

Mindshift: Catalyzing Change in Christian Education

A Rebuttal

Therefore, justice comes out perverted [because] their justice and authority originate with themselves.

Habakkuk 1:4,7

Though adaptation to conditions is a requirement at times in a swiftly changing society, that society is best served by anchoring itself to what is stable. This, ultimately, is the Word of God and the principles and practices set forth there. Stability, not change, is what is needed most now!

Introduction

To be sure, there exists in the life of every Christian, the need to grow; to *change* toward Christlikeness. This kind of change is a good thing. Removing obstacles and sin allows us to run a better race (Heb. 12:1b). In context, it allows us to teach better and to be more effective at passing on Christ and His ways to the next generation of students. In stark contrast to this however, it is quite another thing to change what is good already into something else. Any change away from good is bad. Here is the essence of Proverbs 24:21-22 (NASB – 1995 – all biblical emphasis mine),

My son, fear the LORD and the king; **do not associate with those who are given to change,**
For their calamity will rise suddenly, and who knows the ruin that comes from both of them? ¹

While many common translations² agree on the admonition to not associate with these *change agents*,³ other translations phrase this part differently. For example,

ESV - and do not join with those who do otherwise ⁴ NIV - and do not join with rebellious officials ⁵ (NIV 1984 omits “officials”)

The Hebrew word in question that precipitates the variance is,

¹ https://www.blueletterbible.org/nasb95/pro/24/21/t_conc_652021

² KJV, NKJV, NASB

³ I.e., “a person, organization, or institution that changes or helps to change the beliefs, values, attitudes, or behavior of people without their knowledge or consent. From Dr. Marlene McMillians article: Bloom’s Contribution To One World Government Through Use Of The Dialectic Process In Education, pp. 2ff.

⁴ https://www.blueletterbible.org/esv/pro/24/21/t_conc_652021

⁵ https://www.blueletterbible.org/niv/pro/24/21/t_conc_652021

“שָׁנָה, *shânâh*, shaw-naw'; a primitive root; to fold . . . to transmute; — do (speak, strike) again, alter, double, (be given to) change, . . . (be) diverse, pervert . . . ⁶

The context of this word helps dictate its translation. The concept articulated by the word *shânâh* is sandwiched between two parts. First, a directive to fear the LORD and the King, and second, the destruction that both of these can bring as a result of failing to follow the directive. Hence, the general idea communicates that to *vary* or to “do otherwise,” or to “change,” from the established good and right way is to rebel (hence, “rebellious [officials]”). It is important to note the root of rebel is *bel*, which means to “wage war.” ⁷ In summary, to change, or to do otherwise, from the established and good way is tantamount to waging war on the LORD and/or the king, both of which are able to bring on calamity and ruin to those “given” to *shânâh*. Despite the differences in English wording, the warning to avoid changing from the Lord’s way, is consistent across the translations.

This brings up the key question of this writing. Is ACSI given to *shânâh*, or given to “change” the established good things of God, or are they revealing sin within the essence of the Christian day-school movement? For . . .

This is what the LORD says: “Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; Then you will find a resting place for your souls (Jer. 6:16a).

Overall, Mindshift seeks change in the arena of social justice with an added emphasis on technological embrace. Based on the admonition ACSI asserts in “Building Toward a *Just* Community” (p. 75), ACSI needs to defend and “justify” (pardon the pun) why the social justice pushed in Mindshift and dressed in a sheen of biblical terminology, is, in fact, **biblical** justice. The assertion of this author is that modern society, and now ACSI, has “perverted justice” “upon their own authority” (Hab. 1:4,7). ACSI is incorrect on this key, and expansively made point. This work will cross-examine ACSI in the spirit of Prov. 18:17 . . .

The first to present his case seems right, till another comes forward and questions him.

Body

Major themes and general flow of Mindshift

The overarching flow of the social justice message in Mindshift is this: The progressive forces molding our modern world are good, or at least, upon us, and that Christian educational institutions must cease resisting these forces, embrace them, and change to keep up with the times. Central to ACSI’s posture of embracing these progressive forces is an idea that shapes the entire book’s narrative. Namely, ACSI asserts that fundamentally, **truth is relationship** with others (p. 30).⁸ And the more others, the more truth one walks in.

“**Truth is a network of relationships**. . .”. Ultimately, truth is the *relationality* (sic) that is God’s

⁶ Strong’s Definition - <https://www.blueletterbible.org/lexicon/h8138/niv/wlc/0-1/>

⁷ <https://www.etymonline.com/search?q=rebel>

⁸ Mindshift - pp. 30-31 – From Machine to Human.

covenant community . . .” (p. 114). “**Meaning** lies not in things in and of themselves but in their **connections with one another.**”

Mindshift constantly reveals the centrality of this assertion with these repeating words and phrases: common, shared, community, network, diverse, collaborative, different perspectives, mosaic, multicultural, collective, inclusive, project, expanding accessibility, etc.

Next, ACSI would have everyone move (change/transform) toward its own understanding of truth. This theme is driven into the reader through many creative synonyms such as: re-imagine, transformative, deconstruct-reconstruct, innovative pedagogy, re-definition, clarifying focus, Mindshift, change, etc.

Lastly, fear is presented by ACSI as the unwillingness to make the transformation to their understanding of truth and thus hinders it. They assert that by remembering God’s love for us we confront, overcome, and remove the fear. This allows true love to flow, giving hope.

“Rather, our hope of defeating fear is rooted in the love of Jesus – it is hope rooted in perfect love. There is no fear in love, but perfect love casts out fear.” (p. 114)

Who are the bad guys?

In the book’s introduction, **Welcome to Mindshift** Rex Miller first tells the reader what he very much desires. In no uncertain terms, Miller *embraces* progressivism’s “common language (think Gen. 11), common standards (think Common Core), common understanding and common purpose.”⁹ What he really wants (in his own words) is a “new world;”¹⁰ a “revolution” driven by “digital natives” who will be “rewriting the world based on their own worldview.”¹¹ This is pure constructivism.¹² This new world system of commonality (think: collective/collectivism; community/communism) will, ultimately, be run by students¹³ with neutered authority¹⁴ in favor of a “peer-driven” (kids), “team-based” (i.e., relational – p. 30) model.¹⁵

Moving from Miller’s desires, he then highlights his, and thus ACSI’s, view of the real problem with Christian education. Despite ACSI’s own data sources¹⁶ demonstrating “the influence of Protestant Evangelical schooling above and beyond the religious influence of family and congregation,”¹⁷ Miller nevertheless feels that the current Christian educational models “sadly” “prepare kids for a world that no longer exists.” I.e., Christian schools are behind the times. All this means is that the “**Forces that Necessitate a Mindshift**” are *resistive forces*, not progressive ones. To Miller, the progressive forces are NOT the problem.

⁹ Mindshift – p. 18.

¹⁰ Consistent with a New World Order.

¹¹ Mindshift – p. 19.

¹² The educational teaching philosophy promoted by Dewey, et. al., that has students creating or constructing their own truth, especially through shared social relationships.

¹³ Mindshift – p. 19.

¹⁴ “the teacher should not be in the front of the classroom” – p. 19.

¹⁵ Isa. 3:12 – “O My people! Their oppressors are children.”

¹⁶ Mapping the Field and Cardus Education Survey – CES, Mindshift – p. 4.

¹⁷ Mindshift – p. 7.

No, it is those forces that resist “progress” of both technology and socialism that are the bad ones. If you are not of the diverse, relational, community, collective (collaborative) mindset, you are not acting in “truth” (by ACSI’s definition), and thus not acting in love. You are not only a troll,¹⁸ that needs to be cancelled,¹⁹ but are part of the “wicked problem”²⁰ and in fact, “wicked,”²¹ that is, according to ACSI.

Similarly, the authors of the various chapters of Mindshift never identify by list exactly what “today’s world forces”²² that cause “us to live in a state of constant change” actually are. (p. 115) But those large and constant forces we see in our culture today that are effecting change are none other than the “world forces of this darkness . . . the spiritual forces of wickedness in the heavenly places” (Eph. 6:12). They are progressive (Leftist, Marxist²³) forces pushing (and drawing) society into Marxist socialism. But ACSI’s model and advocacy is to *embrace those changes* as both inevitable and good, and to move into the current times without resisting. It is the *resisting* of this socialistic change that ACSI is against, hence their push to change.

Though ACSI never identifies the changes as progressive Leftist socialism, a simple examination of the creative (to use a generous word) word selection ACSI uses in Mindshift, progressive socialism (or cultural Marxism) is *exactly* what ACSI wants Christian schools to embrace. Thus, it is those who want to remain away from progressive Marxism who are gently, but surely, identified as the inhibitors of, and obstacles to, change.²⁴ This is a clear inversion of righteousness. “Woe to those who call evil good, and good evil” (Isa. 5:20).

Individual Chapter Analysis

Chapter 1

From Machine to Human

While this author would agree with ACSI on the bankruptcy of the industrialized (Prussian) schooling model where students amount to a number in a system, nevertheless, ACSI’s goal is to point out that the “machine” is *non-relational*, the change they want is to go to *relational*. The evil force of “mechanism”²⁵ they contend with has already been dealt within the Christian subculture by the many options homeschooling and its variants of hybrid-schooling have allowed. ACSI schools do not need to be dismantled (or, as Mindshift puts it, “deconstructed”) in order for the people there to be more “relational,” if that were even good, as ACSI defines it.

Chapter 2

From Scarcity to Abundance

In this chapter, the evil force ACSI is warning about by their word, “scarcity” is ACSI’s perceived *narrow-mindedness* of those within the current Christian school educational landscape. It is what they call being

¹⁸ Mindshift – p. 108.

¹⁹ Mindshift – p. 101.

²⁰ Mindshift – p. 12.

²¹ Mindshift – p. 111.

²² Mindshift – p. 115.

²³ Leftist = vociferous anti-Christian/anti-Bible; Marxist = creating and perpetuating the oppressor/oppressed narrative.

²⁴ Again, “trolls under the bridge,” who ought to be cancelled, pp. 101; 107-108.

²⁵ This was the same exact complaint Margaret Sanger used to justify population reduction in her *Magnum Opus*, *The Pivot of Civilization* (<https://gutenberg.org/files/1689/1689-h/1689-h.htm#link2HCH0006> – Chapter VI: Neglected Factors of the World Problem). – Accessed 3/24/22

“stuck, close-ended, or fixed.”²⁶ To solve this, ACSI would have educators and schools move to “open” or “outlying solutions” which would free them from their “perceived constraints.” Mindshift would have us move from *concrete perception* to *variable perception*. This uncaps (unleashes) relativism.

Chapter 3

From Isolated to Networked

Here, the Church of England example used by Mindshift demonstrates that by *Isolated*, they mean *Independent*. They want independent schools to be *more dependent*, but not on an evil (siloes – Ch. 6) hierarchy of administrators or centralized command structure needing to “categorize and control,”²⁷ but rather, dependent upon their *relationship with others*, ACSI’s own defined source of truth (p. 30). ACSI would have schools go from *independence* to *reliance on the group or consensus* (again, relativism/group-think).

Chapter 4

From White to Mosaic

In Chapter 4, the evil force is a *perceived* white supremacy which cause us to “categorize and control.”²⁸ This chapter is about social justice (a.k.a., revenge – a domain left for God, not men – Rom. 12:19) collectivism,²⁹ peace (*shalom*) and safety,³⁰ diversity/different (code for a change not in skin color variety, but in core principle and doctrine), critical theory,³¹ deconstructing³² white culture,³³ consensus (a.k.a. relativism),³⁴ reconstructing multiculturalism,³⁵ the case for reparations,³⁶ and as such, critical race theory. Mindshift would have us move from *Constitutional Republic* to *Marxist socialism*. If the reader thinks this is too harsh a statement, this author encourages them to study the above list of terms on their own in light of the fundamental oppressor/oppressed narrative.

Chapter 5

From Gutenberg to 5G

In Chapter 5, the evil force is *resistance* to the advance of changing technology, not the technology itself. ACSI would have educators endorse even dangerous applications of technology, like Chinese facial recognition technology (of course, *only* for classroom attendance . . . NOT)³⁷ “in a completely touch-and voice-enabled, 24-7, 360 degree environment, all thanks to 5G.”³⁸ ACSI’s message is to embrace the change and replace resistance to, with *acceptance of, totalitarian control technology*. This is the loving thing to do in order to help our kids move into the current times.

²⁶ Mindshift – p. 42-43.

²⁷ Mindshift – p. 115.

²⁸ Mindshift – p. 115.

²⁹ Mindshift – p. 77 – “our collective story.”

³⁰ Mindshift – p. 73-75; cf 1 Thes. 5:3.

³¹ Mindshift – p. 77 – “critically analyze.”

³² As per Jacques Derrida – Father of Deconstructionism and postmodern philosophical leader of his time and, unfortunately, now ours.

³³ Mindshift – p. 77.

³⁴ Mindshift – p. 77 – “collaborative.”

³⁵ Mindshift – p. 74 bottom.

³⁶ Mindshift – p. 77, footnote #4.

³⁷ Mindshift – p. 84.

³⁸ Mindshift – p. 85.

Chapter 6

From Siloed to Engaged

Lastly, here the evil force ACSI wants us to move away from is a standard organizational and departmental structure [really, an authority level structure (because “ultimately, every departmental silo in any organization can be traced back to its leaders”³⁹)], to a democracy (Lit., *demos* – “man rule”) which is “shared,” “collaborative,” and “interdependent” (i.e., in “truth” – that is, *relational* – p. 30). What ACSI warns against is *resistance to change* in this area, labeling objectors as fearful and *siloed*, always highlighting these resisters within the questions at the end of each chapter.⁴⁰ Those who don’t “embody this new way of working and relating (remember, truth = relationship, p. 30) ‘chose to leave’ and *were then replaced* with those who embraced the vision.”⁴¹ Those who accept Mindshift’s vision for a Christian educational transformation (shift) into Marxist socialism are called “courageous,”⁴² “loving,” and offering “hope.”⁴³ Mindshift wants us to *move away from authority and order to a fluid and relativistic management*.

Method of Argument

In large part, it was John Dewey who developed into a *practice* (into a teachable model) the *concept* of **collaborative inquiry**,⁴⁴ or the **collaborate to transform** model. He put it into practice with very specific language.

Collaborate appeals to the moral conscience⁴⁵ in that it is kind, loving, even very “Christian” to listen to and consider the views of others;⁴⁶ all others. However, collaboration invariably then gives way to intense social and peer pressure to conform to the opinions of others. These opinions always end up as demands⁴⁷ and biblical worldview and practice is then supplanted or replaced by a non-biblical worldview and practice. Thus, the *transformation* is accomplished.

It is key that *collaboration* is the method to effectuate this *transformation*. This is the method used in Humanist Manifesto I (HM1), Dewey being the 9th signatory to this document. According to the introduction to the Manifesto,⁴⁸ “The Manifesto is a product of many minds.” This is the substance of collaboration. “The importance of the document is that more than thirty men [collaborative] have come to general agreement [group consensus] on matters of final concern [truth – through relationship – p. 30] and that these men are undoubtedly representative of a large number [collaborative] who are forging a new philosophy [transformation/inquiry] out of the materials of the modern world.” This introduction makes clear that *it is the*

³⁹ Mindshift – p. 96.

⁴⁰ Multiple chapters in the Questions for Discussion section, ask teachers to identify variance and/or differences among colleagues.

⁴¹ Mindshift p. 101.

⁴² Mindshift – p. 74 – very top.

⁴³ Mindshift – p. 113 – 114.

⁴⁴ <https://christedu.org/wp-content/uploads/2022/01/The-Impact-of-Dewey.pdf> - Accessed 3/24/22

⁴⁵ The author calls this, “playing the moral card,” essentially, it is a false appeal to morality. False, because once the door is open in dialogue with others of a different (non-biblical) worldview regarding practice [and practice is always predicated upon belief], man’s tendency to conform to the peer group overtakes his ability maintain sound (biblical) doctrine and practice. This erodes and supplants the biblical worldview in concept and practice with a non-biblical set of doctrines and associated practices.

⁴⁶ As per Prov. 18:13: “He who gives an answer before he hears, It is folly and shame to him.”

⁴⁷ See Humanist Manifesto I, quoted later in this work: “Humanists demand a shared life in a shared world.”

⁴⁸ available at americanhumanist.org.

collaboration that justifies the transformation. Dewey spent the rest of his academic life developing the educational methodology used in HM1 to effectuate its goal of total social transformation.

Collaborate

Dewey had a specific goal with the word *collaboration*. It was to arrive at group, common, or shared meaning. This is constructivism, where students construct (build) their own meaning out of their experiences, especially those experiences shared with others.⁴⁹ Remember Miller's praise of "common language, common understanding, common purpose, common standards."⁵⁰ Collaboration has nothing to do with talking about a topic to arrive at truth, the way it is pitched and understood by the average person who functions with an average dictionary definition of the term. Even the phrase "common sense" to Dewey, did not mean "sound or prudent judgment based on a simple perception of the situation or facts"⁵¹ but rather a widely shared set of near universally accepted beliefs of a group.

"[Common sense] designates the conceptions and beliefs that are currently common sense accepted without question by a given group or by mankind in general."⁵²

Transform (Inquiry)

John Dewey also had his own special definition for *inquiry* (most commonly used in reference to *science pedagogy* and curricula, e.g., *inquiry science*):

The controlled or directed **transformation** of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to **convert the elements of the original** situation into a unified whole." (Dewey, 1938a, p. 104).⁵³

Inquiry naturally arises from situations of where use and enjoyment are blocked, and seeks a controlled transformation that produces coherence, meaning, and a clear path for action (Dewey, 1938a).⁵⁴

This window into Dewey's mind makes clear, as do his extensive writings, that inquiry does NOT mean inquisitiveness or investigation of the facts of a matter to gain understanding⁵⁵ but rather an intentionally directed transformation" (change) of some situation, namely, one that blocks enjoyment, into something else more palatable.⁵⁶ Though the word "inquiry" is not seen in Mindshift, a total transformation through

⁴⁹ This is why Dewey stresses "experience" and "hands on" approaches. Not that these alone at face value are not valuable, but that Dewey is interested in a collective consensus to arrive at constructed meaning, not truth.

⁵⁰ Mindshift – p. 18.

⁵¹ <https://www.merriam-webster.com/dictionary/common%20sense> – Accessed 11/16/21.

⁵² <https://www.unitus.org/FULL/DewLog38.pdf> - Accessed 11/16/21, p. 62.

⁵³ Dewey, J. (1938a). *Logic: The Theory of Inquiry*. New York: Henry Holt.

⁵⁴ Ibid.

⁵⁵ <https://www.merriam-webster.com/dictionary/inquiry> - Accessed 11/16/2021

⁵⁶ Jn. 3:19: This is the verdict, light has come into the world, but men loved darkness rather than the light, because their deeds were evil."

collaboration ***is the central theme*** of the book.⁵⁷ ACSI uses the following words to communicate Dewey's central idea: "re-imagine, deconstruct-reconstruct, diversity, innovative pedagogy, re-definition, clarifying focus, Mindshift, change, transform[ative], etc." Of course, that ACSI is advocating change is immediately clear in the title of the book.

Wrap up of Dewey

Collaborative inquiry, or collaborative transformation, sounds very innocuous and even nice on its face, but even a small bit of research, shown in this work, demonstrates its sinister underlying motive. The very fact that the document Dewey signed advances religious world humanism and socialism ought to give major pause to any Christian educator who would consider using his academic legacy in their teaching. HM1 boldly, and in no uncertain terms states that:

"Religious humanists regard the universe as self-existing and not created." Man having "emerged as a result of a continuous process." That man must act "in a **cooperative effort** to promote social well-being. . . .", that "religious institutions . . . must be **reconstituted** [a.k.a., transformed] as rapidly as experience allows, in order to function effectively in the modern world" and that "The humanists are firmly convinced that . . . a **socialized and cooperative economic order** *must* be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently **cooperate** for the common good. Humanists **demand** a shared life in a shared world."

While some may dismiss HM1 as an old and irrelevant document, this ***is*** THE playbook of today's socialist/humanists within the educational realm! This is *the method* that Dewey signed on to and it has seen its fruition in the modern day classroom, Christian schools included.⁵⁸ True to form, it is, as has been shown, the major tactic of Mindshift. First, convince educators of the need for urgent and drastic change (clear from Mindshift's full title) due to modern societal pressures, especially, consensus narratives (collaboratively arrived at). Next, use the collaborative, shared, diverse, community language to deconstruct and then reconstruct (transform) society into socialism. Then, and finally, vilify (e.g., wicked trolls) and/or cancel (forced ideological resignation/firing) the resisters.

The only difference in Mindshift is that, because the audience is Christian, the language of progressive Christianity⁵⁹ (limited to friendly love and hope) is *heavily inserted* to hide and polish godless (really Satanic)⁶⁰ socialism. It is intensely relevant that Satan's nature is to masquerade as an angel of light (2 Cor. 11:14). Part of this tactic he uses is his very thorough knowledge of, and fluency in, the Bible, complete with the ability to quote it on demand to serve his rebellious purposes. This he did three times when tempting Jesus in Matthew 4.

⁵⁷ It is possible this author missed a use of it.

⁵⁸ Reference to "The Impact of Dewey: A Case Study," by Jay Jusino. CEI link.

⁵⁹ <https://progressivechristianity.org/> - Accessed 11/26/21, From the website: "Progressive Christianity is an open, intelligent and collaborative approach to the Christian tradition and the life and teachings of Jesus that creates a pathway into an authentic and relevant religious experience." The issue with progressive Christianity, as with Mindshift, is not biblical truth, but collaborative (shared and relational) experience.

⁶⁰ The reader is highly encouraged to read Marx & Satan, by Richard Wurmbrand, author of Tortured for Christ.

Any student familiar with modern philosophy and its recent historical antecedents will readily recognize the liberal use of the language of postmodern philosophic and socialistic relativism within ACSI's book: sustainability, collaboration, injustice, justice, diverse, transform, different, deconstruct, reconstruct, peace, experiences, etc.

To put this together then, by advocating collaboration and transformation (total change – “inquiry”) ACSI's goal is to form a group narrative via consensus (that is, collaboratively). Note that the goal is not truth, but a common, shared and universally accepted set of beliefs that are totally different from (transformed) the original or preceding set of beliefs. Once people are sold the method, human nature guarantees⁶¹ the transformation in spite of any Christian content used. That Christian content will simply be redefined to fit the social transformation narrative. Because of human nature, bad methods overwhelmingly negate good content.⁶²

Dewey, as seen in HM1 and his other writings, advocates a removal of God to be replaced with “religious humanism.” From Genesis 11 (the Babel account) to Psalm 2 (social and monarchical rebellion) to Revelation 12, 19:19 (Satan leading the whole world astray), man's unity, apart from Christ, is *always* against God. However, ACSI stresses diverse collaboration with the community, non-religious groups, inclusion, diversity, multiculturalism, cooperation, shared participation, etc. These words may have a nice Christian-ese appeal of loving one's neighbor by extending the right hand of fellowship in our common humanity, yet these are just code words representing a giant wrecking ball of truth, righteousness, and the clearly stated bounds of Scripture. Justification for this assessment is a simple reading of Dewey (esp. Logic: The Theory of Inquiry) and HM1.

Mindshift takes a truth narrative and replaces it (changes, shifts, transforms, re-imagines, etc.) with a human unity narrative. That is, from an absolute narrative (with its *appropriate and needed* “silos”) to a narrative of variables of popular choice,⁶³ a.k.a, “religious humanism.”⁶⁴

Conclusion

Time does not permit to discuss all the issues of ACSI's history; their partnering with Terra-Nova standardized testing (consistent with common-core), its large bureaucracy, and its dangerous position as an accrediting institution as it postures itself as *the authority* of what is “Christian” in education. In the end, the facts are that while ACSI denies it is Woke and gone Left (socialistic), its own vocabulary⁶⁵ refutes this claim.

⁶¹ That is, the caving to peer-pressure due to self-centeredness and man's tendency to unite *against* God.

⁶² Dr. Marlene McMillian: Bloom's Contribution To One World Government Through Use Of The Dialectic Process In Education, p. 3.

⁶³ This is the *ad populum* fallacy.

⁶⁴ Humanist Manifesto I - <https://americanhumanist.org/what-is-humanism/manifesto1/> - Accessed 11/16/21.

⁶⁵ Owen Strachan, author of *Christianity and Wokeness: How The Social Justice Movement is Hijacking the Gospel*, in a radio interview with Tony Perkins (aired on 12/28/21), when asked as to how a person would identify if his or her church or pastor was “woke” answered simply by stating, “Identify the language.” If the pastor is using “those sorts of terms” then they are likely “woke.” <https://www.tonyperkins.com/get.cfm?i=LR21L16>

To be gracious, after reading the stories of a couple of the authors (pp. 116-118) and the apparent sincerity with which they approach the subject of this book, it is this authors opinion that at least some of the Mindshift authors are not bent on evil, but rather deceived. Rex Miller, on the other hand, and surely the decision-makers within the super-structure of ACSI [a siloed institution which should be, according to Mindshift – “deconstructed” to allow varying opinions (like this one), to be not only heard, but applauded] may not be so easily exonerated. To believe that they do not understand their own push of Marxist socialism is difficult to accept. However, neither position, *deceived* or *complicit*, is acceptable. While this author does not judge their hearts (a job only God can do), their doctrine is in grave error.

To return to the prophet Jeremiah,

This is what the LORD says: “Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; Then you will find a resting place for your souls (Jer. 6:16a).

It is intensely germane to this topic to read the conclusion regarding this directive the Lord gave to the people through Jeremiah. . .

But they said, ‘We will **not** walk in it.’ (Jer. 6:16b).

There is nothing new under the sun (Eccl. 1:9)!

Cf. <https://rumble.com/vyub6k-exposing-ascis-woke-agenda-a-call-to-attention-for-christian-schools.html>

Found @: [rumble.com/thewarfortruth](https://rumble.com/c/c-1477061)

<https://rumble.com/c/c-1477061>