

“Our Biblical Worldview” (13) The sufficiency and authority of the Holy Scriptures

In our consideration of the biblical world view that is to be held by Christians, we should give emphasis to our conviction of the authority and the sufficiency of the Holy Scriptures. The Bible alone is able to reveal salvation to us through Jesus Christ and it alone instructs us in the will of God so that we might live righteously before Him. This understanding of the authority and sufficiency of the Bible is affirmed by the Scriptures themselves. And although this truth had been lost to the churches for many centuries due to the Roman Catholic influence and dominance, it was recovered by the Protestant Reformation and has been the settled, foundational conviction of Protestants since then. In order to introduce this matter to us, let us turn to Paul’s epistle to the church at Colossae in which we will consider the teaching of Colossians 1: 9-14.

⁹And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰so as to walk in a manner worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God. ¹¹May you be strengthened with all power, according to His glorious might, for all endurance and patience with joy, ¹²giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. ¹³He has delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.

Before us is the second major paragraph that follows Paul’s initial greeting to this church. In the first paragraph (vs. 3-8) Paul stated that when he prayed to God he would give a word of thanksgiving whenever he had thought of these Christians at Colossae. They had become Christians because God had performed a great work of grace, even sovereign grace, in having brought salvation to them. In this second paragraph we read further that Paul prayed for this church. We could describe this paragraph as Paul praying for their spiritual growth.

Paul’s common style of writing was his construction of long, detailed, compound sentences. He would set forth a main subject and its verb, but then he would string a number of subordinate and supporting phrases and clauses in order to complete his sentence. Colossians 1:3 through 8 is but one sentence in the Greek text of Paul’s original epistle. Paul did not change his style in the paragraph we just read. All of verses 9 through 17 are one sentence in the Greek New Testament. There are 161 Greek words in this sentence. But the translators of the English Standard Version (ESV) in their effort to make the subject easier for modern English readers, broke up this one sentence in the Greek text into a number of shorter sentences. They made two paragraphs rather than one, and they set forth Paul’s words in 6 separate sentences for the benefit of modern English readers. We will give our attention to the paragraph contained in verses 9 through 14, which we may describe as,

I. The Christian’s growth in grace (Col. 1:9-14)

In **verse 9** Paul again declared to this church that he was continually praying for them whenever he thought of them. Paul wrote, “And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding.” The apostle had made a similar declaration in verses 3 and 4, which reads, “We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all the saints.” But whereas in verses 3 and 4 his prayer was directed to God in thanking Him for having brought them to salvation, here in verses 9ff Paul was asking God to assist these Christians to live as Christians should live. Paul was praying for their spiritual growth.

It is the will of God that Christians grow in the Christian faith. God would have His people develop in their maturity as Christians. Peter had written to new Christians exhorting them to grow.

You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; ***but grow in the grace and knowledge of our Lord and Savior Jesus Christ.*** (2 Pet. 3:17f)

Children have a natural desire to grow up. So it is that new, young Christians, who are children of God, have the desire to grow, or it should be their desire. But whereas a child will grow physically even without much attention or effort, the young Christian will only grow if God enables him or her to grow. This is why it is necessary to pray to God that Christians grow, for they will not do so otherwise. Only God can give the increase enabling a Christian to grow to become spiritually mature in Christ.

The Lord Jesus has given church leaders with the task of enabling His people to grow from spiritual childhood to mature adulthood. Their spiritual growth is necessary in order to protect them from being vulnerable as children in the faith. We read in Ephesians 4:11ff these words:

¹¹And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, ¹²for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ¹⁴***that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,*** ¹⁵***but, speaking the truth in love, may grow up in all things into Him who is the head--*** Christ-- ¹⁶from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. (Eph. 4:11-16)

God gives gifted men to His churches to enable His people to grow. But it is God Himself who causes the growth to His people, while using gifted men in this work. God alone can enable His people to grow from immature Christians into stable, informed, mature Christians. This why Paul prayed to God the Father on their behalf and he wanted the brethren in this church to know that he prayed for them to this end.

In **verse 9** we read of the arena in which spiritual growth takes place. Paul wrote, “And so, from the day we heard, we have not ceased to pray for you, asking ***that you may be filled with the knowledge of His will in all spiritual wisdom and understanding.***” Now these Christians were already established in the basics of the Christian life. They had faith in the Lord Jesus and they had love for all the saints (vs. 3, 4). But they had much growing to do. They needed to grow so as to know fully the will of God. Paul prayed that God would enable them to “***be filled with the knowledge of His will.***”

At this point we might bring to the forefront the heresy that was plaguing the people in this church which the Apostle Paul was correcting in this epistle. There was a false religion that was emerging in that region of the Roman Empire, which later would be known as Gnosticism. It became a great threat to Christendom later in the second and third centuries.

The word, Gnosticism, is derived from the Greek word, ***gnosis*** (γνῶσις), which is the word meaning “knowledge.” Two characteristics of Gnosticism might be helpful for us to remember. First, the false religion was based on Greek dualistic philosophy. They viewed all of existence to be in the realm of co-eternal opposites. There was good and evil, flesh and spirit, light and darkness that were equal in power and eternal in nature. Second, it was very syncretistic; that is, it was very adaptable to other religions, especially with Christianity.

Gnosticism adopted and adapted to Christian teaching. Gnostics claimed that they were true Christians and they joined the churches, even though there were some terrible heretical doctrines they espoused. They denied that Jesus Christ had two natures, divine and human. They also taught that salvation was through the merit of good works. They taught that their good works were the product of acquiring secret knowledge of God to which they believed that they only had access. Through their “inside” knowledge of God that was made known to members of their cult, they thought that they could better understand and live within the world. Their presence and influence had troubled the orthodoxy of many churches. Both the writings of Paul and John addressed this emerging pernicious error in the churches.

Now when Paul countered false teaching he would commonly use play on words to make his point. And so, where the Gnostics taught it was needful to attain a true knowledge (*gnosis*; Greek: γνῶσις), of God, which was actually falsehood, Paul declared here in verse 9 that he prayed that God would give these true Christians “full knowledge”, the Greek word being *epigenesist* (ἐπίγνωσις), which was a heightened form of the word *gnosis*. The Gnostics claimed to have a “high knowledge” of god. But Paul upped them one, claiming that Christians should acquire an *epignosis*, a *full knowledge* of God’s will.

Now Paul prayed that this “full knowledge of God’s will” may be realized in two ways. Again, **verse 9** reads, “And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in *all spiritual wisdom and understanding.*” Christians need to grow through attaining full knowledge in God’s will in the arenas of first, spiritual wisdom and second, spiritual understanding. It may be that these two ideas are synonymous—spiritual wisdom and spiritual understanding. Paul may have mentioned them both for emphasis. But if there is a difference in meaning of these two expressions, which I believe there is, then acquiring *spiritual wisdom* would be the ability to understand and interpret the world from God’s perspective. *Spiritual understanding*, however, is to know how God would have you live according to the truth of His person and ways. And so, we might say:

Spiritual wisdom is knowing what God is like and what He is doing in His world.

Spiritual understanding is knowing what God would have you do in this world.

Spiritual wisdom is what we think about God and ourselves in His world. Spiritual understanding is knowing how He would have us live in His world. And so, the way to grow spiritually is to increase in your knowledge of God, to walk with Him and hear from Him, and then to order your life according to that understanding. To the degree that you and I are able to do this and to do this increasingly, will be the degree that we mature spiritually.

Why was it that Paul desired that these Christians “may be filled with the knowledge of His will in all spiritual wisdom and understanding”? **Verse 10** answers this question for us:

⁹And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰*so as to walk in a manner worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God.*

Paul desired that they would grow so that their lives would be fully *pleasing* to the Lord. Paul desired these Christians to *learn* of Jesus Christ more fully, so that they might *live* for Him more fully. **F. F. Bruce** said I well in his comments on this verse:

His prayer for them, then, is that they may attain to the full knowledge of God’s will through the insight that His Spirit imparts, and thus be able to please Him in everything and live in a way that befits His children... But the “knowledge” of which the apostle speaks is no merely intellectual exercise, no theosophical *gnosis* such as was affected by the teachers who were leading the Colossians astray. He wishes to impress his readers with the character and importance of true knowledge before drawing their attention to the dangers that knowledge falsely so called which was being pressed upon them. True knowledge is founded in practical religion; it is that knowledge which, according to the Old Testament, starts with a proper attitude towards God: “the fear of the Lord is the beginning of knowledge” (Prov. 1:7; cf. Psalm 111:10; Prov. 9:10). Right knowledge, according to Paul, leads to right behaviour; and here right knowledge is contrasted with wrong teaching.¹

What we see from these words is that the aim and end of attaining wisdom and understanding in the will of God is to live rightly before the Lord. The end of full knowledge is good conduct. If increased knowledge

¹ F. F. Bruce, **The Epistles of Paul to the Ephesians and Colossians**, The New International Commentary on the New Testament (William B. Eerdmans, 1957), pp. 185f.

does not result in improved conduct, then that knowledge will only aggravate one's condemnation before God. We read this truth in **2 Peter 2:20** and **21**. Of false teachers Peter wrote,

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. ²¹For it would have been better for them not *to have known the way of righteousness*, than *having known it, to turn from* the holy commandment delivered to them.

Even unsaved people may for a while experience some moral improvement in their lives from hearing and learning the truth about Jesus Christ. But if that knowledge is not fully acted upon, it only condemns them further before God.

It is easy to see how right thinking as a Christian leads to right living as a Christian. "The more God's children know Him, the more they will also love Him; and the more they love Him, the more they will also wish to obey Him in thought, word, and deed."² And so, it would be good to ask ourselves, "Is it my desire 'to walk in a manner that is pleasing to the Lord'?" If so, then we will need spiritual wisdom and understanding that only He can give. Therefore we, as did Paul, must pray continually to our God that He would grant us this grace.

Now, how does a Christian walk in a manner that is pleasing to the Lord? Our passage sets forth four ways in which we can live so as to please the Lord. We read again verses 9 through 12

⁹And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰so as to walk in a manner worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God. ¹¹May you be strengthened with all power, according to His glorious might, for all endurance and patience with joy, ¹²giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

Here are the ways that we may please the Lord: (1) First, we may live in a manner pleasing to the Lord by "bearing fruit in every good work." (2) Second, we may live in a manner pleasing to the Lord by "increasing in the knowledge of God." (3) Third, we may live in a manner pleasing to the Lord when we live in "endurance and patience with joy." (4) And fourth, we may live in a manner pleasing to the Lord when we are "giving thanks to the Father who has qualified us to share in the inheritance of the saints in light."

Let us next consider the means that God has given us whereby He causes our growth in Jesus Christ. God has given us His written word, the Holy Scriptures to give us knowledge of the Lord Jesus which results in our spiritual growth.

II. The sufficiency of the Holy Scriptures to teach us the will of God.

God has declared in a number of places in the Holy Scriptures that it is through the instrument of His Word that He causes Christians to grow in their knowledge of God. Peter instructed all Christians to desire the Word of God as infants desire their mothers' milk, for by it they grow. Here is 1 Peter 2:2f: "Like new-born infants, long for the pure spiritual milk, that by it you may grow up into salvation— if indeed you have tasted that the Lord is good." The important role of the Word of God to reveal to us the will of God in Jesus Christ is embodied in the first paragraph of the first article of our 1689 Baptist Confession of Faith. This statement affirms both the authority and the sufficiency of the Bible to teach and direct Christians in the will of God. It reads as follows:

The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience, although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation. Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church; and afterward

² Hendriksen, *Colossians*, p. 57.

for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased.³

When people become Christians, they embrace this understanding of God's holy Word. Paul wrote regarding the conversion of those in the church at Thessalonica:

“For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.” (1 Thess. 2:13)

The Holy Scriptures alone are the means that God has given His people by which they may learn of Him and of His will for our lives. This was recognized and termed *the formal principle* of the Reformation. This is what ultimately led to and resulted in the Protestant Reformation—the belief in *sola scriptura*, that is, Scripture alone is our sole source and final arbiter in all things regarding what we believe about God and how God would have us live in His world. When we say that we hold to *sola scriptura*, we are asserting that *the Bible is the only inspired and authoritative word of God* and as such; it is the only source for Christian doctrine. We also assert by the expression, *sola scriptura*, that *the Bible is understandable and self-interpreting*. We believe in the perspicuity of the Scriptures, that anyone can understand the Scriptures, if they read them prayerfully, carefully, and the Holy Spirit blesses their effort. Our statement of faith asserts this truth in this way:

All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them. (The Baptist Confession of 1689, Art. 1, par. 7).

The Bible is its own interpreter. In other words, any one verse of Scripture is best understood by other Scriptures which speak to the same subject. The Bible does not need an interpreter outside of itself to make it known to its readers. This doctrine, *sola scriptura*, is a conviction that directly opposes those denominations that claim someone or some source outside and other than the Bible must interpret the Bible before common people may receive its truth. This doctrine, therefore, is directly opposed to the teaching of the Eastern Orthodox, Coptic, Anglo-Catholic, and Roman Catholic traditions, which teach that the Bible can be interpreted rightly only by Apostolic Tradition, or specifically, the Roman Catholic Magisterium, (that is the teaching authority embodied in Bishops in union with the Pope).

Now, just as Rome, the Eastern Orthodox, as well as certain radicals rejected the principle of *sola scriptura*, we have similar problems today in evangelicalism. There are some who simply go to church and listen and accept what the preacher says, regardless of whether or not it is truly biblical. Their biblical knowledge is appalling. In effect they have made their pastors little popes, or “magesteriums,” accepting their word as authoritative rather than the Scriptures alone. One described it in this way:

Today, this same process of “dumbing down” has meant that we are, in George Gallup's words, “a nation of biblical illiterates.” Perhaps we have a high view of the Bible's inspiration: 80% of adult Americans believe that the Bible is the literal or inspired Word of God. But 30% of the teenagers who attend church regularly do not even know why Easter is celebrated. “The decline in Bible reading,” says Gallup, “is due in part to the widely held conviction that the Bible is inaccessible, and to less emphasis on religious training in the churches.” Just as Rome's infallibility rested on the belief that the Bible itself was difficult, obscure, and confusing, so today people want the “net breakdown” from the professionals: what does it mean for me and how will it help me and make me happy? But those who read the Bible for more than devotional meditations know how clear it is—at least on the main points it addresses—and how it ends up making

³ These are the verses that substantiate this first statement regarding the Holy Scriptures: 2 Tim. 3:15-17; Isaiah. 8:20; Luke 16:19, 31; Eph. 2:20; Rom. 1:19-21; 2:14, 15; Psa. 19:1-3; Heb. 1:1; Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19, 20.

religion less confusing and obscure. Again today, the Bible--especially in mainline Protestant churches--is a mysterious book that can only be understood by a small cadre of biblical scholars who are "in the know." (Michael Horton)

But then there are those churches, and there are many of them, that believe and emphasize direct revelation of God through the Holy Spirit apart from the Bible. They also deny the principle of *sola scriptura*. Of those who were like them in the early days of the Reformation, **John Calvin** (1509-1564) said of them, "When the fanatics boast extravagantly of the Spirit, the tendency is always to bury the Word of God so they may make room for their own falsehoods." The authority and the sufficiency of the Word of God suffers when self-proclaimed "prophets" stand forward and claim to speak to us directly from God.

The 18th century pastor and theologian **Jonathan Edwards** wrote about these matters. There were things like this going on in his day. He wrote this:

I would therefore entreat the people of God to be very cautious how they give heed to such things. I have seen them fail in very many instances, and know by experience that impressions being made with great power, and upon the minds of true, yea eminent, saints... are no sure signs of their being revelations from heaven. I have known such impressions fail, in some instances, attended with all these circumstances.⁴

This is good advice to follow. The Bible alone is a revelation of the very words of God. God speaks to His people today through His written word that was recorded long ago.

III. The new threat to the sufficiency of the Holy Scriptures to teach us the will of God.

There has risen a new threat to the sole authority and sufficiency of the Holy Scriptures to reveal the truth of God to His people. In some ways it is like the problem of Gnosticism that encroached upon the churches of first and second century. Gnosticism had been a religious and philosophical worldview among the Greeks, but had encroached on the thinking and practice of professing Christians in the churches toward the end of the first century, throughout the second century, and well into the third century of the Christian era. Similarly, there is a world view that has emerged in the wider world that has been encroaching on the churches of this generation, and it is a very serious threat to biblical Christianity. The early Gnosticism claimed to be a new and better way to gain knowledge (*gnosis*) that was from a source different from the Bible and distinct in its beliefs regarding the spiritual realm. As professing Christians increasingly gravitated toward and adopted the teachings of Gnosticism, reinterpreting and reasserting its principles in biblical and Christian categories, its errors became pronounced. What resulted was an apostate Christian message that had departed from the Jesus Christ set forth in the Bible and from the Christian world view that the Bible had portrayed before them. So it is today. There is a movement that has become quite popular in the broader culture and has unfortunately become quite influential in many evangelical churches and seminaries. It is resulting in significant departure from formerly affirmed and strongly defended understandings of God, the nature of mankind, and how Christians are to relate and regard themselves and all others in the world about them.

One of the leading reformed voices that have confronted this very significant threat to biblical and evangelical Christianity is **Voddie Baucham** (b. 1969). He drew the parallel between the Gnosticism of the early Christian era and the error that we are facing today.

"Ethnic Gnosticism" is a term I coined several years ago to explain what I see as a dangerous and growing phenomenon in the culture that is creeping into the church. Gnosticism is derived from the Greek word *gnosis* (knowledge) and is based on the idea that truth can be accessed through special mystical knowledge. The *International Standard Bible Encyclopaedia* calls it "a heresy far more subtle and dangerous than any that appeared during the early years of the church." Ethnic Gnosticism, the, is the idea that people have special knowledge based solely on their ethnicity. It is the hallmark of both Critical Race Theory and its predecessor, Critical Theory. "CRT recognizes that the experiential knowledge of People of Color is legitimate, appropriate, and critical to understanding, analyzing and teaching about racial

⁴ Ibid, p. 187.

subordination,” wrote University of California scholar Tara J. Yosso in *Race Ethnicity and Education*. “Of course, the knowledge yielded by the standard of the proletariat stands on a higher scientific plane objectively,” wrote Georg Lukacs of the Frankfurt School (of Marxism). “It does after all apply a method that makes the solution of problems which the greatest thinkers of the Bourgeois era have vainly struggled to find.”⁵

Voddie Baucham is a black reformed Baptist pastor, who was educated in Southern Baptist seminaries and is a leading voice among reformed leaders who are pushing back against evangelical leaders and organizations that have adopted principles and practices of Critical Race Theory and the so-called Social Justice Movement. He refers to the present battle to be against a new religion. He wrote these words regarding the nature of this new religion:

At the epicenter of the coming evangelical catastrophe is a new religion—or, more specifically, a new cult. While some may consider the term “cult” unnecessarily offensive, it happens to be the most accurate term available to describe the current state of affairs. John McWhorter was the first observer I am aware of to refer to it as the “Cult of Antiracism.” Others have used similar terms, and I think they are right to do so.

The antiracist movement has many of the hallmarks of a cult, including staying close enough to the Bible to avoid immediate detection and hiding the fact that it has a new theology and a new glossary of terms that diverge ever-so-slightly from Christian orthodoxy. At least at first. In classic cult fashion, they borrow from the familiar and accepted, then infuse it with new meaning. This allows the cult to appeal to the faithful within the dominant, orthodox religions from which it draws its converts.

This new cult has created a new lexicon that has served as scaffolding to support what has become an entire body of divinity. In the same manner, this new body of divinity comes complete with its own cosmology (CT/CRT/I); original sin (racism); law (antiracism); gospel (racial reconciliation); martyrs (Saints Trayvon, Mike, George, Breonna, etc.); priests (oppressed minorities); means of atonement (reparations); new birth (wokeness); liturgy (lament); canon (CSJ social science); theologians (DiAngelo, Kendi, Brown, Crenshaw, MacIntosh, etc.); and catechism (“say their names”).

In case you’re wondering about their soteriology (way of salvation), there isn’t one. Antiracism offers no salvation—only perpetual penance in an effort to battle an incurable disease. And all of it begins with pouring new meaning into well-known words.⁶

At this point let us affirm the biblical teaching against racism. We despise and repudiate devaluing or even hating any person or group because of their ethnicity. Every human being is the created image of God whom we view and value with great regard and respect. But this present day movement is not a corrective to racism, but actually is based upon and promotes racism, dividing and devaluing people, fomenting hatred, while elevating one race or group above another. Nevertheless, its principles and practices are being embraced by Christian leaders and churches, even among those who would declare themselves as reformed.

Later in his book, Voddie Baucham speaks of the “new priesthood” of antiracism.

Like Israel’s priesthood in the Old Testament, this one requires belonging to the proper tribe. In this case, however, the notion is flipped on its head. Instead of being required to be a Levite (read: white), this cult accepts priests based on their not being Levites. Hence all oppressed minorities (people of color, women, LGBTQIA+⁷, non-citizens, the disabled, the obese, the poor, non-Christians, and anyone else with an accepted oppressed status) qualify for the priesthood in the cult of antiracism.⁸

The philosophical underpinnings of this world view hold these principles to be “true.”

⁵ Voddie T. Baucham, Jr., **Fault Lines; The Social Justice Movement and Evangelicalism’s Looming Catastrophe** (Salem Books, 2021), pp. 91f.

⁶ Ibid, pp. 66f.

⁷ LGBTQIA+ = lesbian, gay, bi-sexual, transsexual, queer, intersex, and allies.

⁸ Ibid, p. 91.

1. There is a source and form of knowledge that is accessible only to oppressed or marginalized people, which no one can understand or truly relate unless they are members of that oppressed group.
2. The oppression experienced by these oppressed people was the result of white dominated culture, laws, education, government and social and cultural values and institutions through which they have perpetuated their injustice upon these groups through history.
3. The remedy of this social condition is the full and complete disintegration and replacement of the current order of society—its religion, educational system and content, government, and law enforcement, indeed, all institutions that have existed that have perpetrated their ‘white’ ways of domination upon the oppressed groups.
4. Reparations by the oppressors are essential in order for true justice to be realized.
5. The ultimate goal is equity, which is not the same as equality, but equity is the achievement of the same outcome of all people.

And yet, although it may be commonly asserted as above in point 5, that “the ultimate goal is equity,” actually it can be said that this not the ultimate goal of the proponents of this new form of acquiring and applying “knowledge”, having been enlightened by the “truth” of social justice and Critical Race Theory. One of the leading opponents of Critical Race Theory is a scholar, who happens to be an atheist. **John Lindsey** described himself as once being a militant atheist. When being interviewed some time ago by a Reformed Baptist pastor, Lindsay said had he known back then about Critical Race Theory, he would have done what he could to introduce it to the churches, for he knew that it would end in their ruin and destruction. But it was reported that Lindsay recently asserted the ultimate goal of the so-called Social Justice Movement:

Author and mathematician Dr. James Lindsay told Breitbart News in an exclusive interview that the goal of Critical Race Theory activists is to dismantle the United States and establish “a total dictatorship” of the so-called “anti-racists.”

Lindsay told Breitbart News editor-in-chief Alex Marlow at Turning Point USA’s recent AmericaFest conference in Phoenix, Arizona, that Marxists had to find issues “that are less easily stabilized,” in order to keep people radical, and that “racial identity, sexual identity, and so on, became the target.”

“That became a very fruitful wheel of acquiring power for them, because it all comes down, at the end of the day, to ‘How do you feel?’” he explained. “By moving it fully subjective, they’ve made it absolutely impervious to the ability to be stabilized.”

Lindsay continued:

If you can just make people feel like there’s a suppression against them — they can blame the system for everything. Then they’re going to be permanently radical.

And then race is so sensitive, we have a long, ugly history with race in the country, a long struggle to achieve the dream of the Declaration of Independence as Jefferson wrote it, and so it’s very easy to find places to inflame.

“And it’s perfect if you want to tear down a country,” Lindsay affirmed, to which Marlow asked, “Is that the goal?”

“Yeah, absolutely,” he replied. “The goal is to dismantle the United States as the United States, Constitution, Bill of Rights, Declaration of Independence, and everything that flowed from that — and to replace it with a regime rooted in Critical Race Theory analysis.”

Lindsay went on to explain a goal of Critical Race Theory proponent Ibram X. Kendi:

Ibram Kendi famously said the remedy to all inequality in the United States is to pass an anti-racist constitutional amendment that will establish a Department of Anti-Racism that will make illegal all racial inequity over a certain threshold, he says. And it will give that department absolute dominion over all federal, state, and local level policy, as well as private company policies wherever racial inequity surfaces.

“So a total dictatorship of the anti-racists,” Lindsay said. “Which, by the way, parallels perfectly the dictatorship of the proletariat.”⁹

IV. Let us affirm the teaching of the Holy Scriptures respecting these matters.

Paul wrote to young Timothy to prepare and commission him to serve the church at Ephesus. Although his trials would be great and his troubles would be many, Paul assured Timothy that he was thoroughly qualified and equipped to deal with any contingency. Here is 2 Timothy 3:10-17.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, ¹¹persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all the Lord delivered me. ¹²Yes, and all who desire to live godly in Christ Jesus will suffer persecution. ¹³But evil men and impostors will grow worse and worse, deceiving and being deceived. ¹⁴But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, ¹⁵and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

¹⁶All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷that the man of God may be complete, thoroughly equipped for every good work.

Paul exhorted Timothy to continue or persevere in his doctrine. The strength to endure hardship and continue to live for Christ in perilous days is found in our own understanding of who God is, what His will is respecting the salvation of His people and the overthrow of His enemies, and the confidence that the Lord will accomplish His purposes through us. If a man has little understanding or confidence in who God is in truth and what He is doing in this world, that man or woman will not be courageous or strong in the Lord. He will become discouraged and easily foiled by the opposition. But a man such as Timothy, who had been taught well, who had been assured that what he had been taught was indeed the truth of God, that man will stand strong in the faith, even unto his salvation and those who hear and are taught by him.

Timothy had been blessed to have been taught the Holy Scriptures “from childhood.” He had never known a time in his life that he had not known the Holy Scriptures. We know from other places that it was his mother and grandmother, *Lois* and *Eunice*, who had poured knowledge of God and His ways into the heart and mind of Timothy even from his youth. Their faith had been communicated to Timothy until it was his faith also. It was then that Paul had himself taken Timothy as a young man to be with him and to travel with him on his missionary journeys. Even when Timothy was but a teenager, he had been taught by Paul so that he knew the Lord and the Lord’s ways. As a result Timothy had a resource to call upon when others about him would shrink from their duty. He had a store from which to draw, when the need arose, to recall God’s Word. When he faced some challenge or opportunity to serve his Lord, he was better prepared than most, for he had an understanding of the Scriptures. But Timothy was to see to it by the grace of God that he continued in what he had learned and been assured.

⁹ <https://www.breitbart.com/politics/2022/01/08/exclusive-james-lindsay-critical-race-theory-activists-goal-is-to-dismantle-u-s-establish-total-dictatorship/>

Notice that **verse 15** describes the Holy Scriptures as enabling Timothy to become “wise for salvation.” In fact, only the Scriptures can. God has ordained that His Word, which alone can bring life, be recorded in a book, the Bible. His Word alone, can make people wise unto salvation.

The great need of fallen, sinful humanity is to be saved from God’s wrath on that Day. Paul declares to Timothy that the Holy Scriptures, and we might add, *only* the Holy Scriptures, the Bible, are able to give you a knowledge of how to be saved from God’s wrath on that day. Will you be saved from God’s wrath when you are brought before Him? Will you be declared guilty, sentenced as condemned to suffer God’s unending, undiminished, and eternal wrath that is do any and all who have sinned against the eternal holy God? How may we be saved? What do the Scriptures say?

Paul wrote to Timothy, these Holy Scriptures that he had known since a youth, were able to make him wise; that is, they were able to give him understanding how to be saved. And where do the Scriptures point? Again, verses 14 and 15

But as for you, continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation *through faith which is Christ Jesus.*

We cannot save ourselves from our sin on that Day of Judgment. We need one to save us. God has appointed His Son not *only the Judge of this world*, but He has appointed Him *the only Savior of the world*. And “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

God has promised that He would acquit all those whose faith is Jesus Christ. On the Day of Judgment, when “the books” are opened and our lives are examined, we will be overjoyed that our sins had been “blotted out” (cf. Acts 3:19). That is, it will be manifest that is no basis of our condemnation. Why? For we will have no debt to pay. God’s justice with respect to His people in Christ had been satisfied. Our sins had been paid for. Further, we will be found not to be clothed in the filthy rags of our own unrighteous deeds, but we will be shown to be clothed in righteousness, a righteousness that has been given to us freely through our faith in Jesus Christ.

Paul’s concluding Word of encouragement based on the Authority and Sufficiency of the Holy Scriptures (3:16)

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

And so, we see before us a statement of the sufficiency of Holy Scripture to deal with any spiritual contingency that may arise in this life respecting ourselves and our relationship with God as we engage a hostile and evil world. A confidence in the sufficiency of Scripture was needful for Timothy to be born along by God so as to live for God and serve God’s people faithfully. There is a great need today for believers to be convinced of the sufficiency of the Bible to address all matters of faith and practice. We do not need gimmicks, or tell half-truths, or use modern marketing strategies or methods drawn from psychological and sociological research. God has given us His Word by which His work is to be conducted. All other resources are subordinate, in fact futile. Only God through His Word can accomplish His purposes in transforming sinners into saints, making them over into the image of their Savior whom they have embraced in faith. The man of God is “complete” when He has God’s Word and possesses a good understanding of it. He is “thoroughly equipped”; that is outfitted with all he needs to conduct “every good work” to which God has called him.
