

**Rooted**  
***A Richer Atonement***  
**August 16, 2020**

Good morning everyone. Whether you're onsite or watching online, I'm glad you've joined us.

And if you *have* been joining us over the past month or so, you know that we're in the middle of a series which we're calling *Rooted: Foundations of an Unshakeable Life*.

And the reason we're doing this series is because there's a whole lot of shaking going on these days.

On the one hand, there's so much tension over the coronavirus ...

- So many opinions about what should be done and what should not be done

- So many people who think it's all a hoax or a governmental power grab
- So many people who think it will be the end of the world as we know it if it's not controlled.
- And so many people who aren't sure what to think – they just wish it would all go away.

On the other hand, there's so much tension over issues related to racism and other seemingly political issues ...

- The murder in Minneapolis of George Floyd (as well as the unjust deaths of other men and women of color in recent months).
- The marches against racial injustice

and calls to defund the police

- The looting and destruction and even riots that have taken place

And that's to say nothing about the ugly war between Republicans and Democrats that's grown even more spiteful and hateful with the election approaching.

Point being ... there's a pretty big storm out there these days and most of us are simply worn out and worn down from it.

And if you're a Christian – and I know that not everyone watching or listening is and we're grateful you that you're willing to hang out with us as we try to figure out what it means to follow Jesus in real life ...

If you're a Christian, you need to be rooted in Jesus.

You need to be mindful of the gospel according to Jesus because, in the middle of all of this upheaval *there is another gospel* being proclaimed very loudly and boldly by the predominant forces in our culture – our music, our media, our universities, and our celebrities.

Now, as I've said pretty much each week, the word "gospel" isn't necessarily a Christian term. It's a word that simply means a "good news about a better way to live than the current reality."

And because we're collectively worn out and worn down, more and more people are open to hearing about a better way to live than our current reality.

So, what we've been trying to do each week is to compare the cultural gospel with the

## Gospel of Jesus.

- Which one truly does lead to something better?
- Which one can produce the kind of life we want not only for ourselves but also for the rest of the world?

And, so far, we've seen that the differences are quite dramatic with dramatically different "results."

And I won't go back through all of that today. If you missed any of the previous four weeks you can check out the message in the media section of our website and our app.

But what I do want to do is to take just a few minutes to reflect on the distinction which we talked about last week, which had to do with "cancel culture."

In the cultural gospel, we saw that ...

***People who have done bad things get  
“canceled.”***

They get shut down and they get shut out. And there is no easy way to come back from it.

In the Christian Gospel, Jesus doesn't cancel *people*.

***Instead, the bad things that people have  
done get cancelled.***

That doesn't mean that Jesus *ignores* the bad things people do or *pretend* they didn't happen or that they didn't matter.

Jesus never waters down the reality of sin and he never justifies a person's sinful behavior.

What it *does* mean is that He values us and

loves us so much that even though we *are* sinners, He was willing to take our sins into himself and experience being “shut down and shut out” (quite literally) so that we don’t have to.

**The Apostle Paul once described it like this.**

*He forgave us all our sins ...*

And here’s how He did it.

*... [He] canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.*

*Colossians 2:14 (NIV)*

Instead of writing “canceled” across each our names, Jesus writes it across the list of everything each of us have ever done wrong and will do wrong.

And then, as He is being nailed to the cross, that list along with him, which cancels the charge against us.

That's why we sometimes say that salvation is free but it's also costly. It's free to us – all we have to do is believe and receive – but it cost Jesus his life.

And one of the things He asked those of us who are His followers to do from time to time is to simply remember what He did and how he did it by participating in what we call "communion" or "the Lord's Supper."

So that's what we're going to do in the next few minutes.

- Of course, if you're not a Christian, you don't have to do this but you're welcome to.



- And if you are a Christian but you're thinking "I'm not a very good Christian right now" you *should* do this because Christianity isn't about how good you are, it's about how good Jesus is.

When you came into the room this morning, you should have received a cup like this one. (If you didn't raise your hand and we'll get one to you).

If you're watching at home, hopefully you read my email about this or heard Shannon's heads up in the intro and so you have bread and juice available.

So, if you're in the room, take that little cup and open it carefully and take out the little wafer.

On the night Jesus was betrayed, he took

bread and he broke it into pieces and said, "this is my body which is about to be broken for you. In the future, when you eat this, remember me."

So, let's do that. Let's eat this bread and remember.

After supper on the night He was betrayed, Jesus took the cup and said, "this is my blood, and with it God makes his new agreement with you. In the future when you drink this, remember Me and what I've done for you."

So, let's do that, too.

Alright, if you're in the room, let's mask up and stand together and sing. If you're watching at home, join in with us.

And then I'll come back, and we'll get into today's message.

Before we get into the topic for the day, I need to clarify something I said last week.

In fact, if you were here or watching online last Sunday, *you may remember* that I said that I would come back to this particular issue in today's message, because I realized that I wasn't able to do it justice in the time we had left in that service.

Turns out that this issue is even bigger than I thought ... which means I'm actually going to spend more time on *this* today than I am on the scheduled topic.

What I said – and didn't have time to fully explain – in last week's message about Jesus and "cancel culture" was that there are four "historically Christian" positions that speak directly to four social issues of our day ...<sup>i</sup>

... meaning that ...

- Throughout the past 2,000 years – since the days of Jesus and the formation of the early church – there has been an exceedingly high level of clarity concerning these issues ...
- Regardless of theological persuasion
- And regardless of whether or not these positions were actually taught and followed by the church in different eras and locations.

As we'll see, there were times when these positions were at best, ignored, and at worst, denied.

**So, here are the four positions.**

Following both the teaching of the Bible and the example of the early church, if you're a Christian, you ought to be *for* all of these causes.

1. Racial, social and gender equality
2. Economic justice
3. Sanctity of human life
4. Sexual purity

*Racial, social and gender equality* means that Christians treat everyone fairly regardless of race, status or sex.

Sadly, many white Christians not just in America but all over the Western world did not follow this teaching when it came to slavery and oppression of minorities among them. There's no denying that.

And there's no denying that, even today, there are racist Christians.

But that does not negate the fact that ...

- Jesus' greatest teaching on what it means to "love your neighbor as yourself" was set in the context of the greatest racial tension in His culture in which pure-bred Jews hated the racially mixed Samaritans. (The Samaritan in Jesus' story was the hero; the one who "got it").
- The Apostle Paul said that in Christ, through Christ and because of Christ there is no male or female, slave or free, Jew or Greek but that all are equal. All are brothers and sisters. As they say, "The ground is level at the foot of the cross."

*Economic justice* means – and again, this is for Christians – economic justice means that at least some of the resources of those who “have” are to be used in service of those who “have not.”

- Jesus said that when you care for the least of your culture, you are caring for Him.
- James, the half-brother of Jesus, said that true religion always manifests itself in caring for widows and orphans who, in his day, who were, by far, the most underprivileged and under-resourced.

*Sanctity of human life* means that Christians recognize that all human life – including the unborn, the aged and the infirm – is from God and should be preserved, nurtured, and treated as sacred.

- Jesus greatest scorn was reserved for those religious leaders who were more concerned about observing the sabbath than restoring the health of those who were born blind or lame.
- The writings of the earliest church leaders who came after the apostles – the Didache and the Epistle of Barnabas – literally say “you shall not murder a child by abortion or kill them when born” both of which were common practices of the Roman world.<sup>ii</sup>

*Sexual purity* means – at least for followers of Jesus – that sex is reserved for marriage between a man and a woman.

- This one goes pretty much without saying. It’s only been in the last five minutes (historically speaking) that



there has been a different understanding – and not only among some Christians, but in the world at large.

Now, my point in laying these out for you isn't to make you feel bad if you're a Christian and you haven't embraced and lived by these principles.

Nor is it to say anything about how they ought to be implemented (if *at all* implemented) in the laws of our land – even though it's always true that *someone's morality* becomes the law of the land.

My point is that, if you *do* attempt to embrace the historical Christian position on these issues (even if you haven't lived them perfectly), you are in no-man's land when it comes to politics.

You are in no-man's land because ...

**... two of the positions are most frequently associated with political *conservatism* and two with political *liberalism*.**

And you're smart. You know this.

- Racial, social and gender equality are, politically speaking, primarily a *liberal* concern.
- Economic justice is primarily a *liberal* concern.
- Sanctity of human life is primarily a *conservative* concern.
- Sexual purity is primarily a *conservative* issue.

And I know that there are conservatives (Christians and non) who care about equality

and the poor.

And I know there are liberals (Christians and non) who care about life and purity so, if that's where you are personally, please don't get hung up on this point.

What I'm saying is that "the system" (which includes the media characterization of liberals and conservatives) ...

**"The system" constantly pushes us to identify with one side or the other depending on which of those concerns is of greatest importance to us.**

... which means that, if you're a Christian and you look at the world and your heart is broken by injustice, you're most likely drawn to left-leaning political organizations.

And if you're a Christian who looks at the world and your heart is broken by the

devaluing of life – especially as it has played out in terms of abortion – you’re most likely drawn to right-leaning political organizations.

To say it more directly ...

**This is why there are very few “pro-lifers” in the Democratic Party and very few “social justice warriors” (for lack of a better term) in the Republican Party.**

And again, you’re smart. You see this. You know this.

*And the reason this matters – the reason I care about this ... and the reason you should care if you’re a follower of Jesus (whether you lean left or right politically) ...*

**The reason this matters is that God has given all of us different passions and spiritual gifts (or abilities).**

This principle is all over the letters of the apostles in the New Testament.

For example, in his letter to the church in the first-century city of Corinth, Paul wrote:

*There are different kinds of spiritual gifts, but the same Spirit is the source of them all.*

*There are different kinds of service, but we serve the same Lord.*

*God works in different ways, but it is the same God who does the work in all of us.*

*1 Corinthians 12:4-6  
(NLT)*

**He goes on to say ...**

*The human body has many parts, but the many parts make up one whole body. So*

*it is with the body of Christ.*

*1 Corinthians 12:12 (NLT)*

**Here's the point:**

*God has put each part just where he wants it ... The eye can never say to the hand, "I don't need you." The head can't say to the feet, "I don't need you."*

*1 Corinthians 12:18,  
21 (NLT)*

And yet, because of the way the system of politics and media is organized, *that is exactly what is happening* among Christians in this country.

In fact, it's happening among Christians right here in this Body of Christ, in this very church.

To put it in terms of last week's message about "cancel culture" ...

**Christians are canceling other Christians who do not actively support “the cause” and repeat “the mantra” God has assigned to *them*.**

And if you want to know what makes me mad as a pastor above all else ... it's this.

- When one Christian slams another because they aren't passionate about the exact same thing and doing the same exact thing ...
- Or when one church leadership team looks down on another because they aren't doing the exact same thing ...

... I just want to pull my hair out because *it's so clear*.

The problems in this world caused by sin (both individually and collectively) are so

great that it takes ...

- All kinds of people with all kinds of passions and gifting ...
- And all kinds of churches with all kinds of vision ...

... to fulfill the assignment Jesus gave us to be the light of the world ...

... and to be a force in the *transformation* of this world so that, in some way, His Kingdom might come and his will be done *here and now* on this physical earth, just as it is in the spiritual realm we know as Heaven.

How is that so hard to understand?

Why is it so hard to believe that some Christians are called to use their gifts and talents and resources in the fight to alleviate



poverty ...

... while others are called to use their gifts and talents to engage in the battle against the breakdown of marriage and family?

Both problems are destructive to everyone in our world.

Both efforts are valuable causes.

This is why I said last week – and in countless private conversations any time this issue comes up – if you think you should go downtown to march against racial injustice ... praise God, thank-you Jesus ... because some of us (the feet of the Body?) need to do that.

And if you think that you should volunteer at Parkville Women's Clinic so that women who are considering abortion should be aware of

a grace-based non-judgmental alternative and have the opportunity to go in that direction ... praise God, thank-you Jesus ... because some of us (the hands of the Body?) need to do that.

But what we do *not* need to do as Christians is to cut one another down or cancel one another because we're not "all in" on each other's cause. That's the way of "the cultural gospel" we've been talking about, but it's not the way of Jesus.

As Paul wrote – and we looked at this in a series back at the beginning of "COVID season" ...

*The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has*

*accepted them. Romans  
14:3 (NIV)*

*Who are you to judge  
someone else's servant? To  
their own master, servants  
stand or fall. And they will  
stand, for the Lord is able to  
make them stand.*

*Romans 14:4 (NIV)*

And just so you'll know, this same principle applies to churches.

- Some churches – praise God – are social justice churches. Awesome! Go, be fruitful and multiply!
- Some churches – thank you Jesus – are verse-by-verse Bible exposition churches and some are worship-focused churches. Awesome! Go, be fruitful and multiply!

- And some churches – like ours – are for people who don't do church; who believe that it's irrelevant; who don't understand what this thing is all about.

That doesn't make us any better than any other church ... and it doesn't make us any worse (which, frankly, is what we have heard from more than a few other churches and Christians throughout the years) ...

Because we are doing what God told us to do in the beginning. And by Jesus and that calling we will be judged.

And just so you'll know ...

- This is why we did not issue some kind of public statement after the murder of George Floyd.

Many other churches did, *and I agreed*

*with them.* It was a reprehensible act and something like that should never, ever happen again.

- This is also why we have not made a public statement about how COVID-19 restrictions are infringing on our rights of assembly and the freedom of religion.

Other churches have. *And I agree with them.* Of all the things that citizens of this country need to fear, the loss of our freedoms is near the top.

- It's also why we did not issue a statement on this ...

Many churches and leaders derided the hypocrisy of a man who never reads the Bible waving it in front of a church which he never attends.

*And I agreed with them.* Because the last thing conservative evangelical Christians need is for the Bible and the church to become props in a political battle.

And the list could on and on about those kinds of things about which we do not issue public statements ... because it is not our calling and it is not our mission as a church to do things that will be – like it or not – perceived as “political.”

... even though, because we are trying to be Jesus-following biblically-oriented Christians, we believe that all of those are true and will say so (and have said so) when appropriate *from this platform.*

And the reason we care about being perceived as political is we don't want politically conservative people who don't

know Jesus to think ... "oh, you have to vote Democrat to go to *that* church" because you don't.

And we don't want politically liberal men and women who don't know Jesus to think ... "oh, you have to vote Republican to go to *that* church" because you don't.

What we want is for people of *all* political persuasions to come and hear about Jesus and follow Him and believe in Him ...

... and then to take Him into their liberal world or their conservative world or whatever world they live in, and be used by God to transform it so that, in some way, on earth His will would be done as it is in Heaven.

That's our mission. That's our calling. And we're not apologizing for it, nor are we looking down on others who have a different

mission and calling.

It takes all kinds of churches to reach all kinds of people.

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Now, if we had the time, I would go on and tell you about our Impact Partners – organizations in our community that are active in various social causes – which we support financially and also invite you to support with your time if that’s where your heart is.

Personally, I’m involved with Parkville Women’s Clinic. I’m on the board there because the reason I have four of my six grandkids is because abortion-minded women were given another option – to have their baby and put it up for adoption.



Bottom line – if you're a Christian, do what you think is going to help. But don't judge others – don't cancel them – just because they don't have the same passion and calling you do.

Now, some of you are thinking, "you know, I don't even know what I'm passionate about"  
...

I encourage you to go the media section of our website or our app and watch, listen to or read the messages in the first series I did at the beginning of this year called "The Resolution Solution."

Now, with all that said ... and with the 11 minutes I have left for this message ... let's move on to the topic for the day.

You'd have to be living under a rock somewhere to not know about the recent

actions of protesters in our country (as well as in several European countries) against historical monuments to and statues of people once esteemed to be heroic by previous generations but now deemed to be moral failures by the current one.

- Statues of Presidents George Washington, Ulysses S. Grant, and Theodore Roosevelt have become high-profile targets for attack or removal.
- There are rumblings about the mixed moral legacies of the four presidents memorialized in granite on Mount Rushmore.
- British colonial-era politicians such as Winston Churchill as well as *anti-colonial* Indian independence leader Mahatma Gandhi have come under scrutiny for their lesser-known dark

sides.

- Even here in Kansas City, J.C. Nichols – for 100 years lauded as one of Kansas City’s most influential figures — will have his name stripped from the memorial fountain and street alongside the Country Club Plaza that he created.<sup>iii</sup>

“No person accelerated white flight, redlining, and racial division in the Kansas City area more than J.C. Nichols,” Mayor Quinton Lucas recently said. “The time has long passed that we remove Kansas City’s memorials to his name.”<sup>iv</sup>

I think he’s right. More importantly, the current generation of the Nichols family agrees with him as well.

That said, the question of what we do with statues or memorials is actually a pointer to a

much more profound question:

**“How should we deal with seriously flawed public figures who also made a positive or noteworthy contribution of some sort?”**

- Should we honor someone like Thomas Jefferson, the slave-owning advocate of universal human rights?
- What do we make of Martin Luther King, Jr.'s alleged infidelity and plagiarism?
- Or Protestant Reformation founder Martin Luther's gross antisemitism?<sup>v</sup>

According to the cultural gospel of our day, the answer is pretty much what we're seeing played out.

At the very least, they need to be judged and condemned. In the more extreme cases, they must be removed from our collective memory

altogether. The slate of history must be wiped clean in order to maintain and promote ideological purity as it is currently defined.

Of course, this approach leads to the counter argument of how unfair it is to judge people "back then" by today's ethical understanding.

As one history professor at a major university regularly reminds his students:

"If you had been born into a white slave-owning family in 1776, it is virtually certain that you would have died as a slaveholder, too.

"What makes you think you would have been the lone emancipationist among the vast majority of white Southerners who didn't support freedom for slaves?"

“Everyone likes to think that they would have been the one to think outside their cultural box, but most people don’t do so.”<sup>vi</sup>

And while I think he’s probably right, along with those who warn that, if this is the measure we use in judging the past, those crowned as heroes by today’s standards will receive the same treatment tomorrow when a different set of ethics prevails ...

I’m much more interested in the fact that long for a world where everything and everyone is either all good or all bad. We long for a world in which everything is either yes or no, either black or white.

And yet, in reality, the world in which we live is far more “in the gray” than we want to admit. We are “in the gray” much more than

we want to admit.

And those who shaped our country in the past are also in the gray.

For example, concerning how we should think about statues and memorials to founders such as George Washington and Thomas Jefferson, another history professor writes that ...

“Confederate statues were put up when they were put up [not just after the war but largely during periods of Civil Rights tension in the 20th century], to send a message about white supremacy, and to sentimentalize people who had actively fought to preserve the system of slavery.

“No one puts a monument up to Washington or Jefferson to promote slavery.

“The monuments go up because, without Washington, there likely would not have been an American nation.

“They put up monuments to Thomas Jefferson because of the *Declaration of Independence*, which every [minority] group has used to make their place in American society. Or they go up because of [his] views on separation of church and state and other values that we hold dear.

**Then she wisely concludes:**

“I think on these two, Washington and Jefferson, in particular, you take the bitter with the sweet. The main duty is not to hide the bitter parts.”<sup>vii</sup>

And that same principle is very clearly at the



root of the Gospel according to Jesus. You take the bitter with the sweet and you don't hide the bitter.

And this is one the things I love about the Bible.

From the very first pages of the Bible, we see humans created in the image of God with ultimate potential for goodness and greatness in every way. That's "the sweet."

But it doesn't take long until we see the bitter in all of its ugliness.

- Eve is deceived and she disobeys God.
- Adam follows her in sin and when confronted, blames her for his decision.
- Cain is jealous and kills his brother Abel.

And on and on it goes in story after story.

- Abraham, the one to whom God promises "I will make your descendants as numerous as the sands on the seashore" gives his wife Sarah as a sex slave to a regional king in order to save his own neck.
- Moses, who will lead the chosen people of Israel out of slavery to the Promised Land, murders an Egyptian taskmaster in cold blood and flees for his life.
- Jonah, the prophet of God, is sent by God to offer grace and forgiveness to the people of Nineveh. But he runs off in the opposite direction because he's a racist and doesn't believe they are worth saving.
- David, the one who God called "a man after my own heart" and who became

the greatest King in the history of biblical Israel breaks five of the 10 commandments. He steals his best friend's wife, rapes her, lies about it and then has the man "accidentally" killed in battle.

- Peter, the one to whom it is revealed that Jesus is the Messiah, the one the Catholic Church labels as "the first Pope," the one who boldly claims that he will never forsake Jesus ... on the night Jesus is betrayed, denies knowing Jesus not once, not twice but three times and then runs and hides as a coward.
- Paul, the greatest missionary of the Gospel of Jesus who ever lived, the man who wrote many of the documents in the New Testament was also a ruthless crusader intent on stopping the growth of Christianity at any cost by putting

Christians in prison, destroying churches and even overseeing their murders.

In fact, Paul's bitter side was so profound that ...

**He once wrote:**

*Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. 1 Timothy 1:15 (NIV)*

"Don't build any monuments to me," I can imagine Paul saying. "Go ahead and cancel me. Go ahead and whitewash me from the pages of history because I am the worst of sinners."

But God didn't do that to Paul.

And this is the good news – this is the Gospel of Jesus.

**Paul continues:**

*But for that very reason ...*

Because I was the worst of sinners  
...

*I was shown mercy so that in me, the worst of sinners ...*

Have I made that clear to you yet?

*I was shown mercy – Jesus came to die for me – so that in me, the worst of sinners ...*

*Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life.” 1 Timothy 1:16 (NIV)*

In other words, Paul is saying, "if you want to know what God is willing to do for people who have sinned so badly that they ought to be wiped away, just look at what's happened to me."

"Look at how I deserved rejection and condemnation and yet, in spite of my sin, Jesus not only forgave me but called me to a life of purpose and meaning in his service that I could have never imagined. For I deserve nothing of what's happened to me."

"Look at me," Paul is saying, "pay attention to what's happened to me because God is using *me* as an example for *you*."

"He wants you to be encouraged that if even the worst of sinners can have his life redeemed and brought back from the pit, anyone can ... including you."

## Conclusion

And this is the difference in the gospel according to our culture and the gospel according to Jesus.

**Our culture condemns and removes because of failure. Jesus forgives and redeems in spite of failure.**

Jesus says, "I will put my Spirit in you when you come to me, admit your need for Me and believe in Me. And I will guide you into a life of purpose and meaning as you follow me and learn from me and serve me."

And I don't know about you but to me, that sounds a lot better than what our culture offers. It sounds like news that truly is good. It sounds like gospel.

That doesn't mean we won't still struggle and still fail.

Paul, who wrote so glowingly about how Jesus could save the worst of sinners, also wrote ...

*I do not do the good I want to do, but the evil I do not want to do—this I keep on doing.  
Romans 7:9 (NIV)*

Paul still struggled with his dark side.

So, we're not talking about perfection, we're not talking about all good and no bad – at least not in this life – because the grayness won't go away until Jesus returns and makes all things – including us – new and perfect.

Let's pray together.

Ok, a couple of things to share with you before we leave or tune out ...



## **Annual “Swing Into Action” Golf Tourney**

- Benefits Impact Partners Restoration House / Hillcrest Ministries
- Cost \$125 but \$100 before EOM
- 1pm shotgun Sept 9 @ Shoal Creek
- Sign up via website or app

## **2. Popcorn Theology 7pm this Friday ... HS senior through 25**

- Movie “Remember the Titans”
- In the café (with appropriate precautions, of course)

3. Next week ... the issue of privilege ... who has it and what should be done about it?

4. Finally ... offering / If you need help

# Endnotes

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<sup>i</sup> This section is based on my application of Tim Keller's conversation with Cary Nieuhoff. See [https://careynieuwhof.com/wp-content/uploads/2020/05/CNLP\\_339-%E2%80%93With\\_Tim-Keller.pdf](https://careynieuwhof.com/wp-content/uploads/2020/05/CNLP_339-%E2%80%93With_Tim-Keller.pdf)

<sup>ii</sup> See <https://glanier.wordpress.com/2014/01/26/abortion-in-the-scrolls-and-the-didache/>

<sup>iii</sup> <https://www.kansascity.com/article243882737.html>

<sup>iv</sup> <https://www.kansascity.com/news/politics-government/article243421616.html>

<sup>v</sup> Examples from Bonnie Krisian's article at <https://theweek.com/articles/800705/should-historys-greats-held-todays-standards-offense>

<sup>vi</sup> <https://www.christianitytoday.com/ct/2020/july-web-only/american-history-not-canceled-christians-statues-slavery.html>

<sup>vii</sup> Annette Gordon-Reed, interview recorded

@<https://news.harvard.edu/gazette/story/2020/06/historian-puts-the-push-to-remove-confederate-statues-in-context/>