

Current Events from a Biblical Worldview; the NEA Recommends Alinsky's *Rules for Radicals*; Laws of Christian Behavior: Law of Liberty: Directed toward Self, 1 Cor 8:1-4; Law of Love: Directed toward God, 1 Cor 8:5-13

Q &A with a Dorito:

**Q:** Is there seriously nothing Christians should be doing other than taking in Bible Doctrine in these times? We shouldn't get involved in politics, NRA, Community Outreach? Can't the Lord use us in those arenas? I know I wouldn't be doing any "good works" for salvation, but what are we called to do? The Lord is all powerful; He doesn't need me to accomplish anything, but doesn't He want us "out there" doing something. Am I misinterpreting what you are saying?

**A:** You are free to do whatever you wish and it is possible that you could influence someone to change his mind. The point I am making is that the current circumstance did not occur overnight; it has been in progress for almost a century and has gained momentum since the 1960s. Our legal system is based on precedence and case law. There are hundreds of laws in place that incorporate Progressive ideology into laws that betray the Constitution, not to mention are in opposition to biblical standards. There are organizations that are funded by multimillion-dollar bank accounts that convey their message daily to the masses. The NEA is currently adding to its hellish dossier by openly promoting the instruction of high school students from Saul Alinsky's *Rules for Radicals* (see [article below](#)). This administration has virtually nationalized the nation's banks, two-thirds of its automobile industry, and threatens the right of free speech by its plans to reintroduce a form of the Fairness Doctrine. The problems in the Middle East are exacerbated by the administration's ignorance of sound foreign policy regarding terrorist states. Failure to rid Afghanistan and Northern Pakistan of al Qaeda and the Taliban will open up those areas for intensified terrorist training camps and ultimately the overthrow of the Pakistani government, the result of which will be the transfer of its nuclear weapons into the hands of terrorists. Our national debt is in the tens of trillions of dollars. China, Europe, Russia, and Saudi Arabia are going through the motions of removing the dollar as the currency of trade for oil which will introduce monstrous inflation into our already shaky economic system. China owns so much of our debt that if it forecloses we will be instantly bankrupt. All the while the current administration continues to print funny money and spend in sums of trillions with no concern for the dire consequences. My view is that this is intentional. The goal is to reduce the United States to a socialist state with its citizens totally dependent on the government for survival. The moral fiber of the citizens is drifting toward Gomorrah: premarital sex, same-sex sex, adultery, fornication, corruption, embezzlement, child abuse, murder, robbery, broken homes, fatherless children, ad nauseam.

The proposed Health Care bill is designed to allow the government to determine the diet, activities, and health care of every citizen. The administration will attempt to tax us for breathing, using electricity, drinking water, and driving our cars through the proposed "cap and trade" legislation. The problems we presently have and may soon encounter are devastating to a free society. The threats to our freedom are many, varied, and overwhelming. To add salt to these wounds we have a population that is dimwitted with regard to understanding the damage these things have done and the downtrend has only just begun. So there is quite a list of things about which you can become active. Pick one out. But it is far past the point to where there are viable human and establishment solutions to this disaster. Our lone hope is the fact that we are believers with Plus-R to which justice will continue to impute our necessary logistics. The only real solution to the horror show listed above is the prospect of Jesus Christ controlling history on behalf of whatever Pivot remains functional in client nation America.



NEA raves to teachers about Alinsky 'guidebook'

Recommends texts by radical community organizer who 'encouraged positive social change'

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By Chelsea Schilling

WorldNetDaily

The National Education Association has made a glowing assessment of radical socialist community organizer Saul Alinsky and is enthusiastically recommending American public school teachers read two of his books, including one dedicated to Satan.

On its website, the NEA dubs Alinsky "an inspiration to anyone contemplating action in their community! And to every organizer!"

It recommends Alinsky's "Reveille for Radicals," a 1946 book about the principles and tactics of "community organizing," and "Rules for Radicals," a 1971 text that articulated a socialist strategy for gaining political power to redistribute wealth from the "haves" to the "have-nots." ([See post from NEA Web site below this article.](#))

The NEA, the largest labor union in the United States, represents public school teachers, college and university faculty, retired education employees and college students preparing to become teachers.

The association describes Alinsky as a "master political agitator, tactical planner and social organizer" who wrote a "guidebook for those who are out to change things."

"He sets down what the goal is: a society where people are free to live, and also aren't starving in the streets. A society where there is legal and economic justice," the NEA explains to educators. "Then he sets out to say how to get there."

The NEA continues, "Alinsky's goal seems to be to encourage positive social change by equipping activists with a realistic view of the world, a kind of preemptive disillusionment. If a person already knows what evil the world is capable of, then perhaps the surprise factor can be eliminated, making the person a more effective activist. Alinsky further seems to be encouraging the budding activist not to worry to [sic] much about getting his or her hands dirty. It's all a part of the job, he seems to say."

As WND reported, Alinsky, the father of community organizing, dreamed of socialism one day replacing the "jungle" of American capitalism. He wrote that he hoped "for a future where the means of production will be owned by all of the people instead of just a comparative handful."

Alinsky dedicated the first edition of his book, "Rules for Radicals," to Satan: "Lest we forget at least an over-the-shoulder acknowledgment to the very first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom – Lucifer."

Discover the Networks describes Alinsky as "an avatar of the post-modern Left" who studied criminology as a graduate student at the University of Chicago and became friends with Al Capone and his mobsters. He advocated a wholesale revolution so a supposedly oppressed population could acquire power and radically transform America's social and economic structure. He sought to foment public discontent to spark a social uprising.

"A reformation means that the masses of our people have reached the point of disillusionment with past ways and values. They don't know what will work but they do know that the prevailing system is self-defeating, frustrating, and hopeless," Alinsky wrote in "Rules for Radicals." "They won't act for change but won't strongly oppose those who do. The time is then ripe for revolution."

In "Alinsky for Teacher Organizers," a 1972 document written for use in training teachers, NEA training consultant J. Michael Arisman explained that Alinsky believed the teacher association's real power base was in the community. He advocated organizing the community by using the natural interest in the children to send teachers into children's homes so they could develop relationships with parents.



"He would assert that if the teacher association is successful in organizing the community for education ends, it would have no problem getting or maintaining its membership," Arisman wrote. "At the same time, the allies made by a multi-issue association will be valuable at contract time."

Action is critical, especially with the white middle class, Alinsky argued, because that group is not accustomed to action and will want to quit leadership training after the first time.

"Generally, the Alinsky advice on tactics is guerrilla war advice," Arisman wrote. "To win, know the enemy, divide the enemy. Know who all the players are, conduct the action on several levels and personalize the conflict."

Arisman wrote that Alinsky's strategic and tactical essence was built around conflict.

"He uses confrontation much as teacher groups have used confrontation at the negotiations table in order to buy a piece of the power," he wrote. "Alinsky does not believe you can reason away from the power groups slices of their power. He believes they will attempt to buy you off by giving you, in exchange for real power, apparent power. Confrontation is then a way to apply pressure until you get real power."

The NEA's recommended reading excerpt states, "Alinsky was hated and defamed by powerful enemies, proof that his tactics worked. His simple formula for success ... 'Agitate + Aggravate + Educate + Organize.'"

Alinsky founded and trained community organizations to follow his methods, including organizations in South Chicago, where President Obama credits his political beginnings. As the *Washington Post* reported, Obama was hired shortly after graduating from college by a group of Alinsky's disciples to be community organizer on Chicago's South Side.

As WND reported, Obama approached Northwestern University professor John L. McKnight – a loyal student of Alinsky's radical tactics – to pen a letter of recommendation for him when he applied to Harvard Law School. Under the tutelage of McKnight and other hardcore students of Alinsky, Obama said he got the "best education I ever had, better than anything I got at Harvard Law School."

How deeply the radical leftist Alinsky actually influenced Obama has proven a point of controversy, as demonstrated by the stir caused after Michelle Obama's alleged use of Alinsky's words at the Democratic National Convention last year and by the war of words between the Obama campaign and authors like Jerome Corsi, who have pointed to Obama's connections with radical socialists and communists in his early years.

As WND reported, in a letter to the editor of the Boston Globe, Alinsky's son praised Obama for stirring up the masses at the Democratic National Convention "Saul Alinsky style," saying, "Obama learned his lesson well."

The letter signed L. David Alinsky closed by saying, "I am proud to see that my father's model for organizing is being applied successfully."

<http://www.wnd.com/index.php?fa=PAGE.printable&pageId=114881>

### **National Education Association**

#### **Recommended Reading: Saul Alinsky, The American Organizer**

##### **Reveille for Radicals**

by Saul Alinsky

Vintage; Reissue edition (October 23, 1989)

##### **Rules for Radicals**

by Saul Alinsky

Vintage; Reissue edition (October 23, 1989)

#### **An inspiration to anyone contemplating action in their community! And to every organizer!**

Saul Alinsky wrote the book on American radicalism - two books, in fact: a 1945 best-seller, "Reveille for Radicals" and "Rules for Radicals" in 1971. The "Reveille" title page quotes Thomas Paine... "Let them call me



rebel and welcome, I feel no concern from it; but I should suffer the misery of devils, were I to make a whore of my soul."

Saul Alinsky, who was a labor and civil-rights activist from the 1910's until he died in 1972, has written here a guidebook for those who are out to change things. He sets down what the goal is: a society where people are free to live, and also aren't starving in the streets. A society where there is legal and economic justice. Then he sets out to say how to get there.

Alinsky spends a lot of time critiquing the idea that "The end does not justify the means." What end? What means? He feels that there are circumstances where one can and should use means that in other circumstances would be unethical. I am not sure I agree, but Alinsky certainly speaks with the voice of experience.

Alinsky's goal seems to be to encourage positive social change by equipping activists with a realistic view of the world, a kind of preemptive disillusionment. If a person already knows what evil the world is capable of, then perhaps the surprise factor can be eliminated, making the person a more effective activist. Alinsky further seems to be encouraging the budding activist not to worry too much about getting his or her hands dirty. It's all a part of the job, he seems to say.

Alinsky, the master political agitator, tactical planner and social organizer didn't mince words...

**"Liberals in their meetings utter bold works;** they strut, grimace belligerently, and then issue a weasel-worded statement 'which has tremendous implications, if read between the lines.' They sit calmly, dispassionately, studying the issue; judging both sides; they sit and still sit.

**"The Radical does not sit frozen by cold objectivity.** He sees injustice and strikes at it with hot passion. He is a man of decision and action. There is a saying that the Liberal is one who walks out of the room when the argument turns into a fight.

**"Society has good reason to fear the Radical.** Every shaking advance of mankind toward equality and justice has come from the Radical. He hits, he hurts, he is dangerous. Conservative interests know that while Liberals are most adept at breaking their own necks with their tongues, Radicals are most adept at breaking the necks of Conservatives.

**"Radicals precipitate the social crisis by action - by using power.** Liberals may then timidly follow along or else, as in most cases, be swept forward along the course set by Radicals, but all because of forces unloosed by Radical action. They are forced to positive action only in spite of their desires:

- "The American Radical will fight privilege and power whether it be inherited or acquired by any small group, whether it be political or financial or organized creed.
- "He curses a caste system which he recognizes despite all patriotic denials.
- "He will fight conservatives whether they are business or labor leaders.
- "He will fight any concentration of power hostile to a broad, popular democracy, whether he finds it in financial circles or in politics.
- "The Radical recognizes that constant dissension and conflict is and has been the fire under the boiler of democracy. He firmly believes in that brave saying of a brave people, "Better to die on your feet than to live on your knees!"
- "The Radical may resort to the sword but when he does he is not filled with hatred against those individuals whom he attacks. He hates these individuals not as persons but as symbols representing ideas or interests which he believes to be inimical to the welfare of the people.
- "That is the reason why Radicals, although frequently embarking upon revolutions, have rarely resorted to personal terrorism."

Alinsky practiced what he preached. He said, "Tactics means doing what you can with what you have ... tactics is the art of how to take and how to give."

He uses eyes, ears and nose for examples...

### Eyes

"If you have a vast organization, parade it before the enemy, openly show your power."

### Ears

"If your organization is small, do what Gideon did: conceal the members in the dark but raise a clamor that will make the listener believe that your organization numbers many more than it does."

### Nose

"If your organization is too tiny even for noise, stink up the place."

Alinsky devised and proved thirteen tactical rules for use against opponents vastly superior in power and wealth.

1. "Power is not only what you have but what the enemy thinks you have.
2. "Never go outside the experience of your people.
3. "Wherever possible go outside of the experience of the enemy.
4. "Make the enemy live up to their own book of rules.
5. "Ridicule is man's most potent weapon.
6. "A good tactic is one that your people enjoy.
7. "A tactic that drags on too long becomes a drag.
8. "Keep the pressure on.
9. "The threat is usually more terrifying than the thing itself.
10. "Major premise for tactics is development of operations that will maintain constant pressure upon the opposition.
11. "If you push a negative hard and deep enough it will break through into its counterside.
12. "The price of a successful attack is a constructive alternative.
13. "Pick the target, freeze it, personalize it, and polarize it.

"The real action is in the enemy's reaction. The enemy properly goaded and guided in his reaction will be your major strength. Tactics, like life, require that you move with the action."

Alinsky was hated and defamed by powerful enemies, proof that his tactics worked. His simple formula for success...

"Agitate + Aggravate + Educate + Organize"

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## II. Spiritual Freedom:

1. Whereas establishment freedom is the heritage of physical birth, spiritual freedom is the heritage of spiritual birth.

**2 Corinthians 3:17** - Now the Lord is the Spirit [ **3d Person of the Trinity** ], and where the Spirit of the Lord is present, there is freedom. (NET)

2. The word for freedom is the noun **ἐλευθερία, eleutheria**. In all cases, the concept of freedom never means license but privilege within a predesigned system.

3. The predesigned system is the authority structure of the organization, whether a household, church, community, state, or nation. Within these systems, the individual is free to pursue his goals and objectives without interference from others or from government within the confines of collectively agreed upon laws and regulations.
4. Spiritual freedom is the privilege of functioning within a predetermined system designed by God for His ultimate glory. Those who capitalize on that freedom will use divinely appropriated assets to discover how they may assist God in achieving that objective.
5. Within spiritual freedom's privileges is the possession of free will by which the believer makes decisions. This free will may respond to either of two systems: (1) the grace plan of God, or (2) the evil plan of Lucifer.
6. Regardless of which plan is selected, the believer is subservient to its master, either God or Lucifer.
7. Consequently, spiritual freedom grants the individual the choice of serving God or serving Lucifer. There are no other options although arrogant, rebellious, and conceited people often appoint themselves ruler over all that will let them.
8. Arrogance is able to intrude upon the concept of freedom with the erroneous idea that freedom offers the individual carte-blanche permission to think, say, and do whatever he pleases with impunity.
9. This is in opposition to the will of God which provides the believer with the freedom to function in a plan that is superior to the one provided by the devil's world.
10. This plan is based on grace, freeing the believer from the constraints of legalism, guilt, and fear, the shackles used by religions to bind their followers into a system of salvation by works.
11. Freedom allows the believer to live his life as unto the Lord but as he grows in grace he learns that fellow believers must be treated with respect and understanding, especially new believers.
12. Scripture reveals four areas of Christian behavior that require personal sacrifice. The sacrifice he makes toward self is called the Law of Liberty which must be voluntarily overruled when one or more of the other three are in view.
  - 1) The Law of Liberty is directed toward self. Through spiritual growth the believer recognizes areas of legalism in his life that are not forbidden in Scripture. Spiritual freedom allows him to engage in a behavior previously forbidden by the Bible and refrain from such things that it previously required. Examples: (1) You may eat pork on Fridays, or (2) you do not have to eat unleavened bread during Passover.

Here is a passage that establishes the Law of Liberty:

**1 Corinthians 8:1** - With regard to food sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but personal love for God edifies.

**1 Corinthians 8:2** - If someone thinks he knows something, he does not yet know to the degree that he needs to know.

**v. 3** - But if someone loves God personally, he is known by God.

**v. 4** - With regard then to eating food sacrificed to idols: we know that an idol in this world is nothing, and that there is no God but one.

- 2) The Law of Love is directed toward God. Personal love for Him is the motivational virtue for unconditional love for mankind which is the functional virtue for interpersonal relationships. The Law of Love uses these virtues to avoid offending a weaker (or new) believer by doing or saying something that would hinder his spiritual growth. As the 1 Corinthians 8 context continues, it addresses this issue.

**1 Corinthians 8:5** - If after all there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

**v. 6** - yet for us there is one God, the Father, from whom are all things and for whom we live, and one Lord, Jesus Christ, through whom are all things and through whom we live.

**v. 7** - But this knowledge is not shared by all. And some by being accustomed to idols in former times eat this food as an idol sacrifice, and their conscience, being weak, is defiled.

**v. 8** - Now food will not bring us close to God. We are no worse if we do not eat and no better if we do.

**v. 9** - But be careful that this liberty of yours does not become a hindrance to the weak.

**v. 10** - For if someone weak sees you who possess knowledge dining in an idol's temple, will not his conscience be "strengthened" to eat food offered to idols?

**v. 11** - So by your knowledge the weak brother, for whom Christ died, destroys himself.

**v. 12** - If you sin against your brother in this way and wound their weak conscience, you sin against Christ.

**v. 13** - For this reason, if food causes my brother to sin, I will never eat meat again, so that I may not cause one of them to sin.