

Commendations

Few issues have wreaked more havoc in conservative evangelical churches in recent years than woke ideology, much of which is rooted in unbiblical ideas about race, ethnicity, and culture. Once-conservative advocates of biblical sufficiency have capitulated to the ever-growing demands of woke ideologues who veil worn liberation theology in a thin veneer of platitudes about God’s justice. Faithful Christians in the pew have been left wondering if they’re racist when they’ve never in their lives had demeaning thoughts about someone because of their skin color or ethnic heritage. I’m so thankful for my friends Virgil and Darrell and their continued voice of biblical reason on these matters, and I pray that this book will add further light from Scripture on these important issues.

—**Scott Aniol, PhD**

Executive Vice President and Editor-in-Chief | G3 Ministries
Professor of Pastoral Theology | Grace Bible Theological Seminary
Author | *Musing on God’s Music and Citizens and Exiles*

Harrison and Walker offer a hard-hitting and thought-provoking rebuttal to critical race theory. It is not necessary to agree with them on every point to recognize that they show that what is often promoted as “anti-racism” is in fact divisive and destructive.

—**Joel R. Beeke, PhD**

Chancellor | Puritan Reformed Theological Seminary
Pastor | Heritage Reformed Congregation
Grand Rapids, Michigan

Bold, brave, and biblical! As expected, Darrel and Virgil pull no punches while getting to the foundational issues regarding ethnicity. The question they continue to hammer home is this: Will we believe the Bible or sociology; biblical justice or secular social justice; God or man? This book will help the church respond to our race-obsessed culture with truth and gospel clarity.

—**John L. Cooper**

Singer | Skillet

Author | *Awake and Alive to Truth*

Host | *Cooper Stuff* podcast

Mankind's differing ethnicities are designed by God to bring Him glory—especially as unity in Christ overcomes any division resulting from diversity (Rev. 7:9–10). But whatever tends to God's glory, Satan seeks to pervert for his own evil ends. In our day, the Enemy of our souls has employed the tools of evolution, cultural Marxism, critical theory, and wokeness to distort the beauty of ethnic diversity into the ugliness of partiality, strife, and racism. With sound biblical and sociological analysis, Harrison and Walker rescue the concept of ethnicity from the sewer of applied postmodernism, equipping the church to stand against Satan's lies and to rejoice in God's design.

—**Michael Riccardi, PhD**

Assistant Professor of Theology | The Master's Seminary

Pastor of Local Outreach Ministries, Grace Community Church

Darrell Harrison and Virgil Walker have proven themselves to be faithful guides through the cultural storm we have all found ourselves in over the last few years. This book deals with the increasingly complex web of issues surrounding race, racism, "whiteness," and how believers should respond with both uncompromising truth and gospel grace. This is a book I know I will return to over the years as I seek to shepherd my own congregation.

—**Kofi Adu-Boahen**

Teaching Pastor | Redeemer Bible Fellowship

Medford, OR

You hold in your hands spiritual dynamite. This work by Darrell Harrison and Virgil Walker is one of the most power-packed books I've seen in terms of fulsome engagement of the other side. No one can argue that Harrison and Walker have failed to work hard to understand woke voices. They have all the receipts; further, they know how to read them. They apply a gospel-driven biblical-theological approach to the evil ideology of wokeness. In so doing, they perform an act of profound truth-telling, but also one of real love. These men love Christ's church, and that affection compels them to think deeply, engage extensively, and write convictionally. In a world polluted by godless views of many kinds, breathe in the pure air of Christ's saving and uniting gospel in these pages. Lift your soul up to God, and be free of hostile systems that would take you captive (Col. 2:8).

—Owen Strachan, PhD

Author | *Christianity and Wokeness* and *The War on Men*

Provost | Grace Bible Theological Seminary

Conway, AR

Just
Thinking:

about Ethnicity

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about Ethnicity

Darrell Harrison & Virgil Walker



Just Thinking about Ethnicity

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To the esteemed Dr. Thomas Sowell, whom we've never met
but whose writings on social and cultural anthropology
have greatly helped sharpen and refine our own
apologetical understanding in those areas.

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Foreword

For several years on the *Just Thinking* podcast, Darrell Harrison and Virgil Walker have been faithfully fighting the good fight for biblical truth, spiritual wisdom, common sense, intellectual integrity, and old-fashioned civility. Their chief adversaries in this battle are not people but ideas—really *bad* ideas such as postmodernism, political correctness, critical race theory, fearmongering about climate change, race-baiting, the insane notion that gender is fluid, and several similarly toxic tenets currently vying for canonization in secular society’s collective worldview. Most of these ideologies are the noxious spawn of neo-Marxism. Predictably, wherever they are embraced, unrest, hostility, and discord will follow in their wake. No other evangelical commentators have answered them as accurately, thoroughly, or patiently as Darrell and Virgil. *Just Thinking* is quite simply the finest long-form podcast in the evangelical digital universe.

I first became aware of these two men and their brilliant analytical insights several years ago when I tuned in to hear their views on “social justice.” At the time, the issue was causing sharp divisions among evangelicals. Most evangelical leaders seemed perfectly happy to echo the world’s views on the subject. One very influential evangelical author and church leader posted a Tweet congratulating himself for being woke. Two or three of the largest evangelical conferences that year were devoted entirely to the topic of social justice. The message that dominated all of them was that evangelicals need to shed their conservative scruples and get on the social justice bandwagon. Much of the rhetoric coming from the conference speakers sounded as if it had been taken directly from a leftist community organizer’s talking points. In a panel discussion during the national conference of one of

the most conservative evangelical organizations, Jonathan Edwards and George Whitefield were publicly repudiated and posthumously interdicted—while Martin Luther King Jr. was beatified and extolled as a model spiritual leader, despite his well-known moral failures and doctrinal departures from basic biblical orthodoxy.

During that time, Virgil and Darrell were two voices crying in the wilderness, comparing the demands and dogmas of the social justice movement to the Scriptures and showing why woke ideology is both *anti*-social and *un*just.

Obviously, the issues of equity and ethnic strife were very much at the heart of all the clamor about social justice. “Racism” was the charge underlying virtually every point in the social justice agenda. Woke spokespersons found racism at the root of every social ill. We were told that police work is inherently racist. The climate-change crisis is somehow either caused by or made worse by racism. Adopting any aspect of another ethnicity’s foods or fashions (“cultural appropriation”) is supposedly racist. On the other hand, adhering only to one’s own customs and values—especially if you have European roots—well, that’s even *more* racist.

The jargon of the social justice movement made us all familiar with terms and concepts like “intersectionality,” “implicit bias,” “white privilege,” “white fragility,” “systemic racism,” “BIPOC,” “environmental racism,” “decolonization,” “reparations,” and lots of other newly coined expressions designed to remind us that our ethnic differences are profound and ultimately irreconcilable. Racism (specifically white supremacy) is ubiquitous, we are told, and it is here to stay. If you are white, you’re either an admitted racist, or worse, you’re a racist who pretends not to be one.

Furthermore, the problem can’t be fixed, but maybe both sides will feel better if those in power pay reparations, practice affirmative action, and put policies in place to tilt the scales of justice against “whiteness.”

Darrell and Virgil have been pointing out for years that this brand of “social justice” is not justice at all. It is not biblical. It is not righteous. It is against the teaching of Christ. Christians have no business promoting such a twisted view and calling it “justice.”

Although the issue of ethnicity is woven all through and around the agenda of the social justice movement, the term “social justice” also takes in a number of favorite left-wing causes—everything from climate change to the normalization of LGBTQ+ and other sexual perversions; abortion; contempt for law enforcement; socialist economics; open immigration; and globalism, for example. Virgil and Darrell deal with all those issues from time to time on their podcast. But this book has a specific focus. It uses Scripture and sound reason to show (definitively, I think) why the woke view of ethnicity is incompatible with biblical truth and the principle of Christian unity.

Indeed, woke anti-racism (which is, in fact, racist) is a *de facto* denial of one of the core truths at the heart of the gospel—namely, that all believers are one in Christ: “For the Scripture says, ‘Everyone who believes in him will not be put to shame.’ For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him” (Rom. 10:11–12 ESV). “As many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise” (Gal. 3:27–29 ESV).

Anyone who has spent much time listening to *Just Thinking* will already be familiar with their key point. (They say it all the time, so this is not a spoiler.) Here is the starting place for gaining a biblical understanding of ethnicity in contrast to the spirit of our age: *The very idea that humanity comprises multiple “races” is a fallacy.* Scripture is clear: we all descended from Adam. Beyond that, we all descended from Noah. So there is just one race: the human race. There are multiple ethnicities, but any Christian who thinks the discord in our society stems from a “race” problem hasn’t read Scripture very carefully. God “has made from one blood every nation of men” (Acts 17:26, NKJV). The notion that there are multiple races of men is a myth.

I’ll let Darrell and Virgil unpack that for you. You’re going to enjoy this book, and I think you’ll learn a lot along the way.

Phil Johnson
Executive Director | Grace to You

Acknowledgments

I would like to acknowledge my mother, Barbara Ann Harrison, who went home to be with her Lord and Savior on April 24, 2023. Thank you, Mama, for teaching me that above and beyond my ethnicity (Acts 17:26), I am, first and foremost, an image-bearer of God (Gen. 1:27) and that in that reality lies my true identity. ~ Darrell

My fortitude has always come from my wife, Tomeka, whose unwavering support has never faltered. I'd like to thank my children, Princess, Princeton, and Price, for their willingness to share their father with so many others. Lastly, I would like to thank the elders of Pray's Mill Baptist Church, as well as my entire church family. ~ Virgil



Whiteness

Where does one start in a book dedicated to thinking about ethnicity? It is a topic that refuses to go away, affecting the world and the church in ongoing conversations, arguments, and issues. The topics of race, ethnicity, and social justice, so intricately interconnected, continue to make their way up the social media highway, forcing Christians to address the chaotic mess left in their wake. The rhetoric has been bold, openly unapologetic, and divisive. It is almost unbelievable that some of the things being touted across various platforms on and off the internet are being said with a straight face. We must be willing to address these things with historical honesty and scriptural faithfulness, unflinchingly dealing with these critical topics through the lens of a biblical worldview.

What Is “Whiteness”?

And so we start by exploring the idea of “whiteness” and endeavoring, first and foremost, to place a concrete definition around what the term actually means. This is a deviation from the work of so many “experts” in the field of ethnicity who never bother to define the terms they use and then use ambiguity to attach this undefined “whiteness” to whatever change they want to see made. But words have meaning, and context—for better or worse—is derived from the meaning we

give to the words we use daily. So to have an informed, intelligent, and, more importantly, biblical conversation about the subject of “whiteness,” the term “whiteness” must be objectively defined so that our discussion of this subject is based on that objective definition as held up against what the Word of God says about it.

Here is our working definition of “whiteness,” distilled from what the ethnicity “experts” seem to be saying when they use the term: Whiteness is anything that is not blackness. Of course, such a definition demands that we ask, What is “blackness”? For this answer, we turn to the man many consider the father of black liberation theology, Dr. James H. Cone. In his book *Black Theology: A Documentary History, Vol. 1*, Cone defines “blackness” as “the affirmation of black humanity.”¹

Can you imagine a white person being allowed to define “whiteness” in the same terms as Cone defines “blackness”? Suppose someone said, “Whiteness is the affirmation of white humanity.” It is unthinkable and would never be tolerated in today’s culture. Instead, when reduced to its most fundamental level, the term “whiteness” essentially encompasses everything not related to “blackness.” In other words, *anyone* of *any* ethnicity other than black is guilty of whiteness. This is the only definition that can cover the level of ethnic hatred in the ongoing cultural dialogue surrounding race and ethnicity and remove the ambiguity exploited when whiteness is mentioned.

An Example: The 2019 Sparrow Conference

In 2019, the final meeting of the Sparrow Conference was held in Dallas, Texas. Around two thousand women gathered for what was described as an evangelical Christian racial reconciliation conference focused on the goal of equipping peacemakers.² Unfortunately, peace is the last thing the Sparrow Conference is remembered for. A quick internet search reveals the controversy surrounding one of the

1 James Cone and Gayraud S. Wilmore, *Black Theology: A Documentary History, Vol. 1* (Maryknoll, NY: Orbis, 1979), 101.

2 Nicola A. Menzie, “Comments about ‘whiteness’ prompt controversy at Sparrow Women conference,” *Religion News Service*, April 10, 2019, <https://religionnews.com/2019/04/06/comments-about-whiteness-prompt-walkout-at-sparrow-women-conference>.

speakers, a woman named Ekemini Uwan, better recognized by her X handle, “@sista_theology,” and as one of the co-hosts of the *Truth’s Table* podcast and co-author of the new book by the same name.

While Uwan was not a central figure at the Sparrow Conference, some of her comments during an interview session there detracted from the other speakers and the organization’s peacemaking goal. “We have to understand something,” Uwan explained to the thousands of women gathered at the Music Hall at Fair Park. “Whiteness is wicked. It is wicked. It’s rooted in violence. It’s rooted in theft. It’s rooted in plunder. It’s rooted in power. It’s rooted in privilege.”³ She went on to challenge attendees to give up whiteness and recover the ethnic identities “your ancestors deliberately discarded.”⁴

Ekemini Uwan is an alumna of Westminster Theological Seminary and holds a master of divinity degree. She is neither ignorant nor unintelligent. In fact, quite the opposite. She is an extremely sharp and bright woman. Despite this, we must strongly disagree with the worldview Uwan holds regarding whiteness and find it to be an excellent example of the deliberate manipulation of the ambiguity previously mentioned. Unfortunately, her comments at the Sparrow Conference, which prompted several attendees to walk out and sparked a national uproar, introduced many to the term “whiteness” who had never heard it used before. But “whiteness” is not a new term, nor has the subject gone unaddressed in the past.

The Absurdity of Whiteness

In June 2015, the *New York Times* ran an op-ed entitled “What Is Whiteness?” Written by Princeton professor emerita and historian

3 Julie Lyons, “Sparrow Falls: ‘Whiteness’ Brings Down Dallas’ Biggest Christian Racial Reconciliation Conference,” *Dallas Observer*, July 18, 2019, <https://www.dallasobserver.com/news/dallas-evangelical-conference-on-racial-reconciliation-exposes-deeper-white-black-divide-11710520>.

4 “Ekemini Uwan Interview by Elizabeth Woodson,” Evernote, accessed May 17, 2023, <https://www.evernote.com/shard/s285/client/snv?noteGuid=d2b1dbde-dec5-4b60-b824-e440dcc70d4d¬eKey=5f4ee2319dfd09c9cb717920f65dc4d9&sn=https%3A%2F%2Fwww.evernote.com%2Fshard%2Fs285%2Fsh%2Fd2b1dbde-dec5-4b60-b824-e440dcc70d4d%2F5f4ee2319dfd09c9cb717920f65dc4d9&title=Ekemini%2BUwan%2BInterview%2Bby%2BElizabeth%2BWoodson>.

Nell Irvin Painter, it is essentially an attempt to explain and define whiteness and who qualifies as ethnically white—and is therefore guilty of said whiteness and, consequently, is called to repent of it. Painter wrote,

We don't know the history of whiteness, and therefore are ignorant of the many ways it has changed over the years. If you investigate that history, you'll see that white identity has been no more stable than black identity. While we recognize the evolution of "negro" to "colored" to "Negro" to "Afro-American" to "African-American," we draw a blank when it comes to whiteness. To the contrary, whiteness has a history of multiplicity. The useful part of white identity's vagueness is that whites don't have to shoulder the burden of race in America, which, at the least, is utterly exhausting. A neutral racial identity is blandly uninteresting. In the 1970s, long after they had been accepted as "white," Italians, Irish, Greeks, Jews and others proclaimed themselves "ethnic" Americans in order to forge a positive identity, at a time of "black is beautiful." But this ethnic self-discovery did not alter the fact that whiteness continued to be defined, as before, primarily by what it isn't: blackness. Eliminating the binary definition of whiteness—the toggle between nothingness and awfulness—is essential for a new racial vision that ethical people can share across the color line. Just as race has been reinvented over the centuries, let's repurpose the term "abolitionist" as more than just a hashtag. The "abolition" of white privilege can be an additional component of identity (not a replacement for it), one that embeds social justice in its meaning. Even more, it unifies people of many races.⁵

What Painter is saying is that despite attempts by people of non-black ethnicities to distinguish themselves as being of distinct ethnicities in their own right, "whiteness continued to be defined, as before, primarily by what it isn't: blackness." Painter gives validity to the definition of whiteness given at the start of this chapter: whiteness is anything that is not blackness. Ultimately, it doesn't matter that the other ethnicities Painter mentioned in her article—Italians, Irish,

5 Nell Irvin Painter, "What Is Whiteness?," *New York Times*, June 20, 2015, <https://www.nytimes.com/2015/06/21/opinion/sunday/what-is-whiteness.html>.

Greeks, and Jews—are not ethnically white. What matters is that those people are not black, and whoever is not black is, by default, white. Those other ethnicities are all guilty of “whiteness” simply by virtue of not being black.

It is hard to miss the absurdity here. Painter, in attempting to explain what whiteness is, only succeeds in defining what it is not. At some point, the word “whiteness” becomes so malleable that it is essentially synonymous with sin. As such, it can be applied to anything that isn’t blackness in an attempt—unfortunately, a successful attempt in our culture—to assign guilt to things not worthy of it. This term has been so twisted and warped that all meaning is lost, yet it is employed to the applause of cultural warriors and social justicians, many of whom, sadly, also claim the name of Christ.

The Invention of Whiteness

The concept of whiteness is an invented social construct with absolutely no basis in biblical orthodoxy. It’s like someone sauntered into the kitchen, grabbed a mixing bowl, added a little critical race theory and a dash of black liberation theology, put it in the oven, set the temperature at 375 degrees for thirty minutes, and produced this half-baked idea. “Whiteness” is merely the postmodern regurgitation of an idea that has been propagated for decades by such noted critical race theorists as Kimberlé Crenshaw, Derrick Bell, Patricia Williams, Richard Delgado, and Eduardo Bonilla-Silva, as well as advocates of black liberation theology such as James Cone, Paul Gauthier, Pope Benedict XVI, Gustavo Gutiérrez, Frederick Herzog, and José Miranda.

We will deal at length with critical race theory and liberation theology in the coming chapters, but it is essential to note some key aspects of each. Critical race theory (CRT) is a concept originating in the social sciences that “race,” instead of being biologically grounded and natural, is socially constructed and functions as a means to maintain the interests of the white population that constructed it. According to CRT, racial inequality emerges from the social, economic, and legal differences white people create between “races” to maintain elite white interests in labor markets and politics and

create the circumstances and structures that give rise to poverty and criminality in many minority communities. CRT combines progressive political struggles for racial justice with critiques of the conventional legal and scholarly norms, which are viewed as part of the illegitimate hierarchies that must be destroyed. Adherents of CRT reject the idea that “race” has a natural referent, instead claiming it is a product of social processes of power.

The religious movement known as black liberation theology originated within Latin American Roman Catholicism in the late twentieth century and sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs. It stressed heightened awareness of the “sinful” socioeconomic structures that caused social inequities and urged active participation in changing those structures. Liberation theologians believe that God speaks particularly through the poor and that the Bible can be understood *only* when seen from the perspective of the poor. Black liberation theology centers on the struggle, lamenting and grieving over structures that prevent the poor from being liberated.

Critical race theory and black liberation theology focus on the liberation of black people from the racist “structures” that exist in America and the demonizing of white people who are to blame for creating those structures. Adherents of these ideologies believe that no person—that is, no *white* person—should ever have a socioeconomic advantage over any non-white person since such advantage must have been the product of a structured and choreographed system of race-based oppression, which, in creating those advantages for white people, consequently resulted in myriad disadvantages for black people. In other words, if black people are not experiencing the same level of socioeconomic success as white people—and the assumption within both CRT and black liberation theology is that all white people, simply because they are white, are basking in the glow of socioeconomic success in America—then something must be done to destroy the structures and level the socioeconomic playing field because they are inherently racist by design. Such baffling logic calls to mind the Thomas Sowell quote, “Envy was once considered one of the seven deadly sins before it became one of the most admired

virtues under its new name, ‘social justice.’”⁶ The avoidance of personal responsibility and the blame of the common source—the white man—illuminates the error in this thinking.

It is also interesting to note that the people who espouse these ideas are often examples contrary to their claims. Think about Ekemini Uwan’s resume. In addition to holding an MDiv, she co-hosts a podcast and won the 2015 Greene Prize in Apologetics Award. *Christianity Today* named her one of the “10 New or Lesser-Known Female Theologians Worth Knowing.”⁷ Her insights have been quoted by CNN, the *New York Times*, the *Washington Post*, and the *New Yorker*.⁸ All this is possible in an exceptional American system with less to do with racism today than Uwan, or any of her contemporary social justicians, would like to pretend.

Whiteness vs. the Wisdom of God

“Whiteness” and its origins in CRT and black liberation theology are fundamentally grounded in worldly, man-centered wisdom, not the wisdom of God. They are worldly theories with worldly approaches to problems and offering worldly solutions not grounded in Scripture.

This is the kind of wisdom the apostle James cautions believers against in James 3:13–17:

Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. *This wisdom is not that which comes down from above, but is earthly, natural, demonic.* For where jealousy and selfish ambition exist, there is disorder and every evil thing. *But the wisdom from above is first pure, then peace-loving, gentle, reasonable, full of mercy and good fruits, impartial, free of hypocrisy.* (emphasis added)

6 Thomas Sowell, *The Quest for Cosmic Justice* (New York: Simon & Schuster, 2002), 77.

7 “10 New or Lesser-Known Female Theologians Worth Knowing,” *Christianity Today*, June 14, 2018, <https://www.christianitytoday.com/ct/2018/june-web-only/10-new-or-lesser-known-female-theologians-worth-knowing.html>.

8 “Ekemini Uwan,” Ekemini Uwan, accessed May 17, 2023, <https://www.sistamatictheology.com/bio>.

Is this talk of whiteness in any way reflective of the characteristics mentioned in James 3? For example, what is gentle about telling white people—who are created in the image of God—that they need to “divest themselves of their whiteness”?

The truth is that there is nothing pure, peaceable, gentle, reasonable, full of mercy, or without hypocrisy about the rhetoric of whiteness. In fact, quite the opposite. Like much of the language used by evangelical critical race theorists, “whiteness” is a made-up and subjective word dividing the body of Christ—and the church is falling for it! Terms like “whiteness” are blatantly unbiblical and do nothing to foster the kind of oneness Christ desires for His church. In John 17:21, Jesus prayed for His people “that they may all be one; even as You, Father, are in Me and I in You, that they may also be in Us, so that the world may believe.” In 1 John 4:7–8, the apostle John claims that love is the mark of the people of God writing, “Beloved, let’s love one another; for love is from God, and everyone who loves has been born of God and knows God. The one who does not love does not know God, because God is love.”

The language of whiteness is completely at odds with the oneness Jesus desires for His body, the church, and the love that should characterize all Christians. It is inherently divisive and fundamentally antithetical to the true gospel—the gospel Jesus preached—as it does nothing to build up or edify the body of Christ but, to the contrary, serves only to tear it down. It is the exact opposite of what we, as believers in Christ, are exhorted to do in Ephesians 4:2–3, where Paul writes, “With all humility and gentleness, with patience, bearing with one another in love, being diligent to keep the unity of the Spirit in the bond of peace.”

Scripture says believers in Christ are to work to *preserve* the unity of the Spirit—not *destroy* it—and to do so with “all humility.” Those who follow the tenets of CRT and black liberation theology are anything but humble. They advocate for this idea of whiteness because they are convinced they are always right and more intelligent than everyone else. They believe themselves to be morally superior because they have discovered the solution to the problem of “racial

discord” in America. Their attitude brings to mind the parable of the arrogant Pharisee and the tax collector in Luke 18. Verse 9 describes Jesus’s audience for this parable as “people who trusted in themselves that they were righteous, and viewed others with contempt.”

This type of contempt was on display in a comment made by Kelly Brown Douglas, dean of the Episcopal School of Divinity at Union Theological Seminary, who is quoted on the seminary’s X account as saying, “Just because you look like a white American doesn’t mean you have to act like one. The first step on the road to recovery is to own one’s whiteness and realize how it keeps you from your true identity as a child of God.”⁹ The quote was from a moderated discussion in which Douglas equates whiteness with sin while addressing the topics of guilt, repentance, and reconciliation. She says, “Repentance is about turning around and doing something different. You’ve got to repent of your whiteness. What does it look like to repent of your whiteness? That means to live out of that construct of whiteness and doing something different.”¹⁰

A Faulty Foundation

Such an insane idea arises from a worldview that believes all black people must be “liberated” from the racist “structures” created by white people, and all white people—simply by virtue of being white—are complicit in the creation of these structures. But the foundational idea is faulty.

Acts 17:26 says that God “made from one man [Adam] every nation of mankind to live on all the face of the earth.” The word “nation” in that text does not refer to nations in terms of geographical boundaries or territories but is the Greek noun *ethnos*, from which we get our English word “ethnicity.”

Unlike the term “race,” a social construct originating from Darwinian evolution, “ethnicity” is a biblical term. However, it

9 Union Seminary (@UnionSeminary), X, April 11, 2019, 3:07 p.m., <https://twitter.com/unionseminary/status/1116432486068883458>.

10 Kelly Brown Douglas, “Beyond Whiteness,” posted March 24, 2019, All Saints Church Pasadena, YouTube, 38 min., 44 sec., <https://youtu.be/oNQG2Mayw5Q>.

doesn't have anything to do with skin color. And when skin color is removed from the equation, the idea of "whiteness" falls apart.

The Bible teaches that every ethnicity shares a common biological source: Adam. We all have a common human father. But for Christians, our identity is much more significant and must not include any sinfully biased distinctions based on ethnicity or physiological characteristics. The apostle Paul clearly makes this point in Galatians 3:26–28: "For you are all sons and daughters of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; *for you are all one in Christ Jesus.*"

If Christians desire to engage with cultural ideas like whiteness or other issues related to sociology, psychology, and anthropology, they must maintain biblical categories and terms. But what we see happening in this and other cultural debates is that so-called theologians are extracting ideas from Marxism, incorporating them into liberation theology, and reframing theological categories into nonsense wrapped in the guise of intellectualism.

Their attempt at engagement is not deep thinking; it's foolishness. It brings to mind Ecclesiastes 10:14: "Yet the fool multiplies words. No person knows what will happen, and who can tell him what will come after him?" People like Ekemini Uwan and Kelly Brown Douglas certainly use many words, but it's foolish talk. They might sound intellectual, but it's foolishness.

Multiplied Foolishness

Because black liberation theology plays a critical role in the development of this ungodly concept of whiteness, it is understandable that liberation theologians would readily demonstrate this foolishness. For example, consider the perspective of black feminists, or "womanists," as they often prefer to be called. Delores S. Williams, in her book *Sisters in the Wilderness: The Challenge of Womanist God-Talk*, writes,

Womanist theology is a prophetic voice reminding African-American denominational churches of their mission to seek justice and voice for all their people, of which black women are the overwhelming majority in their congregations.... Womanist theology attempts to help black women see, affirm and have confidence in the importance of their experience and faith for determining the character of the Christian religion in the African-American community.... Like black male Black Liberation Theology, womanist theology assumes the necessity of responsible freedom for all human beings. But womanist theology especially concerns itself with the faith, survival, and freedom-struggle of African-American women.¹¹

The church's mission is to "seek justice and voice for all their people" and promote the "necessity of responsible freedom for all human beings"? Foolishness.

The relationship between black liberation theology and "whiteness" leads to even more blatant foolishness in the form of what we have termed "Ethnic Arminianism." In the book *Why, Lord?*, author Anthony B. Pinn elaborates:

God has, in giving humans free will, limited God's own range of activity within history. That is to say, God placed a restriction upon God's transforming contact with humanity. A consequence of this self-imposed limitation is the inability to assist humans through divine coercion. Rather, God involves God's self with humanity through the art of persuasion and in this way remains an integral and vital presence. This self-imposed reduction in divine power *makes it necessary for humans to serve as God's co-workers in the liberation struggle* (emphasis added).¹²

Pinn says it is "necessary for humans to serve as God's co-workers in the liberation struggle." Pinn is describing a soteriology wherein God grants salvation to people of a particular ethnic group—in Pinn's case, black people—by virtue of their cooperating with God in

11 Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis, 1993), xiii-xiv.

12 Anthony B. Pinn, *Why, Lord?: Suffering and Evil in Black Theology* (New York: Continuum, 1999), 10.

liberating themselves from the systematic oppression of white people. It is Arminianism with an ethnic twist and yet more foolishness.

These passages could be multiplied, but the examples offered here should clarify how black liberation theology contributes to the foolishness of the “whiteness” movement. Black liberation theology posits that, for black Christians in particular, Jesus is not the Savior in the sense that He is the propitiation for *sins*—as Scripture teaches in 1 John 2:2: “And He Himself is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” No, for Christians who are black, Jesus is to be viewed as nothing more than a divine social justice warrior who came to earth to liberate them from white oppression.

Truth That Sets Us Free

Jesus Christ came to save sinners. He did not come to save society. Paul clearly states this in 1 Timothy 1:15: “It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners.” John explains further in 1 John 3:8 that “the one who practices sin is of the devil; for the devil has been sinning from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.”

It is this truth, the truth of the gospel, that brings about real, ultimate freedom. We who trust Christ do not look for societal or cultural perfection in this fallen world. Rather, the redeemed world professing Christians are to be waiting for is not this world but the one to come. The apostle Peter makes this abundantly clear in 2 Peter 3:13: “But according to His promise we are looking for *new* heavens and a *new* earth, in which righteousness dwells” (emphasis added).

The world of which Peter is speaking will not come through human efforts but when Christ comes again to make all things new. We know this from Revelation 21:5: “And He who sits on the throne said, ‘Behold, I am making all things new.’ And He said, ‘Write, for these words are faithful and true.’” Jesus said, “*I* am making all things new” (emphasis added). Not Darrell Harrison, Virgil Walker, or Ekemini Uwan, but Jesus Christ alone will make all things new.

Critical race theorists and black liberation theologians attempt to use the divisive language of whiteness to erect walls that Christ has already torn down. Remember Galatians 3:26–28? “For you are all sons and daughters of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for *you are all one* in Christ Jesus” (emphasis added). Anyone who professes to be a Christian yet espouses or endorses this idea of whiteness as biblical orthodoxy is a liar. They are preaching what Paul referred to in 2 Corinthians 11:4 as a “different gospel.” It is not the gospel Jesus Christ preached. If and when you encounter such teaching, you should run away from it as quickly as possible, as Paul exhorts believers in Titus 3:10–11: “Reject a divisive person after a first and second warning, knowing that such a person has deviated from what is right and is sinning, being self-condemned.”

Unity in Christ

Critical race theorists, black liberation theologians, womanists, and anyone who promotes the idea of whiteness misses the wonderful, liberating truth found in God’s Word that believers—regardless of ethnicity—are *all* one in Christ. According to the apostle John, this unity and the love for Christian brothers and sisters it leads to are key markers of genuine Christianity:

The one who loves his brother and sister remains in the Light, and there is nothing in him to cause stumbling. But the one who hates his brother or sister is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. (1 John 2:10–11)

We know that we have passed out of death into life, because we love the brothers and sisters. The one who does not love remains in death. Everyone who hates his brother or sister is a murderer, and you know that no murderer has eternal life remaining in him. (1 John 3:14–15)

If someone says, “I love God,” and yet he hates his brother or sister, he is a liar; for the one who does not love his brother and sister whom he has seen, cannot love God, whom he has not seen. (1 John 4:20)

Where the ideas of “whiteness” and “blackness” would like to divide us, Christ unites us with a gospel that is good news for every ethnicity.

Discussion Questions:

1. How is the term “whiteness” defined in chapter 1?
2. Why is this ridiculous?
3. How do “whiteness” and “blackness” concepts contradict biblical anthropology?
4. Where in the Bible would you look to clarify the biblical perspective on the human race?
5. Where in the Bible would you find an explanation of the biblical perspective on ethnicity, and why is this important?
6. How do these concepts of “whiteness” and “blackness” influence societal interactions according to biblical anthropology?
7. What other biblical passages provide insight into the conversation surrounding ethnicity and its importance in our lives?