

Exposing Enemies Within the Church: A 7-Session Bible Study Series
Session 2: Social Justice Versus Biblical Justice: Part 2

AS DIFFERENT AS NIGHT AND DAY

SOCIAL JUSTICE

Whereas the social justice movement emphasizes needs and calls for government redistribution of wealth and resources as a means of meeting those needs, and whereas it frames its recommendations in terms of emotions like compassion as well as an appeal to “justice”; its true goals actually are eliminating individual property rights and implementing socialism, an ideology that sets government up as god and that leads to misery, poverty, and death. Social justice is not about what people actually deserve, but about what the social justice narrative says they must have, based on the social justice movement’s assessment of who is oppressed and who are victims — regardless of these people’s actions or the specifics relevant to their situations.

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By contrast, against the backdrop of the absolute and righteous standard of God’s moral law, biblical justice seeks to render objectively to every individual what he or she deserves for his or her actions — but not without also taking into account intentions, attitudes, and motives. Free enterprise, with its built-in elements of

- individual choice,
- personal responsibility,
- rewards for hard work, productivity, and innovation, and
- penalties for a lack thereof,

is a system that, overall, is consistent with the tenets of biblical justice.

First, the social justice movement promotes socialism while biblical justice operates best within the free enterprise economic system.

- Social justice calls for increased involvement of government in the personal affairs of people through the redistribution of wealth and resources. This is a component of **socialism**, and it chokes individual freedom.
- Biblical justice affirms the practice of rendering to everyone what he or she deserves. Because the free enterprise system is set up to do this, **free enterprise** aligns with the principles of biblical justice and respects individual freedom in the process. Government is to dispense justice, but engaging in efforts to redistribute wealth isn’t justice. Justice involves commending those who do right and punishing those who do wrong (see Romans 13:1-7 and 1 Peter 2:13-17). The truth is that redistribution of wealth — especially arbitrary redistribution — distorts and hinders justice.

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Second, the SJM stands against private property and property rights, while biblical justice upholds these.

- Consistent with its socialistic makeup, the social justice movement advocates ***against individual property ownership and property rights***, and essentially *for* government control of all wealth and assets.
- Consistent with other biblical teachings, the tenets of biblical justice **align with the principles of individual property ownership, property rights, and individual freedom in a society that recognizes God’s law**. This paves the way for ordered liberty in society.

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Third, the SJM’s arguments are subjective and emotional while adherents of biblical justice deal in reality, seeking to uncover hard evidence against the backdrop of an absolute standard.

- Social justice makes its appeals for government redistribution of wealth based on criteria that are **subjective and emotional**.
- Biblical justice seeks to give people what they actually deserve, and it seeks to determine what is deserved objectively and **according to hard evidence, against an absolute, unchanging standard**.

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Fourth, social justice advocates focus on groups and make generalizations about them, even as the Bible and Bible-believing Christians seek justice for individuals. They contend that people can’t be stereotyped or pigeon-holed because each one is unique.

- The social justice movement makes determinations about who deserves government handouts and who owes the government additional money to make those handouts possible based on the social justice narrative about **groups** in society, not based on what individuals actually have had done to them or what they themselves have done to others. In other words, the social justice movement emphasizes what it (the SJM itself) *says* about how various groups have been treated or have treated others, not actual instances of individual victimhood or oppression.
- Biblical justice seeks to render to **individuals** what they deserve based on what they actually have done — actions for which, according to the tenets of biblical justice, they should be held responsible or for which they should be commended.

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Fifth, the social justice movement is all about equal outcomes, but the tenets of biblical justice align with the biblical truth that people are equal from the start, because God has created each one in His image.

- The social justice movement believes in working to achieve **equal outcomes**, again, by calling for government intervention. This assumes those who have been deemed to be “victims” are incapable of rising above their circumstances without government help. This is insulting and demeaning to the people the SJM supposedly is attempting to help.
- The tenets of biblical justice recognize that **all human beings are equal from the start**, because God has created each one in His image. *Equal* in this context does not mean identical, obviously; but equal in worth and value. It is government’s job to make sure its citizens are equally unhindered — by both government and by the people’s fellow citizens. Therefore, it’s government’s job to stay out of the way and to make sure other individuals and entities also are staying out of the way of those seeking to make the most of the opportunities before them without violating the rights of others.

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Sixth, the social justice movement advocates atheism, but biblical justice finds its source, and its authority, in the one true living God of the Bible.

- In advocating the tenets of socialism, the social justice movement **ignores the real God and seeks to set government up as god.**
- Biblical justice **recognizes and reveres the God of the Bible and seeks to uphold His moral laws.**

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Seventh, social justice is coercive, while biblical justice affirms human sovereignty and freedom.

It doesn’t matter if you’re an African-American who has succeeded in business because you’ve climbed the ladder of success through discipline and hard work. No— those things count for nothing. If you’re black, you’re oppressed. Also, if you’re white, even if you’ve had difficulty moving ahead in your career for any number of reasons and you struggle to make ends meet every month, you’re still an oppressor. Why? Because *the system* favors you and other whites! You are guilty, and you need to repent of your “whiteness.” But there’s really no forgiveness available to you, because CRT is unforgiving. So are its advocates (<https://bit.ly/3gRzVox>).

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Eighth, the SJM ignores individual responsibility while adherents of biblical justice seek to uphold it.

Because it views society in terms of groups that are assessed as either oppressors or victims, social justice ignores individual accountability. The wrongs committed by oppressive groups in the past need to be righted by [1] taking from the resources oppressors have amassed through their privileged status and [2] redistributing them to members of victimized groups. If an individual in a group deemed a victim is guilty of oppression, or if an individual in a group deemed oppressive is mistreated in some way, these “exceptions” are ignored because they simply don’t fit the narrative and won’t serve to advance the social justice agenda (<https://bit.ly/2pd9LRX>).

Therefore, while this difference is indeed about **ignoring versus upholding individual responsibility**, it’s also about **spreading lies versus upholding the truth**. This should not surprise us, because ideology that is anti-God also will not care one bit about spreading falsehoods.

See Matthew 16:26-27.

Core Differences Between Social Justice and Biblical Justice

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Items 7 through 11 are highlighted in an article available at. <https://bit.ly/2pd9LRX>.

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Ninth, social justice is racist.

Eschewing racism actually means treating race as a non-issue. This attitude says, *The color of a person’s skin does not matter!* This means, in the words of civil rights leader Martin Luther King, Jr., judging people, “not...by the color of their skin but by the content of their character.” Note that Dr. King did not ask that he or his children not be judged at all. Instead, he invited Americans to judge his children “by the content of their character.” Even more important than Dr. King’s words, of course, is the fact that the Bible condemns racism (<https://bit.ly/2pd9LRX>; also see <https://bit.ly/3Fr9orC> and <https://bit.ly/2nvflsm>).

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Tenth, social justice is divisive; biblical justice is unifying (if not immediately, then ultimately).

[I]t intentionally pits one group against another. It gives those who are members of the group deemed “victims” a feeling of superiority over members of groups that have been deemed “oppressors”—regardless of whether or not members of these “oppressive groups” are guilty of treating anyone unfairly. This is a breeding ground for temptations to covet (see Ex. 20:17) and to steal through government redistribution of wealth (see Ex. 20:15)....

[H]ow different this is from the culture of the early church, where believers met together joyfully to worship a risen Christ and to encourage brothers and sisters in the Lord to live out their faith in a world that desperately needed to hear about Him. Yes, there were **tensions** between Jews and Gentiles in the early church (see Gal. 2:11-13), and in at least one instance there was tension between believers who spoke Hebrew and those who spoke Greek (see Acts 6:1-7). Yet, the whole of the New Testament isn’t about the church against itself, but about the church against the world (<https://bit.ly/2pd9LRX>).

See Acts 10:24-48; John 13:34-35; 1 Corinthians 12:12-27; Galatians 3:23-29; Colossians 3:5-17; Colossians 3:22-4:1 (<https://bit.ly/3wOp7vy>).

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Eleventh, the SJM recognizes rights as government-created and government-manipulated, not as God-given, fixed, and inherent.

Our Founders, as imperfect as they were, got [the matter of rights] right. Rights are “unalienable,” bestowed by God on each individual by virtue of His having created every person in His own image (see Gen. 1:26-27; 9:6). It actually was the Founders’ work that began the process that eventually led to the elimination of slavery in the United States. Many do not realize just how revolutionary the founding of the United States really was—particularly because of the principles on which the nation was established (see <https://bit.ly/2mK7psB>).

Founding Father John Jay (1745-1829) strongly opposed slavery. President George Washington appointed him the first Chief Justice of the Supreme Court. He observed that before the American Revolution and the establishment of a stable government for the independent states, very little had been done to pry the institution of slavery from American life (see <https://bit.ly/2o8p3Xl>).

America’s founding ideals continually pushed the nation toward abolishing slavery, just as they continued to nudge it toward recognizing that all Americans, regardless of race, have the same inherent rights (see <https://www.discoverbedrocktruth.org/i-have-a-dream/> or <https://bit.ly/3Fr9orC>).

Sadly, however, our nation has departed from the truths that made us a free people and that have preserved our liberty through the years. Now, rather than recognizing rights as God-given, Americans look to government to create rights and manipulate them....The social justice movement exacerbates this problem because it also looks to government to establish and maintain rights.

See <https://bit.ly/3gTIA9X>.

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