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UNCOVERING THE LIES OF CRITICAL RACE THEORY AND ABORTION



CHAPTER 2
NOTHING NEW UNDER
THE SUN



Solomon was the wisest man of his day. Some say he was the wisest person who ever lived. That wouldn't be surprising, given the source of his wisdom.

Shortly after receiving the throne from his father, David, Solomon went to Gibeon to offer sacrifices to God. While he was there, the Lord appeared to him in a dream and said to him, "Ask for whatever you want me to give you" (1 Kings 3:5). It was an unbelievable offer—a virtual blank check from the Creator of the universe. Solomon could have asked for literally anything his heart desired. And what did his heart desire above all else? Wisdom.

Solomon knew God had entrusted him with a sacred task: to lead the people He had chosen out of all the peoples of the world. Israel was God's portion, the children of Abraham through whom the Lord would bless the whole world. Solomon surely felt the weight of the responsibility he had been given, and so he asked God for wisdom. Scripture tells us, "Solomon's wisdom was greater than the wisdom of all the people of the East, and greater than all the wisdom of Egypt. He was wiser than anyone else" (4:30–31). Therefore, we would do

well to learn all we can from him. As Proverbs 13:20 advises, “Walk with the wise and become wise.”

One of the writings Solomon left to us is the book of Ecclesiastes, a work in which he seeks out nothing less than the meaning of life. Investigating the common trappings in which people seek fulfillment—work, wealth, pleasure—Solomon finds it all to be meaningless. Worse than that, no matter how many decades or centuries or eons humanity “advances” through, it’s all been done before. “What has been will be again, what has been done will be done again; there is nothing new under the sun” (1:9). Bleak as that may sound, any student of history knows it to be a true statement.

It may seem like we’re living in unprecedented times, but there really is nothing new. In this chapter, we’ll consider four current trends connected to critical race theory and abortion—both plagues on our society and bloated forms of racism in action—and we’ll see that there really is nothing new under the sun.



IT WAS a warm Wednesday morning in September when nine new students entered Central High School in Little Rock, Arkansas for the first time. Normally, a few new students beginning their studies at a public high school would hardly be noticed. It certainly wouldn’t make history. But this was 1957, these nine students were people of color and until that moment, Central High had been an all-white school.

Armed troops from the US Army’s 101st Airborne Division escorted Melba Pattillo Beals, Minnijean Brown, Elizabeth Eckford, Ernest Green, Gloria Ray Karlmark, Carlotta Walls LaNier, Thelma Mothershed, Terrence Roberts, and Jefferson Thomas past a mob of angry white students and adults protesting the integration of the school. This was not the nine’s

first attempt to enter the school and attend classes. The school year had actually begun on September 4, and these black students had tried on several occasions to begin attending Central High, but each time they were met by troops from the Arkansas National Guard, who barred them from crossing the threshold.

Three years had passed since the Supreme Court had declared “separate but equal” unconstitutional in the United States in the famous *Brown v. Board of Education* ruling. But there were many people in the South who refused to comply with the decision. Among them was Arkansas Governor Orval Faubus. It was Faubus who ordered the National Guard to block any black students from entering Central High. He claimed it was for their own protection, since violence and bloodshed would be likely if they were allowed to matriculate.

President Eisenhower tried to convince Faubus to remove the National Guard from the school, but Faubus forced the president’s hand. Eisenhower sent in twelve hundred federal troops to take charge of the Arkansas National Guard and make sure the Little Rock Nine, as they became known, were permitted entry to the school.

That school year was filled with harassment, intimidation, and, at times, violence for the Little Rock Nine. “Melba Patillo, for instance, was kicked, beaten and had acid thrown in her face. At one point, white students burned a black effigy in a vacant lot across from the school. Gloria Ray was pushed down a flight of stairs, and the Little Rock Nine were barred from participating in extracurricular activities.”¹ Ernest Green, the only senior in the group and therefore the first black graduate of Central High, said the year was “like going to war every day.”²

Racism is an ugly beast with claws that can destroy lives, rip communities apart, and fracture the church. The worst part about this beast is that its hunger is insatiable, and it’s impos-

sible to kill. Simply put, racism will not be eradicated until Jesus returns and ushers in a new age. It, like every other manner of sin, emanates from human hearts cursed by the Fall. That, of course, doesn't mean we should let the beast of racism run free. We should do everything we can to oppose it, restrain it, and subdue it. At the same time, we should not be surprised that, after all these years, we haven't been able to kill it.

Although the Declaration of Independence states "all men are created equal," the institution of slavery kept this statement from being recognized by the law until after the Civil War. In 1865, the Thirteenth Amendment to the Constitution was ratified, officially ending slavery in the United States. The Fourteenth Amendment, ratified three years later, strengthened the legal rights of newly freed slaves by stating, among other things, that no state shall deprive anyone of either "due process of law" or "equal protection of the law." In reality, though, it would be many decades before due process or equal protection were granted to many black Americans.

Blacks were treated differently than whites in many parts of the country, especially the South. In fact, many states passed laws to legally segregate the races. Such laws decreed that blacks and whites could not use the same restrooms or drinking fountains, ride the same public transportation, or attend the same schools. These laws came to be known as "Jim Crow laws."

There's no equality to be found when people are separated by their skin color, told where they can sit, where they can live, and where they can attend school. Even worse is that a policy of "separate but equal" ensures that people from different races, socioeconomic backgrounds, and experiences will never really overcome what divides them. Instead, segregation celebrates the chasm, and both sides lose.

On the one hand, it seems we've come a long way since that bright Wednesday morning when the Little Rock Nine showed

the world what composure and grace look like in the face of hostility and systemic oppression. It's hard to imagine such a scene playing out at a high school in the United States today. On the other hand, though, "separate but equal" is alive and well wherever CRT is embraced and its ideas are implemented.

In 2021, Columbia University offered special graduation ceremonies for Native Americans, blacks, Latinos, Asians, and LGBTQ students. These were in addition to a community-wide graduation, but even so, these separate ceremonies have all the flavor of Jim Crow in reverse. The school's website offered the following explanation: "These events provide a more intimate setting for students and guests to gather, incorporate meaningful cultural traditions, and celebrate the specific contributions and achievements of their communities."³ Rather than the "community" being the student body as a whole, race, sexual preference, and gender identity have become the defining markers of a community.

In 2020, New York University moved to begin offering segregated dormitories for students who identify as black, describing the new housing as a way to create a safe space for students of color.⁴ Black student unions are common at many large universities, but in recent years, there have been white student unions formed in response.⁵ Sadly, schools like Columbia and NYU are not the only ones making such changes. A survey of 173 colleges and universities found that "42 percent offer segregated residences, 46 percent offer segregated orientation programs, and 72 percent host segregated graduation ceremonies."⁶ An entire generation is being taught through word and example that the most important thing about another person is their race and who they desire to sleep with.

Of course, many on the Left are quick to dismiss these new "separate but equal" standards on American college and university campuses as nothing like Jim Crow. They note, for

example, that this separation is voluntary, not mandatory. Its purpose, they say, is to celebrate a person's unique heritage, not brush it aside. But segregating people by race, even when it is self-segregation, has many disastrous and unforeseen consequences.

One of the first steps toward racial reconciliation is exposure to people of other races and backgrounds. Rubbing shoulders in the same workplaces, restaurants, shops, and churches, it becomes difficult to think of someone with different skin color as completely "other." Ideally, such incidental contact leads to conversations and even friendships. It's difficult to hate someone when you have the opportunity to get to know them. But when life is structured in such a way that you spend your days surrounded by people just like you, there are no opportunities to bridge the gaps between the races. Martin Luther King Jr. famously said, "Love is the only force capable of transforming an enemy into a friend."⁷ It's hard to find that love when we don't spend much time together.

In addition, having separate dormitories, common areas, and facilities for blacks sends harmful and dangerous messages. To blacks, the message is: The world outside doesn't understand, like, or want you. You will be treated unfairly at every turn. You cannot afford to trust anyone who doesn't look like you. And to whites, the message is: black people must be altogether different. You will never be able to bridge the chasm of understanding required to have any meaningful sort of relationship, so why bother?

But remember—one of the unspoken goals of CRT is to keep blacks and other minority groups angry. The premise of CRT is that the deck is stacked against them. To mix metaphors, it's baked into the cake, and there's nothing that can be done to fix it. All segregation does is stoke the fires. While it's unlikely we'll see a repeat of the scene played out at Central High School back in September of 1957, proponents of CRT

want black Americans to feel that they are hated the same way those nine brave students were that day.



IN THE 1890s, Wilmington, North Carolina, was a unique place on the American landscape. The most populous city in the state, it boasted a thriving import-export business. But what made it truly special was that a majority of its citizens (56 percent) were black. Many of these black Americans were professionals and entrepreneurs, and belonged to the city's thriving middle class. A fair number of the aldermen, magistrates, and police officers were black as well. There was even a black-owned newspaper in town.

A bit more than thirty years after the final shots were fired in the Civil War, Wilmington was a shining example of progress for all the world to see. Blacks and whites lived side by side, working together for the prosperity of all. But not everyone was happy about it. White supremacists in Wilmington and throughout North Carolina took aim at the city and sought to "retake" Wilmington for whites.

After a campaign of intimidation throughout the state to rig an election in favor of the Democratic Party, the agitators realized Wilmington would require more than voter intimidation and ballot stuffing to change.

Wilmington's local elections were held in the spring rather than the fall, so the biracial constitution of the local government remained in place after the attempted coup. So, on November 10, 1898—two days after the election—Alfred M. Waddell, a former congressman and Confederate general, led thousands of white militiamen and vigilantes through the streets of Wilmington. They turned their guns on black citizens, some of whom returned fire. They hunted down elected officials and forced them to resign. They burned down the

Wilmington Record (the aforementioned black-owned newspaper). Then they rounded up prominent black citizens and white Republicans, forced them onto a train and told them never to return to Wilmington under the threat of death. Many blacks, especially women and children, fled to nearby swamps and cemeteries, and hid out for three days. In the end, sixty blacks lost their lives in the massacre, and more than 2,100 left the city for good.⁸

For decades, powerful white supremacists controlled the history books, so this story wasn't told to students. When it was, it was changed so that the perpetrators were the heroes and the blacks who lost their lives and their homes became the villains. Not only were the black men and women who lived in Wilmington targeted and terrorized, but their pain was also brushed aside, and they were demonized in the tales told to future generations—all for the crime of being black.

In the summer of 2020, it wasn't just one city that saw violence and terrorism; it was dozens of towns and cities across the United States. From Louisville to Los Angeles and Staten Island to Seattle, Black Lives Matter took to the streets with the full support of Democratic Party leaders and media personalities to protest the killings of George Floyd, Breonna Taylor, and Ahmaud Arbery. And while some sites saw peaceful protests, fires, looting, and brutality against the police were all too common.

Constant throughout the season of rioting was the chant "Defund the police!" On one level, the rationale was clear. It was the police who had killed George Floyd and Breonna Taylor. On the other hand, defunding the police promises to have the most negative impact on the poorest communities, where criminal elements would essentially go unchecked. Black communities would be disproportionately harmed by such a move. Perhaps that's why from 2020 to 2021, support for

defunding the police has fallen sharply, especially among black Americans.⁹

While many of the people who gathered across the country likely did so in the pursuit of justice, the tactics used by those who turned peaceful protests into riots and looting sprees are really no different than those employed against Wilmington in 1898. The goal is exactly the same: intimidation. Rather than winning at the ballot box or in the court of public opinion, a campaign of violence serves to force social change by producing fear in any and who all who might stand against such change. At the same time, the BLM movement perpetuates the false narrative that white supremacy is built into every part of our society, thus stoking anger in many black people as well as many “woke” whites.

In Wilmington, a city where whites and blacks had lived and worked peacefully side by side, agitators got whites to take up arms against their black neighbors and sow chaos in the streets. The result was a city changed through violence and terror. In America today, where blacks and whites have come a long way toward racial reconciliation, agitators got men and women of both races to burn down strip malls and loot electronics stores, to throw bricks at police officers and tear down statues. The result, they hope, will be a nation changed through violence and terror. But that’s only if we let them change us.



HAVE you ever wondered how truly despicable ideas gain traction in an otherwise decent society? Evil rarely comes through the front door. Instead, it weaves its way into a nation subtly, disguised in the robes of innocence, slowly making its way past the gatekeepers.

When Adolf Hitler tried to transform Germany, he didn’t

focus all of his energy on the halls of power. Instead, he looked to the youth of the nation:

These boys and girls enter our organizations [at] ten years of age, and often for the first time get a little fresh air; after four years of the Young Folk they go on to the Hitler Youth, where we have them for another four years. . . . And even if they are still not complete National Socialists, they go to Labor Service and are smoothed out there for another six, seven months. . . . And whatever class consciousness or social status might still be left . . . the Wehrmacht [armed forces] will take care of that.¹⁰

Hitler understood that to win the nation, he had to win the youth. So, from the 1920s onward, the Nazi Party spent enormous energy and plenty of resources targeting the youngest citizens through reading materials, a propaganda campaign, youth events, and civic activities. The purpose was to make it seem as though the Nazi Party was really an extension of the youth culture in Germany so that the two—Nazism and youthful vitality—were one and the same.

After 1933, the Nazi regime purged the public school system of teachers deemed to be Jews or to be “politically unreliable.” Most educators, however, remained in their posts and joined the National Socialist Teachers League. Ninety-seven percent of all public school teachers, some 300,000 persons, had joined the League by 1936. In fact, teachers joined the Nazi Party in greater numbers than any other profession.¹¹

Schools were essential to the Nazi Party’s efforts to reshape the minds of the youth. Certain textbooks were, of course, removed. New books were introduced that replaced traditional German values with new ones: obedience to the state, love for Hitler, and antisemitism. The goal was to remake the youth, and thereby remake the nation, to be pro-Nazi and pro-Hitler.

This would be done by abandoning an education system that taught students *how* to think in favor of one that simply taught them *what* to think.

In our own country, the takeover of the education system has been a bit more gradual, taking decades rather than years, but the effect is the same: to indoctrinate our children with *what* to think rather than to teach them *how* to think. Take, for example, the newfound emphasis on STEM—science, technology, engineering, and math. There is, of course, nothing wrong with learning these subjects. There’s also nothing wrong with education being, in part, preparation for a real-world vocation. But when skills training replaces critical thinking, the result is a population of slaves. At that point, education ceases to be a means of escape for oppressed people and instead becomes a tool of their oppression.

The ancient Greeks knew this, and it was the reason they pioneered liberal arts education:

In speaking of “liberal” education, we certainly do not mean an education that indoctrinates students in the values of political liberalism, at least not in the most obvious sense of the latter phrase. Rather, we use these words to describe an educational tradition that celebrates and nurtures human freedom.¹²

But since all education cannot be skills training for future jobs, many on the Left have sought to turn the study of traditional liberal arts fare—history and literature most notably—into a means of indoctrinating students with a worldview that serves their agenda. *The 1619 Project* is one such attempt.

First published in *The New York Times Magazine* in August of 2019, *The 1619 Project* seeks to reframe American history around one central issue—racism. The ideas presented in the project have since been introduced into many school curricula.

The year 1619 is significant because it was the year the first slave was brought to North America. And so, 1619 should be regarded as the year America, with its original sin of slavery, was founded.

The events of 1776 are less important in the eyes of the project's founders, because, according to them, the Declaration of Independence was just a charade. The "Life, Liberty and the pursuit of Happiness" language was really just a mask to disguise the Founding Fathers' real reason for wanting to break free from England: to keep their slaves. Of course, that's simply not true. "Slavery was not under threat from the British. In fact, Britain didn't free the slaves in its overseas colonies until 1833—57 years later, *after* the Declaration of Independence."¹³

The 1619 Project contends that America's prosperity, even today, can be traced back to the institution of slavery. This claim is also false. All one has to do is consider the relative poverty of the South compared to the North just prior to the Civil War. In every measurable way, the North—without slavery—was much more prosperous than the slaveholding South. Add to that the estimated \$5.2 billion spent on the war and the 360,000 Union soldiers who gave their lives to free the slaves, and it is clear slavery was not economically sustainable or advantageous for the United States. American prosperity came *after* the conclusion of the war, not before or because of it.

Perhaps most damaging of all is *The 1619 Project's* insistence that the foundation of America is racism, and since racism is so central to the nation's identity, it's unchangeable. It's part and parcel of who we are. We will always have racism with us, and the soul of America will always be evil. Certainly, the United States is not a perfect country. Our past is spotted with sins and scars, slavery and racism being among the ugliest; but racism does not define America. Wilfred Reilly, associate professor of political science at Kentucky State University, points out, "Today, America is the most successful multi-racial country in

history, the only white majority country to elect a black president—twice. . . . To compare American attitudes about race today to America a hundred years ago, let alone to 1619, is absurd.”¹⁴

The 1619 Project is racist at its core. In the picture of America painted by *The Project*, the problems in the black community all stem from slavery and racist institutions at work in this country. In other words, black Americans are victims of a heinous plot. They have been robbed of the American dream—a dream which turned out to be a lie anyway. White people, on the other hand, even those who don’t descend from slave-owners, are the recipients of stolen prosperity. Once again, whites and blacks are pitted against each other. Students are made to feel they are part of warring tribes, not fellow Americans. There is no space for reconciliation, only blame and bitterness.

What is the purpose of *The 1619 Project*? Proponents of the radical curriculum seek to completely undermine America. If the history of the nation is one constant and unceasing stream of racism and animosity toward minorities, then how can the United States be considered exceptional today? How can American values be viewed as admirable on the world stage when their roots grow in such wretched soil? If America as it exists today can be deemed illegitimate, then the country, as well as its systems, institutions, and values, can be remade. And that is the end goal: to remake America.



THE HEBREWS WERE no threat to the Egyptians, and yet Pharaoh saw them as a great enemy to be destroyed. “The Israelites have become far too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the

country” (Exodus 1:9–10). The solution was first to enslave them, and then to slaughter their children.

About a thousand years later, the Hebrews were the target of genocide once again. This time, the world power was Persia:

Then Haman said to King Xerxes, “There is a certain people dispersed among the peoples in all the provinces of your kingdom who keep themselves separate. Their customs are different from those of all other people, and they do not obey the king’s laws; it is not in the king’s best interest to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will give ten thousand talents of silver to the king’s administrators for the royal treasury.” (Esther 3:8–9)

In both cases, the people of God were blamed for unseen and unrealized trouble. Their persecution was not due to some action on their part but was instead prompted by fears of what could be. *What if they rise up against us? What if they join our enemies?* Fear is a powerful weapon, gripping the hearts of men and women so they stand idly by while the innocent are slaughtered.

Just in case you thought this type of violence was only an ancient problem, it was the same fear at work in Germany in the 1930s when the Nazis targeted the Jewish people. On January 30, 1939, Adolph Hitler proclaimed:

For hundreds of years Germany was good enough to receive these elements [the Jews], although they possessed nothing except infectious political and physical diseases. What they possess today, they have by a very large extent gained at the cost of the less astute German nation by the most reprehensible manipulations.

Today we are merely paying this people what it deserves...

At the moment, Jews in certain countries may be

fomenting hatred under the protection of a press, of the film, of wireless propaganda, of the theater, of literature, etc., all of which they control.¹⁵

Can you see what Hitler was doing? He was portraying the Jewish residents of Germany as the root cause of the nation's problems. Then he instilled fear in his listeners by supposing that the Jews held all the power. You can almost imagine the murmuring in the crowd: *Someone needs to stand up to the Jews. Someone needs to set Germany free before it's too late.* This fear born from madness resulted in the murder of more than six million Jews before World War II finally ended in 1945.

Today, there is another holocaust of sorts. But this time it's aimed at the black community in the United States. Abortion has taken the lives of more than nineteen million black children since the historic *Roe v. Wade* Supreme Court ruling in 1973. To put that in perspective, the population of New York State is roughly nineteen million people.¹⁶ According to a report from the U.S. Centers for Disease Control and Prevention, abortion disproportionately affects the black community: "[B]lack women make up 14 percent of the childbearing population. Yet, 36 percent of all abortions were obtained by black women. At a ratio of 474 abortions per 1,000 live births, black women have the highest ratio of any group in the country."¹⁷

In that same report, it was noted, "White women are five times less likely to have an abortion than black women."¹⁸ Why is that? Perhaps it's because "79 percent of Planned Parenthood's surgical abortion facilities are located within walking distance of minority communities."¹⁹ In short, the abortion industry targets the black community, creating an ongoing and insatiable culture of genocide. In the words of Margaret Sanger, the founder of Planned Parenthood, the goal of providing easy access to abortion in black communities was "to exterminate the Negro population."²⁰

There is a striking difference between previous attempts at genocide and the extermination of black Americans through abortion. Abortion requires mothers to kill their own children; the black community has been convinced to destroy itself. How? Through the same tactic that is always used: people in power instill fear in those they hope to control. A steady campaign of messages targeting minority women has created a cultural lens through which they view abortion as a key to economic freedom, prolonged health, and sexual freedom.

Abby Johnson, a pro-life advocate and the founder of Love-Line Ministries, used to work for Planned Parenthood as a clinic director, so she saw firsthand how the abortion industry targets vulnerable women. Even though her work was largely behind the scenes, she described being on the team at Planned Parenthood in this way: “You really, unintentionally, become a salesperson for the abortion industry, and you start selling abortions just like you would be selling a car to someone if you worked on a car lot. . . . Women would come in, and even if they were happy about being pregnant . . . then our job became to wreck their plan.”²¹

One day on the job, Johnson was asked to come into the operating room, something she didn’t normally do. A visiting surgeon was conducting a training exercise and needed an extra pair of hands to hold an ultrasound machine while he performed an abortion. On the screen, Johnson saw with her own eyes an unborn baby fighting against the implement of his own murder. She was disgusted and heartbroken. There was no longer any doubt in her mind that life begins at conception. To her horror, Johnson discovered she was on the wrong side of the fight. A few days later, she tendered her resignation and changed the course of her life. She now tells the world what she saw at Planned Parenthood, and she operates a ministry that aims to help women at every stage of their pregnancy and in their life beyond the birth of their child. In a

recent interview, she described the abortion industry in clear detail:

Planned Parenthood and other organizations like them—they are built on killing innocent children, so of course they are that sinister. And you know there's [sic] two reasons: one is because child sacrifice is child sacrifice. Abortion has always been child sacrifice. Human beings have been sacrificing children since biblical times. . . . We just call it something more palatable today. We call it reproductive rights or we call it, you know, women's rights or reproductive justice. But also they're so fervent in their fight for abortion, because it is such a money-making industry.²²

It's no wonder when a terrified black woman goes to the Planned Parenthood location in her neighborhood that she leaves convinced the only way forward is to end the life of her unborn child. The talking points are almost always the same:

- An unwanted child will only make your financial situation worse.
- An unplanned pregnancy will ruin your prospects of meeting someone, settling down, and having the family you've always wanted.
- Having a baby will hinder your career development and put an end to your dreams.
- Black women are more prone to have miscarriages and complications during pregnancy. Abortion is the healthy, responsible choice.

These arguments are lies designed to cover up the beautiful truth: a baby is a precious gift from God, an irreplaceable image-bearer of the Almighty entrusted to his or her mother and father. Every child has a job to do on this earth: to make it a

bit more like Heaven. And every child has an eternal destiny: to worship his or her Creator with every fiber of his or her being. It's our job as parents and the Body of Christ to shepherd them toward this glorious calling.



IN THE NEXT CHAPTER, we'll explore the roots of Planned Parenthood and its targeting of the black community. In so doing, we'll get a clearer understanding of the diabolical schemes at the heart of the abortion industry. But first, I want to take us back to where we began this chapter: in the book of Ecclesiastes.

After exploring every facet of life under the sun, Solomon is no closer to understanding his purpose. “Meaningless! Meaningless!” says the Teacher. “Everything is meaningless!” (12:8). But there is meaning. There is purpose. Solomon needed only to lift up his eyes toward Heaven, above the sun. In the eternal realm, where God's will is kept perfectly without the intrusion of sin, there is the answer Solomon was looking for: “Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind” (v. 13).

History will repeat itself as long we keep living as though there's nothing except what we can see under the sun—that is, if we ignore the God who created us. Like Solomon before us, we must lift up our eyes to Heaven and follow the commandments of our Maker. As we walk in His ways, we will find that we can indeed break the cycles of racism, violence, and child sacrifice in our communities. We can start with the twin commandments that Jesus said were the greatest: “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is

this: 'Love your neighbor as yourself.' There is no commandment greater than these" (Matthew 22:30–31).

It may sound trite, but love really is the answer to many of the evils we face today. Love, grounded in the truth of God's Word and made active through the power of His Spirit, can change the world. Do you believe that?