

**Adult Sunday School: Taking Sides**  
**Class Five - Outline**  
**Sunday March 13<sup>th</sup> 2022**

- A. Review from last week
  - a. History of Critical Theory
- B. Truth: An underpinning of CT is relativism – truth is socially constructed not objective.
- C. Power: CT is concerned with how power is created and maintained.
- D. Knowledge: Ways of knowing things.
- E. Social Structures: Deconstruction-Tearing down the power structures
- F. So where do we see benefit in Critical Theory and where do we see concerns?
  - a. CT raises important issues (is there privilege, racial inequality, etc.) but does not come to Biblical conclusions: racial bias is unavoidable and the answer is deconstructing.
- G. How does this model compare to a Biblical Model?
- H. Is there a Better way?
  - a. Video: Biblical Justice
    - i. The pursuit of justice is intrinsic in the Christian message.
  - b. Read Micah 6.8 (The Call to seek justice is essential for Christian identity)
    - i. How do you think we have watered down God’s righteous requirements to do justice, love mercy, and walk humbly?
    - ii. What would it look like to live out this verse for you personally, or for our church?
      - 1. What would we stop doing?
      - 2. What would we start doing?
  - c. Read Luke 10.25-37 (Jesus does not give us the option of neutrality.)
    - i. Does this parable have practical application?
    - ii. Which character in the parable do you most identify with?
    - iii. Who are the wounded neighbors that we pass by every day?
    - iv. What does Jesus say about those who see the hurt but turn a blind eye?
    - v. What does the Samaritan have to do in order to do justice? (get close)
    - vi. The message of justice belonged to us in the Church long before it belonged to CT or BLM or any other group that seeks to deconstruct.
      - 1. Can a Christian support BLM?
        - a. BLM – the difference between a movement and a sentiment; can we divide the two?
        - b. The statement of belief for the organization BLM is by their own admission: Marxist in ideology, and because of their commitment to intersectionality were equally committed to activism related to sexuality and the destruction of the nuclear as the standard.

- c. If you listened to their rally speeches, they were committed to the idea that once could draw a direct line from slave catchers in the 19<sup>th</sup> century to modern policing and police departments should be torn down because they truly existed only to control people of color.
- d. Acts 6.1-7 calls us to take action.
- e. Attitudes of race based prejudice do exist?
- f. Are there places where people of color feel pushed out?
- g. When people share their stories do we listen or do we simply downplay it.

How should we respond?

- I. We acknowledge the past and we repent of it
  - a. Daniel 9.3-6
  - b. We live in a wealthy nation which was built in part on the labors of those who never received just compensation for their labor.
  - c. Although we should not see Israel and American as equivalent, we have to recognize that the Church has been complicit in these activities in the past.
  - d. And our own personal experiences tell us that even to this day some of these attitudes persist.
- J. We open our eyes to the injustice around us and refuse to participate in it.
  - a. Why am I a man and my friend is a “black” man?
  - b. Why is this a church but across town is a “Hispanic” church?
  - c. How can we recite passages like Galatians and continue to use the divisive terms that are part of the old system?
  - d. Galatians 2.11-14
    - i. What is Paul’s issue here?
    - ii. Why was Barnabas taken in by it?
    - iii. Does the same happen to us?
    - iv. What does Paul do about it?
  - e. Galatians 3.26-29
    - i. Does this mean that the physical distinctions disappeared in Christ?
    - ii. No but as it relates to our standing before God all other distinguishing markers falls away.
    - iii. Even the women are sons of God.
    - iv. CT says that we need to tear down dominant power structures, the Gospel says that we need to live under a new one.
    - v. This means that I must identify and renounce all the things that belong to the old pattern.
- K. We must have a new pattern, a new way of living, and being and relating.
  - a. Ephesians 2.11-4.5

Application:

- L. When someone says, "There is injustice", is our first response to listen or to justify? Or do we seek to apply biblical principles of the kingdom of God?