

German Idealism (Linked with Demons)

The ideas which arose in humanism then took on mature form in German idealism. The educational system became even more deeply rooted in the image of man taught by classical antiquity. The Freemason Wilhelm von Humboldt played an especially strategic role in this.

The philosophy of the Enlightenment, which found its crowning achievement in Kant, took form in literature. German authors of the early Romantic period such as Lessing, Schiller, and Goethe remade humanity, so to speak, in the image of the picture they derived from this philosophy. Through “poetic inspiration” * their literary characters took on lively and convincing features. They became prototypes of the modern individual; through official sanction and wide distribution of these writings in school curricula, a whole new “model line” of persons was mass-produced as surely as new cars, identical to a designer’s prototype, roll off an assembly line. Then, what was absorbed in school by way of vivid conception was, with the inestimably effective assistance of the theater, transformed into abstract thinking by the university.

Hegel’s philosophy took its form in the teaching of history and permeated each and every schoolroom—along with Lessing’s thoughts on the *Education of the Human Race* and Herder’s *Ideas for a Philosophy of the History of Mankind*. This facilitated the acceptance of Hegel’s descendants Marc and Engels, who in turn paved the way for the Frankfurt school. A scientific historiography arose which first excluded God as an active agent in the historical process by introducing “a god of the philosophers” who conveyed awareness of himself immanently in the course of history. This pseudo-god soon turned out to be the superfluous, but he had served to eliminate the possibility of the true God’s real and ongoing activity in human history. In this way there came to be a totally atheistic historical “science.”

* All the figures just cited claimed to be inspired by a spirit outside of themselves; Goethe explicitly linked this spirit with demons (see Meskemper, *Falsche Propheten*, 29-33), and in the case of the others we can, judging from the results of their work, hardly avoid suspecting a similar source. It was certainly not the Holy Spirit!

(Historical Criticism of the Bible: Methodology or Ideology (Reflections of a Bultmannian Turned Evangelical) by Eta Linnemann (Translated by Robert W. Yarbrough), Grand Rapids, Michigan: Baker House, 1991 [1990], 29-30, Text Modified)