

Was Marx a Satanist? (Reading)

by Richard Wurmbbrand

Richard Wurmbbrand explores the complex relationship between Karl Marx's ideology and his anti-religious sentiments, suggesting a connection to Satanism.

Duration: 37:24

Scripture: John 3:16, Ephesians 2:8

Topics: "Communism"

Description

In this sermon, the preacher discusses the deceit and destruction caused by Satan since the fall of man. The world has been ravaged by wars, revolutions, dictatorships, exploitation, racism, false religions, and various other sins. However, God did not abandon humanity and sent his son, Jesus Christ, to save them. The preacher also mentions the personal life of Karl Marx, a prominent figure in history, and highlights the negative impact of Satanism on his life.

Transcript

Was Karl Marx a Satanist? By Richard Wurmbbrand. Before becoming an economist and a communist of renown, Marx was a humanist. Today, one-third of the world is Marxist.

Marxism, in one form or another, is embraced by many in capitalist countries, too. There are even Christians, yes, and clergymen, some of high standing, who are sure that while Jesus might have had the right answers about how to get to heaven, Marx had the right answers about how to help the hungry, destitute, and oppressed on earth. Marx was deeply humane.

He was dominated by one idea, how to help the exploited masses. What impoverishes them, he maintained, is capitalism. Once this rotten system is overthrown, after a transitional period of dictatorship of the proletariat, a society will emerge in which everyone will work according to his abilities, in factories and farms belonging to the collective, and will be rewarded according to his needs.

There will be no state to rule over the individual, no wars, no revolutions, only an everlasting universal brotherhood. In order for the masses to achieve happiness, more is needed beyond the mere overthrow of capitalism, Marx writes, the abolition of religion as the illusory happiness of man is a demand for their real happiness. The call to abandon their illusions about their conditions is a call to abandon a condition which requires illusions.

The criticism of religion is, therefore, the criticism of this veil of tears of which religion is the halo. Marx was anti-religious because religion obstructs the fulfillment of the communist ideal, which he considered the only answer to the world's problems. This is how Marxists explain their position.

There are clergymen who explain it in the same way. The Reverend Oesterreicher of Britain said in a sermon, communism, whatever its present varied forms of expression, both good and bad, is, in origin, a movement for the emancipation of man from the exploitation by his fellow man. Sociologically, the church was, and largely still is, on the side of the world's exploiters.

Karl Marx, whose theories only thinly veil a passion for justice and brotherhood that has its roots in the Hebrew prophets, loathed religion because it was used as an instrument to perpetuate a status quo in which children were slaves and worked to death in order to make others rich here in Britain. It was no cheap jibe a hundred years ago to say that religion was the opium of the masses. As members of the body of Christ, we must come in simple penitence knowing that we owe a deep debt to every communist.

I am a Christian. I love men, too. I wish they're good.

I would accept without scruple anarchism, communism, democracy, or fascism if it worked for the happiness of mankind. I have spent quite a lot of time and study in order to understand the mind of Marx, and I have found a few surprising things which I would like to share with you. Marxism makes an impression because of its success, but success proves nothing.

Witch doctors have them, too. Success confirms error as well as truth. Failures are priceless.

They open the way to deeper truth. So we will make an analysis of some of Marx's works without regard to their success. In his very early youth, Karl Marx was a Christian.

His first written work which we possess is called *The Union of the Faithful with Christ*. We read in it these beautiful words. Through love of Christ, we turn our hearts at the same time toward our brethren, who are inwardly bound to us and for whom he gave himself as a sacrifice.

So Marx knew a way for men to become loving brethren toward each other. It is Christianity. He continues.

Union with Christ could give an inner elevation, comfort in sorrow, calm trust, and a heart susceptible to human love, to everything noble and great, not for the sake of ambition and glory, but only for the sake of Christ. At approximately the same time, he says in his thesis entitled *Considerations of a Young Man on Choosing His Career*, religion itself teaches us that the ideal toward which all strive sacrificed himself for humanity. And who shall dare contradict such claims? If we have chosen the position in which we can accomplish the most for him, then we can never be crushed by burdens, because they are only sacrifices made for the sake of all.

Later, something mysterious happened in his life. Long before Moses Hess brought him to socialist convictions in 1841, he had become profoundly, passionately anti-religious. Even during his student years, another Marx had already emerged.

He writes in a poem, I wish to avenge myself against the one who rules above. So he was convinced that there is one above who rules. He was in a quarrel with him.

But the one above had done him no wrong. Marx belonged to a relatively well-to-do family. He had not hungered in his childhood.

He was much better off than many fellow students. What produced this terrible hatred against God? No personal motive is known. Was Karl Marx in this declaration only somebody else's mouthpiece? At an age when every normal young man has beautiful dreams of doing good to others and preparing a career for himself, why should he have written these lines? I wish to build for myself a throne.

Its peak should be cold and huge. Its bulwark should be human shudder, its marshal gloomy pain. Why such a throne? The answer is found in a little-known drama which Marx also composed during his student years.

It is called Ulan-Em. To explain this title, a digression is needed. There exists a Satanist church.

One of its rituals is the Black Mass, which a Satanist priest recites at midnight. The candles are put in the candlestick upside down. The priest is dressed in his ornate robes, but with the lining outside.

He says all things prescribed in the prayer book, but reads from the end toward the beginning. The holy names of God, Jesus, and Mary are read inversely. A consecrated wafer stolen from some church is mocked when the Satanist priest comes to the words with which Jesus instituted holy communion.

Take and eat this, this is my body broken for you. Take and drink this, this is my blood, the blood of the new covenant shed for you. During the Black Mass, a Bible is burned.

All present promise to commit all seven deadly sins as enumerated in Catholic catechisms. An orgy follows. Characteristically, Ulan-Em is an inversion of a holy name.

It is an anagram of Emmanuel, a biblical name for Jesus, which means in Hebrew, with us is God. Such inversions of names are considered effective in black magic. In the rites of higher initiation in the Satanist cult, an enchanted sword which ensures success is sold to the candidate.

He pays for it by signing a covenant, with blood taken from his wrists, that his soul will belong to Satan after death. And now, listen to the strange confession which Marx himself makes in this drama, later suppressed by both himself and his followers. Till I go mad and my heart is utterly changed, see this sword, the Prince of Darkness sold it to me.

For he beats the time and gives the signs. Ever more boldly I play the dance of death. And they are also Ulan-Em, Ulan-Em.

The name rings forth like death, rings forth until it dies away in a wretched crawl. Stop! I've got it now. It rises from my soul as clear as air, as strong as my own bones.

Yet I have power within my useful arms to clench and crush you with tempestuous force, while for us both the abyss yawns in darkness. You will sink down and I shall follow laughing, whispering in your ears, descend, come with me, friend. The U Marx refers to is personified humanity.

The Bible which Marx had studied in his high school years, and which he knew quite well in his mature years, says that the devil will be bound by an angel and cast into the bottomless pit. Marx wishes to draw the whole of mankind into this pit, reserved for the devil and his angels. Who speaks through Marx in this drama? Is it reasonable to expect a young student to entertain as his life's dream the vision of mankind

entering into the abyss of darkness? Outer darkness is a biblical expression for hell.

And himself laughing as he follows those he has led to unbelief? Nowhere in the world is this ideal cultivated except in the initiation rites of the Satanist church at its highest degrees. The time comes for Ullamen's death. Marx's words are ruined, ruined.

My time has clean run out. The clock has stopped. The pygmy house has crumbled.

Soon I shall embrace eternity to my breast and soon I shall howl gigantic curses on mankind. Marx had loved the word of Mephistopheles in Faust, which said everything in existence is worth being destroyed. Everything, including the proletariat and the comrades.

Marx quoted these words in the 18th Brumaire. Stalin acted on them and destroyed even his own family. The Satanic sect is not materialistic.

It believes in eternal life. Ullamen, the person for whom Marx speaks, does not contest eternal life. He asserts it, but as a life of hate magnified to its extreme.

It is worth noting that eternity for the devils means torment. Thus Jesus was reproached by the demons, which said, Have you come hither to torment us before the time? Marx continues. Ha! Eternity! She is our eternal grief, an indescribable and immeasurable death, vile, artificially conceived to scorn us, ourselves being clockwork, blindly mechanical, made to be the fool calendars of time and space, having no purpose, save to happen, to be ruined.

We begin to understand what has happened to young Marx. He had had Christian convictions, but had not led a consistent life. His correspondence with his father testifies about his squandering great sums of money on pleasures, and his constant quarreling with parental authority about this and other matters.

Then he evidently fell in with the tenets of the highly secret Satanist church, and received the rites of initiation. Satan, whom his worshipers see in their hallucinatory orgies, speaks through them. Thus Marx is only Satan's mouthpiece, when he utters the words, I wish to avenge myself against the one who rules above.

Listen just to the end of Ullanim. If there is something which devours, I'll leap within it, though I bring the world to ruins. The world which bulks between me and the abyss, I will smash it to pieces with my enduring curses.

I'll throw my arms around its harsh reality. Embracing me, the world will dumbly pass away, and then sink down to utter nothingness, perished with no existence. That would be really living.

In Ullanim, Marx does what the devil does. He consigns the entire human race to damnation. Ullanim is probably the only drama in the world in which all the characters are aware of their own corruption, which they flaunt and celebrate with convictions.

In this drama, there is no black and white. There exists no Claudius and Ophelia, Iago and Desdemona. Here are all black, and all reveal aspects of Mephistopheles.

All are satanic, corrupt, and doomed. By this time, Marx was 23. His life's program had already been established.

There was no word about serving mankind, the proletariat, or socialism. He wished to bring the world to ruin. He wished to build for himself a throne whose bulwark should be human shudder.

At that stage, we find some cryptic passages in the correspondence between Karl Marx and his father. The son writes, a curtain had fallen, my holy of holies was rent asunder, and new gods had to be installed. These words were written on November 10th, 1837, by a young man who had professed Christianity until then.

He had declared that Christ was in his heart. Now this is no longer so. Who are the new gods installed in his place? The father replies, I refrained from insisting on an explanation about a very mysterious matter, although it seemed highly dubious, and money was involved.

What was this mysterious matter? Till now, no biographer of Marx has explained these strange sentences. W. Blumenberg, in his book Marx, quotes a letter written by Marx's father to his son. Your advancement, the dear hope to see your name being once of great repute, and your earthly well-being, are not the only desires of my heart.

These are illusions I had had a long time, but I can assure you that their fulfillment would not have made me happy. Only if your heart remains pure and beats humanly, and if no demon will be able to alienate your heart from better feelings, only then will I be happy. What made a father to express suddenly the fear of a demonic influence upon a young son who had been a confessed Christian until then? Two years later, the young Marx wrote a work entitled The Difference Between Democritus and Epicurus' Philosophy of Nature, in which he aligns himself with the declaration of Aeschylus, I harbour hatred against all gods.

This he qualifies by stating that he is against all gods in earth and heaven that do not recognize human self-consciousness as the supreme godhead. Marx was an avowed enemy of all gods, a man who had sold his sword to the prince of darkness. He had declared it his aim to draw all mankind into the abyss and to follow laughing.

As yet, he had no thought about socialism. He even fought against it. He was redactor of a German magazine, The Rheinische Zeitung, which declared, The Rheinische Zeitung does not concede even theoretical validity to communist ideas in their present form, let alone desires their practical realization, which it anyway finds impossible.

Attempts by masses to carry out communist ideas can be answered by a cannon as soon as they have become dangerous. At this stage, Marx meets Moses Hess, the man who plays the most important role in his life, the one who allegedly made him embrace the socialist ideal. But Hess does not say this.

He calls Dr. Marx, my idol, who will give the last kick to medieval religion and politics. So to give a kick to religion is the first aim. George Jung, another friend of Marx at that time, writes in 1841 even more clearly, Marx will surely chase God from his heaven and will even sue him.

Marx calls the Christian religion one of the most immoral of religions. No wonder, for Marx believed that Christians of ancient times had slaughtered men and eaten their flesh. These then were the expectations of those who initiated Marx into the depths of Satanism.

It was not at all true that Marx entertained lofty social ideals about helping mankind, that religion was a hindrance in fulfilling this ideal, and that for this reason Marx embraced an anti-religious attitude. On the contrary, Marx hated all gods. He hated any notion of God.

He was willing to be the man who would kick out God. Socialism was the bait to entice proletarians and intellectuals to embrace this devilish ideal. When the Soviets in their early years adopted the slogan, let us drive out the capitalists from earth and God from heaven, they were merely fulfilling the legacy of Karl Marx.

Have you ever wondered about Marx's hairstyle? Men usually wore beards in his time, but not beards like his, and they did not have long hair. Marx's manner of bearing himself was characteristic of the disciples of Joanna Southcott, a satanic priestess who considered herself in contact with the demon Shiloh. Marx did not speak much publicly about metaphysics, but we can gather his views from the men with whom he associated.

One of his associates in the First International was Bakunin, a Russian anarchist who wrote, Satan is the first free thinker and savior of the world. He frees Adam and impresses the seal of humanity and liberty on his forehead by making him disobedient. Bakunin reveals that Proudhon, another major socialist thinker and at that time a friend of Karl Marx, also worshipped Satan.

Hess had introduced Marx to Proudhon, who also had the typical hairstyle of the 19th century Satanist sect. Proudhon, in his work entitled About Justice in the Revolution and in the Church, declared that God was the prototype for injustice. We reach knowledge in spite of him.

We reach well-being in spite of him. We reach society in spite of him. Every step forward is a victory in which we overcome the divine, he exclaims.

God is stupidity and cowardice. God is hypocrisy and falsehood. God is tyranny and poverty.

God is evil. Where humanity bows before an altar, humanity, the slave of kings and priests, will be condemned. I swear, God, with my hands stretched out toward the heavens, that you are nothing more than the executioner of my reason, the scepter of my conscience.

God is essentially anti-civilized, anti-liberal, anti-human. Proudhon declares God to be evil because man, his creation, is evil. Such thoughts are not original.

They are the usual contents of sermons in Satanist worship. Marx later quarreled with Proudhon and wrote a book to contradict Proudhon's Philosophy of Misery, which contains the words quoted above. But Marx contradicted only minor economic doctrines.

He had no objection to Proudhon's demonic anti-God rebellion. When the communist revolution broke out in Paris in 1871, the Communard Florence declared, Our enemy is God. Hatred of God is the beginning of wisdom.

Marx greatly praised the Communards, who openly proclaimed this aim. But what is this to do with a more equitable distribution of goods, or with better social institutions? Such are only the outward trappings for concealing the real aim, the total eradication of God and his worship. Today we see the evidence of this in such countries as Red China, Albania, and North Korea, where all churches, mosques, and pagodas have been closed.

Marx has written very interesting poems on this subject. They are unanimously considered of no artistic value, but their thoughts are revealing. In his poems Prayer of a Desperate Man and Human Price, man's supreme prayer is for his own greatness.

If man is doomed to perish through his own greatness, this will be a cosmic catastrophe, but he will die as a godlike being, mourned by demons. Marx's ballad, *The Minstrel*, records the singer's complaints against a god who neither knows nor respects his art. It emerges from the dark abyss of hell, bedeviling the mind and bewitching the heart, and his dance is the dance of death.

The Minstrel draws his sword and throws it into the poet's soul. Art emerging from the dark abyss of hell, bedeviling the mind. One is reminded of the American revolutionist Jerry Rubin, who said in his book entitled *Do It*, we've combined youth, music, sex, drugs, and rebellion with treasons, and that's a combination hard to beat.

All active Satanists have ravaged personal life. This was the case with Marx, too. Arnold Kuntzli in his book *K. Marx, A Psychogram*, tells of this life which led to the suicide of two daughters and a son-in-law.

Three children died of malnutrition. Marx felt no obligation to earn a living for his family, though he could easily have done so, at least through his tremendous knowledge of languages. He lived by begging from Engels.

He had an illegitimate child with his maidservant. He later attributed the child to Engels, who accepted this comedy. He drank heavily.

Ria Zanov, director of the Marx-Engels Institute in Moscow, admits this fact in his book *Marx, the Thinker, Man, and Fighter*. And because we mentioned Engels, just a word about him. Engels had been brought up in a pious family.

In his youth, he had composed beautiful Christian poems. We don't know the circumstances in which he lost his faith, but after meeting Marx, he wrote about him. Who is chasing with wild endeavor? A black man from Trier, Marx's birthplace, a remarkable monster.

He does not walk or run. He jumps on his heels and rages full of anger, and as if he would like to catch the wide tent of the sky and throw it to the earth. He stretches his arms far away in the air.

The wicked fist is clenched. He rages without ceasing, as if 10,000 devils would have caught him by the hair. Nevertheless, Engels followed him, the monster possessed by thousands of devils.

He experienced a counter-conversion. Rothbauer describes Marx's ravaged financial life. While he was a student in Berlin, the son of Papa Marx received \$700 a year pocket money.

This sum was enormous, because at that time, only 5% of the population had an income bigger than \$300. During his lifetime, Marx received from Engels some six million French francs. He always lusted after inheritances.

While an uncle of his was in agony, he wrote, If the dog dies, I would be out of mischief. To which Engels answered, I congratulate myself for the sickness of the hinderer of an inheritance, and I hope that the catastrophe will happen now. Then the dog died.

Marx writes on March 8, 1855, A very happy event. Yesterday we were told about the death of the 90-year-old uncle of my wife. My wife will receive some 100 pounds, even more if the old dog has not left a part of his money to the lady who administered his house.

He did not have any kinder sentiments about persons who were much nearer to him than his uncle. He was not on speaking terms with his mother. In December 1863, he wrote to Engels, Two hours ago, a telegram arrived to say that my mother is dead.

Fate needed to take one member of the family. I already had one foot in the grave. Under the circumstances, I am needed more than the old woman.

I have to go to Trier about their inheritance. This was all he had to say at his mother's passing. Marx lost much money at the stock exchange, where he, the economist, knew only how to lose.

Since the Satanist sect is highly secret, we have only hints about the possibilities of Marx's connections with it. His disorderly life might be another link in the chain of evidence already considered. Marx was an intellectual of high caliber, so was Engels, but their correspondence is full of obscenities, unusual in this class of society.

Foul language abounds, but there is not one letter in which one hears idealists speaking about their humanist or socialist dreams. Marx's whole attitude and conversation were Satanic in nature. Though a Jew, he wrote a pernicious anti-Jewish book called The Jewish Question.

It was not only the Jews he hated. His friend, Weitling, wrote, The usual conversation of Marx is about atheism, guillotine, talks about Hegel, rope, and dagger. He hated Germans.

He wrote, Beating is the only means of resurrecting the German. He spoke about what he called the stupid German people. Germans, Chinese, and Jews have to be compared with peddlers and small merchants, he said.

He spoke of what he called the disgusting national narrowness of the Germans. His hatred went further than this. Thus, we have considered several hints which could lead to the conclusion that Marx was a Satanist.

Marx's preferred child was Eleanor. He called her Tussie and said frequently, Tussie is me. Let us listen then to what Tussie has to say.

With the approval of Marx, Eleanor married Edward Aveling, a friend of Mrs. Bizon, the founder of Theosophy. He lectured on subjects like the wickedness of God, which is exactly Satanist thought. Satanists would not deny the existence of God, as atheists do, except for purposely deceiving others.

They know of his existence, but describe him as wicked. In his lectures, he tried to prove that God is an encourager of polygamy and an instigator to theft. He advocated the right to blaspheme.

Just listen to the following Theosophist poem, remembering that Marx's chosen son-in-law was one of the main lecturers of the movement. Poems like this were recited in Marx's home. You will get thus a glimpse of its spiritual atmosphere.

To thee, my verses, unbridled and daring, Shall mount, O Satan, king of the banquet, Away with thy sprinkling, O priest, and thy droning, For never shall Satan, O priest, stand behind thee. Thy breath, O Satan, my verses inspires, When from my bosom the gods I defy, Of kings pontifical, of kings inhuman, Thine is the lightning that sets minds to shaking. O soul that wander'st far from the straight way, Satan is merciful.

See, Eloise! Like the whirlwind spreading its wings, he passes, O people, Satan the great! Hail, of the reason of the great vindicator! Sacred to thee shall rise incense and vows, Thou hast the God of the priest dethroned. One more interesting fact. Commander Ries had been a disciple of Marx.

Grieved by the news of his death, he went to London to visit the house in which the admired teacher had lived. The family had moved. The only one whom he could interview was Marx's former housemaid.

She said these words about him. He was a God-fearing man. When very sick, he prayed alone in his room before a row of lighted candles, tying a sort of a tape measure around his forehead.

This suggests phylacteries worn by Jews during their morning prayers. But Marx had been baptized in the Christian religion. He had never practiced Judaism.

Then he became a fighter against God. He wrote books against religion, and he brought up all his children as atheists. What was this ceremony that an ignorant maid considered a prayer? Jews, when saying their prayers with phylacteries on their foreheads, never have a row of candles before them.

Could this have been some magic practice? Another possible hint is contained in a letter written to Marx by his son Edgar on March 31, 1854. It begins with the startling words, My dear devil, who has ever known of a son addressing his father like this? Yet that is how a Satanist writes to his beloved one. Could the son have been initiated too? All these things I write in an exploratory manner.

The problem of the relationship between Marxism and Satanism will have to be studied more thoroughly. Marx died in despair, as all Satanists do. On May 25, 1883, he wrote to Engels, How pointless and empty life is, but how desirable.

What I have written here is enough to show that what Marxists say about Marx is a myth. He was not struck by the poverty of the proletariat, for which revolution was the only solution. He did not hate religion because it stood in the way of the happiness of mankind.

On the contrary, he wished to make mankind unhappy here and throughout eternity. He proclaimed this as his ideal. His aim was the destruction of religion.

Socialism, concern for the proletariat. Humanism were only pretexts. Where proletarians don't fight for their ideals, Marxists will exploit racial differences or the generation gap.

The principal thing is that religion must be destroyed. It might be interesting at this point to note in the biography of Bukharin, who was Secretary General of the Communist International and one of the chief doctrinaires of Marxism in this century, we read that as early as the age of 12, after reading the Book of Revelation, he longed to become the Antichrist. Realizing from scripture that the Antichrist had to be the son of the apocalyptic great whore, he insisted that his mother confessed to having been a harlot.

This same Bukharin, who was knowledgeable in such matters, wrote about Stalin, he is not a man, but a devil. The first pseudonym under which Stalin wrote was Demonishville, which means something like the demoniacs. Why? Solzhenitsyn tells in Gulag Archipelago that the hobby of Yagoda, the Soviet Union's Minister of Interior Affairs, was to shoot at images of Jesus and the saints.

Again, a Satanist ritual practiced in Communist high places. During the general strike organized by the French Communists in 1974, workers were called to march on the streets of Paris, shouting the slogan,

Giscard d'Estaing, President of France, is finished. The demons are now in the street.

Why the demons? Why not the proletariat or the people? Why this evoking of satanic forces? What has this to do with the legitimate demands of the working class to have better salaries? I can understand that Communists arrested priests and pastors as being counter-revolutionists, but why were priests compelled by the Marxists in the Romanian prison of Petesti to say the mass over excrements and urine? Why were Christians tortured to take communion with these elements? Why the obscene mockeries of religion? Why did the Romanian Orthodox priest Roman Braga, a prisoner of the Communists at that time, have his teeth kicked out one by one with an iron rod to make him blaspheme? The Communists had explained to him and others, if we kill you, being Christians you go to heaven, but we don't wish you to be crowned martyrs. You should curse God first and go to hell. Marxists are meant to be atheists who don't believe in hell and heaven.

In those extreme circumstances, Marxism had lifted its atheistic mask, showing its true face, which is Satanism. The rank-and-file Marxist is not animated by the spirit which controlled Marx. He believes he really loves mankind and that he is enrolled in an army which will fight for its good.

It is not his desire to be a tool in some queer Satanist sect. For him, the lines above might be useful. Satanic Marxism has a materialistic philosophy which blinds its followers to spiritual realities.

There exists more than matter. There exists a world of the spirit of truth, beauty, and the ideals of justice. There exists not only the transitory, but also the eternal.

There is a God and a whole realm of unseen beings called angels. Satan, whom Marx served faithfully, is a fallen angel, a servant of God who rebelled against his creator. He drew with him first a host of angels, then original man.

Since the fall, his deceit has been perpetuated and increased through every conceivable device, until today we see God's beautiful creation ravaged by world wars, bloody revolutions and counter-revolutions, dictatorships, exploitation, racism of many kinds, false religions and agnosticism and atheism, crimes and crooked dealings, infidelities in love and friendship, broken marriages, rebellious children. Mankind has lost the vision of God. But God did not forsake his creatures.

He sent into the world his only son, Jesus Christ. Incarnate love and compassion lived on earth the life of a poor Jewish child, then the life of a humble carpenter, eventually the life of a teacher of righteousness. Downtrodden man cannot save himself any more than a drowning man can fetch himself out of the water.

So Jesus, full of understanding of our inner conflicts, took upon himself all our sins, including the sins of Marx and his followers, and bore the punishment for what we have done. He expiated our sins by dying on a cross on Golgotha, after suffering the most terrible humiliations. We have his word that whoever puts his faith in him is forgiven and will live with him in the eternal paradise.

Even notorious Marxists can be saved. It is worth noting that the two Soviet Nobel Prize winners, Pasternak and Solzhenitsyn, after describing the extremities of crime to which satanic Marxism leads, have confessed their faith in Christ. Let us remember that Marx's ideal was to descend into the abyss of hell himself, and to draw all mankind in after him.

Let us not follow him on this vicious path, but rather follow Christ, who leads us upward to peaks of light, wisdom, and love, toward a heaven of unspeakable glory.

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