

Greetings church,

I am so grateful for this seventh chapter from Justin McLendon. He states his intent clearly and succinctly and I strongly resonate with him. First, the reality of the situation; our lives today. “Christians are never far from social justice concerns, and our nearness to these issues provides an entry point to speak and act in ways that are commensurate with the gospel. From every vantage point, our pluralistic society cries for justice, but few seem to provide a clear understanding of what this entails”¹. Let’s take a second to unpack this. Regardless of our personal feelings or political orientations, we all know, we all hear, we all see that disparate groups throughout this nation cry for justice on a **daily basis**. Immigrants; disabled people; LGBTQ+ people; people of color; people who are not English speakers as their first language; women; native peoples; neuro-divergent people; diasporic people, who are no longer immigrants, from across the whole world; the list goes on and on. Why? Because *we the people* **claim** to be a safe space for all of these people. “Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door!” These are the words emblazoned upon the plaque that is at the pedestal of the Statue of Liberty. The claim is that we the people *desire* not the best of the best, but those in need of justice. The unspoken promise then is that we the people will be the purveyors of said justice. The cries for justice are heard then because we the people have failed in our unspoken promise to purvey justice. What next then, especially for those of us who would claim to be followers of Jesus?

“Stated simply, the burden of this chapter is to urge Christians to view all matters pertaining to social justice through the lens of the doctrine of God. God is good, holy, and just, and Christian image-bearers are tasked with embodying these traits in every facet of our daily lives. At the very least, this involves the intellectual patience to think carefully about how the brokenness of our world is to be confronted in both word and deed.”² We, as followers of Jesus, are called to live good, holy, and just lives. And these characteristics pertain to everything we do. What we eat. What we watch. How we clean and wash our clothes. Where we get our clothes from. How we vote. How we parent. How our children treat us. How we love and care for our spouses. How we love and care for aging parents. How we treat people we do not, at first glance, agree with. This then leads into McLendon’s second point. We must be patient in thinking, talking, debating, and compromising our way through how we confront the brokenness, the cries for justice, of this world. There is no one solution. No one alone can “fix it”. Confronting injustice takes all of us.

In Christ’s Service,
Pastor Eddie

¹McClendon, Justin. *Justice and the Character of God* in Let Justice Flow Like Water: Toward a Theology of Biblical Justice. Editors Joshua M. Greever, D.A. Horton, and Justin McLendon. B&H Academic, Brentwood, TN; 2025. pp167-168

²ibid, p168