

Liberation Theology: Theological Interpretation, Theological Critique; Undefined "Change": the Mantra of Hegel-Marxist-Progressive Propaganda

Theological Interpretation. God cannot be summarized in language or known through a list of doctrines. God is found in the course of human history. God is the driving force of history causing the Christian to experience transcendence as a "permanent cultural revolution" (Gutiérrez). Suffering and pain become the motivating force for knowing God. The God of the future is the crucified God who **submerges himself in a world of misery**. God is found on the **crosses of the oppressed** rather than in beauty, power, or wisdom.

The biblical notion of **salvation** is equated with the process of **liberation from oppression and injustice**. Sin is defined in terms of man's inhumanity to man. Liberation theology for all practical purposes **equates loving your neighbor with loving God**. Biblical history is important insofar as it models and illustrates this quest for justice and human dignity. Israel's liberation from Egypt in the Exodus and Jesus' life and death stand out as the prototypes for the contemporary human **struggle for liberation**. (p. 636)

Joining in solidarity with the oppressed against the oppressors is an **act of "conversion."** And "evangelization" is announcing **God's participation in the human struggle for justice**.

Jesus shows us the way to God. The meaning of Jesus' **incarnation** is found in his **total immersion in a historical situation of conflict and oppression**. Jesus' death is **not a vicarious offering on behalf of mankind who deserve God's wrath**. Jesus' death is unique because he historicizes in exemplary fashion the **suffering experienced by God** in all the crosses of the oppressed. God reveals himself through the authentic medium of the poor and oppressed.

Theological Critique. Liberation theology's weakness stems from an application of **misleading hermeneutical principles** and a departure from historic Christianity.

Only the cry of the oppressed is the voice of God. Everything else is projected as a vain attempt to comprehend God by some self-serving means. Biblical theology reveals that God is **for the poor**, but it **does not teach that the poor are the actual embodiment of God in today's world**. Liberation theology threatens to politicize the gospel to the point that the poor are offered a solution that **could be provided with or without Jesus Christ**.

Liberation theology claims Jesus is different from us **by degree, not by kind**, and that his **cross** is the climax of his vicarious identification with suffering mankind **rather than a substitutionary death** offered on our behalf to turn away the wrath of God and triumph over sin, death, and the devil. (p. 637)

63. There is much bloviation today about the separation of church and state. Churches that follow liberation theology have chosen to ignore all restraint and become politically involved in converting the governments of the world into socialist nanny states.
64. The foreign policy of the United States, controlled by the entrenched bureaucrats in the Department of State whose ideas of international relations are defined by Progressive ideology, is deeply committed to the precepts of liberation theology.
65. What Progressives hate is the deification of Jesus. They are willing to use the Lord as a Spokesman for their socialist ideals but reject Him as God. They are therefore willing to support Jesusanity but are in constant combat against Christianity.
66. Class warfare is considered a legitimate tactic to bring competing belief systems into agreement.

67. Georg Hegel developed the system of dialectics, or the use of logic to resolve differences between competing philosophies. From this a progression was developed by Karl Marx that became known as “thesis, antithesis, and synthesis”:
- The thesis is an intellectual proposition.
 - The antithesis is simply the negation of the thesis.
 - The synthesis solves the conflict between the thesis and antithesis by reconciling their common truths, and forming a new proposition.
68. An example “thesis” in this formula would be Traditional standards based on establishment viewpoint held by the “oppressors.” The “antithesis” would be Progressive theories based on socialist viewpoint held by the “liberators.”
68. As the transformation moves forward the tension that exists between the two factions reaches “critical point,” a “struggle” that includes sedition, revolution, and anarchy versus Draconian laws, martial law, and tyranny.
69. In theory this conflict results in “change,” but historically that change, regardless of who wins, is totalitarian in nature.
70. Progressives in the United States believe that this “change” can be accomplished, not by the violence usually associated with “critical point,” but through rationalism: competing ideas are brought to synthesis, or agreement, through reasoning and argument.
71. This is why Progressives support the United Nations, peace summits, and diplomatic relations. When these inevitably fail, they impose a stern wrist slap on the “oppressors,” e.g., Iraq being threatened with economic sanctions prior to the recent unpleasantness.
72. Liberation theology has influenced the prosecution of the Iraqi war by its irrational effort to set a good example for terrorists so they will learn to do better. The reason they attacked us in the first place is because they think we are the Great Satan.
73. In the liberationist worldview of the Progressives, George W. Bush violated every principle of their ideology when he chose to draw blood and lust for the day his term of office expires.
74. Their high hope is to live until November 2008 when traditional evil will be replaced by a progressive paladin: the champion of a cause.
75. It is yet to be determined who the Progressive Paladin will be but two vying for the title are the epitome of evil in our time.
76. Progressives are in a quandary over which would advance the cause fastest and become the best paladin, or champion of their cause.
77. Forty years of Progressive propaganda in the government schools is about to pay off, maybe not this November but in a November of the near future. The youngest voting demographic—spanning ages 21-35—have been thoroughly steeped in globalist thought and are now primed to reflect the shift away from a Traditionalist majority over to a Progressive majority.

78. Since this age-group has been robbed of essential academic subjects, such as U.S. history, economics, and government, it doesn't have the knowledge to properly evaluate the historical downward of their country which they unwittingly support.
79. In place of these necessary subjects, academia has adopted a secular form of liberation theology. It does not openly subscribe to any specific religion but rather adapts the socialistic principles of liberation theology for its policies.
80. The results are domestic and foreign policies that imitate the socialism practiced by the Catholic Church and liberal Protestant denominations but without the façade of a biblical mandate.
81. The benighted have been so propagandized by the anointed peddlers of Progressive propaganda that Hegel, Marx, and Goebbels would be impressed.
82. Some principles of propaganda are important to observe here. In one's search for truth, he must be able to identify the lie, an ability that is mandated of the believer in Colossians 2:8.