

Chapter 1: The History of Social Justice

1. What is “Redistributive Justice?”
2. Is wealth redistribution a biblical idea? Why or why not?
3. How did the following contribute to the rise of the modern Social Justice movement?

Gracchus Babeuf

Jean-Jacques Rousseau

Karl Marx and Freidrich Engels

4. How did socialism syncretize with Christianity throughout the 19th and early 20th century?
5. How did Antonio Gramsci apply the economic concepts of Marxism to the culture at large? What are some examples of this “Cultural Marxism” being applied today?
6. What is the connection between “intersectionality” and Marxism as a whole? How does the idea of a social hierarchy based on levels of oppression forward the goals of socialism/communism?

For Further Discussion:

In your own Words, define “standpoint epistemology.”

Many social justice advocates talk about current social issues as being “gospel issues.” Biblically, what qualifies as a “gospel issue?” What verses from the Bible might address this?

Chapter 2: The Social Justice Religion

1. In what ways does Marxism operate as a religion? What are some historical/current examples of this?
2. What is "Liberation Theology?" What are some examples of its influence on 20th century Christian movements and who have some of the key players been?
3. Why have there been so many attempts throughout history and currently to "redefine" biblical truths to fit the winds of culture and society? How does Ephesians 4:14 speak to this phenomenon?
4. What did Francis Schaeffer mean when he called Marxism a "Christian Heresy?" How was this illustrated during the summer of 2020 following the death of George Floyd?
5. What does it mean to be "Woke?"
6. How would Christians partnering with organizations like Black Lives Matter have to compromise their faith to do so?

7. How does “woke Christianity” embrace a system of works righteousness for salvation?

For Further Discussion:

If Social Justice operates like a religion, how does it answer the basic questions that other religions strive to?

-What is man, and why is he here?

-What is man’s problem, and what is the solution to that problem?

-What is man’s ultimate destiny?

Why is there a divide among Evangelicals concerning “woke Christianity” and supporting organizations like Black Lives Matter? What are some of the markers of Christian leaders who have embraced these contemporary movements versus leaders who have not?

Chapter 3: The Social Justice Gospel

1. What, according to Galatians 1:6-9, is being fundamentally threatened by the Social Justice Movement's influence on the Church?
2. How has the attachment of the word "gospel" to current issues and social problems muddied the water of what "the Gospel" actually is?
3. How are the words of Jesus in Matthew 6:1, "Beware of practicing your righteousness before men to be noticed by them" relevant to the practice of "woke Christianity" in the church today?
4. What is "virtue signaling?"
5. How is the merging of the Bible and Critical Race Theory (CRT) also a merging of the law and grace for salvation? How does it confuse justification and sanctification?
6. Does Galatians 2:4 speak to CRT/Social Justice advocates in the church? Would it be appropriate to label such advocates, "false brethren?" Why or why not?

For Further Conversation:

What is the difference between the "national repentance" mentioned in the Old Testament and the "corporate repentance" advocated by Social Justice advocates?

Chapter 4: Social Justice Epistemology

1. In what ways does Social Justice methodologies for determining truth mirror ancient Gnosticism?
2. In what ways has the epistemology of Social Justice served to crush any dissent or challenge to the prevailing narrative?
3. What is a “standpoint” in the context of Social Justice ideology?
4. According to “The Chicago Statement,” does one’s social perspective have any bearing on the ultimate meaning of Scripture?
5. What is pragmatism? How has its practice paved the way for Social Justice ideology to take hold over the Church?
6. What is meant by “Christian Realism?” In what, or who is it “rooted?”

For Further Discussion:

Why does Social Justice seem to morph and change to fit every current issue that arises, yet completely ignores others? (example: Evangelical pastors using the Sunday after George Floyd’s death to address “systemic injustice against blacks” while remaining mostly silent on violence against Christians in countries like Nigeria)

Practically speaking, what part does tradition play in a vision of “Christian Realism?”

Chapter 5: Social Justice Metaphysics

1. How does the Covington Catholic controversy provide an example of Social Justice creating the “right” and “correct” view of an event before the details have been correctly understood?
2. Why is it that under the de facto rules of Social Justice some “impoverished and marginalized groups do not qualify for political defense or social assistance? (Page 88)
3. How does Jemar Tisby’s assertion that racism “never goes away, it only adapts” function to push his larger agenda of assisting the “ongoing struggle liberation from economic, gender, racial or other forms of oppression?” How does this fit into the goals of early 20th century Communist groups like The Workers Party of America?
4. Define “presentism?” How does this view of history go hand-in-hand with furthering the agenda of Social Justice advocates? Does 2 Peter 3:4 shed light on this view of history?
5. Why is addressing issues like family breakdown essentially off-limits to Social Justice advocates?
6. What is meant by “ideology” being a “closed system?” (Page 100)
7. What is the fundamental difference between “Oneism” and “Twoism” as ways of viewing the world?

For Further Discussion:

Why do you think Social Justice orientated evangelicals (even those who claim to be theologically conservative) will leave out “scientific racism” (eugenics, abortion, etc.) out of their discussions on racial/economic disparities?

Read Romans 1:18-23. Do Paul’s words in this passage speak to the redefining of terms that is integral to the Social Justice Movement?

What is the biblical view of oppression? Egalitarianism? What scriptures speak to these topics?

Chapter 6: Social Justice Ethics

1. According to a biblical worldview, what is the point and purpose of the created order?
2. Is scripture essentially egalitarian, or does the Bible lay out a hierarchical framework for human relationships? If so, what are some examples of hierarchy in scripture?
3. Why does egalitarianism end up relying on a singular hierarchical structure to enforce its ethics? (Page 108)
4. What is the biblical view of charity? What scriptural passages articulate this view? How does the command to love one's "neighbor" fit into this topic?
5. When Social Justice advocates comment on their disdain for "Christian Nationalism," what are they talking about?
6. According to scripture, whose idea was the establishment of nations?
7. Fundamentally, what are Social Justice advocating Evangelicals confusing when they make calls for the "tearing down of all hierarchy?"

8. According to scripture, from where does injustice arise? (See: Mark 7)
9. How did a man like Eric Liddell retain his Christian joy in the midst of great injustice?

For Further Discussion:

Is the Christian message of the value of all human life sufficient to motivate charity, benevolence and goodwill, or is there more ideological input needed? Why or why not?

Should the United States be defined as “an idea” or merely a place with people of “slight shades of difference” as George Washington referred to it?