

Shiver: the Liberation Theology of Wright & Cone; Alinsky's Rules Influence Obama; Cone's Warped Ideas about the Crucifixion, Resurrection, & Sanctification

Time for Tough Questions and Straight Answers

More than four months ago, when a reporter noticed that Obama was no longer wearing an American flag lapel pin, and asked if he were making a fashion statement, this was part of Obama's reply:

"Instead," (of wearing the pin) he said, "I'm going to try to tell the American people what I believe will make this country great, and hopefully that will be a testimony to my patriotism."

Well, here we are a week *after* Super Tuesday and it seems we are *still waiting* for Obama to expound upon the "what" and the "how" of this ethereal "change" mantra, to spell out his commitment to "patriotism."

Little has been made in the mainstream press of the brand of black liberation theology preached by Obama's pastor and spiritual mentor, Rev. Jeremiah Wright, Jr., who holds a master's degree on world religions with a focus on Islam, and who has traveled to Middle Eastern countries in the company of Louis Farrakhan. Rev. Wright created and presides over the Center for African Biblical studies:

"We are an African people, and we remain true to our native land, the mother continent, the cradle of civilization."

Several forms of liberation theology sprouted during the 20th century, all espousing a third way between godless communism and the socialist utopian dream. All are predicated upon an acceptance that sin is not individual, but collective, and that sin cannot be overcome through religious conversion, but only by a people's struggle against all injustice. Congregations of various faiths and denominations have been used as platforms for collective statist approaches to human redemption. The social gospel espoused by religious-left churches in the U.S. is another form of liberation theology, which takes a political route to redemption for man's collective soul.

According to liberation theologies, God does not save men. Man saves himself through a political process of absolute social justice.

Writing in 2004, as Joseph Cardinal Ratzinger, Pope Benedict had this to say about liberation theology in his book, *Truth and Tolerance* (p. 116):

"...this struggle (against all injustice), it was said, would have to be a political struggle, because the structures (of oppression) were strengthened and maintained by politics. Thus redemption became a political process, for which Marxist philosophy offered the essential directions.

It became a task that men themselves could -- indeed had to -- take in hand and became, at the same time, the object of quite practical hopes; faith was *changed* from 'theory' into practice, into concrete *redeeming* action in the liberation process."

Consider these statements from Obama's campaign website, contained in his video invitation for all to "join us in *changing* the country."

"We believe in what this country can be."

"In the face of war, we believe there can be peace."

"In the face of despair, we believe there can be hope."

"...America can be one people reaching for what's possible."

Obama indeed seems to be offering a people's government solution to all human problems. He is, after all, running for president of the United States, not for a pulpit. Substituting the state for God as provider has been the inherent common thread in all Marxist regimes.

And in this seemingly redemptive offering, Obama may be promising what *only* God can actually deliver, in the form of yet another, more eloquent, version of the same old utopian dream that started with Rousseau and Marx.

Coincidentally, Saul Alinsky began his book *Rules for Radicals*:

"Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins -- or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer."

Attempting to discern true meaning from Obama's speeches gives one the feeling of having been trapped in a sort of verbal quicksand. Hair-pulling levels of frustration await any effort to find any specific meaning. A sensation of lethargic sinking into an abyss of abstract gibberish awaits the mind looking for specifics.

Obama's public statements, his speeches, even his "present" votes in the Illinois legislature leave one dangerously unsure of his true intentions.

Whatever Obama's concrete plans are, they ought to align with his political mentor, Saul Alinsky, and his spiritual mentor and liberation theology specialist, Rev. Jeremiah Wright.

In the absence of any genuine explanations from candidate Obama himself, the *change* of which he speaks reasonably may be inferred to be quite antithetical to anything even remotely resembling American patriotism.

And that is a legitimate concern for every American voter.

The Marxist influence on Barack Obama has come from highly documentable sources: Saul Alinsky, Jeremiah Wright, and the Reverend James H. Cone, mentioned earlier in the essay by Rev. Carl Prince. Cone, referred to by Prince as "the godfather of black preaching," pops up in another of Ms Shiver's exposés:

Shiver, Kyle-Anne. "Barack and Michelle Keeping the Faith," *American Thinker*, (February 22, 2008).

http://www.americanthinker.com/2008/02/barack_and_michelle_keeping_th.html:

I'm not buying the Obama campaign spin on Michelle Obama's patriotic *faux pas* this week, any more than I'm inclined to believe that Barack Obama's refusal to wear our flag pin in his lapel is a meaningless gesture. Both Michelle's stated lack of pride in America until this precise moment in history, and Barack's unwillingness to don our national symbol are in perfect keeping with the doctrines of their church, Trinity United Church of Christ.

The simple truth is that if any of us exposed ourselves to the kind of teachings espoused by the Rev. Jeremiah Wright for 20 years, we might find it downright impossible to do any better than Barack and Michelle in the loving-America category of citizenship.

Trinity's Black Liberation Theology

The *Chicago Tribune's* religion reporter, Manya Brachear, interviewed Rev. Wright in January 2007, writing:

"Wright sought to build on the black theology of liberation introduced in 1968 by Rev. James Cone of New York, by emphasizing Africa's contribution to Christianity rather than that of mainstream white theologians."

If only it were this simple. But it isn't.

According to Cone:

"Christian theology is language about God's liberating activity in the world on behalf of freedom of the oppressed. Any talk about God that fails to make God's liberation of the oppressed its starting point is not Christian." (*Speaking the Truth*; James H. Cone; p. 4)

The gospel according to Cone revolves around a single dimension of the Christian faith and necessarily interprets the very nature of "oppression" as solely material and of this world. In effect, black liberation theology reduces the entire Gospel down to a Marxist people's struggle and hijacks the Christ for political purpose.

"What else can the crucifixion mean except that God, the Holy One of Israel, became identified with the victims of oppression? What else can the resurrection mean except that God's victory in Christ is the poor person's victory over poverty?" (*Speaking the Truth*; p. 6)

This certainly puts an altogether different light on the crucifixion than any to which I've ever been exposed.

According to this theology, we are not individually saved by grace. God hasn't anything at all to do with salvation or sanctification.

"...sanctification is liberation. To be sanctified is to be liberated - that is, *politically engaged* in the struggle of freedom. When sanctification is defined as a commitment to the historical struggle for political liberation, then it is possible to connect it with *socialism and Marxism* the reconstruction of society on the basis of *freedom and justice for all*." (*Speaking the Truth*; p. 33)

According to the writings of Cone and the preaching of Rev. Wright, America can lay no claim whatsoever to any sort of goodness, and will perhaps never be able to do so until we are all residing in one, big, happy Marxist America with the presently "oppressed" on top and the evil "oppressors" on the bottom.

When these theologians re-wrote the gospel around their political ideology, they evidently came up with a way to make *two wrongs into right*.