

Compass Church East “God and Justice” Week 5: March 21, 2021

What we learned today summary

- 1) An objective statement is factual; it has a definite correspondence to reality, independent of anyone’s feelings or biases. A subjective statement is based on a persons opinion.
- 2) As Nancy Pearcey explains, ***"Truth has been redefined as a social construction, so that every community has its own view of truth, based on its experience and perspective, which cannot be judged by anyone outside the community."***

WORLDVIEW QUESTIONS	<i>Text any questions you have to: 306-500-4847</i>	
	Biblical Social Justice	Ideological Social Justice
How do we know what is true?	<ul style="list-style-type: none"> ▪ Truth, is a central pillar of the Christian worldview. 1 Timothy 3:15 describes the church as a pillar and buttress of truth. ▪ Jesus himself said in John 14:6: "I am the way and the truth and the life" (John 14:6), Jesus later said that "the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me" (John 18:37). Truth is grounded in the transcendent triune God! God exists as the Creator of the cosmos- the ultimate fixed point. ▪ Biblical truth says that justice must be impartial and that everyone is equal before the law. (Leviticus 19:15; Romans 2:11; Proverbs 24:23; James 2:8-9 ▪ Biblical Justice is committed to discovering truth about guilt or innocence based on actions and behaviour, not on membership in a so-called “oppressor” group. 	<ul style="list-style-type: none"> ▪ In ISJ “objective” truth doesn’t exist. Everything is relative or subjective to the “Identity group” that a person is part of. There are only perspectives or interpretations - your group truth, or my groups truth - but there is no longer “THE” truth. ▪ <u>Standpoint Epistemology</u>: Truth is based on your point of view and the greater a group's experience of intersectional oppression. (intersectional: the more victim boxes you can check the greater oppressed you are), the greater oppressed a group is, the greater insight into reality that group has. ▪ SJI, however, is anything but impartial. People are treated differently based on the groups to which they are assigned. Verdicts of guilt or innocence are largely based not on individual behaviour, but on on group affiliation. Facts are secondary to cultural narratives.

By abiding in Jesus' teachings, we can know the truth and the freedom it offers! In that invitation of Jesus declaring I AM THE TRUTH we find rest from our endless searches to find grounding in what the world offers and consistently falls short.

Darrell Harrison says; ***“Tone should never be an arbiter of truth. Truth, by definition, is its own arbiter. To make truth, which is objective, a slave to tone, which is subjective, defeats the very idea of truth by making feelings the filter through which truth must be validated and accepted as such.”***

Freddy's Story (From "Confronting Justice without Compromising Truth" pg 158-159)

Note: "Social Justice B" used here is the same as "Ideological Social Justice"

I was born in rural Appalachia with flickering electricity and no running water. We bathed in the cool gray-shale water of a turn-of-the-century metal wash tub. We had a two-seat outhouse as primitive as any you've ever seen in a TV Western. I've heard people say, "We grew up poor, but we never knew it." Well, we knew it. And nobody would let us forget it. Raised by our single mom, my brother and I were "half-breeds," or SO we were told. I honestly didn't know what was-except different. My dominant genes drew more melanin. In the rugged mountains of Tennessee, my twin and were the only people of colour. We scored the social-pariah trifecta: poor, fatherless, and dark-skinned.

These factors were immediately evident in visible ways, including my clothing, grooming, vocabulary, and social graces. I suffered daily harassment, frequent attacks by young gangs, and verbal terrorism from adults. The piercing stares, nods of dismissive disapproval, and being called every racial pejorative in existence, regardless of the inaccuracy of nearly all the terms, was a way of life.

In my early teens, as these forces increasingly impacted me, I met Christ. A divorced white lady reached out to disciple me two hours a week, for two years. It was a death knell for her social life. After that, a young white part-time minister disciplined me. Then later, an older white pastor. Then, in my duress, a wealthy white church member provided me with much-needed clothes. Generous white widows in the church helped me pay for Christian summer camp. Ultimately, God called me to ministry. I ended up going to a majorityAnglo Christian university known for its fundamentalism. I was met with nearly universal support. I was challenged, called to high standards, and expected to perform. didn't receive scholarships or anything resembling equal opportunity perks. Instead, was given dignity, community, and accountability. These imparted me self-respect that was earned. God has been faithful. I became the first in my family to go to college. have served for two decades in pastoral ministry. I have an earned PhD and serve as the dean of both a college ministry school and a graduate theological seminary. I'm an author, a good father, and an "amazing husband" (just ask my wife). Best of all, I have an intimate, personal walk with Jesus.

Over the years, I've pieced together the fact that those who wounded me were not racists and bigots because they were white; they were racists and bigots who happened to be white. I've learned that real racism is a product of sinful hearts, something that has nothing to do with the colour of one's skin. I've learned that identity must be based in Christ, not rooted in ethnicity, heritage, or culture.

Sadly, because of these convictions and the direction of culture under the sway of Social Justice B, I've had several ironic experiences. Tribal identity has not only infected society; it is insidiously working its way into many Christian institutions, including Christian higher education. Christian academics have generally failed to do the hard work of Christian integration. As a result, many are seduced into unbiblical versions of social justice. The shocking twist is this. Although I am a minority who has encountered unmitigated racism in the past, I have become a pariah in many circles. Why? Because reject today's trending justice ideologies. The intensity of attacks on people who reject identity-based tribalism has become a spiritual pathology in many Christian institutions. Even so, biblical justice exposes today's social justice as little more than a resounding gong or clanging cymbal. Lord, give us the courage to stand for your justice and against its counterfeits, no matter the threats to our reputations or livelihoods. You are worth it!

-Freddy Cardoza

Freddy serves as dean of Grace Theological Seminary, writes extensively, and hosts multiple podcasts at www.freddycardoza.com