

GOD, GUTS, AND GALLANTRY

Discussion Questions on Race Relations in the Major's Time,
and how to Keep Advancing Racial Progress Today (4 pages)

followed by

A Presentation and Critique of Critical Race Theory (18 pages)

Participants who lack a copy of the book may order it at
<https://www.willjoslin.com>

We will look at how the Major led social progress during his challenging times, and how we, in turn, can boost social progress today. Whether we call it God's justice, social progress, or loving our neighbor, the Major knew that looking out for the needy was part of biblical Christianity, and he intentionally did it.

Leader: Ahead of time, please assign your group or class to take the book and reread the section in Chapter 6 called "Historical Background: Southern Reconstruction" and all of Appendix 4, "How Major Coker Grew Beyond the Mindset of the Old South."

There are parallels between Reconstruction and the time in which we live today, a watershed time in the wake of George Floyd's death in May of 2020.

1. From 1865 to 1877 in South Carolina, in what specific ways was Reconstruction, as described in Chapter 6, constructive?
2. In what ways was it chaotic?

As revealed in the Introduction and Appendix 4, Major Coker never bought slaves, and said that he was against slavery. But, in 1857, along with a gift of 1000 acres around Hartsville, his father gave him ten slaves. Regrettably, he received them and made use of them for eight years. After the war, James turned 1809 degrees and became South Carolina's greatest advocate for Civil Rights during Reconstruction. He helped led the Union Reform Party in 1870, putting a black candidate on the ticket for every SC office. Afterward, as described in Chapters 6

through 9, with his cross-cultural hiring practices, and invention of superior seeds, he boosted the fortunes of sharecroppers.

Let's compare Major Coker to Abraham Lincoln. In 1854, in a debate with political rival with Stephen A. Douglas, Lincoln said:

If all earth power were given me, I should not know what to do, as to the existing institution [slavery]. My first impulse would be to free all the slaves, and send them to Liberia- to their own native land. But a moment's reflection would convince me, that whatever of high hope, (as I think there is) there may be in this, in the long run, its sudden execution is impossible.... We cannot, then, make them equals. It does seem to me that systems of gradual emancipation might be adopted; but for their tardiness in this, I will not undertake to judge our brethren of the South.ⁱ

3. Did Major Coker ever say or do anything as prejudiced as the above statements by Abram Lincoln?

4. Do we remember Abraham Lincoln by what he said about shipping blacks to Liberia? Is that his legacy?

Why or Why not?

5. By the same token, would it be a fair representation of Major Coker's legacy to base it on his slave ownership before the war?

6. During Reconstruction (Chapter 6), what did the Major do with regard to social justice in the areas of economics and politics?

7. Compared to many southern whites, how progressive were the Major's steps toward racial progress during Reconstruction?

8. Why did the Major leave the Democratic party in 1870 to help to lead the Union Reform Party?

9. Aside from politics, how did Major Coker continue to initiate social change?

General Wade Hampton was elected governor of South Carolina in 1876, along with his team of former Confederate Generals. After that, the political momentum of racial progress in South Carolina was stymied for several decades.

10. How do you think could U.S. Presidents Johnson and Grant have managed Reconstruction better?

11. In 1877, do you think that U. S. President Rutherford B. Hayes should have made a political deal to withdraw Union troops from South Carolina? Why or why not?

Skim back over Chapters 6 through 9 with an eye toward the Major's amazing business odyssey after the war.

12. Regardless of what others were or were not doing to help racial progress, what did the Major do through his businesses from 1865 to 1918 to enhance the economic opportunities and take-home pay of African Americans in Darlington county?

13. Does the Major's economic impact on his region continue to provide stability for African Americans today?

We now move on to relations between ethnic groups in more recent times. For a glimpse at some 21st century progress in racial unity, please review the section "A Leader in Social Progress" in the book's Introduction, and "The Table of Brotherhood." in the last section of Appendix 4.

14. How would you define racial progress?

15. How would you assess the progress of racial relations in South Carolina today, compared to the rest of the nation?

16. What factors do you think are helping racial progress in America today? What factors do you think are hurting it?

17. Do you think life change through Christ, which the Major experienced, is part of the answer? Why or why not?

18. Today, regardless of the ongoing bad attitudes of some, how can you, like the Major, rise up and be a part of the solution in racial progress?

Some officers in our nation's police force have committed serious crimes and made reckless mistakes in recent years. There have been startling cases of cruelty and brutality toward African-Americans, even murder in the May 2020 case of George Floyd in Minneapolis, and

there are other cases. From the left, some call for the abolition of our police forces and jails. Others, on the right, do not think change is needed.

19. What changes do you think should take place in our police forces?

20. Major and Sue Coker taught underprivileged children to read. Does this kind of ministry appeal to you? If so, where would you start?

21. Does your church have community outreach, community building, or similar programs?

22. How can you make a difference?

Critical Race Theory

My Perspective: One Race, Not Many

Before I get to Critical Race Theory, I'll begin with this two paragraph digression. I believe there is ONLY ONE RACE, the human race. So, later, when sharing my viewpoint, I'll primarily use the terms "ethnic groups," "ethnicity," or "people groups" instead of "races." After all, Eve was "the mother of all living" (Gen. 3:20). And we are all of one blood: "And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings" (Acts 17:26).

This perspective of only one race is important, because the traditional evolutionary model of man's development allows for, even begs, the view that some "races" are more "evolved" than others, which can only contribute to racism. For example, in *Mein Kampf*, Hitler tried to exterminate Jews because he used the evolutionary model it to justify the "superiority" of Aryans and the "inferiority" of Jewish "animals."ⁱⁱ For more insight on the contrasting biblical viewpoint of one race, and answers to evolutionary objections using genetic illustrations, see <https://answersingenesis.org/tower-of-babel/how-many-races-did-god-create/> and <https://answersingenesis.org/racism/adam-eve-all-skin-tones/>. Now, on to CRT.

Critical Race Theory (CRT) has deep roots and diverse adherents, so those looking for a quick summary article won't find it here. CRT is not simply explained, so to properly grapple with it, we go beyond the superficial. CRT came out of the writings of former black lawyer and activist Derrick Bell, white scholar Alan Freeman, University of Alabama law professor Richard Delgado, and black UCLA and Columbia University Law Professor Kimberly W. Crenshaw.ⁱⁱⁱ The theory has been in the public arena since about 1990. Using a combination of Marxism and other underlying radical philosophies, it attempts to fight racism with an even stronger form of racism, and I people of any color or party should be alert to what it is really about. We will include references to Major Coker later in this article.

CRT is the view that social problems are more influenced by what CRT theorists call the oppressive societal structures and cultural assumptions of white America than by what any individuals may or may not do.^{iv} To CRT theorists, whites can never question the condemnatory premises of CRT, because by questioning them, whites are "proving their racism." They are playing hardball, and that's no surprise, since CRT has its roots in Marx and Engel's philosophy of dialectical materialism, which justifies violence as the solution to an allegedly perpetual "class struggle." Marx wrote:

There is only one way in which the murderous death agonies of the old society and the bloody birth throes of the new society can be shortened, simplified, and concentrated, and that way is revolutionary terror.^v

CRT SUMMARIZED

CRT is more rooted in the Black Panther ideology from the late 60's and early 70's, than in that of Dr. Martin Luther King, Jr. It is built on these foundational ideas:

- 1. The atheistic Marxist “maxim” of class struggle.** Man’s root problem is not, as God has revealed, individual sin and alienation from God. The need for reconciliation to God and to our fellow man, resulting in forgiveness and brotherhood across classes, is categorically rejected. The “real” problem, constant class struggle, and the “real” solution, deconstructing western civilization, and overthrowing the “oppressing” class, which they claim is Caucasians. Marxism does not disclaim using of violence in that struggle, when necessary. CRT believers aggressively attack and seek to intimidate those who disagree with them, and take great offense when they disagree, because disagreement, or even attempts at good faith debate, only show that CRT believers are being further “oppressed.” Sometimes, instead of atheism, aggressive Islamic ideology is used. Either way, CRT purists are opposed to Christianity.
- 2. Standpoint Epistemology,** meaning that how one knows “truth” is subjective, feelings-based, and experiential, and that each person has his or her “own truth,” based on their standpoint. In other words, different people may have totally different individual, relative ideas of what truth is, and both still be 100% right. This denies the first rule of logic and reasoning, laid down by Aristotle, and affirmed through succeeding centuries, the rule of non-contradiction, which states that totally contradictory standpoints cannot BOTH be true. Standpoint epistemology, also known as identity epistemology, not only denies the objective truth of God’s word, but denies that any objective truth even exists.
- 3. Post-modern philosophy,** from the 1960’s, which holds that, far from being objective, knowledge is created by culture and individual experience. This postmodern view stems largely from French philosopher Jacques Derrida (1930-2004), the originator of “deconstruction,^{vi} which questions fundamental concepts of truth and seeks to replace them with relativism. It hold that even something as straightforward as mathematics is suspect, because, after all, Greek and whites contributed primarily to its development.

4. Deceptive Language and Rejection of American Law

New York Post journalist Christopher F. Rufo, in his May 6, 2021, article “What Critical Race Theory is all about,” gives a cogent summary of its Marxist roots, deceptive language, and its attempts to reject equality and American law:

Critical Race Theory is an academic hypotheses, formulated in the 1990s and built on the intellectual framework of identity-based Marxism. Relegated for many years to universities and obscure academic journals, it has increasingly become the default ideology in our public institutions over the past decade. It has been injected into government agencies, public school systems, teacher training programs and corporate human resources departments in the form of diversity training programs, human resources modules, public policy frameworks and school curricula.

They use tricky phrases such as “equity,” “social justice,” “diversity and inclusion” and “culturally responsive teaching.” Rufo continues:

Critical race theorists, masters of language construction, realize that “neo-Marxism” would be a hard sell. Equity, on the other hand, sounds nonthreatening and is easily confused with the American principle of equality. But the distinction is vast and important. Indeed, critical race theorists explicitly reject equality — the principle proclaimed in the Declaration of Independence, defended in the Civil War, and codified into law with the 14th and 15th Amendments, the Civil Rights Act of 1964 and the Voting Rights Act of 1965. To them, equality represents “mere nondiscrimination” and provides “camouflage” for white supremacy, patriarchy, and oppression. In contrast to equality, equity as defined and promoted by critical race theorists is little more than reformulated Marxism. In the name of equity, UCLA law professor and critical race theorist Cheryl Harris has proposed suspending private property rights, seizing land and wealth, and redistributing them along racial lines.

CRT holds that our laws, which were made, by and large, by white males who were allegedly all “white supremacists,” are tilted toward white and elitist interests. It favors a revisionist interpretation of American history, American religion, and of American Civil Rights Law, replacing (not integrating) the traditional interpretations of history with the viewpoints of minorities’ subjective emotional experiences.^{vii} These theorists have also attempted to redefine the traditional use of the metaphor “color blind” as meaning

“non-racist” because they claim that not taking public note of race actually allows people to ignore discrimination.

5. The Idea of Race is Not Biological, but is Created by Whites

Critical Race theorists teach that the concept of race itself is not based on biology, but is a socially created concept used by whites to further their politico-economic exploitation of blacks,^{viii} and to institutionalize racism. To them, most, if not all, whites are irredeemable racists, and Major Coker would not escape their charge of condemnation. Many of them think that we should defund or even abolish our police forces, and have no jails.

6. Emotion is to be Valued Over Reason

CRT theorists value minority emotional experiences of frustration over evidence, logic, and facts. The historical frustration of certain minorities should not be discounted, but CRT theorists value emotion so much that they reject the idea that history, scholarship, and even legal evidence, should be objective. As journalist Bill Connor observed, “the ground rules laid out by CRT theorists have essentially made rational discussion impossible because they have set themselves up as the only ones who can know the facts, the only ones who can be right, and the only ones qualified to make judgements.”^{ix} They simply don’t want to be reasonable as the attack whites.

7. Christianity is Merely the White Man’s Means of Oppression

When it comes to Christianity, most CRT theorists follow Karl Marx in disdain for it. Marx, an avowed atheist, claimed that religion, especially Christianity, brings illusory happiness to the oppressed, that religion is “the opiate of the people,”^x concocted to dull the pain of their oppression.^{xi} Marx demanded the forceful and complete abolition of religion. Similarly, today’s critical race theorists regard Christianity as a “white religion” used to pacify and exploit others. And they would designate white missionaries, past and present, as “exploitational colonialists.”

We must qualify the above paragraph by saying that some sympathizers with CRT consider themselves to be Christians, and would not tend stigmatize Christianity in the way that Marx did his writings, and the way hard core or “purist” Critical Race Theorists do now. These sympathizers may not fully understand the deep anti-Christian roots of CRT, and I hope they will continue to read this article. But the point is, like any group, all CRT sympathizers cannot be stereotyped. Having said that, this paper addresses CRT’s founding beliefs and what are pretty much the prevailing beliefs among CRT leaders.

RESPONSE TO CRT

CRT Has Some useful insights

CRT thinkers have shown intellectual creativity. Some of their observations (if disconnected from underlying antichristian philosophy) can be helpful tools to “try on” alternate modes of thought about race, or ethnic groups. For example, institutionalized racism still definitely exists, and needs to be addressed. More black entrepreneurs and more minorities are also needed to serve in business management. And Karl Marx made at least a few good points when he exposed the horrific abuses of children by many European industries under grossly inadequate child labor laws in the 1800’s. I also agree with them that some white colonialists were, and in some instances, still are, economically exploitive, but not because of the Christian religion.

On the other hand, there are some serious problems with CRT. We will first discuss CRT’s logical problems, then its theological problems. But, as both a theologian and a student of philosophy, my logical critique contains a bit of theology, and my theological critique employs some logic.

LOGICAL OBJECTIONS TO CRT

Aristotelian logic, which teaches the objectivity of truth, has long been the foundation of western thought. For Aristotle (384-322 BC), first philosophy, or metaphysics, deals with the very first principles of reasoning, of which the law of non-contradiction is the firmest. This Greek thinker, whose principles became the very foundation of western civilization, said “Without the principle of non-contradiction we could not know anything that we do know.” That simply means that two completely contradictory statements cannot be true. For example, we cannot say that water boils at 212 degrees Fahrenheit and the say that is boils at 32 degrees Fahrenheit. To most people of any ethnicity, the law of non-contradiction is obvious and is common sense, but CRT adherents start by denying some of the obvious when they say truth is subjective.

In addition to being in agreement with logic and common sense, God’s word, assumes that logic is a good and necessary part of epistemology, which is “how we know what we know.” Jesus dignified logic and reasoning when he addressed people who made logical conclusions based on objective weather data:

When evening comes, you say, “It will be fair weather, for the sky is red,” and in the morning, “Today it will be stormy, for the sky is red and overcast. You [correctly] know how to interpret the appearance of the sky...” but you cannot interpret the signs of the times” (Mathew 16:2-3a)

Notice that Jesus did NOT say: “your feel like it will rain tomorrow, so it will.” Instead, he expected people to use objective external evidence about clouds, sunrises, and sunsets, which corresponded to actual reality.

God also employed the logic built into the Roman legal system in order to demonstrate Paul’s innocence and to prolong his life and gospel ministry. In 60 AD, Porcius Festus, Roman procurator of Judea, at the apostle Paul’s trial in Jerusalem, did not think that emotional reactions of Paul’s accusers and their assumptions of his guilt constituted worthy grounds for Paul’s condemnation. Instead, Festus correctly appealed to reason when writing to his colleague, King Agrippa, about Paul’s innocence:

“It seems absurd to me in sending a prisoner, not to indicate also the charges against him” (Acts 25:27).

But CRT theorists assume whites are guilty of racism, often without bringing any logical charges of specific misdeeds against them.

Using logic as the foundational and legitimate method of human reasoning, we further analyze CRT, and make the following ten points:

1. **Critical Race Theory Itself Has Adopted a Prejudicial, even Racist, Mindset.** Their insistence that all humanity must be categorized as either “the oppressors” or “the oppressed” is itself prejudiced. It ignores decades of Civil Rights progress, and does not even attempt to make good faith dialogue with whites. Worse, the theory gives us no measuring point to say when justice is reached. As long as one is white, he/she is, by definition, condemned and marginalized as a racist, or at best, he/she “just doesn’t get it.” Is this a civil attitude? Is this a just attitude? Is this a logical attitude? Is this a democratic attitude?
2. **Whites have Fought and Died for Civil Rights for Blacks.** CRT theorists say that the American Civil Rights movement has been self-serving for whites because whites were allegedly insincere and patronizing in their efforts. This denies the evidence.

Many whites have died martyrs’ deaths pleading for civil rights for blacks. How then, could they have been serving themselves? Among others, these Caucasians who died as martyrs include William Lewis Moore, a pro-integration postman killed in Attalla, AL on 6/23/63, Andrew Goodman and Michael Schwerner, young civil rights workers shot by Klansmen in Philadelphia, MS, on 6/2/64, Rev James Reeb, who was beaten to death by

other white men in Selma AL, on 3/11/65, and Viola Gregg Liuzzo, a woman shot by Klansmen in a passing car while marching for integration in Selma, AL on 3/25/65.^{xii}

Furthermore, it was forward-thinking whites, including Major Coker, who, despite white opposition, and sometimes even death threats from the Ku Klux Klan, during Reconstruction and afterward, helped to actually implement the 14th amendment granting equal protection under the law to former slaves. It was a progressive, white U. S. Supreme Court that ruled in favor of blacks in *Brown v. Board of Education* in 1954, thereby integrating schools. It was also whites who integrated the U.S. Military (Harry Truman, 1958) and who signed the Civil Rights Act (Lyndon Johnson, 1964). The NAACP has always lauded these decisions. But per CRT, since these civil rights laws and decisions were primarily crafted and passed by “racist” whites, they are not acceptable.

3. **History shows that Radical Reformers Often Bring Worse Corruption.** If all whites disappeared, what assurance is there that the remaining ethnic groups would administer proper social justice to each other? If the mindset and methods of the reformers were to affirm, love and serve others, perhaps they might, but in the stated motives of CRT theorists, we see no hint of servanthood.

In “Won’t Get Fooled Again,” Roger Daltrey sang: “Meet the new boss – same as the old boss.”^{xiii} As documented in [Chapter 6](#), during Southern Reconstruction, when northerner politicians, carpetbaggers, joined by certain freedmen, took over South Carolina’s state government and some of its businesses, they did not intend to be public servants. In general, they were more guilty of money-grubbing, chaos, corruption, and created as many or more racial and social problems as before. If all wealth were to be redistributed, according to the CRT plan, at what point would the oppressed in fact become the oppressors?

Similarly, we must remember that the communists who killed and drove out the “elitists” in the revolutions in Russia, China, North Korea, and now, Venezuela, are now the “elitists.” Did they turn out to be public servants? No, no, and no. We see more oppression, corruption, cruelty, and oppression of free speech in these nations than anywhere else. Should the United States consider going down that road? I think Americans, black and white, are more discerning than that.

Regardless of color, people are people, and all are tainted with selfishness. If all whites, and all people of color who believe in Christ disappeared, it would solve nothing. Those left would be rejecting Christ’s redeeming grace and be left to their own selfish devices. There would still be no lack of injustice. There’s a story of two hard core Marxists who,

much like Lenin, Stalin, and Mao Tse-tung, had killed everyone who disagreed with them. At that point, one looked at the other and said: “There’s no one left but you and me, and I don’t know about you!”

The idea that man’s root problem is class struggle is the wrong diagnosis. God says, regardless of ethnicity, man’s root problem is sin and that man’s biggest need is forgiveness and reformation through Christ. God’s plan is for this change to take place one individual at a time, and then to multiply through society. Life change through Christ is what happened to Major Coker at the Citadel, and what Major Coker taught in his chapel messages at Coker College, in his Sunday School, and by the example of his life as a public servant.

4. **Most Whites who use the Term “Color Blind” with the Nuance of “Not Racist,” have No Intention of Downplaying the Present or Historical Plight of Blacks.** Challenging whites’ well-intended use of a term that means “not racist” can come across as negative nitpicking, and can undercut white attempts at good faith dialogue. Moreover, Dr. King thought in terms of the original nuance of “color blindness” when, in *I Have a Dream*, he exhorted us not to judge “according to the color of their skin, but the content of their character,”^{xiv} and most blacks think King brought unprecedented positive change in terms of enhancing equality of opportunities for blacks. However, CRT theorists do not stand for the equality of opportunity that King stood for; they stand for the Marxist idea of forced equality of outcomes.

It is vitally important how any group of people perceive themselves and their future opportunities. CRT’s attempt to force black people to self-identify primarily by their race could misguide blacks toward excessive introspection. I do not think that obsessing over ethnicity is the best way forward for blacks, who are gifted, intelligent, and talented! Wouldn’t it be better to encourage them to pounce on the unprecedented economic opportunities they have today, instead of pushing them back toward the past and an ongoing victim mentality? In today’s free market, more doors are open for black Americans, socially and economically, than at any other time in history! We should enable more blacks to continue becoming educated in business, and encourage black entrepreneurs to succeed, thereby creating more opportunity and more good jobs for them.

Hugely successful black entrepreneurs like Earl Graves, Sr., founder of *Black Enterprise* magazine, and his son, Earl Graves, Jr., have seized their opportunities in America and made good. Elsewhere, Zimbabwean billionaire Strive Masiyiwa founded Econet Global technologies and has set up a foundation providing Africans with over

250,000 scholarships, and supporting over 40,000 orphans. Isn't that the kind of dynamic hero we should want young black (and white) Americans to look up to? Let's focus forward! Let's unleash the great intelligence and potential of black Americans in the marketplace!

5. **Today, Native Nigerian Missionaries are preaching Christ in America^{xv} and England.^{xvi}** An article on Pastor Reuben Enwe and his wife, Roselyn, some of the many Nigerian missionaries who have left Africa to win souls in the UK, says "their mission is to spread the gospel, specifically among white British unbelievers."

I ask CRT theorists to answer these questions. Since these Nigerians are trying to convince westerners to come under the reign of their king, Jesus, are they "imperialists"? Or are they to be considered "exploitational colonialists? Many of these missionaries are male; are these Nigerian males "supremacists" or "chauvinists"? Is Christianity really a white religion? Are these Nigerians just brainwashed by whites? If the answer to any of these questions is yes, isn't that a prejudiced and insulting view of the intelligence and motives of these native Nigerians?

Alternately, is it possible these African missionaries to the West are simply redeemed people with noble motives, offering to help graft straying westerners back into the source of life? If so, we should commend them.

6. **There are Well-Documented Accounts of many Wealthy Black Southern Slaveowners.** In the mid 1800's, the family of William Ellison, a freed black man from Sumter, South Carolina, had enslaved 63 other blacks for economic gain.^{xvii xviii} Ellison was also a slave breeder.^{xix} From Colleton District, South Carolina, blacks Justus Angel and Mistress L. Horry each owned 84 slaves in 1830. C. Richards and her son P.C. Richards, people of color in Louisiana, owned a large sugar cane plantation with 152 slaves.^{xx} In his book *From Slavery to Freedom*, Duke University professor John Hope Franklin, an African American scholar, wrote that "in New Orleans over 3,000 free Negroes (28 percent of the free Negroes in that city) owned slaves and there were six who owned 65 or more slaves."^{xxi}

Given these historical facts, I would ask CRT theorists to answer these questions: Were these black slaveowners "elitists oppressors"? Why or why not? Were they "irredeemable"? Why or why not? And are their black descendants "irredeemable" today? Why or why not?

7. **George Washington Carver was raised by a White couple**, former slaveowners, who taught him to read, encouraged his interest in plants, and helped him to get his higher education.^{xxii} And it was white American banker Morris Ketchum Jessup from New York who gave him a scholarship to Tuskegee University. Because of this white advocacy, are Carver's astounding agricultural achievements tainted? Should his inventions, along with his positive statements about Christianity, be banned as a "cancel-culture" initiative?
8. **The "Attack Mode" employed by CRT does Not Encourage Common Ground, Civil dialogue, or Peaceful Social Change.**

Whatever color we are, or whatever group we belong to, no one ethnic group should ever be blanketly condemned. How would blacks feel if whites presumptively called them "irredeemable racists"? Would that be a good starting point? Whether from the left or the right, no one makes advances in social progress by blanketly condemning another group. That burns the bridges before you can cross them.

If Critical Race Theorists want social change through violence or civil war, they've disqualified themselves as legitimate change agents in democratic nations. If they want peaceful social change, then instead of using intimidation or violence, or looting, history shows it's best to first reach out to those with whom we may disagree and magnify our common ground with them. Then from there, as burgeoning friends, there is a chance to have an influence. Dr. King knew this. He established common ground with whites by appealing to our Declaration of Independence, "all men are created equal," by appealing to our common land, "the red hills of Georgia," and by appealing to our collective sense of civic decency, "that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."^{xxiii} King and his team's use of gracious, non-violent methods worked! Why change something that still works?

9. **The "Maxim" that all Absolute and Objective Truth is to be Rejected Makes No Sense.**

CRT representative Patricia Williams of Columbia Law School, in her book, *The Alchemy of Race and Rights*, supra note p. 56, at 9, speaks of fundamental flaws of the traditional American views of law and truth (1) "[t]he hypostatization [fallacy] of exclusive categories and definitional polarities, the drawing of bright lines and clear taxonomies that purport to make life simpler in the face of life's complication," and (2) "the existence of objective, 'unmediated' voices, [such as those of judges, lawyers and logicians, through whom] those transcendent, universal truths find their expression."^{xxiv}

Daniel Subotnik, in *Cornell Journal of Law and Public Policy*, “What’s Wrong with Critical Race Theory: Reopening the Case for Middle Class Values,” interacts with the above statement of Ms. Williams, commenting:

It seems fair to say that CRT was never designed as a discipline for ascetics content to produce incremental truths through the suppression of personal preference and the painstaking weighing of evidence. Rather, CRT is a movement whose objective has been nothing short of shaking the existing epistemological and ontological orders.^{xxv}

Proponents of CRT make their “maxim” of no absolute truth itself into an absolute truth, so it is self-contradictory. Any position that says there is no absolute truth is, for that reason, self-contradictory. Author and pastor Timothy Keller put it this way: “You cannot insist that all morality is culturally constructed and relative and then claim that your moral claims are not.”^{xxvi}

10. CRT’s Idea that Emotions Matter More than, Legal Reasoning, Evidence, and Laws, Actually Perverts Justice.

Much of our legal code (and that of other nations) is not sourced in white men. Laws against stealing, murder, lying, perjury, and abusing the poor, are not sourced in “white” ideas, but are based on the Bible (e. g. “thou shalt not steal,” “Honor your father and mother,” “Thou shalt not kill,” (Exodus 20: 12-17 were written by Jews, who were transcendently inspired by God Himself. Furthermore, these laws ring so true in the human conscience that most cultures embrace their legitimacy as a matter of common sense. On the other hand, the claim that one’s feelings, even those in conflict with God’s laws, are a better measure of truth, is preposterous.

This is exemplified by the influence of CRT thinking in the acquittal of O. J. Simpson in 1995. An African American writer for the *Washington Post* reported that, based on the evidence, 80% of whites and 57% of blacks in the U. S. now consider O. J. to be guilty of the murder of his ex-wife Nicole Brown Simpson and her friend Ronald Goldman.^{xxvii} By discounting evidence and casting all blacks as victims, regardless of the context, is CRT actually promoting justice? Or do they want murderers at large? If they do, whether the murderers are white or black, no sound-minded people, black or white, are going to agree.

The following is a quote from Larry Elder, a black attorney, radio program host, and documentary film maker, from his article critical on CRT’s claim that all court cases involving blacks are inherently oppressive:

In Baltimore, where in 2015, a black man named Freddie Gray died in police custody, how could one, with a straight face, argue that [in this case] resident blacks suffer from ‘institutional’ racism? The mayor was a black female; the top two officials in the police department were black; the city council was majority black; the state attorney who brought the charges against six officers was black; three of the six charged officers were black; the judge before whom two officers tried their cases was black; the U.S. attorney general was black, as was the president of the United States.^{xxviii}

THEOLOGICAL OBJECTIONS TO CRITICAL RACE THEORY

Jesus affirmed social compassion throughout his ministry, and transcended the social and racial norms. He went out of his way to tell a woman of another ethnic group and religion that she could get “living water” from Him and He ate publicly with the so-called “lower classes,” including tax gatherers and sinners (John 4, Matthew 11). He affirmed social compassion with His parable of the Good Samaritan, commending someone who sacrificially cared for a needy man of another ethnic group (Luke 10).

But we must discern between God’s justice, which centers on the cross of Christ, and those who may use the term “social justice,” which sounds good, but who intend something entirely different than God’s justice. The apostle John gave a strong warning about discernment: “Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world.” And yes, there are false prophets parading under the banner of “social justice,” who have entirely anti-Christian agendas.

I’m not sure why CRT theorists, or anyone else, want to think that Christianity is, or ever was, white and western. It was founded by Middle Eastern Jews. God’s word says that a redeemed racial panorama will be rejoicing together in heaven, “a multitude from every nation, and all tribes, and peoples and tongues” (Revelation 7:8). And it was not a “white person,” but an angel of the Lord who commanded the apostle Philip, a Jew, to win an Ethiopian to Christ in 45 AD, so that the Ethiopian could in turn take the gospel back to Africa (Acts 8:26-40).

I’m also not sure why anyone would want to think Christians are against helping the underprivileged. Perhaps it’s because some (but certainly not all) Christians don’t love their neighbors well, and this is lamentable. But from the Old Testament prophets to Jesus and Paul, the Bible calls believers to care for the oppressed, the widow, the orphan, the poor, and the

alien. For example, Isaiah insisted that if believers are sincere about worshipping God, their lives must include social justice (Isaiah 58:6-8):

Is this not the fast [form of worship] which I choose,
To loosen the bonds of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free
And break every yoke?

Then your light will break out like the dawn,
And your recovery will speedily spring forth;
And your righteousness will go before you;
The glory of the LORD will be your rear guard.

(For more of the many biblical admonitions and examples regarding social justice, see Isaiah 1:23, Luke 4:16-19, Luke 10:30-37; Ephesians 4:28 and Galatians 2:10.)

Most white Americans agree that more work toward racial equality is needed. In fact, many whites have been doing it for decades. As for myself, I have worked “hands on” with urban youth for seven years, encouraging young black entrepreneurs to take flight and succeed (see picture below). And now I financially support that same ministry, which is Raleigh’s Clubs In The City. Aside from that, in my car, I carry water bottles, Gatorades, and sometimes, fast food certificates, to give out to the homeless in the name of Christ.



In business club, part of Raleigh's Clubs In The City Ministry, we train urban youth to run their own business, incl. marketing, performing a bus-service, & figuring profit & loss. Each takes home their own net pay.

But Jesus told his flock to beware of the wolves. Probably the real reason CRT theorists object to Christianity is because Jesus' response to social issues is not based on CRT's atheistic, post-modern, and subjective epistemology. Christian social conscience is rooted in God's heart to redeem each individual human from sin. Jesus taught that our primary human identity is not racial, though that identity is not unimportant, but that our primary identity is that we are all made in God's image, have all come under the power of sin and death, and are ALL EQUALLY GUILTY AND EQUALLY REDEEMABLE (John 3:16).

As we further expand our theological objections to CRT, we will compare and contrast CRT to Christianity.

1. **Christ Disenfranchises No One.** Jesus, God the Son, never told anyone that he or she was, by definition, a racist. It's interesting that He didn't, because he was a Jew and his native land of Israel was occupied with Roman soldiers who barely tolerated Jews, and with Israel's previous invaders, the Greeks, who had burned their scriptures under Antiochus Epiphanes. Whereas CRT condemns the white people because of their initial state, Jesus operated out of love, and never disenfranchised any group or individual because of their initial state. God's love transcends human classifications of people.

Today, the resurrected Jesus still considers no one "irredeemable." And by the way, since Christ now lives in me, I share His love for all peoples, including those deeply immersed in CRT, who are as redeemable as anyone else. For "Christ gave Himself for us, that He

might *redeem* us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds” (Titus 2:14). Major Coker, after Christ changed his life, was “zealous for good deeds” in social progress, and shared prosperity. And redeemed blacks like George Washington Carver from the past, or current Dallas Pastor Tony Evans^{xxx} from the present, to name a few, have contributed greatly to human material and spiritual progress for all.

2. **God does Not Primarily Identify People by Race.** Jesus demonstrated this when He, a Jew, crossed racial, cultural, and religious “barriers” to reach a Samaritan woman who worshipped differently, and was half Assyrian. After establishing common ground with her, He presented Himself as both omniscient God and forgiving Savior. Ecstatic, she in turn brought out her Samaritan village to meet their Savior (John 4). No one from the village tried to tell Jesus He simply could not possibly understand them as Samaritans, because he was a Jew and they were of a different ethnicity (which they were), and a persecuted one (which they were). They simply understood their spiritual needs and saw who He was, the Messiah, and gladly accepted His pardon and plan.
3. **The Ultimate Human Struggle is within Each Individual, not without in Society.** Contrary to Marx, who said “the history of human society is the history of class struggle,”^{xxx} God sees the common historical denominator as the struggle within each person whether he/she will continue in rebellion, or own up to his/her own wrongdoings, and accept Jesus. Ultimate justice is in paying for wrong, and Jesus paid for all wrong, including prejudice, at the cross, where “justice and peace have kissed each other” (Psalm 85:10b). He is the only innocent One, who died a tortuous death to pay for the deficiencies in all peoples. The forgiven, in turn, don’t find it hard to forgive. The forgiven can work harmoniously as one family to further right wrongs on earth, and help His kingdom to come, and His will to be done, as much as possible in this imperfect, fallen world.

Furthermore, God Himself appeals to REASON as He offers each person the alternative to hell, eternal forgiveness: "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool" (Isaiah 1:18).

4. **Jesus Did Not Teach Equality of Outcomes.** Jesus, God in the flesh, never pushed for equality of outcomes. Just the opposite. When he told the parable of the talents, Jesus described a man who was about to go on a journey and gave opportunity to three of his servants to show how well each could redeem the respective amounts of money he left with each one, according to the ability of each one.

To his most able, he entrusted five talents of silver, and this servant faithfully worked in the boss's absence to double that amount to ten talents. To the second ablest, he gave two talents of silver, and this servant was able to double that to four talents. Even though they produced different outcomes, the boss knew each of these two had performed to the best of his ability, and therefore said to each: "Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master."

The third servant had less ability than the other two, but he still had ability. To him, the boss entrusted one talent of silver, expecting him to work faithfully to redeem the one to, in his case, into two talents. When the boss returned, he asked this servant to whom he entrusted one talent to give an account. This servant told the boss that he "knew" he was a cruel and demanding man, so he just buried his talent in the ground to make sure he didn't lose it. The boss answered him: "You wicked and lazy servant, you [who were so sure I was a harsh man] ought to have put my money in the bank, and on my arrival I would have received my money back with interest. Therefore take the talent from him, and give it to the one who has the ten talents."

And the boss [who now becomes analogous with God] said: "Cast out the worthless servant into the outer darkness; in that place there shall be weeping and gnashing of teeth."

God clearly teaches that because people have different abilities, that there will not be equality of outcomes! But he also teaches that he expects each person to perform to the maximum of his/her ability, so as to produce the best outcome of which he/she is capable. King Solomon stated the same principle in Proverbs 22:9: "Do you see a man skilled in his work? He will stand before kings; He will not stand before obscure men."

Nevertheless, God's word sees to it that there is God's kind of societal justice in God's economy. Those redeemed children of God who have more ability and more money, are then, in turn, to voluntarily, not under compulsion, share with those who are in need. In 1 Timothy 6:18-19, Paul says the rich should share their wealth in this way:

Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share."

Marx's form of social justice is to forcefully take from the upper half and redistribute wealth, all the while lining the pockets of Marxist bureaucrats along the way. But God's form of social justice is different – allowing people to earn as much as they can, then encouraging them to give back to others out of a heart filled with His love.

Major Coker was inspired by God's love as he voluntarily shared with the needy in his county. He loved God and people, so he shared the prosperity he had earned according to his considerable ability. For example, he gave his elderly black friend York a job upon York's return to Hartsville after a 50 year absence. He also gave the land for a black church on 6th Street in Hartsville, Jerusalem Baptist Church. It was Major Coker, not Marx, who "let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:4).

5. The Way to Peace is the High Road of Love

Hard attitudes and tactics like those of CRT jeopardize domestic peace as much as white supremacists have jeopardized peace it from the right. Similarly, in the Major's day, during Reconstruction ([Chapter 6](#)), extremists from the left looted and extorted whites, and extremists from the right led lynch mobs. Similar cycles have repeated many times. Extremists from the left led violent looting mobs in Minnesota's twin cities, in Portland, and in other cities in 2020, and a deplorable mob from the right ransacked Capitol Hill early in 2021.

Peace and justice are up to each individual, not "society." After all, society is only made up of individuals. Each must take personal ownership of his/her own attitude. Each can choose whether he/she will become bitter about how life should be better, or decide to take the high road of self-responsibility and love and respect for others. In Romans 12:21 God shows us the high road: "Do not be overcome by evil, but overcome evil with good." I like the simple advice of the African American R & B band, The O'Jays, who implored us all to avoid back stabbing and get on board the "Love Train," singing, "If you miss it, I feel sorry, sorry for you."^{xxx}

Dr. Martin Luther King, Jr. certainly agreed. In "I Have a Dream," he said:

Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence.^{xxxii}

Conclusion - Regardless of Religion or Race, Let's all Work Together

Paul Rogers, who worked for The Carolina Fiber Company and Sonoco from 1905 to 1939, wrote of the friendly atmosphere the Major created: "The officers and workers were very much like a large family in those early days. There were only about 75 employees, and a little over half of them were on the day shift. Whenever any of these—

black or white—came into the office, they usually went by the Major’s office to have a friendly word or chat with him.”^{xxxiii}

Isn’t it time that, in humility, we accepted each other and worked together in racial harmony? Major Coker and the Hartsville community did, and, because the Major helped everyone win, the people of Hartsville enjoyed doing it together. Let’s do it!



Carolina Fiber Co. employees chatting in Major Coker's Office.
Illustration by professional artist Dan Nelson.

ⁱ Abraham Lincoln, history.gmu.edu, August 21, 1854, First Joint Debate of Ottawa, https://mason.gmu.edu/~zschrage/hist120spring05/lincoln_ottawa.htm.

ⁱⁱ Sarah Anne Fisk, “When Words Take Lives: The Role of Language in the Dehumanization and Devastation of Jews in the Holocaust,” paper for the University of Canterbury, <https://tinyurl.com/yhshpypyp>.

ⁱⁱⁱ Summarized from 2005-2021 Wikipedia article, “Critical race theory,” https://en.wikipedia.org/wiki/Critical_race_theory, accessed January 2021.

^{iv} Crenshaw, Kimberle, et al, *Critical Race Theory : the key writings that formed the movement*, p. 19 in "Introduction," as quoted by editor, Wikipedia, Feb. 2021, “Critical Race Theory,” https://en.wikipedia.org/w/index.php?title=Critical_race_theory&action=history, accessed 2/14/2021.

^v Karl Marx, November 1848, article in *The Neue Rheinische Zeitung*, no. 136, article “The Victory of the Counter-Revolution in Vienna,” <https://www.marxists.org/archive/marx/works/1848/11/06.htm>, accessed 1/2021.

^{vi} Brian Dunnigan, Britannica, “Postmodernism,” <https://www.britannica.com/topic/postmodernism-philosophy>.

^{vii} Richard Delgado & Jean Stefancic, *Critical Race Theory, An Introduction*, (New York Univ. Press: New York & London), 2001, p. 32, <https://static1.squarespace.com/static/5441df7ee4b02f59465d2869/t/5d8e9fdec6720c0557cf55fa/1569628126531/DELGADO++Critical+Race+Theory.pdf>

^{viii} Summarized from Tommy Curry’s, 2016-2020 Britannica article, “Critical race theory,” <https://www.britannica.com/topic/critical-race-theory>, accessed January 2021.

^{ix} McDowell, Josh, and Tingblad, Matthew, *Mini Biblical Perspective on: Critical Race Theory, Social Justice, Loneliness, Depression, Anxiety, Grief, and Pornography*, https://www.josh.org/biblicalperspective/?CampaignCode=&cid=em-cru-josh-dm851255-v-20210211&grmpid=f12fa140-decf-46de-88d6-aac650fd5e13&utm_source=acs&utm_medium=email&utm_campaign=jimm-josh%20special%20announcements&utm_content=dm851255-v&deliveryName=DM851255, p. 9.

^x Karl Marx, , 1844, *A Contribution to the Critique of Hegel’s Philosophy of the Right*, Introduction, <https://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm>, accessed 7/13/2021.

^{xi} Ibid.

^{xii} Editor, Southern Poverty Law Center (SPLC), “Civil Rights Memorial,” <https://www.splcenter.org/what-we-do/civil-rights-memorial/civil-rights-martyrs>, accessed 2/13/2021.

^{xiii} Pete Townshend, song “Won’t Get Fooled Again,” *Who’s Next* album, [Rolling Stones Mobile](https://www.rollingstone.com/music/album-reviews/rolling-stones-who-s-next-1971) in [Stargroves](https://www.olympicstudios.com/), England [Olympic Studios](https://www.olympicstudios.com/), London, 1971.

^{xiv} Dr. Martin Luther King, Jr., August 28, 1963, speech “I Have a Dream,” as recorded in *The Jackson Sun*, 2013, “The Untold Story of Jackson’s Civil Rights Movement,” http://orig.jacksonsun.com/civilrights/sec2_mlk_dream.shtml, accessed 2/18/2021.

^{xv} Julia Lieblich and Tom McCann, Tribune, staff reporters, Chicago Tribune, June 21, 2002 article “Africans Now Missionaries to U.S.,” <https://www.chicagotribune.com/news/ct-xpm-2002-06-21-0206210215-story.html#:~:text=For%20years%20American%20missionaries%20brought,believe%20has%20lost%20its%20fervor>.

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- ^{xxiv} *The Alchemy of Race and Rights*, Harvard University Press, 1992, supra note p. 56, at 9, as quoted by Daniel Subotnik, in the *Cornell Journal of Law and Public Policy* in his article “What’s Wrong with Critical Race Theory, (vol. 7, Issue 3, Spring 1998), p. 691.
- ^{xxv} Daniel Subotnik, in the *Cornell Journal of Law and Public Policy* in his article “What’s Wrong with Critical Race Theory, (vol. 7, Issue 3, Spring 1998), p. 690.
- ^{xxvi} Timothy Keller, article, “A Biblical Critique of Secular Justice and Critical Race Theory,” on *Life in the Gospel* web page, <https://quarterly.gospelinlife.com/a-biblical-critique-of-secular-justice-and-critical-theory>, p.18.
- ^{xxvii} Janell Ross, African American reporter for *The Washington Post*, March 4, 2016, “Two decades later, black and white Americans finally agree on O.J. Simpson’s guilt,” accessed March 2020.
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- ^{xxx} Karl Marx, *The Communist Manifesto*, as quoted in *Sparknotes, “Introduction and Section 1, Bourgeois and Proletarians (Part 1),” <https://www.sparknotes.com/philosophy/communist/section1/>, accessed January 2021.
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