

A TROJAN HORSE

The Invasion of Cultural Marxism

Cultural Marxism is a Trojan horse.

Review

We are learning to take every thought captive to the obedience of Christ, which means that we filter every idea, philosophy, or cultural movement through the Scriptures. We either take those ideas captive, as Paul said, or they will take us captive.

In the last session, we examined the ideas of Karl Marx and his *Communist Manifesto*, in which the State is God, people own nothing, and all are happy in their “equal” utopian society. Marx sold the lie of victimization, that people are always oppressed, and they need to overthrow their oppressors. While other countries have tried Classical Marxism or Communism, Americans have always been skeptical. Remember, we fought the Cold War against Communism. We are not about to allow this evil worldview into our country! Right?

Unfortunately, Marx’s views and values have infiltrated our culture, and we have bought into his lies. Phrases like social justice, political correctness, fairness, critical race theory and others have become all too common in our country; but these ideas are simply Marxism repackaged for a new generation. In this session, we will examine these lies against Scripture. Once again, we will find that God’s ways are best and lead us to life and liberty, while man’s ways lead us to division, destruction, and death (*Prov. 14:12*).

Classical Marxism

Before we examine the dangers of Cultural Marxism, it would be good to restate the goals and strategies of Classical Marxism. In his book *Communist Manifesto* (1848), Karl Marx answered the questions, “What is wrong with the world, and how can it be improved?” His conclusion was that the cause of all man’s trouble was *property*. Historically, property has been the catalyst for conflict between warring groups. Thus, to solve man’s “biggest problem,” Marx believed the answer was to replace private property with communal property.

To ensure that this shift was done “fairly,” everything was to be centralized in the hands of the State, and the State would provide for the needs of the people “equally.” Of course, no one would willingly hand over their property, so Communism would have to be instated by force or confiscation. Hence, Marx believed

that governments would need to be overthrown with violence. However, once in place, his system created another elitist hierarchy with a dictator and his thugs enjoying the spoils at the top while keeping the masses enslaved in poverty. While Marx’s ideas sound good, his views and values failed to improve man’s lot.

Russia was the first nation to try Marx’s ideas in 1917. But after watching the destruction of the Soviet Union (U.S.S.R.), the nations of the West (Europe and America) saw Communism for what it was – a miserable waste of time. Thus, Communist advocates did not have success and needed a change in strategy.

Fabian Socialism

The “new” strategy came in the form of Fabian Socialism, an idea promoted by the Fabian Society. Fabians planned to infiltrate Western nations quietly and transform them slowly into socialist states, as socialism is a transition phase towards Communism. Like their turtle mascot, Fabians made such small political and legislative steps in society, that their game plan was never recognized or confronted. Their first target was England, where the Fabian Society was located. Then, it moved to the United States.

While Fabians had success in England, they struggled in the U.S. In 1895, the American Fabian Society stated, “England’s [unwritten] constitution readily admits modification. England can move into socialism almost imperceptibly. However, the American Constitution does not readily admit such change. The Constitution must be changed to admit socialism, and each change necessitates a political crisis, which means the raising of great new issues” (*Introduction to the American Fabian*).

The Fabians’ complaint against the Constitution is a compliment to its Framers. The power and control of big government had never been obstructed by a better roadblock than the Constitution. Therefore, the Fabians had to unlock the chains of the Constitution without alarming its guardians – the people and the press. If the people could be dumbed down or duped and if the press could be manipulated, then there was a chance the Fabians could undermine and use the Constitution to achieve their goals.

From 1890-1920, the Fabians infiltrated the American Progressive movement, convincing Americans that progress could only be achieved with State control. Thus, the federal government’s bureaucracy expanded. Then, Fabians used the crisis of the Stock Market Crash (1929) and the Great Depression to introduce Americans to government welfare programs called the “New Deal.” After the success of Progressivism and

welfarism, Fabians introduced socialism in the 1960s with the Great Society and War on Poverty. From there, Americans have been bombarded with one socialist program after another. They have forgotten the protections of the Constitution, and they have forfeited their liberties to an all-powerful State.

While Marxists have made great strides in America, the people have not revolted the way they had hoped. Something was keeping Americans grounded, unwilling to overthrow their government and institute Communism. Joseph Stalin, the Communist dictator of the Soviet Union, pinpointed American reluctance. He said, “America is like a healthy body, and its resistance is three-fold: its patriotism, morality, and spiritual life. If we can undermine these three areas, America will collapse from within.” Though Stalin was an evil, murderous thug, his evaluation was correct. The U.S. was built on a foundation that needed to be destroyed.

The Liberty Pyramid

In 2020, I wrote a book entitled *The Liberty Pyramid*, which explains the framework the Founders set in place to produce and sustain our free society. To understand the assault that Marxists have ordered on the United States, it would be helpful to know how America was built.

Imagine a pyramid with six tiers. Liberty is produced and sustained at the top by the five elements below. At the foundation (the first tier) is Christianity, a biblical worldview. Does that mean that America is a Christian nation? Yes and no. We do not force Americans to be Christian, but rather we protect their freedom of religion. In that sense, we are not a Christian nation. We do not have a State Church as England did at our founding. However, the Framers of the Constitution were predominantly influenced by Christianity, and our nation is built upon the bedrock of Christian principles.

The second tier is morality or virtuous character. A society that adopts and practices the teachings of Christ will be a moral people, and morality produces stability and justice in society. The third tier is education. Liberty cannot be sustained in ignorance. People must be enlightened of biblical and constitutional principles. Also, education is grounded in morality, which is grounded in Christianity.

The fourth tier is that of self-government. As individuals practice self-government, they have less need of strong external government and can be responsible with more freedom. However, true self-government is impossible apart from salvation in Christ and the influence of the indwelling Holy Spirit.

The fifth tier is the rule of law. Remember, where license exists, liberty cannot. Therefore, license must be restricted by law, and those laws must be a fixed standard for all members of society, even political leaders. Thus, a set of rules must be agreed upon and set in place for the stability of society. In America, that law is the Constitution, which is based on the “laws of nature” or God’s laws. The constitution produced a limited federal republic (not a democracy), so that self-governed people might enjoy their liberty. The Constitution also holds accountable those with power, to ensure that they stay inside their boundaries.

With these tiers in place, the Founders proved to the world that where Christianity is, liberty soon follows. (*2 Cor. 3:16, 17*). When Stalin’s analysis of the U.S. is compared to the Liberty Pyramid, we see that he was correct. If Marxists can undermine our “morality and spiritual life,” then our country will collapse into Communism. The biggest obstacle for Marxists to overcome is the Church, the pillar and support for biblical Christianity (*1 Tim. 3:15*).

Cultural Marxism

When considering how to dismantle America’s Liberty Pyramid, Marxists have ordered an assault on two fronts – from the top down and from the bottom up. The top-down attack has been led by the Fabian Socialists or the Progressives. They have focused their attention on the rule of law, particularly how to unshackle the federal government from the Constitution. Though it has taken the Fabians many decades, they have been successful.

While the attack from the top of the Pyramid was having success, it was taking longer than predicted. Thus, a second invasion was set in motion – from the bottom up. The bottom-up attack was the brainchild of Antonio Gramsci. Gramsci (1891-1937) was an Italian Communist who believed while the oppressed may desire to overthrow the system, their cultural values would not allow them to do so. Gramsci was referring to the first two tiers of the Liberty Pyramid – Christianity and morality – what Gramsci called “hegemony.”

Therefore, Gramsci believed that for Marx’s ideas to take root in Western civilization, the culture first had to be transformed. Society’s attachment to biblical morality had to be destroyed. Thus, Gramsci’s approach was to invade the West with Cultural Marxism, to wage war against America’s moral and spiritual heritage. By robbing our culture of its religious and moral underpinnings, Marxists could readily move America from Cultural Marxism to Classical Marxism or Communism.

Gramsci's ideas were set in motion in the 1930s by John Dewey and members of the Frankfurt School, a Communist group from Germany originally called the "Institute for Marxism." John Dewey, known as the "Father of Progressive Education," was a Fabian Socialist, signer of the *Humanist Manifesto* (1933), co-founder of the American Civil Liberties Union (ACLU), and President of the socialist League of Industrial Democracy. Brannon Howse, author of *Grave Influence*, wrote, "John Dewey has wounded America to a degree that very few people have."

Dewey travelled to the Soviet Union in 1928 to help the Bolsheviks establish their Marxist education system. Then, he returned to head the Department of Education at Columbia University. Soon, Dewey was appointed President of the National Education Association (NEA). He was instrumental in inviting the Frankfurt School faculty to the U.S. in 1933. "Together, they set about implementing Cultural Marxism in every area of American life. Their goal was the destruction of Christianity, the creation of chaos, and the transition of America from Cultural Marxism to Classical Marxism" (Howse).

The members of the Frankfurt School got right to work, taking influential jobs in American universities and colleges and articulating their philosophies in an abundance of documents. Dewey believed the best way to impact Americans in a short time was through education and media. Frankfurt School propaganda is behind many of the well-known movements in America today – deconstructionism, tolerance, postmodernism, political correctness (PC), critical theory, multiculturalism, radical feminism, the sexual revolution, the LGBTQ crusade, and more. Thus, our moral rot was set in motion.

Once its anti-American forces were in place, the Frankfurt School influence spread like wildfire in the 1940s and 1950s. Once the Frankfurt School members had trained two decades of teachers and professors, the Baby Boomer generation came along. The Baby Boomers are the largest generation in American history, kids born during or just after World War II. They were teens and twenties in the 1960s and 70s, just beginning or having graduated college. Frankfurt School intellectuals tapped into and utilized this massive generation to begin the cultural revolution.

The Frankfurt School and Cultural Marxism are like a Trojan horse. The ancient Greeks defeated the city of Troy by giving them a giant wooden horse. Thinking it was a gift, the people of Troy pulled it into the city. However, Greek soldiers were hiding inside the horse. That night, they emerged and took the city from inside. Cultural Marxism -- 3 – Aaron Ferguson, BiAY.org

The First Wave -- Cultural Revolution

The first wave of Baby Boomer rebellion was called the Hippie Movement, free-spirited, countercultural non-conformists who ignored boundaries and pushed against social norms, all to bring about the utopia. Hippies spoke out against capitalism and viewed money as evil. Hippies contested any restrictions and lived in a "free" society. They dropped out of college and quit their jobs and, instead, lived in communes or poor houses and depended on food stamps. They celebrated Earth Day, hugged trees, and believed in "flower power." Though Hippies wanted to "stick it to the man" (authority), they became dependent on "the man" for survival.

Next, Cultural Marxism infiltrated the art and music industries. The new medium was rock-n-roll, another way to pump out the message of rebellion and irresponsibility. Along with rock-n-roll came drugs and alcohol, which Hippies thought were a means to escape life and "free" their souls.

Synonymous with drugs and rock-n-roll was sex. Alfred Kinsey and Herbert Marcuse marketed sexual exploitation as normal, convincing Americans to challenge traditional sexual restraints (Christian virtue or abstinence). Thus, the Sexual Revolution began, known by the motto, "Make Love Not War," which led to a plague of pornography, sexual diseases, and unwanted pregnancies. In 1960, the birth control pill was approved, and in 1973, abortion was "legalized" by the court's decision in the case of *Roe v. Wade*. Margaret Sanger's abortion clinics, known as Planned Parenthood, led the way to "free" women from the responsibility of motherhood.

Another effect of the Cultural Marxist movement was radical feminism. Betty Friedan ignited this movement with her book *Feminine Mystique*, in which she decried the traditional roles of women in society (i.e., wife and mother), which "destroy" their freedom and restrain them from reaching their full potential. Radical feminists also pushed for the acceptance of lesbianism or homosexuality. Although Christians support women's rights (which is feminism), Friedan's radical feminism crossed a line. Though Friedan marketed her ideas as enforcing "equality" on society (Marxist agenda of sameness, egalitarianism), the enemy's goal was to destroy biblical marriage and the family.

The influence of the Frankfurt School was unmistakable. The disintegration of our nation had begun. Our religious and moral base was revolutionized by license (liberty without law). The first wave of Cultural Marxism shook our moral foundations, and the second wave was on its way.

The Second Wave – Social Justice

In the last 50 years, we have witnessed the “second wave” of the Cultural Marxist’s influence in our society. That “wave” has been more like a tsunami of Frankfurt School strategies, all under the umbrella of social justice, which is socialism. Let’s examine these Marxist strategies and “take them captive” according to God’s Word.

The phrases “social justice” and “social equality” are prevalent today. Like a Trojan horse, these phrases seem harmless. Who’s not for justice and equality? But they are examples of the Marxist infiltration of our culture. Even well-meaning Christians, who have a God-given desire and directive to care for society’s less fortunate, are advocating for Christian Socialism, combining the moral obligations of Christianity with the tenets of Marx, what Brannon Howse calls “Marxianity.” However, we must not substitute or compromise the wisdom and commands of God for the deceitful schemes of man.

Defining terms is always a good place to start. According to *Dictionary.com*, social justice is “the distribution of wealth, opportunities, and privileges within a society.” Again, on the surface, social justice seems harmless, but in light of socialist doctrine, wealth, opportunities, and privileges are distributed by the State to the benefit of one group at the expense of another. Justice is a good thing, yes, but when the word “social” is added to it, then justice is modified to mean something different. Social justice is just socialism, Communism-lite, “equal” distribution, sameness.

Webster defined justice as “giving to one what is his due.” He defined equality as “the same degree of dignity or claims,” as in rights or liberties. In this sense, God is for justice and equality. All people are created in the image of God, and as image-bearers they should be treated with equal dignity and respect, no matter their station in life (*Deut. 10:17; 16:20; 32:4; Prov. 21:3; Micah 6:8; Matt. 7:12; Mark 12:31*).

While God is just and He expects justice in society, the Marxist and biblical interpretations of justice contradict. The Marxist view of justice is not sameness of opportunity but sameness of outcome. Take for example the distribution of wealth (from the definition) or the more familiar term “redistribution of wealth.” Advocates of social justice believe that the State should take from one person and give to another, all in the name of fairness, equity, or justice (sameness). But this view of justice is distorted and unbiblical. Taking from one by force is theft, and giving to another without work, or who has not earned it, promotes laziness, entitlement, dependence, and control.

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In *2 Corinthians 8*, Paul encouraged the Corinthian believers to fulfill their desire to give a contribution to the saints in Jerusalem who were experiencing hard times (*1 Cor. 16:1-4*). He first set before them the example of the Macedonian Christians, who gave “according to their ability” and “of their own accord” (*2 Cor. 8:3*). Then, Paul set before them the example of Christ, who “though He was rich became poor, so that through His poverty, we might become rich” (*v.9*).

Though Paul pointed out these examples of generosity, he made clear that giving to others is not a command (*v.8*). Instead, he believed that “at the present time” the Corinthians were experiencing a season of abundance, that God had richly blessed them, not only for their good, but for the good of others, so that they could be a “supply to meet their need” (*v.14*). Then, Paul turned the tables and implied that someday, when the Corinthian believers found themselves in want, the Christians in Jerusalem may return the favor (*v.14*).

Finally, Paul reminded the Corinthians of the people of Israel during the exodus, when they gathered their daily portion of manna. “He who gathered too much,” Paul wrote, “did not have too much, and he who gathered little had no lack” (*v.15*). The Lord instructed the Israelites to gather an omer (or jar’s worth) of manna each day (*Ex. 16:13-18*). Some people were able to gather more than an omer, and some gathered much less than an omer (i.e., elderly, children, or infirmed). But God instructed the people to share so that no one went hungry. If anyone hoarded the manna for himself, keeping more than an omer, God caused the extra manna to rot and stink.

The principle is clear. God’s people are responsible to take care of those who don’t have much – within their family first, then within the church, and finally within the community (*Deut. 15:7-11; 24:19-22; Matt. 25:40*). God has His own redistribution of wealth program, but it is not Christian Socialism. He blesses His people with much so that they can help those with little. The Bible supports the principle of private property. It also teaches that there is a disparity of wealth in the world – some are rich, others are poor – but out of gracious, Christ-centered generosity, “those who are rich in this present world are to be ready to share with others” (*1 Tim. 6:17-19*).

In *2 Corinthians 8:14*, Paul wrote that there will be “equality” or “fairness” because of Christian generosity. In context, he was not advocating for social justice (sameness in wealth), but rather that all physical needs will be met equally. In other words, in God’s economy, no one should suffer want or lack.

State Care of the Poor

Taking care of the poor through progressive taxation, legislation, welfare, or redistribution programs is not one of the purposes of civil government. Rather it is the duty of the people of God to “love their neighbor as themselves” (*Mark 12:31*). God instituted civil government to be a negative force in society, to restrain the wickedness of men and to protect the life, liberty, and property of law-abiding citizens (*Rom. 13:1-7*). When civil government becomes a positive force in society, providing for the needs and wants of citizens, it creates a host of problems.

First, a State redistribution program takes private property from responsible citizens, discourages hard work, diminishes productivity, and fosters resentment. Second, such a program eliminates personal responsibility and, instead, creates dependency in the people who receive government handouts, which in turn expands its control over those welfare recipients. Third, a State -run “charity” program diminishes the charity of individuals and churches, which adopt the mindset that if the State is going “to take care of the poor” then why should we?

Fourth, a State redistribution program creates a sense of ingratitude and entitlement in recipients. Once they receive “free” money, they come to expect it as something owed. Fifth, State handouts do not combat poverty but rather perpetuate poverty. Why would citizens work to make a living for themselves when the State is going to “take care of them”? The tendency of those who receive State assistance is to remain dependent on it. Therefore, while State redistribution programs may sound benevolent or beneficial on the surface, they are pernicious systems that slowly rot civilizations from within. No country can cure poverty while creating it.

The way out of poverty is not socialism or redistribution of wealth. The State should protect the rights of the poor (which is justice) without providing for the needs of the poor (which is social justice). The way out of poverty is personal industry and responsibility. Paul wrote, “Work with your hands so that you will not be in any need” (*1 Thess. 4:11, 12*). He even set an example to follow, by working night and day so as not to be a burden to anyone; and he gave this command, “If anyone refuses to work, neither shall he eat” (*2 Thess. 3:7-10*).

The State’s role in caring for the poor is to maintain an economic system that allows them the opportunity to work, produce, and prosper. Such a system encourages businesses to grow, and as businesses grow, jobs are

created, and people can earn a wage to provide for themselves and their loved ones.

The State should encourage families to stay together and care for each other. The State should also encourage individuals, churches, and charities to help those who cannot work. By following proven biblical principles, the masses can be lifted out of poverty. If we ignore these principles and practice man-centered, government-run socialist programs, we will only perpetuate the problem we claim to be fighting.

Often it is said that “Jesus would’ve been a socialist.” The argument goes like this -- Jesus cared for the poor, and socialists “care” for the poor (through welfare), therefore Jesus would’ve favored socialism. But this statement ignores the origin and purposes of socialism. Remember, socialism is soft Communism, dependency on a State that wants complete control over our lives, and its origin was the godless philosophies of Karl Marx. Jesus was not a socialist, neither would He condone socialism. We must not associate Jesus’ godly command to care for the poor with the ungodly methods of secular socialism.

Critical Theory

Redistribution of wealth is just one aspect of the social justice movement. Other strategies include critical race theory, political correctness, identity politics, intersectionality, and more. But, to understand these modern Marxist movements, one first has to grasp the concept of Marx’s dialectic process.

The dialectic process is the creation of German philosopher George Hegel (Marx’s professor), who said that all it took to create change was to introduce an antithesis (opposite) to a thesis (idea). When one perspective is met with its opposite, the two are forced to compromise and create a new perspective (called the “third way”). Americans are witnessing the Hegelian dialectic, a constant conflict between the “oppressed” and their “oppressors.”

In the book *By What Standard* (multiple authors) social justice is defined as “the elimination of all forms of social oppression. Where oppression exists, justice seeks to eliminate it. This is a good thing, right?” Wrong. “It is precisely at this point where Christians are duped. Two questions must be answered. Who determines who the oppressed are, and what does it mean to seek justice for them?” What follows are excerpts from the book.

Cultural Marxism views conflict as between the oppressed and oppressors, between those with privilege and those without it. Majority groups are defined as

“privileged” and “oppressive.” Minority groups are regarded as “underprivileged” and “oppressed.” Whites, males, heterosexuals, and cis-genders (biological gender) are all majority groups and, therefore, inherently oppressive. They comprise the dominant culture and wield power against sub-dominant groups, and sub-dominant groups, according to Marx, are oppressed. This way of viewing the world has given rise to a philosophical movement or ideology known as Critical Theory.

Critical Theory’s agenda is to overthrow what it deems oppressive groups and the deconstruction of those structures that enable them to wield their power, all in the name of love and compassion for the oppressed. One can see how problematic this ideology becomes if it is allowed to define who the oppressed are and what constitutes seeking justice for them.

Consider these problematic principles of Critical Theory. First, your fundamental identity is not who you are as an individual but arises from the groups to which you belong. What matters most is whether you are a part of privileged, dominant “oppressor” groups or sub-dominant “oppressed” groups. This is how you can be racist, misogynistic, and homophobic even though you personally harbor none of those sinful attitudes. If you are part of the white, heterosexual, cis-gender, male culture, you are guilty of systemic oppression, whether you know it or not.

Second, your fundamental moral duty is to work for the liberation of oppressed groups. This is what is meant to do “justice.” If you are not undertaking this work on behalf of the oppressed (what is known as anti-racism), then you are complicit in their ongoing oppression.

Third, when it comes to knowing oppression, your lived experience far outweighs objective evidence and reason. In fact, using objective evidence and reason is exerting power over those in sub-dominant cultures (minorities) and is itself an act of oppression.

If one is “oppressed” on multiple levels or identifies with multiple underprivileged groups, then that falls under the category of intersectionality. So, if you are male, heterosexual, cis-gendered, native-born, able-bodied, American Christian – and, by the way, handsome (there’s a pretty privilege too), then you are most privileged. If you are all those things but you’re not white, then your oppression is limited to that area. But what if you’re not white, not male, and not heterosexual? The oppression is even worse because you have these three intersections against you.

Critical Theory has led us to Critical Race Theory. As Marxism focuses on economic oppression – the “haves” against the “have nots” – it has failed to bring about the revolution Marxists desire. The problem is that Western capitalist societies provide opportunities for lower classes to rise to middle or upper classes. Therefore, there is no need to overthrow the system, as Marx intended, because the system works to improve one’s social status. So then, Marxists had to rethink their strategy and focus on an area that does not and cannot change – color or race. Thus, Critical Theory has been expanded to Critical Race Theory (CRT).

Critical Race Theory (CRT)

What does it mean when someone says you are racist? When people call you a racist, they could be charging you with racist or prejudicial ideas or actions. Or, they could just be saying that you are a part of the cultural power structure which is inherently prejudiced against people who are not white. All of this means that you now have racism without a racist.

To be “woke” today, one must be awakened to the Cultural Marxists categories of oppression. Now, it is a “sin” to have privilege in our society, the most notable is that of “white privilege.” Privilege refers to those who are born into a society that is imbalanced in their favor so that they cannot help but internalize prejudices and assumptions that make them part of the oppressor class. In other words, white people came into this world as racist.

To be born white in America is to be complicit in maintaining and promoting the ideology of white supremacy. It is a system of unearned advantages that have been unjustly provided to white people simply because of their color. There are many problems with this way of thinking.

First, the concept of white privilege is too hasty to lay the blame for disparities upon systemic racism. There indeed are systems of oppression in the world. In our own land, unjust laws and policies have been employed by arrogant and malicious people. But it does not follow that systemic racism is a universal principle causing the different outcomes in life.

Second, the concept of white privilege places a stain on white people that can never completely be removed and can only be partially lessened if they commit themselves to lifelong anti-racism, a “cultural identity journey.” Those who cannot or will not stay on this journey are diagnosed with “white fragility” and will remain “asleep” until they “check their privilege.” We must live in a state of perpetual guilt because of

something over which we have no control. We cannot repent enough to make amends for our privilege.

Third, the concept of white privilege or systemic racism is that the system cannot be improved. It must be destroyed. In their eyes, America is evil and must be eliminated so that a better system can be raised in its place. Here is where the Marxist influence is most visible, the destruction of Western civilization.

Finally, the concept of white privilege sets up a barrier between the Gospel and black people. It encourages black people to see themselves primarily as victims whose identity is determined by those more privileged than they are. This sends the false message that no matter what they do, they cannot overcome their unearned privilege.

Critical Race Theory is only divisive and meant to collapse the Judeo-Christian civilization. While it may sound just and right, CRT stokes resentment, envy, and conflict. It sells people the lie of victimization and forces them to compare themselves to others. It focuses on the color of skin as the most important part of people, rather than their character or actions. While Christ is the answer to racism, Marxism simply promotes racism.

Other Oppressive Ideologies

The same strategy that Marxists use to stir up racism in our country – oppressed vs. oppressors -- is being used in other areas as well. For example, homosexuality is using it to invade the church (the Revoice Movement). By labeling sexual preferences (other than abstinence or traditional marriage) as “oppressed,” then Christians can be labeled as “oppressive,” homophobic, or unloving. In the meantime, Marxists have hijacked and redefined the definition and meaning of love. Love has been broadened to include license (immorality), where any sinful behavior is acceptable, whereas biblical love adheres to God’s standard of morality and sinfulness.

The same “oppressed” strategy is being used against in the transgender movement. If a person is male or female (in the traditional sense) or adheres only to two genders, then he or she is an oppressor. If a person identifies as one of the other 50+ genders, then that person falls into the category of “oppressed.” Once again it is unloving or intolerant to condemn this behavior or philosophy, even if the Bible, science, and common sense are clear that there are two genders. Christianity is being marginalized by this insidious movement. Marxism has found ways to get around God’s Word and make the Gospel something that it was never intended to be.

As a result of these ideologies, we have all been taught to view ourselves as part of sub-groups. For example, when we talk about elections now, we don’t talk about candidate A being ahead in the polls. Instead, we say that candidate A is ahead with red-headed, left-handed white people from the South. While candidate B is getting the vote of second-generation migrant workers with eczema. Why do we talk like that? Why do we think about each other in these ways? We’ve been programmed to divide ourselves. This division based on sub-groups is called Identity Politics.

Our tendency, when faced with these ideologies or movements is to focus on confronting them, exposing them, or defeating them with truth, and there is nothing wrong with that. However, we must keep in mind that the real issue is never the current issue. For Marxists, the real issue is the revolution, the change they want to see in society. These side issues – social justice, critical theory, identity politics, etc. – are just means to an end. They are ways to achieve what they really want, to overthrow the system. We must recognize that these issues, while dangerous and deceptive, are smoke screens to the bigger issue at hand, the surrender of our way of life to a system in which the State is god.

Silencing Dissenters

What if we speak out against these ideologies? Marxists have already thought of a solution – squelching anyone who dissents. They do that through Political Correctness (PC) and Cancel Culture. Since we discussed Cancel Culture in a previous session (see Session 4), we will focus on Political Correctness.

Christian apologist Jeffrey Breshears (*Areopagus.org*) has written extensively on Political Correctness. He writes, “PC is an orchestrated attack on Western civilization. PC is a critique of traditional morality, conservatism, and the Christian faith. These influences are ‘antiquated impediments to progress’ – the goal of which is a global socialist society in keeping with the principles of the *Humanist Manifestos*.”

Breshears continues, “Political Correctness is a sinister form of social control used to censor ideas, words, policies, and behavior that are considered offensive” by Marxists. “Labeling certain thoughts, speech, and actions “politically incorrect” is an effective way to silence dissenting or discriminatory views. This is the mentality behind the Marxist’s obsession with micro-aggressions and ‘diversity training’ workshops. The PC obsession with group identity and its efforts to grant special protection status to certain kinds of people is the basis for the recent trend in “hate speech” crimes legislation, whereby perpetrators are punished for their motives rather than for what they have said or done.”

Marxists are against free speech, of course. They need to control everyone with an iron fist, so any speech that does not align with their worldview must be eliminated. Thus, “offensive” speech is deemed unacceptable to them and must be censored. Marxists do not believe in unity with diversity but rather uniformity. Everyone must view the world as they do or face the consequences – exclusion, alienation, intimidation, or other forms of persecution.

Victimization and Reconciliation

Clearly, Cultural Marxism is not just an idea. It is a Trojan horse, a disruptive, transformative agenda and the opposite of Christianity. Cultural Marxism creates an environment where everyone is divided up into sub-groups instead of viewing people as individuals, as God does. Cultural Marxism is at its core divisive, while Christianity is restorative and produces unity with diversity.

Any system that encourages people to think of themselves as victims of race or something else is contrary to the ways of Christ. Our Lord suffered the greatest injustice in history, yet never once did He speak of Himself as a victim. Anything that encourages us to see our own victimization as a key ingredient in our identity cannot be from Christ.

Scripture calls us to accept responsibility for our own lives, no matter how privileged or underprivileged we may be. The Bible teaches us to recognize that we are all image-bearers of God who are accountable to Him for our actions (*Matt. 25:14-30*). We must use whatever gifts, talents, opportunities, and privileges that He gives us to honor Him. We are not to covet what others have nor disdain or neglect those who have less. Any ideology that discourages us from doing these things is contrary to the ways of Christ.

Regarding racial injustice, there have been tremendous atrocities committed in the past. But the solution to bringing together people of different color, ethnicity, gender, or socio-political groups is not further division. The solution to this diversity is unity in Christ (*Gal. 3:28; Eph. 2:11, 12*). Racial reconciliation does not need to be achieved; rather it has already been achieved. Racial reconciliation is not something we have to accomplish. It has already been accomplished. We are reconciled in Christ and His work on the cross.

Like Israel in the Old Testament, America is wavering between two paths, that of following God’s ways and following man’s ways. Like Elijah, we must confront our culture and expose the absurdities of man’s flawed views of reality (*1 Kings 18*). If we don’t, and Cultural Marxism continues unopposed, not only will liberty be

lost and the window for sharing the Gospel be closed but Christians will face unprecedented persecution in a country that they predominantly helped to establish.

God demands justice. Injustice is sin. We must define justice and be careful not to stray from His definition of justice. We are to align ourselves with the laws of God. The Bible calls for God’s people to do justice, love kindness, and walk humbly with your God (*Micah 6:1-8*). Justice is not optional.

In time, social justice will not tolerate the Church because it is a source and means of oppression (i.e., parable of the talents). God would be unjust, not equitable. Social justice requires everyone to be the same (equity). God desires unity with diversity, but social justice desires uniformity (*Eph. 2:14-16; 4:1-6; Col. 3:11*). If possible, social justice will infiltrate the Church, the seminaries, the conventions and force the Church to compromise its convictions or doctrines, consequently teaching a false gospel (*2 Cor. 11: 3-20*, see Faithful America website, read “About” section).

If we back up and look at Cultural Marxism from 30,000 feet, we see that its purpose is to eradicate Christianity and destroy our morality. Immoral nations are unstable and easily collapsed, and nations that are divided are weaker, easily overcome. Even Jesus said, “Any kingdom divided against itself is laid waste; and a house divided against itself cannot stand” (*Matt. 12:25*). The enemy’s strategy is simple – divide and conquer; and we are falling prey to his plan.

The Bible says, “Woe to those who call evil good and good evil, who substitute darkness for light and light for darkness. Woe to those who are wise in their own eyes and clever in their own sight” (*Isa. 5:20, 21*). The Bible also says, “What partnership have righteousness and lawlessness, or what fellowship has light with darkness? Do not be bound together with unbelievers” (*1 Thess. 5:5; 2 Cor. 6:14*). We must come out and be separate from the “Woke” movement. The philosophy of wokeness compromises the Gospel.

The truth is there is one race, the human race. All nations descended from one man, one family (*Acts 17:26*). We are all human, we are all equal image-bearers of God, we are all broken, imperfect, fallen people who need the Gospel of Christ to redeem us. Our problem is not on the outside of us – our color, our gender, our socio-economic status. Our problem is on the inside of us. We are sinners in need of a Savior. We do not have a skin problem; we have a sin problem. The solution is not dividing into groups but uniting ourselves in the fellowship of Christ. The Gospel is the answer to all of our problems.