

How the world does “reconciliation” (some definitions to help you understand the social theory behind what you are currently hearing)

Marxism: economic theory in which the workers take over the means of production; functionally must be sustained by a dialectic of revolutions

Cultural Marxism: sociological theory in which the underprivileged are given privilege; functionally must be sustained by a dialectic of revolutions

Critical Theory: the essence of morality is to resist power

Critical Race Theory: the essence of morality is to resist a particular race

Intersectionality: calculating your “privilege” score in order to achieve the lower hand (the underhanded upper hand)

Important biblical distinctions

Civil justice: the infliction of penalties, including restitution

²² “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine. ²³ But if any harm follows, then you shall give life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe.

Exodus 21: 22–24

Personal justice: the Ten Commandments; love God with all the heart and your neighbor as yourself

⁸ Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.” ¹⁰ Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Romans 13:8–10

James 2:1–13 and the temptation not to love the less impressive neighbor and even the less impressive brother.

³⁸ “You have heard that it was said, ‘*An eye for an eye and a tooth for a tooth.*’ ³⁹ But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ If anyone wants to sue you and take away your tunic, let him have *your* cloak also. ⁴¹ And whoever compels you to go one mile, go with him two. ⁴² Give to him who asks you, and from him who wants to borrow from you do not turn away.

Matthew 5:38–42

True peace. Romans 12:9–13 and Prov 10:11–12 / 1Pet 4:7–10 / 1Cor 13:4–7 / Eph 4:25–5:2

(impossible with unbelievers!—we will circle back around to this, when we come to Ephesians 2 in part 2)

Our relationship with those who have not Christ: enmity

³⁴ “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. ³⁵ For I have come to ‘*set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law*’; ³⁶ and ‘*a man’s enemies will be those of his own household.*’ ³⁷ He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ He who finds his life will lose it, and he who loses his life for My sake will find it.

Matthew 10:34–38

⁴⁹ “I came to send fire on the earth, and how I wish it were already kindled! ⁵⁰ But I have a baptism to be baptized with, and how distressed I am till it is accomplished! ⁵¹ Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather division. ⁵² For from now on five in one house will be divided: three against two, and two against three. ⁵³ Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

Luke 12:49–53

⁴⁶ While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. ⁴⁷ Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You.”

⁴⁸ But He answered and said to the one who told Him, “Who is My mother and who are My brothers?” ⁴⁹ And He stretched out His hand toward His disciples and said, “Here are My mother and My brothers! ⁵⁰ For whoever does the will of My Father in heaven is My brother and sister and mother.”

Matthew 12:46–50

What we are to do with our enemies: love

⁴³ “You have heard that it was said, ‘*You shall love your neighbor* and hate your enemy.’ ⁴⁴ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, ⁴⁵ that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward have you? Do not even the tax collectors do the same? ⁴⁷ And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? ⁴⁸ Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 5:43–48

¹⁴ Bless those who persecute you; bless and do not curse. ¹⁵ Rejoice with those who rejoice, and weep with those who weep. ¹⁶ Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

¹⁷ Repay no one evil for evil. Have regard for good things in the sight of all men. ¹⁸ If it is possible, as much as depends on you, live peaceably with all men. ¹⁹ Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “*Vengeance is Mine, I will repay,*” says the Lord. ²⁰ Therefore “*If your enemy is hungry, feed him;*

If he is thirsty, give him a drink;

For in so doing you will heap coals of fire on his head.”

²¹ Do not be overcome by evil, but overcome evil with good.

Romans 12:14–21

In part 2: real reconciliation, and providential understanding of privilege