Fault Lines

by Voddie Bauchum, Jr. · Language: EN

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Overview

Fault Lines" by Voddie Baucham, Jr. is a critical examination of the ideologies of Critical Race Theory (CRT) and Intersectionality, particularly their pervasive influence within evangelical Christianity. Baucham argues that these frameworks, often presented under the umbrella of "social justice," are not merely tools for analysis but constitute a comprehensive worldview that is fundamentally antithetical to biblical Christianity. He contends that these ideologies introduce new "fault lines" of division based on race, gender, and power dynamics, undermining the unity and truth found in the Gospel.

Baucham meticulously traces the intellectual lineage of CRT from its postmodern and Marxist roots, demonstrating how its core tenets—such as systemic oppression, white privilege, and the redefinition of justice—stand in direct opposition to biblical teachings on sin, redemption, and reconciliation. He asserts that the adoption of these secular ideologies by the church represents a dangerous syncretism, effectively creating a "new religion" with its own doctrines, rituals, and even a form of original sin (racism) and salvation (anti-racism work). The book serves as an urgent call for Christians to discern these cultural currents through a biblical lens, urging a return to the sufficiency of Scripture for understanding justice, identity, and human relationships, thereby preserving the integrity of the Gospel and the unity of the church.

Key Takeaways

- Critically evaluate all social and cultural theories through the lens of biblical truth, rather than uncritically adopting them.
- Understand that Critical Race Theory and Intersectionality are comprehensive worldviews, not neutral analytical tools, and often conflict with Christian doctrine.
- Recognize the historical and philosophical roots of Critical Race Theory, tracing its connections to postmodernism and Marxism.
- Prioritize biblical definitions of justice, sin, and reconciliation over secular or culturally popular interpretations.
- Guard against ideologies that promote division based on race or group identity, as they undermine the unity of the body of Christ.
- Engage in genuine biblical reconciliation, which focuses on individual repentance and forgiveness through Christ, rather than group guilt or reparations.

• Equip yourself with a robust theological framework to discern and resist cultural pressures that seek to redefine Christian faith.

Chapter Summaries

Chapter 1: The New Religion

Baucham introduces the central thesis that Critical Social Justice (CSJ), encompassing Critical Race Theory and Intersectionality, functions as a comprehensive worldview or "new religion" that directly competes with biblical Christianity. He argues that CSJ offers its own doctrines of sin, salvation, and righteousness, creating a parallel system of belief. Baucham highlights how terms like "systemic racism," "white privilege," and "intersectionality" are not merely sociological tools but foundational tenets of this new faith. He sets the stage for the book by explaining that understanding CSJ as a religion is crucial for discerning its incompatibility with Christian faith and for recognizing the "fault lines" it creates within the church.

Chapter 2: Critical Social Justice

This chapter delves into the definitions and philosophical underpinnings of Critical Social Justice (CSJ), specifically focusing on Critical Race Theory (CRT) and Intersectionality. Baucham traces their intellectual lineage from postmodernism, Marxism, and critical theory, explaining how these frameworks analyze power dynamics, oppression, and social structures. He defines key terms such as "systemic racism," arguing that CRT posits racism as inherent in societal systems rather than merely individual prejudice. Baucham also explains "intersectionality" as the concept that various social and political identities combine to create unique modes of discrimination and privilege. He emphasizes that these concepts are not neutral analytical tools but carry inherent ideological commitments that shape one's understanding of justice and reality.

Chapter 3: The New Racism

Baucham explores how Critical Social Justice (CSJ) redefines racism, shifting its meaning from individual prejudice or discrimination to a systemic issue rooted in power dynamics. He argues that under CSJ, racism is understood as "prejudice plus power," meaning that only dominant groups (e.g., white people) can be truly racist, as they possess the systemic power to oppress. This redefinition, Baucham contends, leads to concepts like "white privilege" and "white fragility," where whiteness itself is seen as complicit in oppression. He contrasts this with a biblical understanding of sin and prejudice, which applies to all individuals regardless of race or social standing, and critiques how this new definition creates division rather than true reconciliation.

Chapter 4: The New Gospel

This chapter argues that Critical Social Justice (CSJ) presents its own "gospel" of liberation and social change, which fundamentally differs from the biblical Gospel of Jesus Christ. Baucham explains that the CSJ gospel promises salvation from systemic oppression and injustice through

activism, allyship, and the dismantling of power structures. He contrasts this with the biblical Gospel, which offers salvation from sin and reconciliation with God through faith in Christ's atoning work. Baucham warns that when the church adopts the CSJ gospel, it risks diluting or replacing the true message of redemption, shifting focus from spiritual transformation to political and social revolution, thereby creating a false hope for humanity.

Chapter 5: The New Righteousness

Baucham examines how Critical Social Justice (CSJ) defines "righteousness" in terms of active participation in the struggle against oppression and the promotion of social equity. He argues that under CSJ, righteousness is demonstrated through "anti-racist" work, allyship, and the confession of one's complicity in systemic injustice. This contrasts sharply with biblical righteousness, which is imputed to believers through faith in Christ and lived out through obedience to God's commands, love for neighbor, and pursuit of holiness. Baucham warns that the CSJ framework can lead to a works-based righteousness, where individuals strive to earn moral standing through social activism rather than relying on Christ's perfect righteousness.

Chapter 6: The New Conversion

This chapter describes the process of "wokeness" or "anti-racist" conversion within the Critical Social Justice (CSJ) framework. Baucham explains that this conversion involves an awakening to one's complicity in systemic oppression, particularly for those identified as members of "dominant" groups. It often includes a public confession of "white privilege" or other forms of unearned advantage, followed by a commitment to ongoing self-critique and activism. He contrasts this with biblical conversion, which involves repentance from sin, faith in Jesus Christ, and regeneration by the Holy Spirit. Baucham argues that the CSJ conversion process, while appearing to address injustice, ultimately leads to a focus on identity politics and a works-based effort rather than genuine spiritual transformation and reconciliation with God.

Chapter 7: The New Atonement

Baucham analyzes how Critical Social Justice (CSJ) seeks a form of "atonement" for historical and ongoing injustices, which differs significantly from the biblical understanding of atonement through Christ. He explains that CSJ's atonement often involves demands for reparations, land back, and other forms of restitution for past wrongs, particularly those related to slavery and colonialism. This collective guilt and collective atonement, Baucham argues, places an impossible burden on current generations for the sins of their ancestors. He contrasts this with the biblical doctrine of atonement, where Jesus Christ's sacrifice on the cross provides the sole and sufficient payment for the sins of all who believe, offering forgiveness and reconciliation with God.

Chapter 8: The New Justification

In this chapter, Baucham explores how Critical Social Justice (CSJ) offers a form of "justification" through active participation in the struggle against oppression. He argues that individuals are deemed "justified" or morally upright within the CSJ framework by demonstrating their

commitment to "anti-racism," allyship, and the dismantling of oppressive systems. This justification is often contingent on ongoing performance and adherence to evolving ideological standards. Baucham contrasts this with the biblical doctrine of justification by faith alone, where believers are declared righteous before God not by their own works or activism, but solely by God's grace through faith in the finished work of Jesus Christ, providing a secure and unshakeable standing before God.

Chapter 9: The New Sanctification

Baucham discusses how Critical Social Justice (CSJ) presents a process of "sanctification" through continuous "anti-racist" work, self-critique, and the pursuit of "wokeness." He explains that within CSJ, individuals are expected to constantly examine their biases, privilege, and complicity in systemic oppression, striving for an ever-deeper understanding and dismantling of these structures. This ongoing process is seen as essential for moral growth and becoming a more "just" person. Baucham contrasts this with biblical sanctification, which is the Holy Spirit's work of progressively conforming believers into the image of Christ, growing in holiness, obedience, and love for God and neighbor, rooted in Christ's finished work and empowered by grace.

Chapter 10: The New Eschatology

This chapter examines the ultimate goal or "eschatology" of Critical Social Justice (CSJ), which Baucham argues is a utopian vision of a society free from all forms of oppression, injustice, and inequality. He explains that CSJ envisions a future where systemic racism, patriarchy, and other power imbalances have been completely dismantled, leading to a perfectly equitable and harmonious world. Baucham contrasts this with biblical eschatology, which anticipates the return of Jesus Christ, the final judgment, and the establishment of a new heavens and new earth where righteousness dwells, brought about by God's sovereign plan, not human effort. He warns against placing ultimate hope in human-driven social transformation rather than God's redemptive work.

Chapter 11: The Church's Response

Baucham critiques the various ways the church has responded to the rise of Critical Social Justice (CSJ), from outright rejection to uncritical embrace. He highlights the dangers of both extremes, arguing that some churches have too readily adopted CSJ frameworks without biblical discernment, while others have dismissed legitimate concerns about injustice. Baucham calls for a biblically faithful approach that neither ignores real issues of sin and injustice nor compromises the Gospel by adopting unbiblical ideologies. He emphasizes the need for the church to address racial issues from a theological perspective, rooted in the sufficiency of Scripture and the transformative power of the Gospel, rather than secular social theories.

Chapter 12: The Great Awokening

This chapter describes the phenomenon of "wokeness" spreading within evangelical churches and institutions, which Baucham terms "The Great Awokening." He details how Critical Social

Justice (CSJ) concepts like "systemic racism," "white privilege," and "intersectionality" have infiltrated seminaries, denominations, and parachurch organizations, leading to significant internal divisions and theological compromise. Baucham provides examples of how leaders and institutions have either embraced or been pressured to adopt CSJ language and frameworks, often at the expense of biblical clarity and unity. He argues that this "awokening" has created "fault lines" within the church, challenging its theological foundations and mission.

Chapter 13: The Evangelical Industrial Complex

Baucham critiques what he calls "The Evangelical Industrial Complex," referring to certain evangelical leaders, organizations, and publishers who, in his view, have actively promoted or uncritically accommodated Critical Social Justice (CSJ) ideas. He argues that this complex has profited from and amplified the CSJ narrative within evangelicalism, often through books, conferences, and social media. Baucham suggests that this has led to a blurring of lines between biblical truth and secular ideologies, and has contributed to the division within the church. He challenges believers to exercise discernment regarding the sources of their theological and social understanding, urging them to prioritize biblical fidelity over popular trends or institutional pressures.

Chapter 14: The Battle for the Bible

Baucham argues that the embrace of Critical Social Justice (CSJ) ultimately undermines biblical authority and interpretation within the church. He contends that CSJ's tenets, which often prioritize lived experience, standpoint epistemology, and a critical hermeneutic of suspicion, conflict with the Bible's claim to be the inspired, inerrant, and sufficient Word of God. Baucham explains how CSJ can lead to reinterpreting scripture through a lens of oppression and liberation, potentially distorting its original meaning and authority. He calls for a renewed commitment to the sufficiency and supremacy of Scripture as the ultimate standard for truth, morality, and justice, warning against allowing secular ideologies to dictate biblical understanding.

Chapter 15: The Battle for the Gospel

This chapter emphasizes that the core conflict between Critical Social Justice (CSJ) and Christianity is fundamentally "The Battle for the Gospel." Baucham reiterates that CSJ offers a competing "gospel" of social liberation that, while appearing to address injustice, ultimately distracts from or replaces the biblical Gospel of salvation from sin through Jesus Christ. He argues that when the church prioritizes social activism and identity politics over evangelism and discipleship, it loses its unique message and power. Baucham calls for a clear articulation and defense of the biblical Gospel as the only true solution to humanity's deepest problems, including sin, injustice, and brokenness, asserting its sufficiency and transformative power.

Chapter 16: The Battle for the Church

Baucham addresses the internal conflicts and divisions within churches over issues of race, justice, and Critical Social Justice (CSJ), framing it as "The Battle for the Church." He details how

these ideological differences have led to fractured congregations, leadership disputes, and even church splits. Baucham argues that the adoption of CSJ frameworks often prioritizes racial identity and group grievances over the unity of believers in Christ, leading to an "us vs. them" mentality. He calls for the church to resist these divisive ideologies and instead pursue unity based on shared biblical truth, the common identity of believers in Christ, and a commitment to the Gospel, fostering genuine reconciliation and love.

Chapter 17: A Biblical Response to Injustice

In this chapter, Baucham outlines a biblically grounded approach to addressing injustice, contrasting it with the Critical Social Justice (CSJ) framework. He emphasizes that the Bible clearly condemns injustice and calls believers to pursue righteousness, love, and mercy. However, he argues that a biblical response focuses on individual responsibility, repentance from sin, reconciliation through Christ, and the application of God's law. Baucham stresses the importance of personal holiness and evangelism as primary means of societal transformation, rather than relying on secular critical theories. He advocates for a church that actively cares for the oppressed, speaks truth to power, and seeks justice in ways consistent with Scripture, without compromising the Gospel.

Chapter 18: The Sufficiency of Scripture

Baucham reaffirms the absolute "Sufficiency of Scripture" as the ultimate authority for all matters of faith and life, including social ethics and justice. He argues that the Bible provides all necessary truth for understanding God, humanity, sin, salvation, and how to live righteously in the world. Baucham contends that relying on Critical Social Justice (CSJ) or any other secular ideology to interpret or supplement Scripture undermines its authority and leads to theological error. He calls believers to a deep commitment to biblical literacy and a willingness to allow God's Word to shape their understanding of justice, race, and social issues, rather than conforming to worldly philosophies.

Chapter 19: The Unity of the Church

This chapter calls for the "Unity of the Church" based on believers' common identity in Christ, transcending racial, social, and cultural divisions. Baucham argues that Critical Social Justice (CSJ) often fosters division by emphasizing group identity and grievances, whereas the Gospel unites diverse people into one body through faith in Jesus. He stresses that in Christ, there is "neither Jew nor Gentile, slave nor free, male nor female," but all are one. Baucham advocates for a unity that is not superficial but rooted in shared theological convictions, mutual love, and a common mission to glorify God and proclaim the Gospel, actively resisting ideologies that seek to divide the body of Christ.

Chapter 20: The Hope of the Gospel

Baucham concludes the book by reiterating "The Hope of the Gospel" as the only true and lasting solution to humanity's problems, including those related to race and injustice. He emphasizes

that while Critical Social Justice (CSJ) offers a temporary and ultimately insufficient hope in human effort and social engineering, the Gospel provides eternal hope through the redemptive work of Jesus Christ. Baucham calls believers to place their ultimate trust in God's sovereign plan, the power of the Holy Spirit, and the transformative message of salvation. He encourages the church to remain steadfast in its mission to preach the Gospel, make disciples, and live out biblical justice, confident in Christ's ultimate victory and the establishment of His kingdom.

Themes

- Critical Race Theory
- Biblical Justice
- Church Unity
- Cultural Marxism
- Gospel Sufficiency
- Discerning Worldviews

Frequently Asked Questions

What is Fault Lines about?

"Fault Lines" by Voddie Baucham, Jr. critically examines Critical Race Theory and Intersectionality, arguing they are unbiblical worldviews infiltrating the church. Baucham contends these ideologies create division and offer a "new religion" that undermines the Gospel's sufficiency for justice and reconciliation.

Is Fault Lines worth reading?

Yes, "Fault Lines" is highly recommended for Christians, pastors, and anyone seeking to understand the intersection of faith and contemporary social justice movements. It provides a robust biblical critique of popular ideologies and offers a framework for discerning cultural trends.

How does Fault Lines end?

Spoiler: The book concludes with a strong call for the church to return to the authority and sufficiency of Scripture. Baucham urges believers to reject divisive secular ideologies and to pursue genuine unity and justice rooted in the Gospel of Jesus Christ.

Who should read Fault Lines?

This book is primarily for Christians, particularly those in leadership, who are grappling with issues of race, justice, and cultural engagement within the church. It is also valuable for anyone wanting to understand the theological implications of Critical Race Theory.

How long does it take to read Fault Lines?

"Fault Lines" is approximately 240 pages long. At an average reading speed of 250 words per minute, it would take roughly 4 to 5 hours to read the entire book.

Best Quotes

“Critical Social Justice (CSJ) is a worldview, a religion, and a cult.”

Introduction: The Fault Lines

This powerful statement encapsulates Baucham's core thesis: he argues that CSJ is not merely a set of ideas or a movement, but a comprehensive belief system that functions as an alternative religion, demanding adherence and loyalty. It appears early in the book, setting the tone for his critique.

“The church is not called to be woke, but to be awake.”

Chapter 2: The New Religion

Baucham uses this memorable phrase to distinguish between worldly 'wokeness' – which he defines as adherence to Critical Social Justice ideologies – and biblical 'awakeness,' which involves spiritual discernment and commitment to God's truth. It's a call for the church to remain distinct from secular movements.

“The problem is not that we are talking about race; the problem is how we are talking about race.”

Chapter 1: The Fault Lines

This line highlights Baucham's nuance: he doesn't dismiss discussions about race or injustice, but critiques the frameworks through which these discussions are often conducted, specifically those rooted in Critical Social Justice. He advocates for a biblically informed approach instead.

“Intersectionality is a system of classification that determines who is most oppressed based on their various identity markers.”

Chapter 3: Intersectionality and the New Caste System

Baucham defines intersectionality as a key component of Critical Social Justice, explaining how it categorizes individuals by race, gender, sexual orientation, etc., to establish hierarchies of victimhood and privilege. He argues this framework is divisive and unbiblical.

“The gospel is the only solution to the problem of sin, which is the root cause of all injustice.”

Chapter 7: The Gospel and Justice

This statement underscores Baucham's theological foundation. He asserts that while social issues are real, their ultimate origin is sin, and therefore, true and lasting justice can only be achieved through the transformative power of the gospel, not through secular ideologies.

“We are not called to be colorblind, but to see people as God sees them: as image-bearers.”

Chapter 8: A Better Way

Baucham clarifies that a biblical perspective doesn't ignore race but transcends it by recognizing the inherent dignity and value of every individual as created in God's image. This contrasts with both 'colorblindness' and the race-obsessed categories of CSJ.

“The church must reclaim its prophetic voice, not by echoing the world, but by proclaiming the Word.”

Chapter 9: Reclaiming the Prophetic Voice

This is a call to action for the church, urging it to speak truth from a biblical foundation rather than adopting the language and ideologies of secular social justice movements. Baucham believes the church's unique authority comes from God's Word.

Questions & Answers

What is the central argument of 'Fault Lines'?

The central argument of 'Fault Lines' is that Critical Social Justice (CSJ) is a worldview fundamentally incompatible with biblical Christianity. Voddie Baucham contends that CSJ functions as a 'new religion' with its own doctrines, rituals, and definitions of sin and salvation, which stand in direct opposition to the gospel. He argues that the church has been dangerously influenced by these ideologies, leading to division and a departure from its core mission.

How does Baucham define 'Critical Social Justice' (CSJ)?

Baucham defines Critical Social Justice as a comprehensive worldview that interprets all of reality through the lens of power dynamics, oppression, and identity. He characterizes it as a system that categorizes people into oppressor and oppressed groups based on race, gender, sexuality, and other identity markers. He argues that CSJ is not merely a pursuit of justice but a distinct ideological framework with its own epistemology and ethical system, functioning as a secular religion.

What 'fault lines' does the book refer to?

The 'fault lines' refer to the deep divisions emerging within evangelical Christianity, primarily over issues of race, justice, and identity. Baucham argues these divisions are caused by the

infiltration of Critical Social Justice ideologies into the church, creating a schism between those who adopt these secular frameworks and those who maintain a strictly biblical worldview. These fault lines threaten to fracture the unity of the church.

Why does Baucham argue that CSJ is incompatible with Christianity?

Baucham argues CSJ is incompatible with Christianity because it offers an alternative gospel. CSJ redefines sin as systemic oppression rather than individual transgression against God, and salvation as liberation from oppressive systems rather than redemption through Christ. It replaces biblical categories of identity with group identity based on victimhood, and biblical justice with a secular, retributive form of justice. These fundamental differences, Baucham asserts, make the two worldviews irreconcilable.

What is Baucham's view on 'systemic racism'?

Baucham acknowledges that racism exists and that systems can be affected by sin, but he critiques the Critical Social Justice definition of 'systemic racism.' He argues that CSJ often defines systemic racism as a pervasive, invisible force inherent in all societal structures, requiring constant vigilance and confession from 'privileged' groups. Baucham believes this definition is overly broad, unbiblical, and leads to division, preferring to address specific acts of injustice through a gospel-centered lens.

How does the book address the concept of 'intersectionality'?

Baucham critiques intersectionality as a key component of Critical Social Justice. He describes it as a framework that categorizes individuals based on their various identity markers (race, gender, class, sexual orientation, etc.) to determine their position on a hierarchy of oppression. He argues that intersectionality creates a 'new caste system' within society and the church, fostering division and competition for victim status, rather than promoting unity and biblical love.

What role does the gospel play in Baucham's proposed solution to societal issues?

For Baucham, the gospel is the ultimate and only true solution to societal issues, including injustice. He argues that sin is the root cause of all injustice, and only the transformative power of the gospel can change hearts, reconcile people to God, and foster genuine reconciliation between individuals. He emphasizes that true justice flows from a right relationship with God and adherence to His Word, not from secular ideologies.

What is Baucham's critique of the modern church's response to social justice movements?

Baucham critiques the modern church for uncritically adopting secular social justice ideologies, particularly Critical Social Justice, without sufficient biblical discernment. He argues that many churches have prioritized 'wokeness' over faithfulness to scripture, leading to internal division, a diluted gospel message, and a focus on worldly solutions rather than spiritual transformation. He calls for the church to resist these influences and return to its biblical foundations.

What does Baucham mean by 'wokeness' and why does he oppose it?

Baucham defines 'wokeness' as an adherence to the tenets and worldview of Critical Social Justice. He opposes it because he sees it as a secular, anti-Christian ideology that redefines sin, justice, and identity in ways that contradict biblical truth. He argues that 'wokeness' promotes division, guilt, and an endless pursuit of 'justice' that can never be satisfied, ultimately distracting the church from its primary mission of proclaiming the gospel.

How does Baucham distinguish between biblical justice and social justice?

Baucham distinguishes between biblical justice, which is rooted in God's unchanging character and commands, and secular 'social justice,' which he identifies with Critical Social Justice. Biblical justice, for Baucham, is about upholding righteousness, protecting the vulnerable, and treating all people fairly as image-bearers of God. Secular social justice, in his view, is an ideological framework focused on group identity, power dynamics, and the redistribution of power based on perceived oppression, often leading to unbiblical outcomes.

What historical context does Baucham provide for the rise of CSJ?

Baucham traces the historical roots of Critical Social Justice back through various philosophical movements, including Marxism, Critical Theory, postmodernism, and identity politics. He explains how these intellectual currents developed over time, culminating in the current CSJ framework that has permeated academia and, subsequently, many societal institutions and even the church. He argues that understanding these roots is crucial to recognizing CSJ's non-Christian origins.

What practical steps does Baucham suggest for Christians to navigate these issues?

Baucham urges Christians to prioritize biblical literacy and theological discernment, equipping themselves to identify and reject unbiblical ideologies. He encourages them to stand firm on the authority of Scripture, engage in robust theological education, and foster genuine biblical unity within the church. He also calls for Christians to boldly proclaim the gospel as the only true solution to sin and injustice, rather than adopting worldly frameworks.

How does Baucham use his personal experiences to support his arguments?

Baucham frequently draws on his personal experiences as a Black man who grew up in Los Angeles, served in the military, and has lived in various cultural contexts. He shares anecdotes about his family history, encounters with racism, and his journey to faith. These personal stories are used to demonstrate that his critique of Critical Social Justice is not from a place of ignorance or insensitivity to racial issues, but from a deeply informed, biblical perspective.

What is the significance of the title 'Fault Lines'?

The title 'Fault Lines' signifies the deep and potentially destructive divisions that Baucham observes within evangelical Christianity. Just as geological fault lines indicate areas where

tectonic plates meet and can cause earthquakes, the 'fault lines' in the church represent ideological clashes, particularly concerning Critical Social Justice, that threaten to fracture its unity and stability. The title emphasizes the serious, foundational nature of these disagreements.

Spoiler: What is Baucham's ultimate call to action for the church?

Spoiler: Baucham's ultimate call to action for the church is to return to biblical fidelity and reclaim its prophetic voice. He urges Christians to reject Critical Social Justice ideologies, which he views as a 'new religion,' and instead to wholeheartedly embrace the sufficiency of Scripture and the gospel of Jesus Christ. He calls for the church to prioritize evangelism, discipleship, and unity based on shared biblical truth, rather than being swayed by secular cultural trends or divisive identity politics.

How does Baucham address the idea of 'white privilege'?

Baucham addresses 'white privilege' by acknowledging that advantages can exist due to various factors, including race, but he critiques the Critical Social Justice framework's use of the term. He argues that CSJ often uses 'white privilege' to assign collective guilt and demand reparations or deference based on group identity, rather than focusing on individual responsibility or specific acts of injustice. He finds this approach divisive and unbiblical, preferring a focus on the inherent dignity of all image-bearers.

What are the dangers Baucham identifies in adopting CSJ frameworks?

Baucham identifies several dangers in adopting Critical Social Justice frameworks within the church. These include the erosion of biblical authority, the redefinition of sin and salvation, the promotion of division and resentment based on identity groups, the creation of a 'new caste system' through intersectionality, and a distraction from the church's primary mission of proclaiming the gospel. He argues it leads to a compromised faith and a weakened witness.