

## Marxism: A Satanic Counterfeit of the Christian Religion

Marxist ideas have been latent, that is, hidden, in America for over a century, mainly in certain sectors of government and in academia. But with the campaigns in 2016 and 2020 of Bernie Sanders for President, Marxism has burst forth with a freshness and societal acceptability that's simply breath-taking. Sanders unashamedly calls it "socialism," but news-media prefer to call it "progressivism" because a stigma is still associated with socialism in many American households. Followers of Marx have modified certain of his views, so some today prefer to call it neo-Marxism. Democrats today just call it "policy." Most Americans have had no or scant training either in political science or in the doctrines of Christianity, and so – young people especially – are being blown away with its allure. We in the Church need to see how Marxism (or whatever term is used for it) is a religion, more precisely, it's a counterfeit Christianity. And that it's sourced in Satan. This study is necessary because Marxism is suddenly gaining dominance in American politics and society today, and it undoubtedly is soon going to exert pressures on the Church.

Marxism is not a political theory, although political science people study it. And it's not an economic theory, although economists study it. It's a religion. It's a religion because it asserts (vehemently) that God doesn't exist – and that's a religious statement if ever there was one. And it's a religion because it makes claims to universal, ultimate truths. It's a religion because it offers a theology, one that includes anthropology, soteriology, eschatology and an explanation of evil. It's not just a worldview, nor is it an ideology or another ho-hum philosophy. It's a religion with a fully developed, coherent theology. And it's a demanding religion at that, requiring loyalty to its doctrines without any evidence whatsoever that its truth claims are valid; it is promulgated and its adherents believe it on the basis of pure assertion. Where it has been adopted, it has resulted in societal disaster, but that seems not to detract in the slightest from the enthusiasm that people continue to have for it. This is yet another reason it's a religion. It's a religion that is fully intended to supplant Christianity.

Now let's look at Marxism. It claims to offer a better quality of life, with more equality and racial harmony. And it promises to punish the greedy, oppressing and exploiting wealthy among us. It will therefore result in a more just, a more perfect society. Marxism is on offer today as a benign, generous and wise political system that can transform us into a better humanity. Callow young people love it. Intellectual elites are enamored of it too, partly because of their animus toward Christianity, as well as the expectation that in a future socialist state, they will be its ruling leaders. A problem intrinsic to this appeal is, Marxism believes that the end justifies the means. So all that's being offered may simply be a massive lie disguising . . . what? A lust for power? A lust for blood? Eternal damnation for all? Who can accept Marxism's beliefs as valid when it openly acknowledges that the end justifies the means? Tragically, almost everyone misses this.

Marxism is a Christian counterfeit. It appropriates the plot of the Bible as its own narrative. Thus: The concentration of property and wealth in the hands of capitalists is the "fall" event that needs to be reversed. The proletariat are the elect who are to be blessed. The Socialist Party is a new priesthood, or a savior, whose interests are purely those of the people. Superstitious (religious) ideas are an evil that prevent the ideal state from coming, and thus need to be abolished. A future judgment and kingdom will come when capitalism is replaced by a classless society. Perfect living conditions, justice, happiness and a transformed humanity will then be globally realized. As biblical history is progressive as the story of redemption unfolds, the Marxist dialectic (from Hegel) holds that history is spontaneously progressive, inexorably so; it naturally and necessarily moves from primitive times to the feudal era, to the industrial age, to modern times, and then progresses on to a future, classless Utopian state. That destiny is built into history. (This is why the election of Donald Trump to be President should never have occurred; it was an anomalous regression.)

Now let's see how Marxism specifically counterfeits Christianity, using just several of the standard classifications of systematic theology. I'll begin with **Theology proper**, the doctrine of God. Marxists are necessarily and aggressively atheists (although of course not all atheists are Marxists). But they must have a god to worship, even if it isn't organized and there are no rites, etc. As Marxists are all Darwinists, and Darwinists worship nature, we would correctly identify Marxism as pantheistic. Other scholars assert that the god of Marxism is humanity itself, and there's good reason for that (see below). Or, we could argue that the deity of Marxism is history, because the Hegelian dialectic is central and essential. Another possible Marxist deity is the State, which embodies the will of the people and has only the good of the people as its interest. Whichever of these is most appropriate, Marxists passionately and with vehemence reject the God of the Bible.

**Anthropology** studies the doctrine of man. Marx's view of humanity is that it's inherently good, and can be transformed into an ideal state by making external conditions perfect. Thus, relieving poverty, injustice, oppression, superstitious religions and all exploitation are essential to producing the new, perfect humanity. Private property, because it creates desire and envy, must be eradicated. Religion (in particular Christianity), because it too oppresses people, must be eradicated. Education would be needed and it would have to be by means of propaganda and compelling certain behaviors. But, and this is key to understanding Marxism, humanity can only be ideal in the collective. Individuals must recognize their own unimportance and sacrifice themselves for the good of the new society. Self-effacing individuals identify with the larger whole, the community. And the new society would be constituted of the proletariat, the exploited and underpaid workers, not of their oppressors, the middle class and the bourgeoisie. A materialist, Marx saw man as just molecules and organs organized together into a body. There was nothing more to a human, no spirit or soul, no mind, just matter. Because people have no intrinsic value, they could be disposed of as needed to achieve Marxism's greater goals.

Marxism has a **Soteriology**. Capitalism, religion, bourgeois values and traditions, all these things alienate man from his inherently good nature. By eradicating these, humanity can be transformed into a more perfect state. Thus the goal of political and economic leaders must be toward creating the conditions that would make the future ideal – whatever means are needed to accomplish it. Revolution, even violent, bloody revolution, is necessary as a judgment of evil, to purge all the wickedness out of society so that only surpassing good ultimately remains. Highly centralized political control using the force of government is the necessary agent by which the anticipated deliverance is produced.

**Eschatology**, the study of future things, is key to Marxism. Marxism's goal is utopian, it's a state of perfection in which there's equality (of outcome, not just opportunity), justice, harmony, and goodness. Refashioned people will work gladly for the good of others. A new, more virtuous, higher form of humanity will be developed. Society will function like a well-designed machine. The future Utopia represents "heaven," but it's on earth, created by man. Whatever sacrifice is needed to reach it will be worth it.

Can the above survive critique? The Internet has websites offering valid criticism of Marx's economic ideas. Wikipedia has a thoughtful entry. The Church can refute Marxism easily by simply asking, How do we know any of it is true? The honest answer is, No one knows. Then: How do we know that Christianity is true? Answer: the Messianic prophecies, the resurrection of Christ, the testimony of changed lives . . . the Church has good apologetics. And Marx's view of humanity is childish. Marxism ignores totally the fact of sin. Man's empirically demonstrable sin nature repudiates Marxism absolutely. Pursuing that, Marxists pretend they have good intentions, but we need to ask, In view of our sin nature, how do we know that those "good intentions" aren't just a cover for some more sinister goal? The honest answer is, We don't; and they probably are. But such analysis escapes almost everyone.

Readers should now go back and re-read Marxism's doctrines and notice what's between the lines. Marxism is a movement that knows no boundaries of time and space. It is global and it spans all human history. There's nothing small about it. It divides the world into good and evil, and only good triumphs in the end. All people sense the need to participate in something bigger than themselves, to give meaning to their life. Marxism offers a movement to change the world and make it a better place. It inspires and entices with its call for self-sacrifice, for renouncing material goods, and for seeking the good of others. Marxism offers a compelling and captivating vision. Christianity of course supplies all this (and more), but the Church has failed to promote the grand vision of the *missio dei*, in which we join the risen Christ in reaching the world for eternal blessing. Young people see Christianity as parochial and boring. And what they see, sadly, is true. Marxism in America is filling a void left by a Church that has retreated into itself.

But there's more to the story. Marxism appears to be not the product of Karl Marx alone. It almost certainly derives from Satan. Richard Wurmbbrand, who suffered terribly under Marxism in Romania, researched Marx's literary output and found that Marx must have been a Satan worshipper.

Marx wrote poems to or about Satan. He addressed Satan directly in his writings, saying that he wanted to radically overthrow the whole Christian world. Marx wrote, for example, *"I wish to avenge myself against the One who rules above."* And, *"Then I will be able to walk triumphantly, like a god, through the ruins of their kingdom. Every word of mine is fire and action. My breast is equal to that of the Creator."* Another: *"The hellish vapors rise and fill the brain, Till I go mad and my heart is utterly changed. See this sword? The prince of darkness sold it to me. For me he beats the time and gives the signs. Ever more boldly I play the dance of death."* And another: *"Thus heaven I've forfeited, I know it full well. My soul, once true to God, Is chosen for hell."* Marx seemed to know he was accomplishing a work of great evil. He kept a statue of Zeus, a cruel pagan god, in his study. One person who knew Marx personally said that he had "a destructive spirit. His heart bursts with hatred rather than with love toward men." He used so often the word "destroy" that his friends gave him that nickname. Marx's close friend, Bruno Bauer, was an atheist; Bauer wrote, for example, that the Bible was a forgery, Jesus had never existed, and that Christianity was a fraud. But Marx was no atheist; rather, he hated God. Marx, with his associate, Friedrich Engels, hoped to turn all of Europe into a flaming revolution, so that a Satanist dictatorship could result. Marx's writings were mainly to persuade intellectuals to join his project.

Wurmbbrand concludes that if Marx wasn't actually a devil-worshiper, there's enough evidence that Satan directly and powerfully influenced his life and work. Wurmbbrand further suggests that all Marxist movements and organizations are really fronts for Satanism. The concern for the working class is a pretext; the goal is the destruction of Christianity and of civilization as we know it.

Evangelicals in America aren't likely to succumb to Marx's enticing counterfeit religion, although some non-evangelicals may do that. Attempts to compromise with it in some way may occur because that has happened in other places. The cultural changes being thrown at us (transgender's rights, for example, and more to come) are important, but they're meant to keep us disoriented and distracted. The reason I present this study of Marxism is this: We need to understand that a whole new era is breaking in on us, and we need to change our thinking, indeed change our lives accordingly. It's an era in which Satan is more fiercely than ever working to prevent people from getting saved. Spiritual warfare is getting white hot and we can't just hide in our church buildings in the hope of enjoying peace and safety a bit longer. End times are upon us. Satan therefore must be in a rage, and God's hand of restraint is being lifted. The Church's sole focus and obsession must be on snatching souls from Satan's grip while we have the freedom to do that. And prayer – even prayer with tears – for each other, for all who are among us to remain faithful to Christ in the fateful days ahead.