

Compass Church East “God and Justice” Week 4: March 14, 2021

What we learned today summary

- 1) Outside of the Bibles revealed objective, transcendent, universal morality cultural morality primarily comes from social consensus.
- 2) Moral Relativism is: ***“Moral relativism is the idea that all moral claims, all moral principles, all moral facts, if moral facts indeed exist at all, are situational. They are relative. There are no absolute rights. There are no absolute wrongs. Everything depends on the situation. On the context, all morality is relative. Relative over time, relative over distance, relative over different communities, and especially relative where it would be very convenient for all morality to be relative.”*** Albert Mohler
- 3) Author Jayme Metzgar perceptively describes the new social justice morality: ***“Without God's goodness as a plumb line for right and wrong, moderns have no framework with which to judge the clear evils that exist in human behaviour. So they've settled on a simplistic moral standard that boils all sin down to a single category: oppression.”***

WORLDVIEW QUESTIONS	<u>Text any questions you have to: 306-500-4847</u>	
	Biblical Social Justice	Ideological Social Justice
What is our primary moral duty?	<ul style="list-style-type: none"> ▪ To love God with all our heart, soul, mind, and strength, and to love our neighbours as ourselves (Matthew 22:37-40) Matthew 5:43; Matthew 19:19; Romans 13:9; Galatians 5:14; James 2:8; ▪ We are morally obligated to care for actual oppressed and victimized people. 	<ul style="list-style-type: none"> ▪ The primary moral duty in ISJ is to fight “oppression.” ▪ Keep in mind however that oppression is ISJ is void of individual responsibility and is solely rooted on group identity.

In the Bible, victims look a lot more like the man beaten up, robbed, and left to die alongside the road in the parable of the good Samaritan From Luke 10: 25-37

- By depicting a Samaritan helping a Jew, Jesus could not have found a more forceful way to say that anyone at all in need--regardless of race, politics, class, and religion--is your neighbor. Not everyone is your brother or sister in the faith, but everyone is your neighbour, and you must love your neighbour.
- When Jesus came into the world, he like the samaritan came down our road. And though we had been his enemies, he was moved with compassion by our plight (Romans 5:10) He came to us and saved us, not merely at the RISK of his life, as in the case of the Samaritan, but AT THE COST OF HIS LIFE.
- Jesus is the Great Samaritan to whom the Good Samaritan points. Only if you see that you have been saved graciously by Jesus who owes you the opposite will you go out into the world looking to help absolutely anyone in need. Once we receive this ultimate, radical neighbor-love through Jesus, we can start to be the neighbours that the Bible calls us to be.