

Another “Gospel” Series

Social justice

I. What is social justice?

https://en.wikipedia.org/wiki/Social_justice

“**Social justice** is justice in terms of the distribution of [wealth](#), [opportunities](#), and [privileges](#) within a society.”

II. What does scripture say about social justice?

Micah 6:8 Mankind, he has told each of you what is good and what it is the LORD requires of you:
to act justly,
to love faithfulness,
and to walk humbly with your God.

Galatians 3:28 There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus.

James 1:27 Pure and undefiled religion before God the Father is this: to look after orphans and widows in their distress and to keep oneself unstained from the world.

III. A few observations regarding social justice

Excerpts from “HOW SHOULD CHRISTIANS THINK ABOUT SOCIAL JUSTICE?”

SeanMcDowell.org

MCDOWELL: *When have you seen that lived out well in church history?*

WILLIAMS:

-The early church proclaimed the Gospel in a way that subverted the mutual racism between 1st century Jews, Samaritans, and Gentiles.

-Abolishment of the the dehumanizing slave-trade.

--Christians combat white supremacy

MCDOWELL: *If we want to carry forward that biblical justice tradition, should we jump aboard the current “social justice” movement?*

WILLIAMS: That’s a massively important question. Of course, it all comes down to what we mean by “social justice.” We should all seek a world forever purged of racism, where justice prevails and greed and tyranny are permanently replaced with compassion and love. But we have to be discerning. Not every movement waving the social justice banner promotes the kind of justice and *shalom* the Bible calls us to seek.

MCDOWELL: *In what ways do you think some of today’s social justice movements are coming from “a framework that is not compatible with the Bible” to use your words?*

WILLIAMS: There are a bunch of ideologies inspiring much of what is called “social justice” today—Neo-Marxism, Critical Race Theory, Postmodern Deconstructionism, Queer Critical Theory, and Gender Theory, to name a few.

1. *If a view of justice blames all evil on external systems of oppression while ignoring Solomon’s pride-deflating insight that our own hearts are full of evil and moral insanity (Ecclesiastes 9:3) then it is not biblical justice*

2. *If a view of justice deconstructs relationships in terms of “power-differentials” and argues that all such hierarchies are evil and must be abolished in the name of “equality” then it is not biblical justice.*

3. *If a view of justice interprets all truth, reason, and logic as mere constructs of the oppressive class, if it encourages us to dismiss someone’s viewpoint on the basis of their skin tone or gender, then it is not biblical justice.*

MCDOWELL: *What about discipleship? Do you see differences in the ways the Bible and contemporary movements in social justice seek to form our characters?*

WILLIAMS:

- 1. If a view of justice encourage indignation toward people-groups as a motivator for social activism then it is not biblical justice. .*
- 2. If a view of justice breaks people into group identities, generating a spirit of mutual suspicion, hostility, fear, labeling, offended-ness, and preoccupation with one's subjective feelings then it is not biblical justice*
- 3. If a view of justice seeks behavior modification, often through intimidation, speech codes, and ideological re-education, then it is not biblical justice.*

MCDOWELL: *Any closing thoughts on the differences between current trends and biblical justice and why it matters?*

WILLIAMS:

- 1. If a view of justice teaches that the human telos (i.e., our ultimate purpose and meaning) is defined by the creature, and that anyone who challenges our self-defined telos is an oppressor, then it is not biblical justice.*
- 2. If a view of justice sees one culture borrowing from one another as the oppressive act of "cultural appropriation" then it is not biblical justice.*

Psalm 82:3 Provide justice for the needy and the fatherless;
uphold the rights of the oppressed and the destitute.

Isaiah 1:17 Learn to do what is good.

Pursue justice.

Correct the oppressor.^[a]

Defend the rights of the fatherless.

Plead the widow's cause.