

Luke Hulley

HOW *NOT* TO FIGHT RACISM



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by Luke Hulley

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Introduction

The Aim of This Booklet

As when tackling any big topic, I have had to make my focus modest in what I hope to achieve with this booklet, which was born out of the many pastoral conversations that my wife and I have had in our lounge with deeply distressed members of our congregation (based in the city of Cape Town) wrestling with the question, “What is required of me to fight racism?”

As we have spoken through these issues, a pattern has emerged. Because of the current social climate and the many influences through social media and campus activism, almost all of our people have been led away from a Biblical way of thinking about race and racism. The overriding fruit of this has been a deep sense of hopelessness.

These conversations prompted my wife and I to really dig down to the foundations of contemporary ideas about what it means to be ‘anti-racist’. Where do these ideas come from? How do they measure up to Scripture? And why are they causing so much turmoil for both black and white folks engaging with these ideas? This booklet is the product of that quest for answers.

With that said, let me say what this booklet is *not*. As much as I would love to, I will not be able to address questions like ‘What does Biblical justice look like?’, ‘How can we heal the deep wounds of racism?’ or ‘How can we promote cross-cultural relationships?’. These are all valid questions, and I have addressed some of these topics in other resources (for example [‘How Does Jesus Fix Racism?’](#)) but just as a paramedic’s first priority is to stabilise the patient, this is an attempt to ‘stop the bleeding’ so that true healing may take place.

I am of the conviction that the modern anti-racist agenda is not only ineffective at bringing reconciliation, it is a deadly poison that is further destroying any hope of cross-cultural healing happening. As my wife and I have come to fully comprehend the extent of Satan’s agenda in the current social justice movement, we have been deeply grieved at how uncritically it has been embraced in many Christian circles.

My humble purpose is therefore to get the conversation about racism back onto a Biblical foundation and to warn the Church about how *not* to fight racism. Racism is a real thing, and as Christians we need to take this sin seriously when it pops up, as with any sin. We can no longer allow the conversation about racism to be hijacked to advance political purposes. This is not an issue of politics, this is an issue of righteousness, and for that we need Christ.

Luke Hulley

Chapter 1

My Story

I met my wife in church through a good, mutual friend who was the catalyst for our friendship and provided all the ‘cover’ needed for us to get to know each other really well. We discovered a shared love of art, music, poetry and, most of all, a deep and enduring love for Christ and His church.

By 2013, I was convinced that Zandile Gobhozi was the girl with whom I wanted to spend the rest of my life. I found her radiant smile, sonorous laughter and seemingly bottomless treasure-trove of wisdom to be absolutely irresistible. And she was beautiful too.

When I approached her father to ask for her hand in marriage, to my horror I discovered that her father had been so deeply affected by racism that he felt it would be *morally* wrong for his black daughter to marry me, a white man. He adamantly resisted the marriage. Zandi and I were heartbroken.

We turned to prayer and asked God to soften her father’s heart. Over a period of months, God did what only God can do, and there was a remarkable turn-around in his attitude. God worked through members of his church, who challenged his thinking. And, in due course, God brought about an incredible reconciliation between our two families, which have become one big family.

A Kingdom Family

There is an old saying that is not as commonly accepted as it used to be, ‘*Judge a person by the content of their character, not by the colour of their skin*’ (Martin Luther King). In my immediate family, we genuinely regarded people of all ethnicities and cultures as first of all created in the image of God, loved by God, and therefore eligible for the Kingdom of God. We were a missionary family that spent a lot of time in different cultures, sharing the Gospel and inviting people into the family of God.

I can honestly say that my brother and I were raised colour-blind, in the best sense of the phrase. Zandi often complains that I am not a good representative of the ‘white perspective’ on anything because I don’t really think like a normal white person. There is some truth in this, but I maintain that there is a lot of truth in that for anyone within whom the Gospel has taken deep root.

In contemporary anti-racism dogma, it is now frowned upon to speak about being ‘colour-blind’¹. People who use this phrase are castigated for being blind to their own ‘privilege’.

I should therefore probably hasten to explain from the outset that I’m going to push back on many of the critiques made about some of the older language concerning race and racism. As it turns out, ‘progressive thinking’ is sometimes actually quite regressive and often-times also quite unbiblical. More on this later.

I am going to fight to keep the phrase ‘colour-blind’, because what I think many people mean by the phrase is that they ‘judge a person by the content of their character, not by the colour of their skin.’ God’s version of the same phrase says,

'...the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart.' (1 Samuel 16:7, ESV)

When the Gospel has taken root in our hearts, we still see culture, but we see diversity in cultures as a beautiful thing. It demonstrates the glory of the creativity and diversity within God Himself. I have always loved the melting pot of cultures within the Kingdom of God; where people congregate around the person of Christ and find each other in the process.

I have been so enriched by marrying into a Xhosa family. I find it interesting and intriguing. For me, cultural diversity is truly the spice that makes society beautiful. In marriage, it is the *differences* between femininity and masculinity that attract us to one another, so why can't it be the same with culture?

My Hatred for Racism

Throughout my life I have witnessed all kinds of racism. In my extended family, I have been exposed to attitudes and words that were explicitly racist towards black people. Among many other racist comments to which I have been privy, I once heard someone in my broader family argue that it was sinful to marry interracially. I was still very young at the time (maybe 11 or 12), but I remember getting into a fierce argument over this with the adult making the case. Ironically, I faced this same argument as an adult from a black person when I wanted to marry Zandi!

Since being married to Zandi, I have been exposed (and am probably more sensitive) to racism aimed at Zandi because she is black and both of us because we are interracially married.

I have always hated racism, but it is obviously a lot closer to home now that I have a black wife and a 'mixed-race' daughter. It is because of my intense love for cross-cultural friendships and relationships that I am passionately anti-racist and anti all of the strategies that Satan uses to divide people along racial lines.

How My Bubble Got Burst

One of the curiosities of life in South Africa is how differently people experience the country, depending on their culture and/or class. I grew up in a white, middle-class family, and this demographic influenced the lens through which I viewed life: where I live, work and shop, how I was educated, what I do for recreation, and where I go on holiday.

There were several experiences that significantly opened my eyes to the different ways in which people experience this nation. As I mentioned, my family was a missionary family and this often exposed me to a very different side of South Africa to the one I knew. But when I was in high school, I volunteered at an organisation that did home-based medical care in township areas. This was a *massive* eye-opener for me. As I walked the streets, went into people's homes and wandered through the markets of Khayelitsha, I was fascinated by what thousands of South Africans considered 'normal'.

Later on, when I became a school teacher, I intentionally chose to work at a poorer boy's school that mostly serviced kids from the townships surrounding the city: Guguletho, Nyanga, Khayelitsha, etc. I formed strong bonds with the boys that I taught and they told me their stories. As they described their 'normal' lives, I was profoundly affected by how different their experience of South Africa was to my own.

Most of the boys went home to single-parent homes, where they would finish their homework and then play PlayStation or watch DStv for the rest of the day. Their parents intentionally equipped them to stay entertained in their homes all day because they did not want them playing in the crime-ridden streets, not because they were helicopter parents. The boys frequently told me stories of gang fights in their neighbourhoods, where they would watch rival gangs stab each other in knife fights.

For recreation, the boys were part of local soccer clubs which would all compete. They all dreamed of being soccer stars or, if that failed, performers like Lil' Wayne.

When they went on holiday, they would take long rides home to their families' village in the Eastern Cape. Many of my work colleagues did the same.

South Africa is incredibly diverse, not just culturally, but even in how people experience 'normal' life. This means we may get stuck in our little bubbles of experience and this could sometimes make it difficult to relate to people with a very different 'normal' to ours.

I have frequently heard my white friends speak about South Africa in a way which gives me pause for thought. Here are a few questions to consider:

- **Is my city a safe place to live?** This would depend on where people live. For example, a person living in a gated security complex will likely answer this question very differently to a person who has to walk home from work in an impoverished community with opportunistic thieves and thugs waiting on the street corners.
- **Is my city a nice place to come for a holiday?** How somebody answers this question will be greatly influenced by how much money they have to spend when they are in my city. Certain tourist attractions in my region may be quite inaccessible to people without means and consequently make it a rather boring place for a holiday!
- **How are the municipal services in my area?** I am frequently quite disturbed to see how vastly different the municipal services (like roads, sewerage, running water, electricity supply) are from area to area, even areas in very close proximity to each other.
- **How are the schools in my neighbourhood?** When we refer to our schools, are we referring to the private ones or the public ones? Oftentimes a region associated with really good schools is actually a reference to the private schools in the area. Those without means may have a very different perception on this count.

These are just a few sample questions which reveal how *radically* our experience of 'normal' may differ from others who even live in the same region as ourselves. Sometimes (often?) we tend to project our experience onto others, and this can affect our ability to have meaningful relationships with people from a different background.

From the bursting of my bubble through these experiences, what have I learned? I've learned to be cautious about how I define what is 'normal' and what is not. I've learned to be even more cautious about thinking of my own life experience as superior to that of others', who experience life differently. Every culture and class has its strengths and weaknesses, and we have much to learn from each other, if we are willing to take the time to do so.

Chapter 2

The Long Scars of Racism

A few years ago I wrote an article called '[White Privilege and Cultural Marxism](#)',² which was widely circulated. Post George Floyd, the same article was reshared and widely circulated again, because it became very relevant to the conversations being had.

Unfortunately, what many people took from my article was that everything is fine, racism is not really such a big deal anymore, and so we all just need to stop acting like Marxists and return to the status quo. Nothing could have been further from the truth!

I believe that the legacy of government-backed racism and abuse has left many long and lasting scars in the souls of people all around the world. Personally, I'm still learning to fully appreciate just how profound the effects of racism have been on the psyches of both white and black people. Hopefully the example of my own journey to marriage fully illustrates this point!

There is also a long and devastating economic legacy in the wake of historically legislated racism. It is easy to point to a few successful black businessmen or artists and pretend that everything is fine now. But most black people in South Africa start out in life with huge challenges to overcome if they want to provide for their families and live a decent life. Legislated racism may be history, but the legacy of poverty is still a present-day reality for millions of people.

The Group Areas Act may be a thing of the past, but it is hard not to notice how segregated many of our communities *still are*. Another scar left on our society by racism.

The Cure

Satan is the originator of all sin, including racism. Christ is the only one who can heal the wounds. What makes me angry is how Satan is now also peddling a 'remedy' to rectify the wrongs of racism and his 'cure' is like a poison that, in many cases, is fatal to precious people whom God loves. We dare not try to achieve through Satan's tactics what is only achievable when we are in Christ and acting Christ-like.

As someone who has personally experienced the transformative power of Christ in my life, I feel beholden to remind Christians of *what has already been and is still being* accomplished for us through Christ – the joyful reconciliation of all people groups through their joint-adoption into His Kingdom family.

My fear is that Christians are turning to worldly, ungodly means to accomplish what is only achievable through the transforming *love* of Christ. This love has transformed my life and our church communities, and it is what sets us apart from the world.

I note with increasing despair the loss of faith many Christians seem to be experiencing. They no longer believe in the power of the Gospel and the application of the Word of God to rid our hearts of the evils of racism.

Racism is not a new and special kind of sin that deserves a category of its own, requiring a remedy found only in a stack of 'recommended reading'. Christ is the Light that the world desperately needs, this has not changed!

George Floyd

After the murder of George Floyd, the Twitter handle #blacklivesmatter was trending massively worldwide, including within the Church. I was quite disappointed by this because, yet again, it seemed the Church was blindly following the World instead of setting the example and bringing Gospel solutions to the problem of sin.

What complicates the issue immensely is that, although every Christian should affirm that all black lives are very precious to Christ and to us, Black Lives Matter is *a/so* a powerful activist organisation in the U.S.

Upon closer investigation we learn that the BLM organization has a decidedly unchristian value-system on a number of crucial social issues. Let's have a look at a few things for which they stand on their website:

'While the tragic deaths of Trayvon Martin and Mike Brown were catalysts for the emergence of the BLM movement, Garza is clear: In order to truly understand how devastating and widespread this type of violence is in Black America, we must view this epidemic through a lens of race, gender, sexual orientation, and gender identity.'

'We foster a queer-affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking, or rather, the belief that all in the world are heterosexual...'

'We are self-reflexive and do the work required to dismantle cisgender privilege and uplift Black trans folk...'

'We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and "villages"...'

*'We cultivate an intergenerational and communal network free from ageism.'*¹⁵

So the million-dollar question here is, 'If racism is their fight, why are they challenging heteronormativity? What does one's view on sexuality and homosexuality have to do with fighting race-based discrimination? And 'ageism'? And why is the 'Western-prescribed nuclear family structure' invoked?'

Other crucial questions, for us as Christians, would be, 'Are they fighting for the same things that we are fighting for? Is their idea of a healthy society one which is made up of strong, peaceful homes with a loving father and a loving mother raising their offspring according to the ways of God?'



Image 1

Clearly the whole organisation is founded upon a profoundly different worldview than the Christian one. What if we, as well-meaning Christians, had to promote the cause of this activist organisation and, in so doing, 'saw off the branch that we are sitting on'? I fear this is precisely what many Christians are doing.

In truth, although these comments in the BLM statement seem very arbitrary and out of place in an anti-racist movement, there is a much bigger iceberg lurking beneath the water. There is a cohesive framework for understanding the world (called a 'worldview') that is called Critical Race Theory (more on this later) guiding their thinking and shaping their response to contemporary race incidents.

What I will be attempting to demonstrate is how the modern anti-racism movement (of which BLM forms a major part) is administering a 'cure' which actually does great harm, both to black people and to intercultural relationships. In fact, it is not a cure but a poison that actually fuels reverse-racism, division, resentment, revenge, suspicion and abusive behaviour, which, once it takes root, ultimately undermines the authority of the Scriptures.

In the next chapter I share some of the devastating effects of the Woke movement around the world, both within the churches that have embraced it and within societies where it has gained traction.

Chapter 3

Fruits of the Modern Anti-Racism Movement

Discussions about CRT or the modern anti-racism movement can easily be lost in very academic sounding language, making it sound far removed from everyday life and irrelevant to the saints. So at this point I will instead share a few real life stories, examples and media clips from social media as an entry-point into a topic both very dangerous and very pervasive in modern society.

My Friend, Thami

When I was studying at varsity, I had two good friends, 'Wings' and Thami. We were a tight little wolfpack that did everything together. We talked nonsense in the back row of our lectures, went on weekends away together, helped each other with assignments, and enriched each other's lives the way that good friendships do.

While we were studying, we knew that Thami had quite an active interest in politics and was passionate about fighting the cause of black people in South Africa. But after our studies were completed, something shifted. Thami's Facebook posts started taking on an angrier tone and his anger was increasingly directed not at specific people or actions, but at white people in general.

At first I didn't say anything because I was confused and wasn't sure what had changed. But as his posts became increasingly pointed and racist, I called him out on it privately. But the poison had already taken effect. He regarded me as the enemy. Our friendship was ruined. He was unapologetic about anything he had said and made no attempt to exclude me from this attack at all. And the scariest thing was that I had not done a single thing to justify his antagonism. The only thing that changed is that he had bought into the Woke movement, which incites racism towards white people and turns even close friends against each other.

When I talk about the dangers of Critical Race Theory (see Chapter 6), people's eyes often glaze over with boredom, but when I share this story, people have identified with it from similar personal experiences of their own and begun to join the dots.

Friends After College

Zandi and I have friends who studied theology at a very 'progressive' college. During their time there, many became very engaged in issues of 'social justice'. They began to attend justice conferences and some were even invited to speak at different events on the topic of justice.

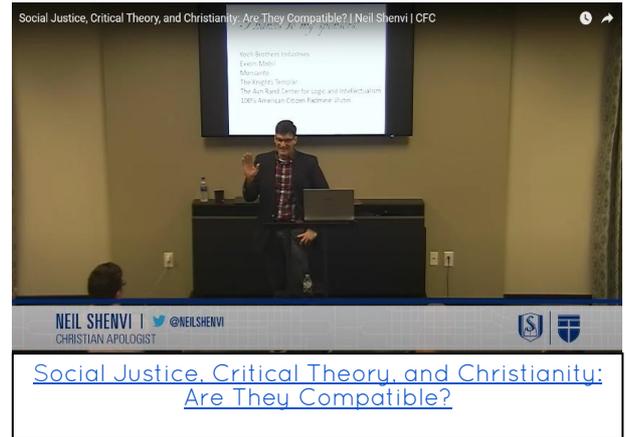
Initially, Zandi and I didn't think too much of it, although we did wonder whether they retained their passion for Christ and the Gospel. But over time we witnessed a heart-breaking trend: they all began to embrace other progressive ideologies like liberation theology, feminism and even progressive attitudes towards the Bible. They began saying things like, 'The Bible was written by people who were products of their culture' and 'Biblical authors included their cultural prejudices in their writings.' This implies that we as modern readers must 'sieve' out the prejudicial bias in the Bible using the analytical tools of Critical Race Theory (CRT).

Sadly, most of these friends are no longer following Christ.

Neil Shenvi

Neil Shenvi is a very outspoken Evangelical critic of Critical Race Theory (CRT), but only after he started noticing a pattern amongst those of his Christian friends who initially expressed an interest in social justice issues, such as 'systemic racism' or sexism, but then later went on to leave the pale of orthodox Evangelical belief and eventually drifted into pluralism (the belief that Jesus is not the only way to God).

He shares the following mock conversations to give a crude understanding of the pattern he noticed:



As he tells the story,⁴ he plots the 'thought journey' that many well-meaning Christian social justice warriors walk - from a genuine interest in justice within society to being completely poisoned against the orthodox understanding of our faith and the Bible.

This illustrates how this is not just a political or social issue. What is at stake here for many Christians is their very salvation. When the Bible is no longer the ultimate authority on truth, the way of salvation is obscured and people fall away from Christ.

The Racism Encouraged & Condoned by 'Anti-Racist' Activists

It has become common-place to see interactions on university campuses and media platforms where the toxic fruit of the anti-racist influence is on full display. When considering the teachings of the Wokeness movement, we need to first follow the advice of Christ and examine the fruit of its influence. Here are a few samples of interactions which demonstrate that there is clearly a different spirit at work:

- After a tragic shooting in a grocery store in the U.S., several public comments illustrate how prevalent unbridled racism is within the 'anti-racist' movement:⁵

'It's always an angry white man. Always.' (From a 'Race and Inclusion' editor at USA Today)

'Extremely tired of people's lives depending on whether a white man with an AR-15 is having a good day or not.' (From a senior editor at Deadspin)

'...violent white men are the greatest terrorist threat to our country.' (From Meena Harris, niece of Vice President Kamala Harris)



[White People Don't Have a Monopoly on Hatred](#)

In the end, it turned out that the suspected shooter, Ahmad Al Aliwi Alissa, wasn't actually white. What is quite surprising in this exchange, is how normalised it has become to make terrible assumptions based upon grotesque racial stereotypes. Under the old definition of racism (one which we should fight to keep), this would be the very epitome of racism.

- In an infamous incident on a university campus, a black woman stood up in a Campus Diversity Center to make a 'service announcement'⁶ in which she said,

'This is a space for people of colour, so just be really cognisant of the space you're taking up because it does make some of us [people of colour] uncomfortable when we see too many white people in here.' She goes on to say, 'Frankly, there's the whole university for a lot of y'all to be at, and there's very few spaces for us so keep that in mind.' [The 'announcement' is greeted by cheers from others in the room]



[Charles Snowden III Tweet](#)

For a South African like myself, and with very real incidents of racial segregation still fresh in the corporate memory, this incident really touched a sensitive nerve.

- In a rather curious incident at a restaurant, a crowd of white BLM protesters intimidated the patrons into showing solidarity with their cause by raising their fists.⁷ When one contrarian white lady sitting at her table declined, they all gathered around her and began yelling at her and verbally abusing her. At one point in the video, one of the protesters starts interrogating her and yelling, 'Are you a Christian?'



[Black Lives Matter protesters confront white diners outside DC cafe](#)

In this video in particular, the spirit of intimidation and anger is clearly on display. The end goal is not reconciliation and the spirit is not one of redemption.

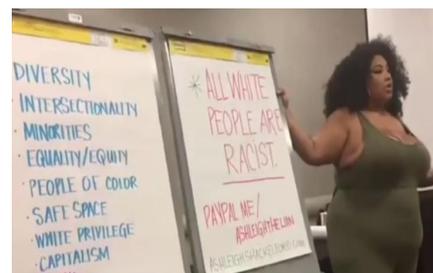
- In anti-racism protests, it is not unusual for protesters to attack police, even black policemen.

In this case⁸, the lives of the black police officers are not regarded as precious. Their individuality is lost and instead they are considered cogs in an 'oppressive system'.



[Black Lives Matter protesters in violent confrontations with Miami police](#)

- In a now infamous lecture on racism,⁹ a woman named Ashleigh Shackelford did a lecture on racism in which she said the following: "*All white people are racist. So I put this up because I really want any white person in the room to know, up front, that is what we're dealing with. That it's not going to be this coddling of white tears and what that looks like. We're not going to discuss, 'Oh, maybe some of us have worked it out.'* No, you're always going to be racist actually, even when you're on your path to trying to figure out how to be a better human being.



[All White People Are Racist](#)

Because I believe that white people are born into not being human. Like, that actually instead of people of color and black folks being dehumanized, that actually everyone is dehumanized within white supremacy. That y'all are born into a life to not be human, and that's what y'all are taught to do - to be demons. So, in this particular way, white people are all racist, so I just want y'all to know that up front."

The modern 'anti-racist' movement is deeply flawed, because it is neither founded upon nor operates in the same spirit as Christ. It merely replaces one kind of racially motivated hatred with another. It does not produce the peaceful fruit of the Kingdom.

Questions which naturally arise from these displays of racism might be, 'How is this racism justified in a supposedly 'anti-racist' movement? What is motivating this behaviour and why is it tolerated?'

Chapter 4

Translating the Modern ‘Anti-Racist’ Vocabulary

One disconcerting aspect of the Woke movement is that it uses words with which we are all familiar, but it modifies the actual meaning of those words. So initially it seems that their cause is familiar and righteous, but later on, when their definitions are clarified, it reveals itself to be something quite different. Here are a few examples:

‘Racism’

The older understanding of racism went something along the lines of a “*racial or ethnic prejudice or intolerance*.”¹⁰ Racism was generally understood to be prejudice against a person/people based purely on their race and not on the content of their character.

Now take this modern definition of racism:

‘The marginalization and/or oppression of people of color based on a socially constructed racial hierarchy that privileges white people.’¹¹

The emphasis has shifted away from the idea of racism being racial prejudice towards *any* person, whether non-white *or* white. It has morphed into a definition embedded in a worldview that makes certain assumptions about the power dynamics between racial groups. It is very heavily influenced by the Marxist emphasis on binary group identities of ‘oppressor’ vs ‘oppressed’.

Classic Marxism classified society into two groups: the Bourgeoisie (those who own the capital) and the Proletariat (the working class). The Woke movement (which is a form of ‘cultural Marxism’) also classifies people either as ‘oppressor’ or ‘oppressed’ but it has a much broader range of identity markers by which it makes this categorization (eg. Race, sexuality, nationality, religion, etc).

According to this classification, all white people are considered to be ‘oppressors’.

You can see how this revised definition of racism has given rise to the popular misconception that non-whites *cannot be racist*.

‘Black people can’t be racist. Prejudiced, yes, but not racist. Racism describes a system of disadvantage based on race. Black people can’t be racists since we don’t stand to benefit from such a system.’¹²

This explains the racism on display in the incidents recalled in the previous chapter. Racial abuse and hatred towards white people is no longer regarded as racism but rather as a protest against ‘oppression’.

In a very insightful exchange between a young black woman named Kennedy Mitchum and the popular dictionary *Merriam-Webster*,¹³ Kennedy challenged the dictionary’s definition of racism because, she said, racism is ‘both prejudice *combined with social and institutional power*. It is a system of advantage based on skin colour’.

She was contesting their dictionary definition of racism because she felt it did not sufficiently emphasise the ‘systemic’ nature of racism.

I will go into more detail regarding the notion of 'systemic racism' a bit later, but for now it would perhaps be appropriate to simply say that it is the assumption that 'white people' (defined as a group), throughout history, have actively dominated other ethnicities through prejudicial policies in all the institutions which shape society, such as law, education, economy, media, etc., *and that they continue to do so today.*



Image 2

According to their argument, this 'systemic racism' also actively shapes white people's attitudes towards other ethnicities in a sub-conscious way and makes them all unwitting racists.

The context here is key. These statements regarding 'systemic racism' are being made in the present day by Woke activists primarily based in the U.S. in a post-civil rights environment, in a nation which had their first democratically elected black president in 2008.

I will address the critiques offered by CRT later on, but for now I simply want to point out that the *definition* of 'racism' has changed, as seen in our modern dictionaries. Many people are not aware of this and may enter into a conversation about 'racism' unaware that its definition has fundamentally changed.

'Anti-Racism'

Under the old definition of racism 'anti-racism' meant to be *against* racism. But the modern definition of 'anti-racism' is a lot more than that. '*Anti-racism is an active and conscious effort to work against multi-dimensional aspects of racism,*' says Robert J. Patterson.¹⁴ Ibram X. Kendi says, '*... one is either racist or anti-racist. There is no room for neutrality, and there is no such thing as a 'non-racist.'*'

In another article seeking to help white people become 'anti-racists', the writer goes on to explain that, for white people, it is simply not good enough to be 'non-racist', because,

*'Saying 'but I'm not racist' also allows people to avoid participating in anti-racism. It's a way of saying "that's not my problem" while failing to acknowledge that even people who are not racist still reap the benefits of a system that is biased against other people.'*¹⁵

The modern definition of 'anti-racism' starts with the assumption that white people are benefitting from 'systemic racism', whether or not they themselves are racist. Therefore, in order to be anti-racist, they must actively join the cause of the Woke movement and 'do the work' of anti-racism. This is why anyone who does not publicly condemn the killing of a black person by the police in the U.S. (or turn their profile picture black) is considered to be a racist.



Image 3

According to the Woke movement, if anyone does not subscribe to their notion of 'systemic racism' or does not 'do the work' of anti-racism, they are racist. Once again, we are confronted with a familiar word that has taken on a foreign and disconcerting meaning.

‘White Supremacy’

In the past, the phrase ‘white supremacy’ referred to overtly racist organisations like the KKK, the Nazi Party or the Apartheid government. This is no longer the case.

To quote Frances Lee Ansley (a Critical Race Theory scholar),

‘By ‘white supremacy’ I do not mean to allude only to the self-conscious racism of white supremacist hate groups. I refer instead to a political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily reenacted across a broad array of institutions and social settings.’¹⁶

So once again we stumble upon this understanding of racism being essentially ‘systemic’, taking the form of pervasive ‘conscious and unconscious ideas of white superiority’.

The phrase ‘white supremacy’ is now often used as a catch-all pejorative to describe anyone who doesn’t seem to align wholeheartedly with certain political views. For example, Donald Trump was labeled a white supremacist because of his views on immigration control.



Image 4

In the current movement, if you do not fully subscribe to the assumptions of CRT (especially the claims regarding ‘systemic racism’), you are now often considered to be a white supremacist.

Chapter 5

Systemic Racism

In our investigation so far, it has become evident that much of the controversy in the anti-racism movement arises from the contention that racism is systemic. As a consequence, what is fundamental to being 'anti-racist' is to 'wake up' the general population to the fact that the system is rigged to promote the well-being of white people and disenfranchise the non-white people groups.

I think it is reasonable to agree that the legacy of systemic racism endures to this day, but this is not quite the same thing that is meant by the phrase 'systemic racism'. The claim regarding systemic racism is not that the effects of historical racism still persist today. The claim is that systemic racism *is still* pervasive and still actively discriminates and oppresses non-whites today.

Rashawn Ray's words accurately represent the CRT view of systemic racism:

*'Our current system is set up for some people to have to jump over hurdles to succeed, while others get to simply run to the finish line without those same racial hurdles. Rather, it is about whether the pathways to success are equitable. This is what America says it is: an equitable democracy. People are pushing for America to reach its true ideals and the only way this can properly occur is acknowledging the systemic barriers that prevent us from getting there... Systemic racism is not simply a thing of the past. It is up close and personal in the present... It is imperative for a truth, reconciliation, and reparative process to commence. This starts with atoning for the enslavement of millions of Africans whose descendants continuously fall systemically behind.'*¹⁷

The argument for systemic racism is made from present day inequalities in society. So if it can be shown that black people are not equally represented in a particular sector of society, this is given as proof of *ongoing* racism.

I would hope that if it is proven to be true that there is systemic racism within a particular institution, that God-fearing Christians would ardently condemn it. Unfortunately, even this approach will not satisfy the social justice movement because the starting assumption of CRT is that systemic racism is *pervasive* in society. This is not about isolated incidents of racism. A central claim of CRT is that racism is not the exception to the norm. *Racism is the norm*:

*'Whiteness Studies begin with the premise that racism and white privilege exist in both traditional and modern forms, and rather than work to prove its existence, work to reveal it.'*¹⁸

*'Racism is Normal ... the usual way society does business, the common, everyday experience of most people of color in this country.'*¹⁹

More than that, CRT maintains that all white folks benefit from systemic racism and it is therefore assumed that *all white people are complicit in this evil*. If they do not "atone" for this sin by engaging in a life-long commitment to doing the work of anti-racism, then they are *de facto* racists and part of the problem.

So, *is* systemic racism still a thing?

While we can all acknowledge that racism still certainly persists, systemic racism cannot. The simple reason that 'systemic racism' cannot persist is that it is now illegal. There are effective anti-discrimination laws in most democratic nations to which one can appeal for justice. Any institution that is found guilty of racial discrimination can be, and often are, taken to task in the courts.

More than that, in many nations (such as South Africa) there are legislative policies which deliberately discriminate *in favour of* previously disadvantaged ethnicities, and these benefits have been abundantly appropriated by non-white people groups.

The claim that racism is systemic has been repeated so often that it has gained widespread acceptance in popular society. In reality it is an over-simplified diagnoses of a much more multi-faceted problem. Unfortunately the race issue has also been exploited within politics and this has often come at the expense of poor communities because it ignores other more pertinent issues which are perpetuating cycles of poverty.

The myth of 'systemic racism' has had a far-reaching and devastating effect within society. The question switches from, 'Is there any evidence of racism in this institution/person?' to 'How can we uncover the racism and unconscious racist bias within this institution/person?'. In effect, the work of anti-racism has turned into a witch hunt.

There are two major tactics CRT has employed that effectively cut off any meaningful engagement on very real societal issues:

1. The claims of CRT are unfalsifiable in that they operate in the same way as a conspiracy.
2. The evidence given to support its claims are subjective rather than objective.

The Unfalsifiable Claims of CRT

The assumptions and claims of CRT are slippery because they are unfalsifiable. This puts it into the same territory as conspiracy theories and cults. Let us take, for example, a controversial issue in the US right now, which is the killing of unarmed black men by their police. This is how the systemic racism conversation might go:

CRT: The police are two and a half times more likely to shoot and kill a black man than a white man.²⁰

Objector: But this may not be because of systemic racism within the police force. Other social factors have resulted in higher criminal activity among young black males.

CRT: Your white privilege is blinding you to the truth. You have not had experience of police racism like black folks have, so you don't know what you are talking about.

Objector: I have spoken to other black people who have had a very different experience to you, and they don't believe that the police are 'systemically racist'.

CRT: Yes, but they do not represent the 'black perspective'. They have internalised racism, which prevents them from seeing things as they really are.

Objector: But there is a recent study which revealed that there is a direct link between dysfunctional homes and criminality, which disproportionately affects young, black males.

CRT: Studies like that only serve to prove that the social sciences are also systemically racist and so they serve to maintain white privilege by publishing biased papers like the one you mentioned to cover up systemic racism in the police force.

This example demonstrates that once a person has believed the assumptions made by CRT, those assumptions and broad claims about 'the way the world is' are unfalsifiable. There is a dangerous precedent being set here as to how truth claims are evaluated. Truth claims are not critiqued on the basis of evidence, but rather on the assumed hidden intentions of the person making the claims. This is a logical fallacy called *Ad Hominem*, which is to attack the person making the argument rather than addressing the argument itself. This is the slippery slope which ultimately undermines the notion of objective truth.

The Impact of False Assumptions on Personal Relationships

I have given an example of broad 'systemic' claims of CRT that are unfalsifiable, but this has everyday relational implications as well. Let's take the example of a black person (holding to CRT) who takes offence at something a white person says:

CRT: I just want you to know that when you said that thing to me earlier, I found it to be very insensitive and hurtful.

Objector: Oh, I'm so sorry, that is not the way I intended to come across at all. In fact, what I was meaning to say was ...

CRT: Please don't try to justify yourself. You have not experienced life as a black person, so you wouldn't know that the way you think and speak when you are around me may seem 'normal' to you, but is actually quite condescending and insensitive to me.

Objective: I am sorry, but perhaps you misunderstood my meaning in that situation, please let me explain ...

CRT: Please, just listen! You are not even aware of how your subconscious racist attitudes come through in your speech and behaviour, and by trying to explain and justify yourself, you are only making it worse. Let me help you to identify your racial prejudices, because you are not going to be able to see them on your own, and neither will your white friends.

In this example, meaningful dialogue and reconciliation are not possible when racism is presumed rather than proven with objective evidence. An accusation that someone has 'subconscious racial bias' in the absence of concrete evidence is an unfalsifiable claim.

Within the Woke movement, any objector to the narrative is dismissed and their arguments disregarded as a case of 'white fragility', meaning they are just trying to defend the system which benefits them as white people. If the objector is black, they will dismiss him by accusing him of 'internalised racism'.

There are many loud, cultural voices of people who have published studies, written books and spent hours considering the evidence regarding the claims about systemic racism, but too often they are dismissed even before their case has been heard because they are deemed 'racists'.²¹ The unfortunate result of this toxic environment is that constructive conversations have been replaced by name-calling and cynicism. I think this, more than anything else, is what has caused many young people to despair of true healing and cross-cultural reconciliation.



The Cost of Embracing False Assumptions

There was a very insightful interview²² of three young black men on the topic of ‘police brutality’:

Interviewer: Do you guys know how many unarmed black men were killed by police last year?

1st Responder: Over a thousand.

2nd Responder: Probably, like, 1,400.

3rd Responder: Too many to count, probably.

Interviewer: What about how many unarmed white men were killed by police?

1st Responder: Probably none.

2nd Responder: Probably two or three.

3rd Responder: Probably, like, four or five.

1st Responder: A good estimate is, like, ten to fifteen.

Interviewer: The last year in America, 16 unarmed white men were killed by police, and only 9 unarmed black men were actually killed by police all last year.



When made aware of these actual crime statistics, the three black interviewees responded with a mixture of shock and disbelief. But the question is: How did three young black men get the impression that ‘too many [black men] to count’ had been killed by police in the previous year?

A young black activist by the name of Jazlyn Geiger voiced her concerns in this way,

‘It makes me think my life can be taken at any given time, just because I have brown skin, because I’m black, because since I was a little girl I’ve seen the way black people in America are treated and all over the world. It’s a really unsettling state of mind to be in.’²³

This is just one example of how false assumptions shape people’s experience of reality. When there is a false narrative that is repeated over and over in the media, it can begin to shape the way in which people view life. Not only must it be terrifying for a black person to live with this frightening belief (i.e. being killed by police), but consider its devastating effect on young, black people looking forward to their prospects in the job market, when they are constantly being bombarded with the lie that the whole system is rigged to keep them out.

The following is a conversation between two very successful black men in America: Don Lemon and Morgan Freeman:²⁴

Don Lemon: Some people say, ‘There you go again saying pull yourself up by your boot-straps thing, you’re just being respectable, not everybody can do that!’

*Morgan Freeman: Bull****. Everybody can. Courage is the key to life itself. There are a lot of people born in a situation where they say, ‘I’ll never get out of this!’ So, they won’t. I say to people who say, ‘I would like to have done so and so’, well, you could have done it. ‘Well, I couldn’t get out of here.’ Man, the bus runs every day!*



Don Lemon: You're exactly right! I thought what you were saying was fascinating, because you called it 'bull' when people say they can't pull themselves up. Do you think that race plays a part in wealth distribution or a mindset that you can't?

Morgan Freeman: Today?

Don Lemon: Yeah.

Morgan Freeman: No, I don't. You and I, we're proof. Why would race have anything to do with it? Put your mind to what you want to do and go for that! It's kind of like religion to me. It's a good excuse for not getting there.

Don Lemon: You know, I said to my colleagues recently, I know it's an issue, but it feels like every single day I'm talking about race on television, and it's because of the news cycle, it's in the news. But sometimes I get so tired of talking about it, I wanna just go, 'This is over, can we just move on?!'.

Morgan Freeman: And if you talk about it, it exists! It's not like it exists and we refuse to talk about it. But making it a bigger issue than it is, it's problematic.

It is problematic to exaggerate racism in the way the U.S. media does because it puts young, black people in an imaginary cage of despondency and fear that will keep them from making a success of their lives. And this is the tragedy of the Woke movement.

I will conclude this chapter by relaying the story of a young woman named Kimi Katiti who describes how she came under the spell of the false racial narrative in her varsity years.²⁵ She spent her high school years in South Africa and then moved to the U.S., where she experienced the country as *'one of the friendliest countries I have ever been to'* leading up to her college years.

In college, she was exposed to Critical Race Theory for the first time. She was taught to see the world through that particular 'lens'. She says,

'I felt like my heart was opening and darkness was coming in. From that moment, it was dark. As I adopted that lens through college, my outlook of the world was dark and hopeless. Little did I know, my outlook of the world would come back to affect the way I saw myself, who I was, the value that I brought, how people saw me; all just deteriorated because I had to take all these factors into consideration... I came out of college thinking, as a black woman, opportunities for me are so much less likely to happen or be given because of my blackness. I was hyper-aware of 'microaggressions'... Everything is working against you. You walk out of the door and everyone is conspiring against you. Whereas in the beginning, I would just walk down the street and if I say 'hi' to people and they don't say 'hi' back, I was like 'whatever'. It was like every look that I got, it was racist... I would walk by, like, ten people, and if one person gave me a bad look or didn't move out of the way, I interpreted that as a micro-aggression. That is an act of racism. That one thing would ruin my day. I remember I felt like I had a dagger in my heart.'



She went on to be filled with so much darkness, anxiety and stress that she wasn't even able to go on with her work or life anymore. Being a Christian, at her lowest point, she finally turned to prayer and God ultimately led her out of the dark hole that she had fallen into through the power of forgiveness. It is my prayer that many more of our young people would find the same freedom that she did, through the hope that is in Christ Jesus.

Chapter 6

Check Your Privilege

Today, an admission of having had any kind of privilege as a white person is effectively an admission that I got those benefits by exploiting non-whites through my participation in a culture that is systemically racist. In effect, it is an admission that I am an evil person in need of racial atonement.

One of the major goals of the Woke movement is to strive towards a society that is just and fair. A major critique, therefore, is that people who are part of certain 'dominant social groups' have privileges in life, i.e. they have it easier than others, and this is a problem.

Critical Race Theory is a subset of a broader critique called Critical Theory.²⁶ Critical Theory (CT) analyses the power balances within society and categorises people broadly as either 'oppressed' or 'oppressor', based upon their being part of a certain group, whether dominant or subservient. This might sound a bit strange if you are hearing it for the first time, but it is a spin-off of the Marxist underpinnings of this ideology (more on this in Chapter 8).

The five identity categories usually considered in this analysis are: race, gender, sexuality, religion and class. According to this scale, if you are a white, heterosexual, Christian, upper-class male, then you are at the pinnacle of the 'privilege hierarchy'. So the natural question that arises from this may be, 'How did something like being male or white come to be judged as evil?'



Image 7

CHECK YOUR PRIVILEGE:

- White
- Male
- Class
- Christian
- Cisgender
- Able-Bodied
- Heterosexual

***Cisgender:** a description for a person whose gender identity, gender expression & biological sex all align.

Privilege: unearned access to social power based on membership in a dominant social group.

Image 8

The Origins of Evil, According to the Woke Movement

The modern anti-racism movement is a culturally adapted form of Marxism²⁷²⁸ and thus has a worldview that shares most of the classic Marxist assumptions about the nature of life in the world. One of the most radically divergent assumptions of the Marxist worldview (from Christianity) has to do with the origin of suffering and evil, and how to bring about 'redemption'.



Image 9

The Woke movement gives an over-simplified diagnosis of where pain and suffering comes from by attributing almost all suffering in the world to some form of racial oppression.

All Suffering is Caused by Evil Oppressors

Marxism sees the world in binaries. As mentioned, classic Marxism divides society into the Bourgeoisie (those that own the capital) and the Proletariat (the working class). They think of society as a class struggle for power that often gets bloody and destructive. Capitalism and, by extension, capitalists are seen as the chief cause of suffering and injustice in the world. In other words, the evil system of capitalism created evil people called capitalists who are the 'Adam and Eve' that introduced sin and evil into the world.

Therefore, the struggle against capitalism is regarded as a righteous cause. It is a fight for equality and the end justifies any means. Capitalism and capitalists were/are regarded as pure evil and therefore hated and reviled as a person might revile the devil himself. What is vitally important to note here, is that these are the seeds for what is evident in the anti-racist movement – hatred of people because of their group identity, not the content of their character.

Juxtaposed with the Biblical view, the 'original sin' within Marxism is the capitalist system and 'redemption' is achieved by overthrowing that evil system. 'Utopia' is a society that has attained 'equality' in the way that it is defined in Marxism, i.e. a communist state. In this sense, the Marxist worldview is a kind of artificial substitute for religion, because for every aspect of God's plan for redemption, Marxism has its own version:

Christianity	Marxism
Redemption	Activism
Creation	Atheism
Restoration	Liberation & Equality
The Fall	Oppression

Classic Marxism defined ‘oppressed’ and ‘oppressors’ very narrowly in terms of economic systems and how people fit into those systems. The culturally adapted form of Marxism still sees capitalism as a source of evil in the world (see table below), but it has branched out in its categories of oppressor groups and oppressive systems. Here is a helpful table²⁹ detailing the typical binaries defined according to cultural Marxism:

Group Identities Across Relations of Power		
Minoritized/Target Group	Oppression	Dominant/Agent Group
People of Color	Racism	White
Poor; Working Class; Middle Class	Classism	Owning Class
Women; Transgender; Genderqueer	Sexism	(cis) Men
Gays; Lesbians; Bisexuals Two Spirit	Heterosexism	Heterosexuals
Muslims; Buddhists; Jews; Hindus; and other non-Christian groups	Religious Oppression Anti-Semitism	Christians
People with Disabilities	Ableism	Able-bodied
Immigrants (perceived)	Nationalism	Citizens (perceived)
Indigenous Peoples	Colonialism	White Settlers

Take a closer look at which groups are being categorised as ‘oppressors’, according to the classification of CT. Christianity is categorised as a ‘dominant group’, guilty of oppressing other religions, such as Islam, Buddhism and Hinduism, which explains why there is an anti-Christian sentiment pervading all spheres of CT-influenced activism.

In the culturally adapted form of Marxism (the Wokeness movement), the hatred and resentment that was formerly directed at capitalism and capitalists is now directed at ‘whiteness’, i.e. ‘systemic racism’ and ‘white supremacists’.



Image 10

This table also helps us to solve the riddle of the obscure references to ‘ageism’ and ‘heteronormativity’ in the BLM manifesto. The modern discourse on anti-racism is a cousin in a broader family called Critical Theory and they are often allies in their activism.

It is quite revealing that both Marx and his peers regarded God and Christianity as an enemy of their cause, because Christianity has a tendency to make people ‘blind’ to their class differences. I think this is a rather insightful observation made by Marx. My prayer is that Christians would take that as a compliment rather than a criticism. The goal of Marxism is revolution; the goal of Christianity is reconciliation.

The Christian Response to Evil & Suffering

A Biblical understanding of the world is that suffering was introduced and is perpetuated on the earth because of the sinfulness of *humanity* – every person, of every distinction – ‘*for all have sinned and fall short of the glory of God*’ (Romans 3:23, emphasis mine). Through the ‘original sin’ of Adam and Eve, we all became sinners and stand condemned before God.

The judgement was that God condemned the world and declared that it would ultimately be discarded completely and replaced with a new world, free from the corrupting influence of sin. Christians, therefore, live with the expectation that life on this earth is going to be difficult, painful and toilsome, but in the hope of the renewal of all things.

The ultimate example held up for Christians of how to live in a life marred by suffering of many kinds, is Jesus, God’s Messiah. Jesus was born into a very humble family (it was remarked about his hometown, ‘*Can anything good come from Nazareth?*’). In fact, on the first day of His earthly life, He was laid in an animal’s feeding trough for a cradle. His people, the Jews, were an oppressed minority, victims of a harsh colonial rule by the conquering Romans. Tax collection was carried out by corrupt, Jewish turn-coats who extorted taxes for their own personal enrichment, as well as that of Rome.

Christ suffered much at the hands of evil men, ultimately being betrayed by one of His twelve trusted friends and followers. He was condemned to death by a Roman governor who used His conviction as a means to score political points with the Jewish constituency.

This means that Jesus can empathise with our condition and His words have a *direct* bearing on how we should respond to the justice issues of our day. Jesus’ response to hatred was love. To those suffering in this life, He did not advocate responding to hatred with hatred, resentment and violence, but with the kind of love that resembles Christ Himself:

‘You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles.’ (Matthew 5:38-41, NIV)

There is a reference to colonial oppression that is easily missed in this passage – the reference to ‘*going the extra mile*’. Under the Roman occupation, colonised peoples could be forced to carry baggage for a Roman soldier for one mile. Jesus obviously picked up that this humiliation was a source of resentment to the Jews, and so He taught them (and by extension, us as well) how to respond in love. He goes on to say:

‘You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven.’ (Matthew 5:43-45, NIV)

This is the spirit in which Christians are called to respond to injustice, whether it be a personal, racial slight or a bigger ‘enemy’, such as an institution that is discriminating against people. This is not an isolated verse but a persistent theme throughout the New Testament:

‘You who are slaves must submit to your masters with all respect. Do what they tell you— not only if they are kind and reasonable, but even if they are cruel. For God is pleased when, conscious of his will, you patiently endure unjust treatment. Of course, you get no credit for being patient if you are beaten for doing wrong. But if you suffer for doing good and endure it patiently, God is pleased with you.’ (1 Peter 2:18-20, NLT)

There is another layer of meaning that could easily be missed here. Slaves were often the by-product of a military conquest of another nation. Also, sometimes people could be sold into slavery when they were unable to pay back loans. This makes the counsel all the more striking.

What is the moral that we take from this? In the context of a fallen world, we are going to experience cruel treatment from unbelievers. Sometimes this treatment will be because we are Christians, sometimes it will be out of unkindness, sometimes it will even be racially motivated.

Our response to bad treatment is guided by two factors:

- a) We ourselves are sinners who require daily forgiveness from God and so we extend the mercy we ourselves have received.
- b) Our primary goal is to reach every person with the Gospel so that even our enemies might be turned from the coming wrath that will be poured out in full measure on all whose wickedness is not covered by the atoning work of Christ on the cross.

The Marxist notion that evil comes from a certain group of oppressors will simply not do. This is not a Biblical understanding of suffering or evil or judgement. The world needs to know the truth, which is that *we all need a Saviour* because we are all desperately evil. This is the starting point of true repentance and salvation.

Chapter 7

How Not to Fight Racism in the Church

16 Bridge-Building Tips for White People

I recently stumbled across a resource written for Christian white people who want to equip themselves for racial reconciliation. It was essentially a guide on how to be less racist. I was quite saddened by how, well, unchristian it was. And yet as I read it, I began to recognise certain phrases and instructions that I have heard over the last while, even within church circles, and this gave me a clue into how influential this sort of advice has become.

I mention this brochure because if you are a Christian and the Wokeness influence has begun to take root in your circles, this is the kind of advice that you can expect to hear in the context of anti-racism. What I would like to highlight in this chapter is the clear strategy being advocated under the guise of 'anti-racism' by citing quotations from the brochure³⁰:

1. Make Everything About Racism

Scripture teaches us that suffering came into the world because of sin and the curse that was proclaimed in judgement of that sin. Racism is one of the sins that contributes to evil in the world, but CRT intentionally exaggerates this evil as being the chief evil and cause of suffering in the world:

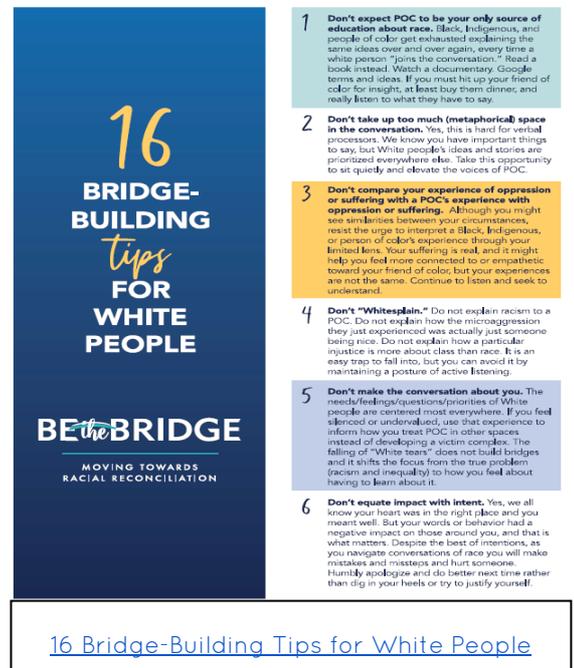
*'Don't compare your experience of oppression or suffering with a Person of Colour's (POC) experience with oppression or suffering. Although you might see similarities between your circumstances, resist the urge to interpret a POC's experience through your limited lens. Your suffering is real, and it might help you feel more connected to or empathetic towards your POC friend. But your experiences are not the same. Continue to listen and seek to understand.'*³¹

According to the Social Justice movement, the suffering caused by 'systemic racism' dwarfs every other kind of suffering by comparison.

2. Treat People as Groups Rather Than Individuals

Scripture holds people to account for their own actions – we will all be personally held accountable on judgement day for how we have conducted ourselves in this life. CRT regards people according to their group identity, both with regards to innocence and guilt. As a result, white people often get caught up in a sense of guilt for all the sins committed by white people and feel the need to be cleansed of their 'whiteness'.

Non-whites, on the other-hand, feel a kind of immunity to sin, because they see themselves as victims and therefore incapable of doing evil.



16 BRIDGE-BUILDING Tips FOR WHITE PEOPLE

BE the BRIDGE
MOVING TOWARDS RACIAL RECONCILIATION

- 1 Don't expect POC to be your only source of education about race.** Black, Indigenous, and people of color get exhausted explaining the same ideas over and over again, every time a white person "joins the conversation." Read a book instead. Watch a documentary. Google terms and ideas. If you must hit up your friend of color for insight, at least buy them dinner, and really listen to what they have to say.
- 2 Don't take up too much (metaphorical) space in the conversation.** Yes, this is hard for verbal processors. We know you have important things to say, but white people's ideas and stories are prioritized everywhere else. Take this opportunity to sit quietly and elevate the voices of POC.
- 3 Don't compare your experience of oppression or suffering with a POC's experience with oppression or suffering.** Although you might see similarities between your circumstances, resist the urge to interpret a Black, Indigenous, or person of color's experience through your limited lens. Your suffering is real, and it might help you feel more connected to or empathetic toward your friend of color, but your experiences are not the same. Continue to listen and seek to understand.
- 4 Don't "Whitesplain."** Do not explain racism to a POC. Do not explain how the microaggression they just experienced was actually just someone being nice. Do not explain how a particular injustice is more about class than race. It is an easy trap to fall into, but you can avoid it by maintaining a posture of active listening.
- 5 Don't make the conversation about you.** The needs/feelings/experiences/priorities of white people are centered most everywhere. If you feel silenced or undermined, use that experience to inform how you treat POC in other spaces, instead of developing a victim complex. The telling of "white tears" does not build bridges and it shifts the focus from the true problem (racism and inequality) to how you feel about having to learn about it.
- 6 Don't equate impact with intent.** Yes, we all know your heart was in the right place and you meant well. But your words or behavior had a negative impact on those around you, and that is what matters. Despite the best of intentions, as you navigate conversations of race you will make mistakes and mistakes and hurt someone. Humbly apologize and do better next time rather than dig in your heels or try to justify yourself.

[16 Bridge-Building Tips for White People](#)

*'Do not chastise POCs (or dismiss their message) because they express their grief, fear or anger in ways you deem "inappropriate." Understand that, historically, we white people have silenced voices of dissent and lament with our cultural idol of "niceness." Provide space for POCs to wail, cuss, or even yell at you. Jesus didn't hold back when he saw hypocrisy and oppression; POCs shouldn't have to either.'*³²

This is perhaps the most shocking advice given in the brochure considering how unchristian it is. It describes and condones behaviour which is clearly condemned by Scripture and it does so by justifying it under the banner of 'righteous indignation'.

3. Presume That All White People Are Racists

Scripture teaches us that *'love believes the best'*. CRT teaches that all white people are racist by default until they have 'unlearned' their racist tendencies and atoned for their sins by doing the life-long work of anti-racism:

*'Don't get defensive when you are called out for any of the above. When a POC tells you that your words/tone/behavior are racist/oppressive/triggering, you stop. Don't try to explain yourself (see #6.) Don't become passive-aggressive or sarcastic. Don't leave in a huff. (It may be helpful, however, to inconspicuously step outside/go to the restroom and take a deep breath). Remain cognizant of the dynamics of white fragility, and take note of how it usually shows up in you.'*³³

In other words, if a non-white person accuses you of being racist, don't try and justify yourself, because you are white, so it must be true.

Not only is this a very unbiblical attitude to adopt towards a person, it is also quite obviously racist.

4. Elevate Subjective Experience Over Objective Truth

Scripture teaches us that we should not trust in our subjective experience, because *'the heart is deceptive above all things'* and we tend to seek to justify our sinful attitudes.

In order to counteract this natural tendency towards self-justifying sin, we are encouraged to allow the Holy Spirit to re-align our hearts according to the objective truth of Scripture and through accountability to loving brothers and sisters in Christ.

CRT teaches that personal experience trumps objective truth because 'all truth is subjective'. Therefore, there is 'white truth' and 'black truth', and to become less racist, a white person needs to submit to the subjectivity of the black perspective:

*'Don't explain away a POC's experience of oppression. Don't play devil's advocate or provide an alternative explanation for what happened. Take their word for it. Maybe ask a follow-up question like, "How did that make you feel?'"*³⁴

Scripture does not give anyone this kind of a 'free-pass'. Our 'experience' must always be weighed up against objective truth. We are not permitted to be governed by our feelings, but rather to be led by the Spirit who is the 'Spirit of truth'.

5. Privilege Black Voices & Silence White Voices

Scripture teaches us to ‘submit to one another’ and to show no discrimination, for ‘God is no respecter of persons’. We are not to elevate one person’s opinion or perspective above another on the basis of skin colour or any such identity categorisation:

‘Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbour fairly.’ (Leviticus 19:15, NIV)

The SJ movement teaches that we should ‘elevate’ black voices and silence white ones:

‘Don’t take up too much (metaphorical) space in the conversation. Yes, this is hard for verbal processors. We know you have important things to say. But white people’s ideas and stories are prioritized everywhere else. Take this opportunity to sit quietly and platform voices of color.’⁵⁵

It is a persistent agenda within the movement to silence and humble the ‘white oppressors’ and elevate the ‘black perspective’. As Christians, hopefully we can recognise that this is not the kind of community that God desires in His Kingdom.

6. Regard Racism as a Unique Sin Requiring a Unique Remedy

Scripture is sufficient to address every kind of spiritual malady common to mankind, but CRT has caused Christians to believe that Scripture is not enough and that this sin needs a very unique kind of remedy:

‘Don’t expect people of color to be your only source of education about race. POCs get exhausted explaining the same ideas over and over again, every time a white person “joins the conversation.” Read a book instead. Watch a documentary. Google it. If you must hit up your POC friend for insight, at least buy them dinner, and really listen to what they have to say.’⁵⁶

I was quite disappointed to see that, in this particular brochure, designed to counsel Christians regarding the vital ministry of racial reconciliation, the Scriptures are not listed as a recommended resource. Racism has come to be regarded as a niche topic which is only accessible to a certain group of ‘insiders’, specifically those educated in Woke ideology.

I mentioned right at the beginning of this chapter that this brochure is typical ‘anti-racism’ advice given in Christian circles nowadays, which is concerning because it is not founded upon the Word of God.

As I was getting ready for bed after completing this chapter, I lay next to my wife and thought about what I had just read in this brochure. I began to wonder how my marriage would have turned out if I had read this and followed its counsel from the beginning of my relationship with her. This is a recipe for disaster in any relationship. Because relationships are founded upon good communication. Communication, by its very definition, means both ways (‘co’ means ‘together’). There cannot be any ‘silencing’ of one person in the conversation or ‘privileging’ one person’s perspective over another. Neither can there be a presumption about a person’s intent before they have had a chance to explain themselves. This is foundational to any relationship.

This new strategy to promote reconciliation will destroy cross-cultural relationships, and I am convinced that it is a strategy introduced by Satan who hates true harmony and peace.

Chapter 8

The Spirit of Marxism

I have encountered many Christians with a passion for justice who try and ‘borrow’ from the anti-racist movement because they find some of the critiques helpful and insightful. They are aware that some parts of the movement ‘go too far’, but they feel that if they can avoid the unhelpful bits, they can ‘eat the meat and spit out the bones’.

I would warn against doing this, because of the spirit of Marxism that underpins the Wokeness movement. I am aware that the word ‘spirit’ can be taken in two ways: it can refer to an attitude or to a demon. When I refer to the ‘spirit of Marxism’, I am referring to both. There are attitudes that are caught from Marxist thinking and there are demons that can be caught as well.

‘For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.’ (2 Corinthians 10:3-5 NIV)

Both classic Marxism and the modern cultural adaptation of it have shown their true colours over time and both shown themselves to reflect the agency of Satan not the Holy Spirit. The Kingdom of God is about righteousness, peace and joy in the Holy Spirit. Satan comes only to steal, kill and destroy. Anywhere that you find the influences of Marxism, you will find the latter and none of the former.

Demonic Agency in Marx & Wokeism

Although Marx started out as a Christian, he seemed to turn profoundly anti-God after his college years. He said in a letter to his father,

“A curtain had fallen. My holy of holies was rent asunder and new gods had to be installed.”³⁷

Marx also sent several poems to his father on his fifty-fifth birthday. Here are a few excerpts:

‘Because I discovered the highest, and because I found the deepest through meditation, I am great like a God; I clothe myself in darkness like Him.’ (On Hegel)³⁸

‘Thus heaven I’ve forfeited, I know it full well. My soul, once true to God, Is chosen for hell.’ (The Pale Maiden)³⁹

His father, understandably very distressed about his son’s head-space, replied:

‘Your advancement, the dear hope of seeing your name some day 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 is able to alienate your heart from better feelings, only then will I be happy.’⁴⁰

Marx and the movement that he spawned was not only a-theist, it was vehemently anti-theist. In reading many of his poems and creative writings, I have personally never encountered an author who so openly identifies with Satan and the cause of Satan.

Marx wrote the following lines in his poem *'Invocation of One in Despair'*:

*'So a god has snatched from me my all, in the curse and rack of destiny. All his worlds are gone beyond recall. Nothing but revenge is left to me. I shall build my throne high overhead, cold, tremendous shall its summit be.'*⁴¹

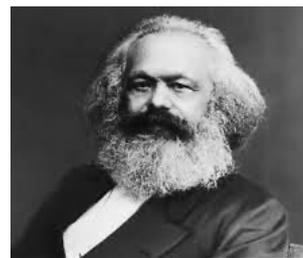


Image 11

The Soviet Union reflected the same spirit as Marx with the slogan, *'Let us drive out the capitalists from earth and God from heaven.'*⁴²

Marx and the Marxist movement often presents itself as being empathetic and a righteous defender of the oppressed, but the demonic influence makes it a destructive force that does not bear the fruit of Christ. Marx wrote in another of his creative works:

'If there is a 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 to pieces with my enduring curses.' (*Oulanem*)⁴³

Where Communism has been tried, it has resulted in bloody revolutions (most notably in the Soviet Union and communist China). In Mao's 'Great Leap Forward', for example, there were an estimated 45 million people killed in 4 years. (1958 - 1962). While the goal of 'equality' is put forward, oppressive dictatorships are synonymous with the cause and the freedom of individuals is crushed (most notably 'freedom of expression').



Image 12

What is especially revealing about the demonic agency behind this movement is how many Christians have paid with their lives in their attempt to spread the Gospel in Communist nations. Communism is almost synonymous with Christian persecution.

One such missionary who was a victim of Communist persecution is a man named Richard Wurmbrand. Wurmbrand was imprisoned and tortured for fourteen years in Communist Romania for his bold stand for Christ. You can imagine his dismay later in life when he learned that many Christians had become enamoured with Marxism.

He writes in one of several books that he published,

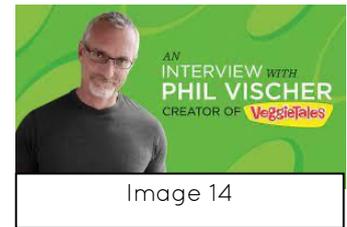
*'There are even Christians, and amazingly, clergymen, some in high standing, who are sure that while Jesus might have had the right answers about how to get to heaven, Marx had the right answers about how to help the hungry, destitute, and oppressed here on earth.'*⁴⁴



Image 13

These words are reminiscent of the way many modern pastors speak about Wokeism,

*'The Bible can't tell us what its like to be black in America, or how to address systemic discrimination in housing or education. We need to listen to voices who study the issues and have had the experience.'*⁴⁵ (Phil Vischer, VeggieTales creator)



Take special note of these words of Mikhail Bakunin, who was a contemporary and partner with Marx in the Communist cause,

*'The Evil One is the satanic revolt against divine authority, revolt in which we see the fecund germ of all human emancipations, the revolution. Socialists recognise each other by the words "In the name of the one to whom a great wrong has been done." Satan [is] the eternal rebel, the first freethinker and the emancipator of worlds. He makes man ashamed of his bestial ignorance and obedience; he emancipates him, stamps upon his brow the seal of liberty and humanity, in urging him to disobey and eat of the fruit of knowledge.'*⁴⁶

He goes on to say,

*'In this revolution we will have to awaken the Devil in the people, to stir up the basest passions. Our mission is to destroy, not to edify. The passion of destruction is a creative passion.'*⁴⁷

In identifying with Satan, Marxism sees Satan as the first victim of God's oppression and therefore the first rebel and revolutionary. In both classic Marxism and the culturally adapted form found in the Wokeness movement, everything that represents God, whether it be the Scriptures, Christians, churches or Christian values are resented, reviled and attacked.

As referenced earlier, *Christians* are listed in the category of 'oppressors' in the Wokeness scheme, along with the 'owning class' (the traditional enemy of classic Marxism).

The ideology and spirit of Marxism pervades the modern social justice movement and many of the leading activists are trained Marxists.⁴⁸ On the face of the movement, it presents itself as those fighting for justice. However, in the wide-spread protest action within the U.S., the same violent, angry, destructive spirit which pervades classic Marxism rears its head.

Black Lives Matter co-founder describes herself as 'trained Marxist'

By Neve Storch June 25, 2020 | 11:45am | Updated



Image 15

Consider the following statements taken from interviews done with BLM protesters:

- "We just gotta get rid of the whole ****. Start up from the bottom. Burn the whole **** down."
- "If there's no change, there might be a lot more destroying until there is!"
- "Riot is the voice of the unheard."



[Inside Black Lives Matter](#)

- *"I think some destruction and looting kinda sends the message to the people. And breaking their **** is justified."*
- *"So when we take it back, and we burn it down, yeah, we gettin' back what is ours. You won't give it up? Ok, you ain't havin' it no more!"*
- **Interviewer:** *Do we need violence as a tool?*
- **Responder 1:** *Yes! You gotta have violence! There are four levels of protest. Looting and rioting is part of protesting.*

Unfortunately, many of the abuses of BLM have been under-reported. I encourage you to watch the exposé video posted in this page's footnote if you remain unconvinced.⁴⁹

Below I have drawn up a table to demonstrate the continuity and correlation of classic Marxist thinking with the culturally adapted form of Marxism popularised in the Wokeness movement:

The Continuity Between Classic Marxism & Wokeness	
Classic Marxism	Wokeness
A. Rejects God & wars against the church	Rejects God and seeks to rid society of Christianity, along with Christian values
B. Sympathetic with Satan as the misunderstood victim and paints God as evil oppressor	Paints God, Scripture and Christianity as 'systems of oppression'
C. Seeks to replace God with another 'Saviour' and 'build a tower that ascends to heaven'	Sells itself as the saviour that can bring freedom and liberation
D. Mission is to awaken the Proletariat to their true state of subjugation	To be 'woke' means to be awakened to the systems and powers that seek to keep you subservient
E. Anger, resentment & envy are the fuel for the revolution	Resentment and hatred is justified as a 'righteous anger' directed at 'injustice'
F. Violence, deception, etc. are justified in the light of the end-goal	Violence, theft, destruction and misinformation are all justified under 'the end justifies the means'
G. Peace-makers are disparaged as weak, because they discourage the conflict necessary for revolution	Same
H. The chief cause of injustice is the capitalist system	The chief cause of injustice is systemic racism, sexism, etc., as well as hegemonies perpetuated by oppressors
I. Overthrows one set of oppressors and replaces with another, e.g. Mugabe, Stalin, Che Guevara	Oppressed become the oppressors, but are blinded to their own sinful ideas/actions because of their misguided sense of justice (e.g. racism of BLM, sexism of feminism - 'men are trash')
J. Emphasis on systemic evil rather than personal sin	Same
K. Emphasis on group guilt, rather than personal responsibility	Same

In summary, the Wokeness movement is founded on a rival worldview to Christianity, giving rise to attitudes and modes of thinking which are opposed to the Gospel. But underpinning all of this is a demonic agency that subverts God's truth and stirs up animosity and persecution of everything which represents God on the earth.

I would encourage every Christian who is passionate about justice in the world to abandon the modern social justice movement and return to Scriptural truth. Contrary to the growing loss of confidence in the sufficiency of Scripture:

'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.' (2 Timothy 3:16 - 17, NIV)

God has given us the true remedy for racism: Christ. If we apply the remedy of Christ, we will attain reconciliation with both God and man. If we look to leading 'gurus' on racism whose teaching is not founded upon the teaching and attitude of Christ, they will only lead us astray.

Chapter 9

What Is at Stake Here?

1. The Sufficiency of Scripture

If Scripture has little to contribute on one of the most pressing issues facing the world today and we need to turn to secular authors and 'remedies', this would undermine our confidence in the sufficiency of Scripture to be the foundation for all life and godliness.

We need to fight to retain the treasured evangelical maxim '*Sola Scriptura*'. When it comes to holy living, including how we treat people of other ethnicities, the Bible contains all the wisdom we need.

2. My True Identity

Scripture teaches that before I am white or black, I am a child of God by grace. CRT teaches that your racial identity is what defines you first and foremost. Scripture says:

'So in Christ Jesus you are all children of God through faith, for all of you who were baptised into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.'
(Galatians 3:26-28 NIV)

A Christian cannot fight the cause of social justice, as it is defined in the modern sense, and still hold on to this Scriptural truth. One must choose one or the other.

3. Christian Community

Our shared participation in Christ as differing ethnicities has a powerful way of bringing true harmony, respect and love. Our shared faith brings a strong emphasis on all the things that we have in common as believers. For example:

- We are united in gratitude and joy at having been saved from wretched depravity into glorious redemption through the way of the cross.
- We are united in our common pursuit to 'glorify God and enjoy Him forever'.
- We are united in our common Kingdom-building project of '*making disciples of all nations*'.
- We are united in the common hope for which we earnestly pray and yearn - the consummation of all things at the joyful gathering of *all* God's people (across ethnicities) in the renewed Kingdom when Christ returns.

CRT undermines these Gospel influences towards harmony by exaggerating and constantly calling attention to the enmity between white and non-white people. CRT teaches that we are at war over the struggle for power and limited resources and seeks to aggravate the grievances of minorities in order to provoke a revolution. This kind of thinking will destroy Christian relationships.

4. The Way of Salvation

For many Christians with a passion for justice, the social justice movement is a 'doorway drug' into the world of 'progressive' thinking. Within this world, the Scriptures are not the lens through which we make sense of the world. Instead, the social sciences are the alternate value system and more authoritative lens through which we must view and judge the Scriptures.

On the topic of race, for example, when we read Scriptures such as *'turn the other cheek'* or *'go the extra mile'* or *'pray for your enemies and do good to those who persecute you'* or *'love believes the best'*, those who have embraced the SJ way of thinking are forced to either reject this counsel or to so radically reinterpret its meaning that the Word of God becomes emptied of its transforming power.

This is not merely an academic concern. There is a large falling away of Christians who have gone down this path and are being led away from Christ. The primary concern of cultural Marxism is not personal redemption through repentance and faith; it is concerned with group guilt, group victimhood and social revolution. These are antithetical to the Gospel.

5. A Victim Mindset That Justifies Sin

Scripture gives this counsel to slaves that are being mistreated:

'Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God.'
(1 Peter 2:18-19, NIV)

This is because the emphasis of the Christian faith is on taking responsibility for our own attitudes and actions, not trying to change others. We will give an account before God for our own responses to suffering, while our persecutors will give an account for their abuses. Therefore, we don't take revenge, because vengeance belongs to God.

The CRT mode of categorising people as either 'oppressor' or 'oppressed' is misleading, because it exonerates minority groups from feeling any conviction of sin. The truth of Scripture is that we are all wicked, and until we take personal responsibility for our sinfulness and repent of it before God, we cannot be saved.

6. It Undermines Spiritual Authority

Critical Theory precludes certain identity groups from speaking on certain topics. For example, white people are forbidden from speaking on racism, men are forbidden from speaking on female issues (like abortion), heterosexual people are forbidden from speaking on issues relating to homosexuals, etc. However, when we turn to Scripture we find that all of the authors were male, and yet they have a lot to say to women. Paul, as a single man, spoke on topics such as marriage and child-rearing. According to kingdom values, it was not inappropriate for him to speak on these topics.

True wisdom is not limited to our subjective experience. It comes from God and is revealed in Scripture by the illuminating power of the Holy Spirit. We must not limit spiritual authority on certain topics to certain identity groups, for this would be to say that subjective human experience is superior to the objectively true wisdom that comes from God.

In Conclusion

A concern for justice is godly and good, but the skewed picture of the world that the Cultural Marxist lens teaches people regarding 'systemic racism' does not liberate anyone; it only puts people into slavery and bondage. For its white victims, they become enslaved to a false system of atonement in which they seek to expiate their 'corporate guilt' through works of 'anti-racism'. For its black victims, they become slaves to a false sense of victimhood and injustice.

The whole discussion on racism has been hijacked by a worldview that has caused incalculable damage. As Christians, we need to set the conversation back upon an objectively true footing: Scripture. We need to fight to recover the true meaning of words like 'justice' and 'racism' and 'reconciliation'. Racism is not about power but about prejudice. Racism is not about a class war between rich white people and poor non-white people. The battle against racism happens within the individual human heart. It is the wrestle to choose to love people who are different to me rather than to be suspicious of them or to revile them. It is the conscious decision to 'judge a person by the content of their character, not by the colour of their skin.'

The thesis of this book is not to say that racism is not a big deal anymore. Racism is still a terrible sin in the world. The legacy of government-backed racism and abuse has left many long and lasting scars in the souls of people all around the world. As the Church, we need to administer the true balm of Christ, not peddle a poor imitation of a worldly 'remedy' that is actually a poison fueling reverse-racism, division, resentment, revenge, suspicion and abusive behaviour.

I have experienced the wounds of racism first-hand, maybe you have too. It is a despicable force of evil in the world. All the more reason why Christians should not allow this conversation to be hijacked and made into a tool to advance a political agenda that is not only unbiblical but anti-Biblical.

We need to re-affirm our faith in the sufficiency of Scripture and not subscribe to the lie that 'Jesus might have had the right answers about how to get to heaven, but Marx had the right answers about how to help the hungry, destitute, and oppressed here on earth.' Christ is still the answer!

Racism is not a new and special kind of sin that deserves a category of its own, requiring a remedy found only in a stack of SJ 'recommended reading'. The Gospel is the only true power for lasting change. It is only when we diligently apply the truth of the Word of God to our lives that we can rid our hearts of the scourge of racism.

Christ admonished us to consider the fruit of any teaching or teacher before we embrace it. With regard to Marxism, both classic Marxism and the modern cultural adaptation of it have shown themselves to reflect the agency of Satan, not the Holy Spirit. The Wokeness movement simply replaces one kind of racial hatred with another, seeking revolution not reconciliation.

Where there is genuine racial prejudice and discrimination found within institutions of power and influence, God-fearing Christians should condemn it. But we cannot perpetuate the myth that racism is ubiquitous and therefore needs to be presumed rather than proven.

Furthermore, when we as believers suffer any form of genuine oppression, whether it be racially motivated or otherwise, we need to model Christ in how we respond to it, i.e. not with the up-raised fist of Marxism but with the '*walk the extra mile*' attitude of Christ. We overthrow evil with good by continuing to share the Gospel and show people God's love.

Recommended Reading

['How Does Jesus Fix Racism?'](#) is another resource I have written, should you wish to further explore this topic from a Biblical perspective.

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Image 2

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Image 3

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Image 4

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Image 5

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Image 6

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Image 7

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Image 8

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Image 9

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Image 10

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Image 11

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Image 12

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Image 13

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Image 14

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Image 15

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About the Author



Luke Hulley leads one of the [Joshua Generation Church](#) (JoshGen) congregations in South Africa. He is married to Zandile, and they have a daughter, Namile. Luke was a passionate school teacher for six years but now takes care of God's kids full-time. He is also a writer when he has the time. His wife, Zandile, was also Committee Secretary of the South African Appropriations Committee in Parliament before they joined the full-time eldership team at JoshGen. They both love people, worship and studying the Word.

About the Book

"Racism is a real thing, and as Christians, we need to take this sin seriously when it pops up, as with any sin. We can no longer allow the conversation about racism to be hijacked to advance political purposes. This is not an issue of politics, this is an issue of righteousness, and for that, we need Christ."

How Not to Fight Racism digs down to the foundations of contemporary ideas about what it means to be 'anti-racist'. Where do these ideas come from? How do they measure up to Scripture?

Luke Hulley is convinced that the modern anti-racist agenda is not only ineffective at bringing reconciliation, it is a deadly poison that is further destroying any hope of healing happening cross-culturally. Therefore, the heart behind this booklet is to get the conversation about racism back onto a Biblical foundation and to warn the church how not to fight racism. This booklet is written for anyone passionate about justice and ridding the world of the scourge of racism.