

Biblical Justice and the Ideal City of God

Many political and ideological movements present themselves as pathways to a utopia in today's cultural climate. Among these is socialism, which has gained traction even within some Christian circles. Figures like Kamala Harris and other Left-leaning politicians advocate for policies with socialist undertones, believing them to be solutions for economic justice and equality. Many Christians, lacking a strong biblical worldview, are swayed by these ideologies, mistakenly equating them with biblical principles of justice. Yet, Scripture paints a very different picture of God's vision for an ideal society, as seen in Isaiah 65:17-25, a passage that outlines this city of God—a new heaven and a new earth—where righteousness, justice and peace reign. This biblical vision challenges the modern secular notions of justice, including the Marxist view of class warfare.

The Biblical View of Social Justice

As it is often understood today, the concept of social justice has largely been shaped by political movements prioritizing equity, wealth redistribution and state control. However, the Bible presents a different framework for justice, grounded in the character of God and His covenantal relationship with humanity. In Isaiah 65, we see a vision of a society where every person enjoys the fruit of their labor (Isa. 65:21-22), life is prolonged and no one experiences premature death (Isa. 65:20). This is not a vision of forced equality but one of true justice, where individuals live in harmony with God, creation and each other.

Biblical justice is rooted in fairness and righteousness. God commands His people to care for the poor and the marginalized,

but He also insists that justice be impartial. Levitical law, for example, forbids showing favoritism to the poor or the rich (Lev. 19:15). This starkly contrasts modern movements that sometimes idealize or victimize certain groups based solely on socioeconomic status. God's justice goes beyond redistribution. It seeks to restore wholeness, dignity and personal responsibility.

Marxist Class Warfare and Its Infiltration Into the Evangelical Church

In recent years, we have seen elements of Marxist ideology seep into certain segments of the evangelical church. Marxism is built on the premise of class struggle, where society is divided into oppressors and the oppressed, and revolution is necessary to bring about equality. This idea, repackaged as "social justice," has found its way into some Christian communities, where it has been used to justify the demonization of wealth and the glorification of victimization. But this class-warfare mindset runs counter to the biblical worldview.

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In Scripture, wealth is not inherently evil, nor is poverty inherently virtuous. While God calls His people to be generous and to care for those in need, the Bible also warns against laziness and disobedience, which can lead to poverty. Proverbs 10:4 (NIV) says, "Lazy hands make for poverty, but diligent hands bring wealth." The book of Deuteronomy speaks of blessings for obedience and curses for disobedience, illustrating that poverty can sometimes be a consequence of sin (Deut. 28).

Deuteronomy 8:18 also says that God gives his people power to create wealth so he can confirm His covenant on the earth. This is not to say that all poverty is due to personal failure; systemic poverty is often generational and shaped by the environment of a community. It challenges the simplistic notion that the poor are always oppressed victims.

The drift toward Marxism in parts of the church has led to an unhealthy focus on material wealth as the primary indicator of justice. But Isaiah 65 presents a far richer picture of God's justice, including spiritual, relational and economic dimensions. In the ideal city of God, justice is not about leveling the playing field through state intervention but ensuring that every person can flourish within a framework of righteousness and peace.

One of the most misinterpreted passages in discussions about justice is Ezekiel 16:49b-50a, where God condemns the city of Sodom. While many focus on Sodom's sexual immorality, Ezekiel highlights a deeper issue: "She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me." Sodom's sin included both sexual perversion and a self-centered, complacent lifestyle that neglected the needs of the vulnerable.

This passage is often cited in arguments for modern social justice, yet its message is far broader than advocating for welfare or redistribution. The condemnation of Sodom points to the dangers of pride, entitlement and selfishness, which can manifest in both the rich and the poor. True justice involves not just external actions but the internal posture of the heart. Sodom's failure was neglecting the poor and living a life of excess and indulgence without regard for others. This is a warning for the wealthy and those seeking entitlements without contributing to society.

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A critical flaw in many modern conceptions of justice is the idea that fairness means everyone should receive the same outcomes, regardless of effort, talent or virtue. This notion of egalitarianism is often the driving force behind entitlement programs, which aim to level the economic playing field through government intervention. However, Scripture consistently emphasizes that justice is about fairness, not enforced equality.

In the biblical worldview, justice means giving people what they are due, whether protection, punishment or reward. In the Parable of the Talents (Matt. 25:14-30), Jesus commends the servants who wisely invested their resources and condemns the servant who buried his talent out of fear. The master takes the one talent from the unproductive servant and gives it to the one who has 10. This parable illustrates that God's justice is not about equal distribution but about rewarding faithfulness and stewardship.

Entitlement programs that assume certain groups cannot care for themselves or need perpetual assistance are disempowering. They create dependency and reinforce a victim mentality, which is the opposite of biblical empowerment. Scripture teaches that people should be given opportunities to work and contribute and that charity should be aimed at helping people regain their independence, not keeping them in a state of dependency.

God's Justice and the Role of the Church

The church must resist the temptation to adopt secular ideologies of justice that are rooted in class envy and entitlement. Instead, it must return to the biblical

principles of justice, which include fairness, personal responsibility and generosity. God's justice is not about tearing down those who have been successful but about lifting the downtrodden in ways that restore their dignity and empower them to flourish.

Isaiah 65's vision of the new heavens and earth gives us a glimpse of what true justice looks like in the economy of God. It is a society where each person enjoys the fruit of their labor, where there is no oppression, and where righteousness and peace prevail.

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