018)

## Would society be better off if all private property were abolished?

Millennials: 22%

So this is the utopia that is being sold.

## John Lennon in his song "*Imagine*" says,

*Imagine no possessions,  
I wonder if you can,  
No need for greed or hunger,  
a brotherhood of man.*

*Imagine no heaven...*

*Imagine no countries...*

*You may say I'm a dreamer, but I'm not the only  
one. I hope someday you'll join us, and the  
world will be as one.*

## The Socialist Party of Great Britain wrote this about the song *Imagine*.

*"Imagine", the song, was unquestionably Lennon's finest moment. Its lyrical and conceptual clarity shone sunlight of vision upon our dark and violent world. It urged us to imagine a world without property, without religion, without nations, living in peace. It postulated an economic order in which both greed and hunger would be impossible. Socialists also share this vision. They support the cause that approaches humanity towards the goal of a classless economic order in which wage labor, money and buying and selling have been replaced by free people working together to meet their needs without the constraints imposed by the market system, in short, a world of peace, equality, abundance and ecological sustainability. You may think we are dreamers, but we are not the only ones. I hope someday you'll join us. And the world will live as one.*

**Ok, let me close with this.** Because we find ourselves today in a nation that has a worldview rift. And my position is that this is the first time we've had a true worldview rift in this culture. **And what are we to do about it?** Well, it brings us, and this is not a promotion of the Engagement Project, but that's why we did the Engagement Project, because I think **it is the only way in which we're going to confront the world we find ourselves in.**

## 2 Timothy 2:24-26

*The Lord's servant... <sup>25</sup> must gently instruct his opponents... "in the hope that God will grant them repentance leading them to a knowledge of the truth," <sup>26</sup> and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will"*

This is the acknowledgement of the scripture that we are dealing with a demonic force around us and it's going to be **the prayers of God's people, the gentle instruction of God's people, asking God that He would grant them a change of heart.**

## Colossians 4:5,6

*Conduct yourselves with **wisdom** toward outsiders, making the most of the **opportunity**. <sup>6</sup> Let your speech always be with **grace**, as though **seasoned** with salt, so that you will know how you should respond to **each person**.*

This is the vision the Lord has given to us and why He has called us to **be engaged with a small number of people**, those who live **around us**. To **build a deep relationship** with them. To **be diligent in our prayers** for them. So that **God would begin to work in their life** and open up their heart and open up their mind, even the "depraved" mind, that they might begin to ask the questions that their worldview is not able to answer. To love them with a biblical love and to be able to speak truth and wisdom into their life.

That is the Lord's vision, that's the biblical vision of how God's people are going to impact the world.

Again, remind ourselves that we are not a people that are without hope. Every time we talk about each of these threats it is easy to be overcome by the weight of what is happening around us. And yet we need to understand and realize that we are pilgrims in this world, but we are still here and we are placed here for a reason. We are placed here for a purpose. And God has given everything that we need, everything that we need to follow what He's asking us to do.

And so, my [recommendation] to you is to be [of good courage], be of good hope, even in the midst of this perfect storm that is raging around us. Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven.

Father, we pray Lord that all of this that we've gone through will be of value to us as we walk in this world. We pray for those who find themselves often discouraged and despondent in terms of what is going on, that You would strengthen them with the courage that comes from the understanding of Who You are and who we are. Those of us who are in Christ, that Father, we would be ambassadors for you, that we would begin to focus on the small number of people, those who live around us. To build those deep relationships. To pray for them. To seek Father, favor in their eyes, to love them. And pray Father that You would begin to stir them, open their eyes, soften their hearts, that we might be able to speak. Season our speech with salt, so that we might know how to respond to each individual. All for Your glory, Father. None for ours, all for Yours, Soli Deo Gloria, In Jesus name, Amen

<https://www.deltackett.com/resources/36043/7-threats-in-our-times-5-rise-of-a-demonic-worldview-and-the-national-divide>