

# Gender, Sexuality, and What it Means to be Human

## Part 4 – The Moral Revolution

“The excess of liberty, whether in states or individuals, seems only to pass into excess of slavery.”

- Plato, *The Republic*, Book VIII

“All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.

- 1 Corinthians 6:12-13



The cultural waters in which we swim keep getting murkier and murkier. It's like we're having to learn an entirely new language. A whole new vocabulary has arisen with terms like “cisgender,” “intersectionality,” “heteronormativity,” “centering,” “micro-aggression,” and “white fragility.” The reality, however, is that these words and concepts have been working their way through academia for decades, perpetuated by disciplines such as Post-Colonial Studies, Queer Theory, Critical Pedagogy, Whiteness Studies, and Critical Race Theory, among others. These fields can be placed within the larger discipline of “critical theory,” an ideology more popularly known as “cultural Marxism.”<sup>1</sup>

In a recent article for *World Magazine*, theologian Thaddeus Williams describes our current cultural moment well:

I offer a modest suggestion. One of the most redemptive things we can do each day is simply this: Call things by their true names. Why? Because words have a tremendous power to illuminate or to obscure truth and, therefore, the power to make or break civilization. The great authors of dystopian fiction knew this well.

In Ray Bradbury's *Fahrenheit 451*, the “firemen” of America's future “were given a new job,” namely burning books, “as custodians of our peace of mind, the focus of our understandable and rightful dread of being inferior; official censors, judges, and executors.”

In our day, dystopian fiction is becoming reality. The self-appointed “custodians of our peace of mind” at Brandeis University's Prevention, Advocacy, & Research Center inform us that the phrases “killing two birds with one stone,” and “beating a dead horse” “normalize violence against animals.” “Freshman” should become “first year student” to avoid lumping people into a gender binary. Phrases like “Long time, no see” and “no can do” allegedly make fun of non-native English speakers. “Prostitute” should become “person who engages in sex work.” “Facebook stalking” should become “researching online” to avoid “making light of actual stalking.” Even the term “trigger warning” should be replaced with “content note” because “trigger warning” can be, well, too triggering. Their “Suggested Language List” was recently known as “The Oppressive Language List.” Ironically, they had to change the old title because it “centered ... words and phrases that may cause harm.” Left unchecked, there will be no end to this nonsense.

Winston Smith, the protagonist of George Orwell's *1984*, spent his days changing words. Atop the concrete pyramid of Oceania's “Ministry of Truth” hung the Party slogan in which “war,”

<sup>1</sup> <https://www.thegospelcoalition.org/article/incompatibility-critical-theory-christianity/>

“slavery,” and “ignorance” were relabeled as “peace,” “freedom,” and “strength.” In our day, articulating the biological reality and biblical truth that males and females are different is now redefined as “transphobia.” “Bigot” no longer means “a person who is obstinately or intolerantly devoted to his or her own opinions and prejudices,” but a catch-all slur for anyone who questions the orthodoxies of the left.<sup>2</sup>

### • Colossians 2:8-15

[8] See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. [9] For in him the whole fullness of deity dwells bodily, [10] and you have been filled in him, who is the head of all rule and authority. [11] In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, [12] having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. [13] And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, [14] by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. [15] He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

### A New Vocabulary

A revolution requires new words or at least new definitions for old words. We see this principle applied in the French, Russian, and Chinese revolutions. Not surprisingly, the new moral revolution sweeping across the west has a new vocabulary.

- Take for example the word homosexuality. This word which is now a part of the cultural air that we breathe was originally coined in 1869 by Karl-Maria Kertbeny. A social reformer, the Austrian Kertbeny introduced the word in a pamphlet written in opposition to the anti-sodomy laws throughout Prussia. Seeing a new unified Germany being formed, Kertbeny hoped to bring an end to laws prohibiting sodomy. The word was brought into the English language in 1892. By the early 20<sup>th</sup> century “homosexuality” was replacing “sodomy.”<sup>3</sup>
- It would be difficult to overestimate the significance of this change in nomenclature. Kertbeny and the other moral revolutionaries understood that sodomy (and act) had to be transformed to “homosexuality” (and identity). This change captured the social imagination. Now, sexual acts with between same-sex people is no longer thought of as an act with moral implications but as persons who must be protected from the bigotry of outmoded thinking (i.e. Christianity).
- The authors of *The Gospel and Sexual Orientation* write:
- The old word (sodomy) and the new word (homosexuality) are not equivalents. The shift in terminology was not simply a change of words; it was part of a broader shift in how same-sex issues were coming to be understood. Rather than viewing a person who engages in same-sex activity as acting against the way he or she is “sexually wired” (and thus labeled a sodomite) it



<sup>2</sup> <https://wng.org/opinions/thaddeus-williams-on-words-1634906628>

<sup>3</sup> *The Gospel and Sexual Orientation*, Michael Lefebvre, editor (Pittsburg: Crown and Covenant, 2015) p. 5

was now argued that some people are actually physiologically “wired,” sexually, for same-sex desire (and thus, are by nature, *homosexual*).<sup>4</sup>

- This is a symptom of the rise of what Philip Rief referred to “Psychological Man.” This was Rief’s way of describing the revolutionary shift in how people thought of themselves. Rather than looking to one’s body, family, community, and vocation as key factors in self-understanding, man now considers his mind and feelings as representing his true self. This massive shift helps explain why it makes sense to so many for a man to say that he is a woman trapped in a man’s body. His body and the social vocation into which his body fits him must be changed in order to fit with his internal self-conception.
- Just as the term homosexuality represents a revolutionary cultural shift, so too does the term “orientation.” It suggests that one is hard wired or oriented toward particular feelings and actions. Certainly, humans are oriented toward certain behaviors which help distinguish them from animals. But when paired with homosexuality, orientation undermines the biblical conception of man. Certainly, we are all sinners by nature. That means, among other things, that we will be susceptible to all sorts of temptations to sin in various ways. But we must never think of a sin as constituting personal identity. While we must acknowledge and resist specific temptations to sin we must never do the opposite by accommodating any sin by granting it the power to define us as persons.

### ***Dispatches from the Front:***

The lure of self-love:

- As we seek to navigate the current moral revolution we must remember that its origins are not in homosexuality or transgenderism. The moral origins of the new revolution are firmly grounded in self-love; an overarching commitment to our own desires whatever those desires may be. Homosexuality and transgenderism are symptoms of this obsession with self-love.
- In a recent column for *World Magazine*, Carl Trueman writes:  
There can be few things that indicate what a society thinks about the purpose of being human more eloquently than its views on marriage. A recent case in point is a [guest essay](#) in the *New York Times*: “Divorce Can Be An Act of Radical Self Love” by Lara Bazelon, a professor at the University of San Francisco School of Law. Clear, concise, and deeply personal, it offers an eloquent glimpse of what our culture’s ruling class considers to be its priorities for human fulfillment: responsibility to self-fulfillment, first, last, and always.

The burden of the piece is that the author’s divorce is good for her because it has freed her to pursue her own path and arrange the priorities of her life—and the natural dependency of her children upon her—in a manner that allows her to pursue her dreams. She couches this in the language of self-love.<sup>5</sup>

“You will be as God...”

- Admiral Rachel Levine, a man who identifies as a transgender woman, was commissioned into the U.S. Public Health Service’s Commissioned Corps. Officials called Levine’s promotion “historic.” Why? Because, as they assured everyone, Levine is the first “female” four-star admiral in the Commissioned Corps.



<sup>4</sup> The Gospel and Sexual Orientation, p. 6

<sup>5</sup> <https://wng.org/opinions/self-love-and-the-subversion-of-the-family-1634731166>

- The announcement of Levine's appointment – surrounded as it was by fanfare with reporters reminding us that he a woman – it is fair to consider the possibility that the appointment was simply a cynical campaign to further the gender revolution. As John Stonestreet of the Colson Center observes: "It is unsettling to consider that the administration might promote someone more for the photo op than their abilities. And it's frankly condescending to the Admiral, though he didn't seem to see it that way. It seems clear that something far different from 'following the science' is at work. It is far more likely that we are living in a culture heading 'through the looking glass.'"

"Actual or perceived discrimination"

- It should not surprise us that one of the chief battlegrounds in the new revolution is in our public schools. The parents of Loudon County Virginia have found this out to their dismay. But this is also true throughout the Shenandoah Valley as well. In Harrisonburg City Public Schools (HCPS) it is clear that the new moral revolution has been embraced with great enthusiasm. The language of "inclusivity" runs throughout their policies as does the full endorsement of every conceivable sexual and gender identity as matters of fact. It is also clear that in HCPS no dissent will be tolerated. The language of HCPS's "Inclusivity Statement" is revealing and troubling:  
 Its policies on non-discrimination and anti-harassment to nurture an environment of inclusiveness and **prohibit actual or perceived discrimination** on the basis of race, color, religion, age, gender, sexual orientation, gender identity, gender-related identity or expression, height, weight, body size or shape, physical appearance, marital status, disability, exceptionality, citizenship status, residency status, visa type, and/or transition status, immigration status, refugee status, national origin, preferred language, means of communication, parental status, family structure, employment status, socioeconomic status, childbirth or related medical condition, military status, status of being homeless, political affiliation, ethnicity, ancestry, genetic information, mental health status, or association or affiliation with any of the aforementioned. (emphasis mine)
- Notice how the statement equates the categories of race, physical disabilities, and national origin with those of "sexual orientation, gender identity, gender-related identity or expression." Those in HCSP must embrace these categories as identity markers. What is more, HCSP states their commitment to "prohibit actual or perceived discrimination" against anyone who claims one or more of these identity markers. One must ask on what basis will "perceived discrimination" be determined? Will it be determined that a teacher or administrator or student is "perceived" to be discriminatory because they are a member of a PCA church? The potential is enormous for discrimination against anyone who believes what Christians have always believed about these matters.
- In the preface of her bombshell book The Global Sexual Revolution, German sociologist Gabriele Kubly writes that the new moral revolution involves:
  - Destruction of the inherited value systems of all cultures and religions.
  - Support for the revolutionary agenda by the international political elites.
  - Totalitarian endeavors, as seen in the program set forth in the *Yogyakarta Principles*.\*
  - Concrete imposition of gender ideology on society to the point of politically motivated changes to the language.
  - The pornography epidemic, from which children and youth can no longer be protected.
  - The homosexual movement as the activist engine that drives this revolution.<sup>6</sup>

*\*Additional Principles and State Obligations on the Application of International Human Rights Law in Relation to Sexual Orientation, Gender Identity, Gender Expression and Sex Characteristics to Complement the Yogyakarta Principles. The YP plus 10 was adopted on 10 November, 2017 to supplement the Yogyakarta Principles. The YP plus 10 document*

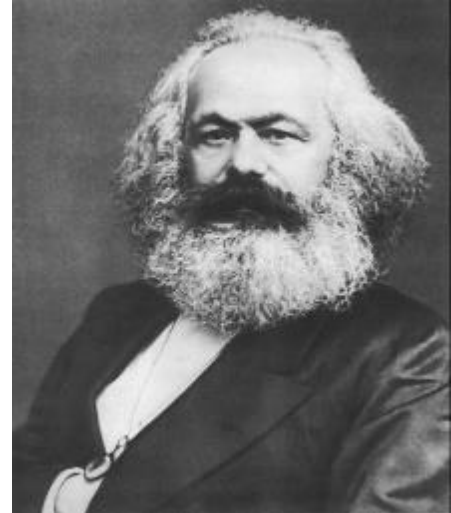
---

<sup>6</sup> Gabriele Kubly, The Global Sexual Revolution (Kettering, OH: Angelico Press, 2015) p. 4

*emerged from the intersection of the developments in international human rights law with the emerging understanding of violations suffered by persons on grounds of sexual orientation and gender identity and the recognition of the distinct and intersectional grounds of gender expression and sex characteristics.<sup>7</sup>*

### **Critical Theory: The Seeds of Revolution**

Critical Theory is a scholarly discipline developed by the faculty of the school of sociology at the University of Frankfurt in the early decades of the 20<sup>th</sup> century. These scholars were committed Marxists. Their project was to address the failure of the Marxist revolution to spread beyond Russia. They concluded that Marxism had been applied too narrowly to the realm of economics and labor and must be expanded to encompass all of culture. With the rise of the Nazis, the faculty of the Frankfurt School fled Germany and were given a new home at Columbia University in New York. That move helps explain the popularization of Critical Theory in the United States.



### **Central Premises of Critical Theory**

- If you set out to study the founders and contemporary popularizers of Critical Theory you'll find a great deal of agreement on a set of central premises which lie at the heart of it.

#### **A. Social Binary**

- Critical Theory operates under the presupposition that society can only be understood as being composed of two groups: 1. Oppressed and 2. Oppressor. All people are in one of those two groups and those two groups are locked in a struggle against one another. The oppressed are defined along lines of race, gender, class, sexuality, physically disabled and a growing number of factors. The term "intersectionality" refers to those whose identity is a composite of multiple oppressed groups.
- From their book Is Everyone Really Equal? Sensoy and DiAngelo write: "For every social group, there is an opposite group... the primary groups that we name here are: race, class, gender, sexuality, ability status/exceptionality, religion, and nationality." [Consequently] "sexism, racism, classism, and heterosexism are specific forms of oppression."

#### **B. Oppression Through Hegemonic Power**

- From Is Everyone Really Equal? by Sensoy and DiAngelo: "Hegemony refers to the control of the ideology of society. The dominant group maintains power by imposing their ideology on everyone."<sup>8</sup>
- This is crucial to understanding Critical Theory. Traditionally, 'oppression' is understood to refer to acts of cruelty, injustice, violence, and coercion. But critical theorists expand this definition to include ways in which the dominant social group imposes its norms, values, and ideas on society to justify its own interests. This explains why there is a powerful push to completely change the way history has been taught in our schools (think of The 1619 Project, for instance).

<sup>7</sup> <http://yogyakartaprinciples.org/>

<sup>8</sup> Ozlem Sensoy & Robin DiAngelo, Is Everyone Really Equal? 2<sup>nd</sup> Edition (Teachers College Press, 2017)



- This is also another key indicator of the influence of the scholars of the Frankfurt School, particularly the linguists and literary critics. They helped lay the foundation for the contemporary idea that language is violence.
- Iris Young writes:
 

“In its new usage, oppression designates the disadvantage and injustice some people suffer not because a tyrannical power coerces them, **but because of the everyday practices of a well-intentioned liberal society**...Its causes are embedded in unquestioned norms, habits, and symbols.”
- If you understand that dominance and oppression are produced not by numerical size, but by hegemonic power, you'll understand why 'old white men' are so often singled out as the vilest oppressor group. Demographically, only about 15% of the U.S. is 'old white men.' So they are actually a minority. But they are considered the dominant group among critical theorists because they have the power to impose their old white male values on society. We all accept these values as natural, objective, and common sense when actually, they serve old white male interests.
- So, the critical theorist will say, for instance, “The only reason you believe that Capitalism operating within a liberal democracy is superior to communism for human flourishing is because you've been manipulated to believe that by the oppressor class.”

### C. The Authority of “Lived Experience”

- Contemporary critical theory argues that 'lived experience' gives oppressed people special access to truths about their oppression. So that is why only women can talk about women's experiences, homosexuals are the only ones who can speak about homosexual issues, etc. Not only that, it's the idea that the so-called oppressed groups have a better understanding of the society than the oppressor groups. They know the truth whereas the oppressors do not.
- Philosopher Jose Medina writes:
 

“[dominant] groups characteristically have experiences that foster illusory perceptions about society's functioning, whereas subordinate groups characteristically have experiences that (at least potentially) give rise to more adequate conceptualizations.”
- In an essay on critical pedagogy Charles R. Lawrence writes:
 

“[We] must learn to privilege [our] own perspectives and those of other outsiders... **We must learn to trust our own senses, feelings, and experiences, and to give them authority**, even (or especially) in the face of dominant accounts of social reality that claim universality.”
- And this from Anderson and Collins:
 

“The idea that objectivity is best reached only through rational thought is a specifically Western and masculine way of thinking – one that we will challenge throughout this book.”
- Here is where you begin to see that Critical Theory seeks to overthrow the liberal ideals of western culture – ideals like rational thought, the presumption of innocence, due process, religious liberty, freedom of speech, liberty of conscience, etc. Those very ideals upon which Western Civilization in general and liberal democracies specifically are built upon must be overthrown.
- We saw glimpses of this in the #MeToo Movement in that it directly challenged due process and the presumption of innocence. We were told that the lived experience of women was somehow a monolithic representation of universal truth which must not be questioned. The antagonism for Western Civilization was seen in the Smithsonian's African American History Museum in its now rather infamous posters which identified things like critical thinking and punctuality and work ethic as belonging to white culture – just oppressive hegemonies oppressing the lived experience of the oppressed.

- Incidentally, this is where the term “woke” comes from. It’s when members of the oppressed groups finally open their eyes to or wake up to the reality of this social binary and hegemonic oppression. They now see. They are “woke.”

#### **D. Social Justice**

- Christian should treasure justice. God is just and he insists that his people act justly. Repeatedly in the Scriptures God states his commitment to justice and defending the vulnerable from those in power who oppress them. However, modern conceptions of social justice are likely to mean something quite different from that which is prescribed in God’s Word.
- For critical theorists, ‘liberating groups from oppression’ is our primary moral duty. And, incidentally, this is why churches influenced by Critical Theory inevitably lose the gospel. They abandon the mission Jesus gave the church to proclaim the gospel and make disciples in favor of a decidedly this worldly objective to oppose all manifestations of inequity.
- This is precisely what happened in Latin America in the 1950’s and 60’s when Roman Catholic priests developed Liberation Theology – a way of imagining Christianity through Marxism and Critical Theory. It is what is beginning to happen in some corners of the PCA as some of our Teaching Elders flirt with the premises of Critical Race Theory. There are pastors in the PCA who openly advocate the reading of Liberation Theology and the adoption of its presuppositions.

#### ***The Gospel and Critical Theory***

- Critical Theory has entered the public discourse. It has encroached in such deliberate ways that it can no longer be ignored. It’s application to race – Critical Race Theory – is perhaps its most visible manifestation. The question is whether Critical Theory (race or otherwise) is compatible with a biblical worldview in general and the gospel in particular. The following are reasons I believe CT cannot be reconciled with Christianity:

##### **1. Critical Theory is a worldview.**

- Specifically, CT is a worldview which conflicts with biblical worldview. Worldview is the way in which we understand reality. A worldview answers questions like Who are we? Why are we here? What is my chief problem? What is the solution to that problem? What are my primary moral obligations? etc. This is important because there are voices within evangelicalism generally and the PCA specifically which call for the use of, for instance, Critical Race Theory as a helpful lens to view reality.
- But Critical Theory is not simply a list of ideas from which we can abstract those we believe are most helpful. CT is a totalizing view of reality in a similar way as Christianity. CT seeks to answer the big questions. And in fact, the proponents of CT blush at any suggestion that it is anything other than a worldview, a totalizing way to understand ourselves and the world. And herein is the first most glaring problem – CT offers a worldview which differs radically from the worldview given us in God’s Word.
- How so? The biblical narrative of human history moves from creation – fall – redemption – new creation. CT offers an inverted narrative which makes God an irrelevance at best. The metanarrative of CT moves from oppression to liberation. God and creation are irrelevancies. All people being born sinners is utterly rejected. The need for an atonement is rejected. An innocent sin-bearer is anathema for all Critical Theory because substitutionary atonement is mockery of justice – the innocent cannot suffer for the guilty and it be called a good thing. This is why the doctrine of atonement is always rejected by any church or denomination which embraces CT or it’s religious offspring Liberation Theology.

**2. Critical Theory makes God irrelevant.**

- In Critical Theory – race or otherwise – God is an irrelevancy at best. Of course the architects and popularizers of Critical Theory are, as far as I can tell, all atheists. And in CT there simply is no reference to God. No value is placed upon God. No value is placed upon humanity as creations of God. There is no universal moral order. There is no cosmic justice but only that which man can impose. Obviously, any unbelieving system of thought or system of thought in which God is irrelevant cannot have the gospel or a Christian worldview simply zipped onto it.
- Again, we're not talking about a list of thoughts that can be cherry picked according to their helpfulness. CT is a worldview. It is a worldview that has banished God as essential or determinative in any way.

**3. Critical Theory has a flawed understanding of man.**

- The image of God is a non-issue in CT. So as a lens to view reality it utterly fails from the very beginning. And because of that there is no place in CT to understand man as image-bearer of God (unless you force that doctrine onto CT). The chief fact of mankind in CT is whether we fit within the Oppressor group or the Oppressed group.
- The Scriptures present a view of humanity which unites all mankind. Paul preached this in Athens (Acts 17). We are all descended from the first man. Even through ethnic differences the Bible portrays mankind as being fundamentally united 1) As image bearers of God, 2) Through common descent from Adam and 3) offers that most essential unity that comes only through being united in Christ. This sort of unity which transcends race and class is incomprehensible in the CT framework.

**4. Critical Theory misdiagnoses the human problem.**

- Rather than all humans being born sinful and broken, CT teaches that humanities chief problem is oppression from others. In other words, CT locates your chief problem outside yourself. Whereas the Scriptures teach that our chief problem is within us, namely our own sin. This is incomprehensible for any Critical Theory, race or otherwise. CT collapses human identity and the human condition down to the level of oppression or oppressing.
- From an article by Drs. Neil Shenvi and Pat Sawyer:

Christianity paints a different (and fuller) picture of human need and human flourishing than the one of critical social justice, one that sees sin, not oppression, as our fundamental problem and spiritual redemption, not political liberation, as the ultimate solution. Our moral yearnings are not the mere product of evolution; they are the result of being created in the image of God.

A God who is the father of the fatherless and the defender and friend of widows and orphans (Psalm 68:5, James 1:27).<sup>9</sup>

**5. Critical Theory presents a fundamentally unbiblical idea of human salvation.**

- Since God is irrelevant to CRT and since mankind's chief problem is not his own sin (unless one is in the oppressor class) it is not surprising that CT's prescription for liberation is

---

<sup>9</sup> <https://www.theamericanconservative.com/articles/facing-woke-religion-the-gospel-is-still-good-news/?fbclid=IwAR0qC8YOPNthoyC-Mx4i-e27Wazhk-ThxYVc4Qnr8aoRQXpaMbr6gTeke7g>



fundamentally flawed. Rather than having our sins atoned for by our sin-bearing substitute, CT (like all Critical Theories) sees human liberation in solely material categories. The goal for humanity is not salvation from sin but political, social, sexual, economic liberation.

- In the CT framework, the oppressed are perpetually innocent and the oppressors (white heterosexual Christian males) are perpetually guilty. Being perpetually innocent, those in the oppressed class must never be held personally accountable for any pathologies such as violence, addiction, illegitimacy, crime, etc. On the other hand, the members of the oppressor class, being perpetually guilty, must remain in a state of perpetual penance. And this penance is not directed to God but toward the perpetually innocent oppressed.
- And because there is no category for atonement there is no path for forgiveness. The oppressors remain guilty and the oppressed remain aggrieved.

## 6. Critical Theory destroys Christian virtues.

- Because CT casts entire categories of people into the class of oppressors, and since the oppressors are perpetually in that state of guilt there can be no real reconciliation, no basis upon which to show mercy or forgive. If we understand ourselves as being perpetually aggrieved, then we will find little or no reason to forgive.
- From Neil Shenvi and Pat Sawyer:
 

“The unrelenting bitterness and mercilessness of cancel culture flows out of this ideology that draws a sharp line between the bad people and the good people. In contrast, Christianity draws a line between the bad people (all of us) and Jesus. Our hope is not in that we have lived up to God’s righteousness, but in that Jesus did so on our behalf, in his life, death, and resurrection. Thus, every Christian has reason to be overflowing with gentleness and grace: the one who has been shown mercy, shows mercy.”<sup>10</sup>
- Summing up from an article by John Stonestreet and Glen Sunshine:
 

In the end, wokeness is built on a worldview without salvation and offers an eschatology with no real hope. Though the proclaimed goal is to end oppression, it’s what the late sociologist Philip Rieff called a “deathwork,” dedicated to tearing down things but unable to build, or offer, anything better. Advocates of critical race theory, for example, argue that although race is a cultural construct, racism is an inevitable and irredeemable trait of certain groups and society. They cannot offer a vision of the world in which this sin is defeated or redeemed, much less one in which the guilty are forgiven and restored. The best that can be hoped for is to replace one set of powers with another.

Playing off of legitimate concerns about power and corruption, concerns first introduced to the world by a Christian vision of life and the world, critical theories push these ideas to the point of reframing the Gospel.

The real problems with race and injustice in America need to be addressed. However, any expression of critical theory fails even as an analytical tool for Christians because it is built on a flawed and contrary worldview.<sup>11</sup>

<sup>10</sup> <https://www.theamericanconservative.com/articles/facing-woke-religion-the-gospel-is-still-good-news/?fbclid=IwAR0qC8YOPNthoyC-Mx4i-e27Wazhk-ThxYVc4Qnr8aoRQXpaMbR6gTeke7g>

<sup>11</sup> [https://breakpoint.org/why-wokeness-is-a-christianheresy/?\\_hsmi=139712836&\\_hsenc=p2ANqtz-8NFtHyAdirknrjnpFQuNsVf-muG1EU-MbOKk5THySaGSItb\\_YsucAOsYocjbJfNXLP93IEMfqcxxPax5roetjgEiJwHgW9&fbclid=IwAR06UXdHN1y7qLDqxVSCeIHMtrkVxBmAmHm\\_rBu5NZGsv7QDYptWAru2K9I](https://breakpoint.org/why-wokeness-is-a-christianheresy/?_hsmi=139712836&_hsenc=p2ANqtz-8NFtHyAdirknrjnpFQuNsVf-muG1EU-MbOKk5THySaGSItb_YsucAOsYocjbJfNXLP93IEMfqcxxPax5roetjgEiJwHgW9&fbclid=IwAR06UXdHN1y7qLDqxVSCeIHMtrkVxBmAmHm_rBu5NZGsv7QDYptWAru2K9I)