

The New Testament Church
BIBLICAL WORLDVIEW TEACHINGS

11 – A Biblical View of Justice

Paul Jehle – June 26, 2024

I The Roots of Biblical and “social” Justice – PP slides 1-3

A. The Garden of Eden – Genesis 2-3

1. Genesis 2:16-17 – God *commanded* – a law with consequences
 - a. The law of liberty – you can eat of every tree in the garden...
 - b. Governmental restraint – don’t eat of the tree of the knowledge of good and evil
 - c. The day you eat – you shall surely die...
 1. Spiritually die first – on the inside – a debt incurred toward God
 2. Physically second – a debt incurred toward others you affected
2. Genesis 3:5 – Satan introduced injustice in the name of justice
 - a. God had given the thesis – you have the law of liberty, govern yourself within
 - b. Anti-thesis – *hath God said?* – doubt/discontent – exaggerate the problem (touch it)
 - c. Synthesis – *you shall not surely die* – deny consequences

B. In summary the simple definitions of Biblical and social justice are...

1. Biblical justice rests on God’s nature – law of love, *disobedience incurs a debt of sin*
2. Social justice rests on man’s nature – *justice is whatever those in charge say it is*

II Biblical Justice defined – PP slides 4-9

A. Biblical Justice rests on the nature of God

1. Deuteronomy 32:4 – God’s nature is just (perfect and balanced; love and law)
2. Webster’s 1828 defines just as *straight or close* – in other words, a plumb-line
3. Justice – *the virtue which consists in giving to everyone what is his due; practical conformity to the laws and to principles of rectitude in the dealings of men with each other; honesty; integrity...*
4. Justice is rooted in law – but which law is best? (see Overview of Hebrew Justice)

B. Webster - *Conformity to God’s moral standard as revealed in the Ten Commandments and the Royal Law: ‘Love your neighbor as yourself.’* – God is Law and Love

1. *Communitive (vertical):* living in right relationship with God and others; giving people their due as image-bearers of God (vertical)
2. *Distributive (horizontal):* impartially rendering judgment, righting wrongs, and meting out punishment for lawbreaking. Reserved for God and God-ordained authorities including parents (home), elders (church), teachers (school), and civil authorities (state)

C. The Biblical ministry of Civil Government

1. Govern is defined (Webster’s 1828) as “*to direct (steer) and control (regulate)*”
2. Biblically, it is similar to the meaning of Law (torah) – *direction... rule (of action)*
3. Historian Verna Hall put it “*government is the flow of power and force*” (see **quotes**)
4. **Every religion has a corresponding form of civil government and justice**

D. The Fruit of Biblical and Social Justice contrasted

1. See the PP chart p. 7 contrasting the fruit of Biblical and Social Justice...
2. The radical left (selected groups) and radical right (individualism) PP p. 8-10 (**quotes**)

III The Core Tenets of Social Justice vs. Biblical truth – PP slides 11-15

A. Contrasting Social Justice premises with Biblical premises

Core Tenets of Social Justice	Biblical Truth
1) The human mind determines what is real	1) Reality comes by revelation (the Bible)
2) Identity determined by race, sex, gender	2) Identity is from God's image – creation
3) Our problem is being unfairly oppressed	3) Problem separation from God by sin
4) Oppressed should unite and overthrow	4) Inward transformation by God's Spirit
5) Victims are innocent and not responsible	5) Victims and oppressors can repent
6) Moral duty is to stand with the oppressed	6) Moral duty to love God and others
7) We know what is true by experience	7) Truth is known by the Bible / God
8) Ultimate authority are victims who are to be believed without question	8) Ultimate authority rests with God who is Sovereign and commutative justice
9) No future judgment so justice here and now must come by force	9) There is a final judgment where all will give account – eternal justice is certain

B. Critical terms equivocated (changing their meanings) by social justice

Biblical Justice terms	Social Justice equivocations
1) <u>Equality</u> a position before God/Law	1) <u>Equality</u> an outcome of experience
2) <u>Diversity</u> an expression of individuality	2) <u>Diversity</u> a conformity to the group
3) <u>Poor</u> can be enabled to overcome	3) <u>Poor</u> are victims of the rich
4) <u>America</u> imperfect, but blessed by God	4) <u>America</u> is cursed from her origin
5) <u>Morality</u> based on God's commandments	5) <u>Morality</u> on power group vengeance

IV Dangers of a Secular-Sacred Dichotomy – PP slides 16-21

A. Dangers of syncretism and obscurantism

1. Syncretism is merging opposing premises and thus blurring Biblical distinctions
2. Obscurantism is emphasizing only external results, removing Biblical premises

B. A dichotomy means...

1. We see some things as sacred, and others as outside the purview of God's Word
2. We fail to apply the Bible to areas of life, leaving these areas to the world/enemy
3. Since the late 19th century, we have adopted a non-Biblical mindset with a Christian veneer in *religion, evolution, charity, ethics, crime, law, foreign policy, climate...*

C. What have the results been in our own nation?

1. Social justice tenets now permeate our culture
2. Our worldview has consistently shifted from a Biblical to socialistic basis
3. Believers retreating from an application of Biblical truth has been a catalyst for the spread of Marxism and tyranny worldwide – *we are held responsible for the culture!*

V What is the Answer? – PP slides 22-28

A. Departing from the left-right political game so prevalent today – reactions

B. Promoting a Biblical worldview multi-generationally as the true solution!