

## The Need to Return to the Reformation, Part 2

I would like to begin by reading a few passages of Scripture:

“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18)

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Corinthians 1:18-24).

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways” (James 1:5-8)

In part 1 I focused on the attacks of God’s enemies on God, His Gospel, His people, and especially His Word and the truth taught therein. In part 2, I want to pick up to our current age and the present attack on the Truth of God’s Word. The current age is filled with madness in its attack on God, His people, and His Word through the “cultural Marxism” of Critical Race Theory or “Wokeness.” Unfortunately, the church in the West, instead of being salt and light and preaching the Gospel to a lost and dying world, is rather following the “wisdom of this world” in its current form, and that about 10-20 years behind the world.

To buttress my case, I would like to cite Dr. Paul Elliott of TeachingTheWord Ministries, who refers to Dr. Martin Lloyd-Jones. In a series on “Remembering the Reformation,” Dr. Elliott wrote an article in that series titled “Are Those Who Want to Be Under the Authority of Scripture Alone ‘Fat Lazy Christians?’”:

A leading megachurch pastor calls those who want to go back to the authority of the Word of God alone "fat lazy Christians." Much of the postmodern church is adopting this reprobate state of mind. But the greatest thing that stands out about the Protestant Reformers is that they were men who went back to the Bible, and led their people back to Scripture. They said, "Nothing matters but this."

*October 2022* - A growing number of "woke" pastors echo the words of megachurch leader Steven Furtick: "If you want to be fed God's Word or have the Bible explained to you then you are a fat lazy Christian." God has given much of the so-called church over to this reprobate state of mind. Authentic Christians, in contrast, will relentlessly pursue the unique knowledge to be found in God's Word alone. ...

Someone once said that a mind is a terrible thing to waste, and that is exactly what the unbeliever does by rejecting God. Our minds, our thinking, were meant to glorify God and to seek to know Him. But the sinful mind rejects God, and goes after anything and everything else that calls itself wisdom, rather than seeking after the true wisdom that is found in the knowledge of God and His Son Jesus Christ.

### **The Effects of Ignorance in Society and the Visible Church**

We see this in society at large today. The *epignosis* of God and of Christ is rejected. The very idea of precise and correct knowledge is rejected. The knowledge of the basic fact that  $2 + 2 = 4$  is rooted in a knowledge of the facts that God created an orderly universe in which He has established laws and principles for its operation, and that Jesus Christ is the One who by His almighty power holds the universe together. "In Him all things consist" (Colossians 1:17); He is "upholding all things by the word of His power" (Hebrews 1:3).

Today's society rejects these facts more vehemently than ever. Children are now taught "woke" mathematics in school - that  $2 + 2$  does not necessarily equal 4, that "fuzzy" answers are acceptable, and that the very idea of  $2 + 2 = 4$  is to be rejected as a symbol of so-called white privilege, homophobia, and a long and growing list of other alleged evils that godless leftists continually devise as assaults upon the very idea of society and government based on Biblical precepts.

We also see it in the so-called church today. Steven Furtick, pastor of Elevation Church in Charlotte, North Carolina and a product of the Southern Baptist Convention's seminary in Louisville, Kentucky, summed up the attitude of growing numbers of post-Evangelical pastors when he said this to his congregation:

We don't teach from books of the Bible because it gets in the way of evangelism. We don't offer different kinds of Bible studies because it gets in the way of evangelism. We don't teach doctrine because it gets in the way of evangelism. If you want to be fed God's Word or have the Bible explained to you then you are a fat lazy Christian and you need to shut up and get to work or you need to leave this church because we only do evangelism.<sup>1</sup>

"Evangelism" in Furtick's vocabulary is nothing but raw numerical growth based on psychological self-improvement preaching, and has nothing to do with regeneration by the Holy Spirit. He also tells his people, "If you know Jesus, I am sorry to break it to you, this church is not for you." Such a man, arrogantly promoting Biblical illiteracy, knows nothing of genuine evangelism or the genuine Jesus, and is disqualified for the ministry.

It is men like this who are deliberately cultivating the environment in which self-described Evangelicals reject the essentials of the Christian faith and the superior knowledge of Christ. Furtick's congregation of people who "love to have it so" numbers over 20,000. That number is multiplied by millions in similarly-darkened "Evangelical" churches across America and the rest of the world. Furtick, among others of similar mind, is a celebrity and hero in the post-Evangelical Hillsong Church movement based in Australia, which reaches into the United Kingdom, most nations of continental Europe, several nations in South America and Africa, and now also the United States. Rick Warren, Joel Osteen, and other agents of unbelief borne of Biblical illiteracy have their own worldwide followings in the tens and even hundreds of millions.

### **Authentic Christianity In Contrast**

Authentic Christians must reject all such efforts to keep them in the inferior knowledge of the unbelieving world, and pursue the superior knowledge that is to be found in God's Word alone.

A church will only be a body of truly regenerated people who understand and practice sound doctrine, if it is a Scripture-driven church. A Scripture-driven church pursues a walk that is worthy of the Lord Jesus Christ. Its pastor seeks to lead the people in "growing into" the vast knowledge of Christ so that they may be equipped to walk that walk. The Bible must be its

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<sup>1</sup> As quoted at <https://c3churchwatch.com/tag/steve-furtick/> and a number of other sources.

exclusive source of doctrine - its sole authority, and infallible critic, in every area of life and ministry. Christ must be the undisputed Head of the church. He must be the only One whom men and churches follow. All illegitimate authorities must be rejected and removed.

True believers must pray for revival, beginning with the Holy Spirit's changing of their own hearts. They must come out of, and be separate from, local and denominational bodies and other ecclesiastical associations that are "Evangelical" in name only, but no longer truly committed to Christ and His Word.

### **"Men of Granite!"**

Sixty years ago Martyn Lloyd-Jones remarked on these issues in his address, *Remembering the Reformation*.<sup>2</sup> It is noteworthy that he also focused a bright light upon the character of the Protestant Reformers - and its source:

Here are men worthy of the name! Heroic, big men, men of granite!...In an age of pygmies such as this, it is a good thing to read about great men...here were giants in the land, able men, men of gigantic intellect, men on a big scale in the realm of mind and logic and reason. Then look at their zeal, look at their courage! I frankly am an admirer of a man who can make a queen tremble! [He refers, of course, to John Knox.]

These are the things that strike us at once about these men. But then I suppose that the most notable thing of all was the fact of the burning conviction that dwelt within them; this is what made them the men they were.

### **"Nothing Matters But This"**

But then he went to the heart of the matter, the greatest of their convictions:

What were these convictions? We have already referred to some of them; let me add some others. What did these men believe? What did they teach? What were their characteristics? Here is the first, obviously: their belief in the authority of this Book. The pre-Reformation church was moribund and asleep under a scholastic philosophy that displayed great cleverness, with intellectual and

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<sup>2</sup> Quotations in this article are from D. Martyn Lloyd-Jones, "Remembering the Reformation" in *Knowing the Times: Addresses Delivered on Various Occasions, 1942-1977* (Edinburgh: Banner of Truth, 1989).

critical acumen. But it was all in the clouds and dealt with vague generalities and concepts, while the people were kept in utter ignorance. The men who did the teaching and the lecturing argued about philosophic concepts, comparing this view with that, and indulging in refinements and minutiae. But, in contrast, the great thing that stands out about the Reformers was that they were men who went back to the Bible. They said, nothing matters but this.

For this generation, in which the Evangelical church is falling into the grip of a strange mixture of postmodern intellectualism, secular humanism, medieval mysticism, and perspectivalist love of paradox, Dr. Lloyd-Jones' next words are a searing indictment of the church's departure from the Bible, and a call to "move forward by going back" -

This, they said, is the Word of God in the Old Testament and in the New Testament, this is not theory, supposition, or speculation, this, is the living God speaking to men: He gave His Word to the prophets, they wrote it; He gave it to the apostles, they recorded it; and here it is for us. Here we have something which is in a category of its own, the living Word of God speaking to men about Himself, about men, about the only way they can come together and live together. They stood for the authority of the Bible, not for scholastic philosophy.

You see, my friends, the importance of looking back at the Reformation. Is not this the greatest need at the present time, to come back to this Word of God? Is this authoritative or is it not? Am I in any position to stand above this Book, and look down at it and say, That is not true, this or that must come out? Is my mind, is my twentieth-century knowledge the ultimate judge and decider as to the veracity of this teaching? It is since [a hundred and fifty] years ago, when that notion began to creep in, that the church has been going down. But the Reformers based everything upon this Book as the Word of God to man, which they were not to judge but to preach.

And you and I have got to return to this. There can be no health, there can be no authority in the church, until she comes back to this basic authority. It is idle to talk about this as the Word of God in a sense which still allows you and me to decide that certain things in it are not true! The Book hangs together, the Lord Jesus Christ declared the Old Testament. After His resurrection, He took His disciples through the books of Moses and the Psalms and the prophets. He says, I am there, let Me show you Myself there. Read them, why have you

not understood them? Why have you not believed all that the prophets have written? That was their trouble, it has always been the trouble of the church in periods of declension, and we must come back to the Protestant Reformers' position and recognize that we have no authority apart from the authority of this Word of God.

The devil continues to use the same old tactics that have worked in the past, only he clothes it in the contemporary garb of the day. Marxism has not been successful anywhere it has been tried, yet it continues to be tried here in the West, and that is because it is a Satanic scheme to destroy the benefits that resulted from the Protestant Reformation. In a sense it is not meant to be successful in bringing a utopia; rather, because its source is Satanic, it comes in “to steal, to kill, and to destroy” (see John 10:10). From all appearances, he is being successful, even in the church. Again, let us go back to the Scripture for the Wisdom of God not “Th[e] wisdom {which] descendeth not from above, but is earthly, sensual, devilish” (James 3:15). Let us see how the demonic wisdom of CRT is infiltrating the church, and what can be done about it.

### **What Is Critical Race Theory (CRT)?**

As we saw in Part 1, the roots and influences of CRT trace back through the Critical Theorists<sup>3</sup> of the Frankfurt School back to Marx and Engels back to the Jesuit communists, and ultimately back to the father of lies – Satan.<sup>4</sup> Now we must define what CRT is. In a nutshell, CRT is Marxism applied to Race instead of Class. Conservative activist Christopher Rufo defines CRT as

**...an academic discipline that claims that the United States was founded on racism, oppression, and white supremacy – and that these forces are still at the root of our society.** That’s how it is defined in practice. But bureaucrats implementing critical race theory will say it is an academic concept arguing race is a social construct, and that racism is not only individual bias or prejudice but also something embedded in legal and political systems.

**Critical race theory reformulates the old Marxist dialectic of oppressor and oppressed, replacing the class categories of bourgeoisie and proletariat with the identity categories of white and black.** But the basic conclusion is the same: In order to liberate man, society must be fundamentally transformed through moral, economic, and political revolution.

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<sup>3</sup> See especially “Resolution on Critical Theory,” American Council of Christian Churches, 78<sup>th</sup> Annual Convention, October 22-24, 2019, Faith Chapel, Carlisle, PA, April 25, 2022, <https://acc4truth.org/2019/11/14/critical-theory/>.

<sup>4</sup> See *Marx and Satan* (1986) by Richard Wurmbrand.

**In simple terms, critical race theory can be seen as a form of “race-based Marxism;” they share a common conceptual framework and critical race theory was explicitly derived from “critical theory,” a 20<sup>th</sup>-century ideology sometimes called “neo-Marxism.”**<sup>5</sup>

Voddie Baucham, Jr. citing the UCLA School of Public Affairs defines CRT as “an outgrowth of Critical Legal Studies (CLS), which was a leftist movement that challenged legal scholarship.” Baucham again cites the UCLA Luskin School of Public Affairs:

CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color. CRT also rejects the traditions of liberalism and meritocracy. Legal discourse says that the law is neutral and colorblind, however, CRT challenges this legal “truth” by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege.<sup>6</sup>

Later, Baucham cites the *Encyclopedia Britannica* on CRT:

Critical race theory (CRT), the view that the law and legal institutions are inherently racist and that race itself, instead of being biologically grounded and natural, is a socially constructed concept that is used by white people to further their economic and political interests at the expense of people of colour.<sup>7</sup>

Baucham calls CRT a new religion and includes that title as chapter 4 in his book. As a new religion, CRT has a new cosmology with its version of the six days of creation: “On the first day, white people created whiteness” (69); “On the second day, white people created white privilege” (72); “On the third day, white people created white supremacy” (74); “On the fourth day, white people created

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<sup>5</sup> Christopher F. Rufo, “What I Found About Critical Race Theory And Why It Shouldn’t Be Taught,” *USA Today*, Opinion Guest Contributor, July 5, 2021, accessed August 14, 2022, <https://www.usatoday.com/story/opinion/voices/2021/07/06/critical-race-theory-schools-racism-origins-classroom/7635551002/?gnt-cfr=1>. Emphasis original.

<sup>6</sup> Voddie T. Baucham, Jr., *Fault Lines: The Social Justice Movement and Evangelicalism’s Looming Catastrophe*, Salem Books, 2021, xiv-xv. He cites “What Is Critical Race Theory?” UCLA School of Public Affairs, Critical Race Studies, <https://spacrs.wordpress.com/what-is-critical-race-theory/>.

<sup>7</sup> Baucham, Jr., 70. The citation is Tommy Curry, “Critical Race Theory,” *Encyclopedia Britannica*, May 28, 2020, <https://www.britannica.com/topic/critical-race-theory>.

white complicity” (76); “On the fifth day, white people created white equilibrium” (77); and “On the sixth day, white people created white fragility” (78). Further, this new religion of CRT has “A New Original Sin: Racism” (80), and this original sin is “Systemic” (84). This new religion also has “A New Law (the ‘Work’ of Antiracism)” (87). Along with this new law, there is “A New Priesthood” with its new tribalism where “Narrative Trumps Truth” (91-111). Further, there is “A New Canon” based on works by “orthodox” CRT advocates (113-130).

Another conservative Evangelical, Owen Strachan has defined CRT as a form of “Wokeness,” which he defines as “a mindset, a mood, and a set of principles and beliefs” that he delineates as

1. The world is fundamentally divided into oppressors and oppressed people
2. A major form of oppression today comes from “whiteness”
3. “Whiteness” is not a neutral system, but creates a culture of “white supremacy” that most benefits “white” people (and also others who fail to challenge it)
4. The evils of this culture show up in disparities between groups, which reveal inequities, which reveal injustices (disparities lead to inequities, which lead to injustices)
5. “White supremacy” must be vigorously opposed through “social justice,” “antiracism,” and the targeting of “white privilege”
6. More broadly, any form of “privilege” and “oppression” stemming from hetero-normative “white” capitalist patriarchalist structures must be opposed
7. We can create a just, fair, diverse, and inclusive society grounded in equality of outcome by targeting inequities through political, legal, cultural, and fiscal means so that inequitable authority is deprivileged and minority groups are empowered.<sup>8</sup>

Later, Strachan also calls Wokeness a religion. He writes

Wokeness is akin to the Protestant liberalism of roughly one hundred years ago, but with a less supernatural frame. ...

- Wokeness has little grounding in a theistic system; it is this-worldly from the start.
- Wokeness uses the categories of Marxism, with people being either oppressor or oppressed.

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<sup>8</sup> Owen Strachan, *Christianity and Wokeness: How the Social Justice Movement Is Hijacking the Gospel—and the Way to Stop It*, Salem Books, 2021, 24-25.

- Wokeness champions the neo-pagan sexual ethic, one distinct from [B]iblical sexuality.
- Wokeness is a utopian justice movement at its base; it syncs with both Enlightenment revolutionary movements and liberationist theological camps and connects in different ways to each.

Beyond these observations, it is appropriate to conclude that wokeness is a new religion. This is increasingly becoming clear. Ibram Kendi, for example, tweeted in 2019 that “Racism is death. Antiracism is life.” [Ibram Kendi (@DrIbram), “Racism is death. Anti-racism is life,” Twitter, August 4, 2019, 9:45 a.m., <https://twitter.com/DrIbram/status/1158011047451811842>.] Whatever else Kendi may mean, his framing of “antiracism” as “life” signals that this concept has essentially salvific status for him. This is conversion for Kendi and others of his ilk (and increasingly, many thought leaders in American schools, corporations, HR departments, sports teams, and the list goes on). To be a “racist” (remember that he means this structurally) is to be dead. But to take up the cause of “antiracism” is life itself. This is religious and spiritual language.

A more technical description of this new religion, in my view, is “Utopian Judicial Paganism.”<sup>9</sup>

Dave Kubal, President of Intercessors for America agrees with Strachan in calling CRT a mindset, adding “It is a prevailing spirit resting upon our nation at this moment in time.”

CRT’s grandfather, Critical Theory (CT), dates to the 1930s. CT offered a false dichotomy as the lens through which to view life and economic status. Proponents of CT started a dispute between the working class—proletariat — and the capitalist leaders—bourgeoisie—that created a power vacuum resulting in Marxist revolutions. You were either rich or you were poor.

Similarly, CRT is attempting to force upon the American population a single false dichotomy to look at our world. But this time the division is primarily race, not socio-economic status. CRT divides on the basis of two negative outlooks: based on your race, you are oppressed or you are the oppressors.<sup>10</sup>

Australian scholar Christopher Watkin “draw[s] primarily on the work of...Derrick Bell, Harvard’s first black law professor.” Watkin considers

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<sup>9</sup> Strachan, 125-126. Bracketed information originally in footnotes.

<sup>10</sup> Dave Kubal, “The Spirit Behind Critical Race Theory,” Intercessors for America, July 1, 2021, accessed July 20, 2022, <https://ifapray.org/blog/the-spirit-behind-critical-race-theory/>.

Bell's work...to be on the hardline or pessimistic side of the CRT spectrum, [but] foregrounding Bell has three advantages: 1) he is widely considered the originator of critical race theory; 2) the sketch below offers an "ideal" or "pure" type of CRT that we may never encounter in its entirety in the wild, so to speak, but elements of which may well be present in our interactions and institutions; and 3) the way in which CRT is received, mediated and discussed in the church often privileges its more extreme forms, and in our current age of political polarisation and general drift away from the centre these more extreme ideas are the ones that currently exercise Christian commentators.<sup>11</sup>

Watkin states that "we can understand CRT in terms of eight principles" listed as follows: "1. Racism is structural and permanent; 2. There is no neutrality; 3. White people are incapable of helping black people; 4. Only black people have the right to speak about racism; 5. Only white people can be racist; 6. Change must be revolutionary not incremental; 7. Equality is measured by outcome, not by opportunity; and 8. Final victory is impossible."<sup>12</sup>

### **Critical Race Theory's Epistemology: Knowledge Is a Social Construct**

Now while it is important both to trace CRT's roots, which indeed are rotten, and to define CRT, it is even more important to look at its epistemology, for here we will see even more rotten roots that demonstrate that CRT has no basis to argue for its theory. It is no wonder, for if Satan and those who follow him attack God's Word, they will certainly not follow the epistemology found in that Word. In a commentary titled "My Woke Employees Tried to Cancel Me. Here's How I Fought Back and Saved My Nonporfit," Grace Daniel writes,

First, critical social justice is an anti-objectivity ideology: One of its fundamental assertions is that there are no objective truths, only "positional" truths. As explained by Ozlem Sensoy and Robin DiAngelo in their 2017 book *Is Everyone Really Equal?*:

One of the key contributions of critical theorists concerns the production of knowledge.... These scholars argue that a key element of social injustice involves the claim that particular knowledge is objective, neutral, and universal.

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<sup>11</sup> Christopher Watkin, "Christianity and Critical Race Theory," *Cambridge Papers*, Volume 31, Number 2, June 2022, 2, <https://www.cambridgepapers.org/christianity-and-critical-race-theory/>.

<sup>12</sup> Watkin, 2-3.

An approach based on critical theory calls into question the idea that objectivity is desirable or even possible. The term used to describe this way of thinking about knowledge is that knowledge is socially constructed.<sup>13</sup>

This demonstrates that CRT is irrational. It denies that there is such a thing as knowledge, and worse yet, DiAngelo asserts that knowledge claims actually are a cause of injustice. But if all “knowledge” is merely a social construct, as DiAngelo and other critical theorists claim, then the highest level anyone’s ideas can rise to (and this includes the ideas of the critical theorists themselves) is opinion. John Robbins articulated a Biblical epistemology, wherein a coherent answer can be given to the question “How do you know?” Robbins stated, “Paul in the first four chapters of *1 Corinthians* is intent on denying natural theology. In fact, he is intent on denying any source of knowledge except Scripture.... To claim knowledge apart from Christ is to express belief in a figment of one’s imagination.”<sup>14</sup> Robbins later added, “[T]here is no wisdom or knowledge outside of Christ. The traditions of men, the basic principles of the world do not give us knowledge.”<sup>15</sup> Further, contrasting the Bible’s epistemology with the world’s predominant views, Robbins stated

Rationalism teaches that we discover truth by means of logic alone. Empiricism teaches that we discover truth by means of sense experience alone. The Bible teaches that neither one of these provides us with knowledge. (153)

Christianity teaches an epistemology – a theory of knowledge – that goes along with its soteriology – the doctrine of salvation. Christian soteriology says you cannot do anything to save yourself. We have seen over and over again that salvation comes through knowledge. The Scriptures are able to make you wise for salvation (compare *2 Timothy* 3:15). Christian epistemology also teaches that you cannot do anything on your own effort to come to knowledge. Knowledge is a gift of God as much as salvation itself. (159)

Robbins saw this writing on the wall back when he began The Trinity Foundation, for he wrote in “The Trinity Manifesto,” which is also in the back of every book The Trinity Foundation publishes as “The Crisis of Our Time”:

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<sup>13</sup> Grace Daniel (Pseudonym), “My Woke Employees Tried to Cancel Me. Here’s How I Fought Back and Saved My Nonprofit,” June 2, 2021, access July 20, 2022, <https://www.dailysignal.com/2021/06/07/my-woke-employees-tried-to-cancel-me-heres-how-i-fought-back-and-saved-my-nonprofit/>.

<sup>14</sup> John W. Robbins, *Thinking Biblically: A Challenge to Christians*, The Trinity Foundation, 2022, 61, 62.

<sup>15</sup> Robbins, *Thinking Biblically*, 143.

The attacks on truth, on knowledge, on propositional revelation, on the intellect, on words, and on logic are renewed daily. But note well: The misologists – the haters of logic – use logic to demonstrate the futility of using logic. The anti-intellectuals construct intricate intellectual arguments to prove the insufficiency of the intellect. The anti-theologians use the revealed Word of God to show that there can be no revealed Word of God—or that if there could, it would remain impenetrable darkness and mystery to our finite minds.<sup>16</sup>

Baucham also addresses the Critical Race Theorists’ (he calls them antiracists) rejection of objective “knowledge.” He writes, “Furthermore, as we will see, it also explains why the mere reliance on things like facts, statistics, or the scientific method are actually seen as racist.” Then in the footnote he writes

The idea that the scientific method is inherently racist is a hallmark of CRT. In one of the seminal academic papers on the topic, Tara Yosso, one of the most-cited CRT academics, lists five key elements of the ideology. Among them, she identifies “*the challenge to dominant ideology*. CRT challenges White privilege and refutes the claims that educational institutions make toward objectivity, meritocracy, color-blindness, race neutrality and equal opportunity. CRT challenges notions of ‘neutral’ research or ‘objective’ researchers and exposes deficit-informed research that silences, ignores and distorts epistemologies of People of Color. CRT argues that these traditional claims act as a camouflage for the self-interest, power, and privilege of dominant groups in US society.” See San Jose State University’s “Critical Race Theory in Chicana/o Education,” April 1, 2001, <https://scholarworks.sjsu.edu/cgi/viewcontent.cgi?referer=https://duckduckgo.com/&httpsredir=1&article=1036&context=naccs>. Also a flier at the Smithsonian’s Museum of African American History included the Scientific Method as “an element of whiteness.” The document specified that this includes objective, rational, linear thinking; cause-and-effect relationships; and quantitative emphasis.<sup>17</sup>

Strachan addresses what is called “standpoint epistemology” of wokeness advocates. He writes

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<sup>16</sup> John W. Robbins, “The Trinity Manifesto,” *The Trinity Review*, October 1978, 2.

<sup>17</sup> Baucham, Jr., *Fault Lines*, 86 and footnote. This is not advocacy for the scientific method, which is a logical fallacy. See Gordon H. Clark, *The Philosophy of Science and Belief in God*, and Ronald L. Cooper, “The Bible and the Idolatry of Science,” *The Trinity Review*, September-December 2019.

Wokeness advocates typically embrace what is called “standpoint epistemology,” meaning that our social location and possession of privilege will shape our handling of truth. [Delgado and Stefancic, *Critical Race Theory*, 43-56.] Minority interpreters who have enjoyed less privilege (which per CRT blinds us from seeing truth) are able to “see” things in texts that others cannot. This hermeneutical commitment is based on the idea that “whiteness” as a privileged construct hinders interpreters from grasping dimensions of the text that under-privileged people can see. *This commitment relativizes interpretation, whether of the Bible or of other books. It makes exegesis a culture-driven practice. Minority exegetes can see things that “white” exegetes cannot.* [The work of Neil Shenvi and Pat Sawyer is insightful on this count. See *Engaging Critical Theory and the Social Justice Movement*, accessible online at <https://ratio-christi.org/engaging-critical-theory-and-the-social-justice-movement>.]<sup>18</sup>

A little further on, Strachan writes, “Wokeness’s epistemology is deeply damaging to the pursuit of truth.... Yet wokeness pushes even harder on this point, and as presented by some advocates insists that reason itself is racist.... In wokeness, however, there is no deeper ontological grounding for truth; rather, wokeness simply asserts its commitments without foundation beyond our narratives. Human narratives *are* the grounding of truth in a woke system.” In a footnote in this section Strachan adds, “Delgado and Stefancic openly admit their epistemological stance, stating: ‘For the critical race theorist, objective truth, like merit, does not exist, at least in social science and politics. In these realms, truth is a social construct created to suit the purposes of the dominant group.’ [*Critical Race Theory*], 104.”<sup>19</sup>

One is here reminded of Kierkegaard (and the later Neo-orthodox who rediscovered him) who wrote, “Christianity protests every form of objectivity. It desires that the subject should be infinitely concerned about himself. It is subjectivity that Christianity is concerned with, and it is only in subjectivity that its truth exists. If it exists at all objectively, Christianity has absolutely no existence.”<sup>20</sup>

Thus, in their attack on knowledge, the misological Critical Race Theorists cannot give a coherent, let alone Biblical account of their opinion—not knowledge—for they deny objective truth, and there is no reason to listen to them.

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<sup>18</sup> Strachan, *Christianity and Wokeness*, 105. Bracketed information originally in footnote, and emphasis in italics is added.

<sup>19</sup> Strachan, 106-107. Emphasis original.

<sup>20</sup> *Concluding Unscientific Postscript to the Philosophical Fragments*, as reproduced in Bretall, *A Kierkegaard Anthology*, Princeton University Press, 1946, 207. See Robbins, *Thinking Biblically*, 43.

## Why Should the Church Worry About CRT?

The simple answer is because CRT is already in the church, especially its seminaries, colleges, boards, and churches. Here is where Baucham excels other writers on CRT/ Wokeness/ Antiracism (these terms are used interchangeably), for he names names even in his own ranks.<sup>21</sup> Under the subheading of The Nature of the Coming Catastrophe, Baucham writes

Why are people and groups like Thabiti Anyabwile, Tim Keller,<sup>22</sup> Russell Moore, the Southern Baptist Convention, the Ethics and Religious Liberty Commission, 9Marks, the Gospel Coalition, and Together for the Gospel (T4G) being identified with Critical Social Justice on one side of the fault, and people like John MacArthur, Tom Ascol, Owen Strachan, Douglas Wilson, and the late R. C. Sproul being identified on the other?<sup>23</sup>

Later, Baucham exposes Matt Chandler of the Village Church, writing

In one YouTube video, Matt Chandler, pastor of the Village Church in Flower Mound, Texas, former head of the Acts 29 network, and one of the leading representatives of the Young, Restless, and Reformed movement...echoes [Peggy] McIntosh almost verbatim. "I have grown up with this invisible...bag of privilege," he says in a direct-to-camera presentation. Then, as if to press McIntosh's analogy of "an invisible package of unearned assets," he describes "a kind of invisible toolkit that I can reach in there at any moment and have this kind privilege that a lot of other brothers and sisters don't have." [The Village Church Resources, "How to Understand and Address White Privilege," YouTube, June 28, 2017, <https://youtube.com/watch?v=pzUXZpMQ1TQ>.] ...

These were not off-the-cuff remarks. The video, titled, "How to Understand White Privilege," is very strategic. Chandler is clearly sympathetic to CRT's version of white privilege.<sup>24</sup>

He also exposes David Platt and Jarvis Williams for their antiracist views:

David Platt, in a momentous sermon delivered at Together for the Gospel in 2018, defined racism as "a system...in which race, and specifically white and

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<sup>21</sup> Strachan is not so bold to name names. He also touts so-called "common grace" and Cornelius Van Til.

<sup>22</sup> For more on Tim Keller's Marxism, see Timothy F. Kauffman, "Workers of the Church Unite!: The Radical Marxist Foundations of Tim Keller's Social Gospel," *The Trinity Review*, March-June 2014.

<sup>23</sup> Baucham, *Fault Lines*, 2. Douglas Wilson may be fighting CRT, but he does not have the Gospel correct and is a Federal Vision heretic.

<sup>24</sup> Baucham, 73-74. Bracketed information originally in footnote.

black skin colors, *profoundly affects people's economic, political, and social experiences.*” This is unmistakably taken from the antiracist lexicon. But lest you think it lets individuals off the hook, Jarvis Williams claims that “race and racial reconciliation are soteriological issues.” Thus, not only are white Christians who fail to adopt antiracist theology and repent of racism in jeopardy of being alienated from God, but those who fail to elevate the preaching of the antiracist message to the same level as the preaching of the Gospel are apparently preaching another gospel—which, according to Williams, is no gospel at all.<sup>25</sup>

Baucham further shows how Evangelicalism is kowtowing to antiracism:

Ethnic Gnosticism argues that white people's only access to the singular black perspective comes from elevating and listening to black voices. This is why I refer to it as “the new priesthood.” ...

Evangelicalism is echoing the same sentiment [that white people cannot “see” without black voices]. Everywhere you turn, another prominent voice is calling for the recognition and elevation of black voices, sometimes even in ways that clearly advocate the principles of Ethnic Gnosticism. “Whiteness. Has. Caused. Blind. Ness. Of. Heart. Whiteness. Has. Caused. Blind. Ness. Of. HEART!” [Woke Preacher Clips, “Eric Mason: “Whiteness Has Caused Blindness of Heart!” YouTube, September 23, 2020, <https://www.youtube.com/watch?v=OO6Ufo3GH8>.] chanted *Woke Church* author Eric Mason (citing Ephesians 4:18). “The Bible can't tell us what it is like to be black in America, or how to address systemic discrimination in housing or education,” tweeted *Veggie Tales* creator Phil Vischer. “We need to listen to voices who study the issues and have had the experience.” [Phil Vischer (@philvischer), Twitter, June 9, 2020, <https://twitter.com/philvischer/status/1270468029093216257?s=20>.]<sup>26</sup>

### **CRT's Rotten Roots Produce Rotten Fruits**

Now the rotten roots of CRT – Critical Theory back to Marxism, all the way back to Satan, with its irrational and un-Biblical epistemology produces some rotten fruit as well. It causes division, even stirring up more “racial” hostility. The Scripture warns against this:

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<sup>25</sup> Baucham, 87. Emphasis original.

<sup>26</sup> Baucham, 99. Bracketed information originally in footnotes.

These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and *he that soweth discord among brethren*. *Proverbs 6:16-19* (Emphasis added.)

According to CRT or Wokeness, “white people are oppressors. They foster ‘white supremacy’ at all times, and in fact cannot help but do so.”<sup>27</sup> As Baucham stated above, “Racism is the Original Sin to be repented of, but only white people can be racist.” Thus,

The CRT diagnosis is a radical reframing of man’s chief problem. It changes our funda-mental condition from one of individually willed sin to one of inherently racist “white-ness,” which makes horizontal transgression against men of greater import than vertical transgression against God.<sup>28</sup> ...

The normal “white” person is part of a structurally wicked order in which racism is “an integral, permanent, and indestructible component of this society.” [Delgado and Stefancic, *Critical Race Theory*, ix.]<sup>29</sup> ...

Wokeness, and “social justice” like it, are tools of division.<sup>30</sup> ...

Wokeness is both authoritarian and libertine; both utopian and nihilistic; both state-worshipping and self-exalting. It is not internally consistent, like many worldviews, especially those developed in a post-truth age.<sup>31</sup>

And if Intersectionality<sup>32</sup> is taken into account, the greatest oppressors are straight, white, males.

A group that is “Woke” and follows CRT is Black Lives Matter (BLM). Some Christian thought leaders have advocated for BLM – “Southern Baptist Convention President J.D. Greear called for members of the nation’s largest Protestant denomination to declare that ‘black lives matter’.”<sup>33</sup> The BLM organization’s founders, Patrisse Cullors, Alicia Garza, and Opal Tometi openly identify as Marxist-Leninists, and their organization is openly pagan, “channeling spirits to

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<sup>27</sup> Strachan, 61.

<sup>28</sup> Strachan, 62.

<sup>29</sup> Strachan, 66. Bracketed information originally in footnote.

<sup>30</sup> Strachan, 99.

<sup>31</sup> Strachan, 128.

<sup>32</sup> Baucham explains: “Put simply, Intersectionality is about the multiple layers of oppression minorities suffer” (xvii). Strachan says, “The intersectional worldview denies that there is such a thing as a created order” (73).

<sup>33</sup> Baucham, 216. He cites Adelle M. Banks, “Southern Baptist President J.D. Greear Says, ‘Black Lives Matter,’” Religion News Service, June 9, 2020, <https://religionnews.com/2020/06/09/southern-baptist-president-j-d-greear-says-black-lives-matter>.

accomplish their objectives.” It is also “openly feminist, pro-LGBTQIA+,” which is also “openly anti-male and anti-family.”<sup>34</sup>

Finally, I want to end with Voddie Baucham:

James Lindsay, one of the leading academic critics of the Critical Social Justice movement, offers a warning that the Church should heed:

For the foreseeable future, online outrage mobs are going to happen, and they will...eventually target your organization. Your only choice of resisting them is to maintain a positive, anti-fragile, team-oriented internal culture that acts as a counterbalance that gets you through the storm (think about it like boarding up your windows against a rhetorical hurricane). That requires making use of organizational leadership to cultivate the right internal values—broadly liberal and anti-victimhood—and to treat them like a condition of employment or participation in your organization. Then, you can stand against this obnoxious pressure and keep fulfilling your organization’s missions and purposes, as a team. [James Lindsay, “How Your Organization Can Resist Woke Social Pressure,” *New Discourses*, August 7, 2020, <https://newdiscourses.com/2020/08/how-your-organization-can-resist-woke-social-pressure>.]

It may surprise you to learn that Lindsay is an atheist. In fact, by his own admission, he used to be “an angry atheist.” He was no fan of the Church. In conversations with him, I have been struck not only by the depth and breadth of his knowledge of the origins, history, and key influences and influencers of Critical Social Justice, but his keen understanding of how dangerous it is to Christianity. He often says jokingly, “If I was still an angry atheist and wanted to destroy the church...I’d make ‘em woke!” It is both ironic and sad that CSJ’s attack on the Gospel is so clear that an atheist can see it, yet many churches, denominations, seminaries, leading ministries, and ministers have fallen prey to this movement.<sup>35</sup>

It is high time for those in the church to wake up and repent of being “Woke.” There certainly are problems in this world and in the church due to sin, but it must be solved with Biblical solutions, not solutions proffered by the enemy of humanity through his witting or unwitting followers. For those who follow Christ here in the West, and especially here in America, it may cost us again to name the

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<sup>34</sup> Baucham, 217-221. Compare Strachan, 73-78.

<sup>35</sup> Baucham, 204-205. Bracketed information originally in footnote.

name of Christ and follow his Word. But what is the alternative? Whether or not we turn the tide, we must remain faithful to our Lord who gave his life for us. I close with the words of Peter in *1 Peter* 4:17: “For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?”

May God raise up men as He did in the time of the Reformation to preach boldly the Gospel of Sovereign Grace – that salvation is by Grace alone through faith Alone in Christ Alone to the Glory of God Alone. May those who claim to be Reformed return to the Reformation and continue to Reform the Church according to the Word of God Alone.