

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

- A. Review from last week
  - a. History of Critical Theory
  - b. Basis of CT is in Postmodern Theory and borrows ideas from Marxism.
- B. Truth: An underpinning of CT is relativism – truth is socially constructed not objective.
  - a. Truth comes from society, or self and not from God.
  - b. Trying to apply any sense of objective morality (ie. Ten Commandments, thus saith the Lord...) will be rejected as faulty by CT.
- C. Power: CT is concerned with how power is created and maintained.
  - a. A foundational belief that Power is created by the use of language.
  - b. Language establishes dominance in Culture.
    - i. Illustration of a crime report in a newspaper.
      - 1. If the suspect is described as a “man” you assume he is white, because if not he is always described as a “Black/Hispanic/etc Man”.
  - c. Knowledge: Who decided what is knowledge and the right way to come by it.
  - d. How history is told:
    - i. Much history of minority groups is excluded from history
    - ii. Illustration: Tulsa Race Riots in 1921
- D. Social Structures: CT seeks deconstruction-Tearing down the power structures
  - a. Illustration
    - i. A biological man says “I am really a woman.”
    - ii. Under Queer theory sex and gender are simply socially constructed truths that are designed to create power for the majority gender conforming population by oppressing the self-identified truth of the trans person who is simply “speaking their truth.”
      - 1. Does any of this sound familiar.
    - iii. And we should (according to QT) praise them for doing this hard work of deconstructing oppressive power structures.
    - iv. Because in so doing they are tearing down the bias that is systemic in our society that show favor to those who are gender conforming.
    - v. Now you say, “ah but scientifically she is a he.
    - vi. And the CT would say, Now I see the problem. You are using science to determine truth. But there are many ways of knowing.
    - vii. This person is perhaps using emotion to determine truth which equally valid as a method of determining truth as is science.
    - viii. You go to science because you are part of the western thinking power structure.

- ix. Science is inherently western in that it relies on things such as observation, rational thought, and experimentation.
  - x. This is only one way of determining truth
  - xi. If you insist on using this as the only way to determine truth than you are discriminating against the trans person who uses emotion or some other method of knowing.
- b. Social Justice will not tolerate dissention
- E. Intersectionality
- a. We all exist on a spectrum between oppressed and oppressor.
  - b. Racism is normative and pervasive –Richard Delgado
  - c. If we don't think so it is because we are part of the oppressor group
- F. So where do we see benefit in Critical Theory and where do we see concerns?
- a. I can see where I do see my own culture as the standard of what is right.
    - i. Sometimes we even declare cultural realities to be true “on par” with that of Biblical Truth.
    - ii. Illustration: “God helps those who help themselves.”
- G. How does this model compare to a Biblical Model?
- a. It requires there to be no objective truth therefore no lawgiver (ie God.)
  - b. It normalizes division where Scripture calls us to create unity.
- H. Is there a Better way?
- a. Video: Biblical Justice
  - b. Read Amos 5 (Justice is rooted in God)
    - i. What do you hear in God's message to his people?
    - ii. What are the dangers of hearing a message that simply comforts us?
    - iii. Why do we need the message to disrupt us?
    - iv. Has God's message ever caused you to see injustice that is endured by others? Could you give an example?
    - v. How do we respond to this injustice when we see it?
    - vi. Is injustice sin?
    - vii. What makes an action unjust?
    - viii. What is God's response to injustice?
    - ix. What should be our response to injustice?
    - x. When someone says, “There is injustice”, is our first response to listen or to justify?
    - xi. How does God view it when his people justify injustice?
  - c. 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 living this verse out look like for you personally, or for our church?
    - iii. How are we being called to be counter cultural?

- d. 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)
- I. The message of justice belonged to us in the Church long before it belonged to CT.