

Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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Social Justice vs. Biblical Justice

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Social justice is not the same as Biblical justice. From a broad perspective, one might disagree. Is not social justice about “fairness”? Does not “social justice” by definition mean: “equal rights and equitable opportunities for all?” “Discrimination” and “social justice” are not compatible. How then could the Bible, which reveals that God is “no respecter of persons,” (*Deuteronomy 10:17, Acts 10:34*) not be in harmony with a society seeking equal rights, equal opportunity, and equal treatment of its citizenry?

The word “social” implies the interaction between human beings. In a modern world, our population is divided into towns and cities wherein we live and work. Working together in our populated communities, “justice” seeks “fairness” in healthcare, employment, housing, education, and even more as issues demand. This is not in conflict with the Bible. The problem is where do we begin to determine the standard of justice? Is it God, or is it man? Sadly, in our times when Bible illiteracy is on the rise, men and women who are in control of determining how justice will be implemented do not begin with God.

Justice Kennedy illustrates the problem when announcing the Supreme Court’s 1992 decision in the case of *Planned Parenthood Vs.*

Casey. After relying on the fourteenth amendment to protect liberty, he writes, “*At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life.*” God is not for liberty? But the Bible does not give man the liberty to define his own concept of his existence. He is made in “*the image of God*” for the purpose of “*glorifying God*” (*Genesis 1:27, Romans 1:21*). Man may seek to define his “alternative universe,” but God created “the universe” and set the boundaries for our existence (*Genesis 1:1, Acts 17:24-28*).

Social justice warriors attack the problem of poverty seeking a “fair” and “compassionate” way of “distributing wealth” to the underprivileged. So, leaving God out of the picture, if you are poor you can loot your favorite store, burn buildings, cause millions of dollars of damage, kill others who might stand in your way. If by chance you are arrested, you will not have to post bail. Why? Because you are “poor.” That is social justice reform!

In the Bible we read when God’s own people abused the poor for their own gain instead of supplying their needs, (*Amos 4:1-3*). Yes, God wanted “justice” to roll down as beneficial water and His “righteousness” like a cascading, ever

supplying “*mighty stream*” (*Amos 5:4*). They were “*turning the poor away from their city gates*” (*Amos 5:12*). Is that what is occurring in our cities? There are safety nets in our social constructs that open the collective coffers to all in need. Biblical justice is not what the modern warriors are after. Distributing the wealth of the rich to the poor, making all equal is what the social justice warriors demand.

What happens on the day and hour when the warriors of social justice wave the flag of victory? The problem of poverty will begin to rise again. Some will go and spend their new-found wealth, wasting it, while others set aside some of what they now have left, saving it. It will not be long before you have “inequality” in the citizenry regarding personal wealth. Poverty will rise again, due to many circumstances. The Bible is clear that we will always have the poor among us (*Deut. 15:11, Matt. 26:11*).

Beginning with God, justice is blind. “*Ye shall not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor*” (*Leviticus 19:15*). Jesus is focused on something far greater than economic equality. His plan is saving all people for eternity in Heaven regardless of race or economic status (*Jn. 12:8, Rev. 12:9*).