

Tenets of CRT	Biblical Worldview
<p>Draws on tenets of Karl Marx to explain the world.</p>	<p>Based on God's revelation in Scripture and Jesus Christ.</p>
<p>Systemic racism exists and is created by socioeconomic forces.</p>	<p>Like all sin, racism begins in the heart. (Gen. 3; Rom. 5). Because of the Fall, we will build unjust systems. "If sinners build a society, that society will be structured in ways that reinforce whatever sins dominate the hearts of those who build it.... Generations later, those structures might still perpetuate the problems."⁸</p>
<p>Injustice is due to unjust social structures and systems.</p>	<p>Attributes injustice to multiple factors, including social, environmental, spiritual, and individual causes. It doesn't dismiss individual responsibility.</p>

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Marx believed that power exists, and people use it to oppress others.	Often true; see Pharaoh, Nebuchadnezzar, etc. God established laws to restrict the depravity of man and his use of power; six of God's Ten Commandments deal with how we treat others. In the "Greatest Commandment," Jesus paired loving God and loving others. Jesus gave up his power to serve, and he is our model (Phil. 2:6).
We are either oppressed or oppressors.	Oppression exists (Rom. 3:23), but this binary structure of CRT is reductionistic. It overlooks individual choices, life situations, and the role of evil.
Our gender, race, and sexual orientation are our primary, defining characteristics.	Our defining characteristic is that we're made in the image of God. Our primary identity is that we are children of God, both fallen and beloved. However, we are deeply shaped by our gender, race, background, etc.
Guilt is not assigned on the basis of individual actions but on the basis of group membership and social/racial status. ⁹	"The reasons for evil and for unjust outcomes in life are multiple and complex." ¹⁰ We bear some responsibility for corporate sin: I am sometimes responsible for and involved in other people's sins (Dan. 9; 2 Sam. 21; 1 Sam. 15:2; Deut. 23:3-8; Josh. 7). Yet I bear individual responsibility for my sins.
Power must be viewed through the lens of "intersectionality" or the intersections of race, gender, sexual orientation, and gender identity.	We are influenced by our race, ethnicity, gender, and sexual orientation, but why stop there? We're also influenced by our culture, subculture, age, etc. God determined the times and places we would live (Acts 17:26).

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CRT can create sub-genres of victimization, which often compete for victimhood.	Our identity comes from our adoption as God's children because of Jesus. Though our lived experiences are vastly different, all humans are equal in dignity and value.
Those who are oppressed (more powerless) have greater moral authority and can see "truth" correctly.	CRT is "deeply incoherent" because you "cannot insist that all morality is culturally constructed and relative and then claim that your moral claims are not". ¹¹ This view doesn't take humanity's sin nature into account.
Those with more power, social standing, wealth, etc., are blinded by their privilege and must give up their power.	"Christianity does not merely fill the top rungs of authority with new parties who will use power in the same oppressive way that is the way of the world." ¹² Jesus used his power to serve.
Power is exercised by language or truth claims. "Traditional liberal emphasis on individual human rights is an obstacle to the radical changes society will need to undergo in order to share wealth and power." ¹³	"Reasoned debate and 'freedom of speech' therefore is out—it only gives unjust discourses airtime. The only way to reconstruct reality in a just way is to subvert dominant discourses— and this requires control of speech." ¹⁴

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Our identity or "wokeness" is based on our performance. Are we sufficiently anti-racist? Tends to self-righteousness.	Our Christian identity is not based on our actions, but on Jesus's righteousness attributed to us. We pursue biblical justice and righteousness, but we are not saved by our works (Eph. 2:8).
Society needs radical restructuring. Some proponents of CRT believe this includes redistribution of wealth.	Our wealth belongs to God, and we are only stewards. We should be radically, voluntarily generous. This is neither a capitalist nor socialist view.