

501 Wokery looms large

Western societies are having to get used to what is termed “wokery”. This comprises a loose collection of Left-wing groups and agendas, whose views are made known across society, loudly and frequently, using a range of methods. Notable “woke” examples, with their brief Wikipedia definitions, include: Black Lives Matter (BLM), “highlighting racism, discrimination and police brutality against black people”; Antifa, “a left-wing anti-fascist, anti-racist movement”; and Stonewall, “a lesbian, gay, bisexual and transgender (LGBT) rights charity ... the largest LGBT rights organisation in Europe”.

These pressure groups of course work hard to promote their various views, with great effect. In particular, government departments, universities, media outlets, businesses, sports organisations and churches are expected to conform to “wokery”, and to display their support so as to be seen as “wokefully virtuous”. Thus for example the 6-coloured rainbow flag, denoting support for Stonewall’s LGBT programme, is sometimes flown from government buildings both here and abroad, (were we, the people, ever asked about that?), and footballers and even police officers “take the knee” on occasions in support of BLM.

“Wokery” demands “diversity, inclusion and equality” across society. Self-appointed “woke guardians” check that institutions are meeting the “diversity targets” they have been set by Stonewall and other pressure groups. Staff appointments must meet woke requirements, (that is, a certain proportion of employees must be black for instance, or homosexual, etc), rather than being based on old-fashioned meritocracy. Clearly wokery can lead quickly to a pronounced “dumbing-down”, which does no-one any good in the long run.

The crunch comes when anyone has the nerve to stand up and say No to wokery, for then the proverbial “all hell” is let loose on that errant soul! – notably via social media, texted threats and bricks or worse thrown through front windows. The Harry Potter author J K Rowling has recently received such treatment, simply for expressing the basic truth that a man is a man and a woman is a woman.

So wokery is strong, arrogant, angry, self-righteous and very nasty towards any who oppose it – as Bible-believing Christians must surely do so on plain scriptural grounds. For instance, “It is written” that the Lord God our Creator has made human beings as one race, “of one

blood” (Genesis 1.26-27 / Acts 17.26a). Within that one race there are now many ethnic sub-groups, with issues between them clearly needing to be addressed, but we are still all members of one race; the popular snarl of “racist!”, in its mistaken assumption of there being many races, is thus plain silly.

“It is written” that homosexual behaviour is sinful, an “abomination” in God’s sight as it goes deliberately against God’s created order of Man and Woman (Leviticus 18.22; 20.13 / Romans 1.27 / I Corinthians 6.9 / I Timothy 1.9-11). God’s Word is quite clear on the matter, as the people of Stonewall know very well, hence their fierce antagonism towards Bible-believing churches and individuals.

In terms of “equality for all”, firstly, “it is written” that we are indeed all equal - as sinners! (Romans 3.23); and that equally Jesus Christ has “borne our griefs, and carried our sorrows ... with his stripes we are healed ... the Lord hath laid on him the iniquity of us all” (from Isaiah 53.4-6, KJV). Every person on the planet has equal need of forgiveness and salvation, through the gift of faith in Christ (John 14.6 / I Timothy 2.5-6).

But secondly - “Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” (Romans 9.21. KJV). The Lord God our Creator, as the Potter, fashions and equips each “pot” as He wishes, in terms of talents, gifts and potential. Hence we do not all receive an equal start in life, nor equal outcomes as our lives proceed, and to insist “woke-ily” that we should do so is to miss the point entirely. Praise God, in our oneness of race we are not all equally equipped, and in God’s sight, that lack of equality simply does not matter (eg., Matthew 25.14-30 / John 15.4-8 / I Corinthians 12.4-11). Rather the Potter looks to each “pot” to make the best of whatever are its God-given circumstances, and to live a good life in the service of God the Father through faith in Christ, and of one another, as well as we are able; in such a life there will be ample opportunities to improve the well-being of others.

So when we encounter wokery in whatever guise, we react first with a firm, courteous, use of Scripture, following Jesus’ 3-fold “It is written” example during His temptations from the devil (Matthew 4.4,7,10). After the scriptural principles have been clearly stated on a matter, then, within the framework of those principles, pastoral and practical issues can be properly dealt with. As ever, we are to “love the sinner and hate the sin”, in ourselves as well as in others.

“Bear ye one another’s burdens”, the burdens of woke-ists and of non-woke-ists alike, “and so fulfil the law of Christ” (Galatians 6.2, KJV).

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