

# **A Biblical Analysis of the Black Lives Matter Organization**

## **by Eric Davis**

It's a phrase that has been heard often in these recent days of sorrow and unrest. Black lives matter. No decent person can disagree. Certainly not Christians. George Floyd, Ahmaud Arbery, Breonna Taylor, Eric Garner, David Dorn, Breann Leath, David Patrick Underwood. We could add more. Their lives mattered. Like every person ever born, they have all been created in the image of God. We all have God's stamp on us. When life is lost, we are to weep with those who weep.

Black Lives Matter is an organization that began in 2013, and has been growing ever since. However, there is a difference between the *fact* that black lives matter and the organization, Black Lives Matter (BLM). BLM is an organization with a belief system; an ideology; some might argue it parallels a religion (though BLM has not categorized itself as such). It describes itself as an "ideological and political intervention" and is largely rooted in black feminist theology, black liberation theology, and critical race theory. With a 3000-word doctrinal statement, the organization is more than an idea. (Last week, a prominent activist declared that she and her colleague "are trained organizers." In fact, she said, "We are trained Marxists. We are super versed on ideological theories." Patrisse Cullors, one of the two cofounders of Black Lives Matter, was the one who made these Marxist statements of her beliefs. The other founder, Alicia Garza, in a 2018 [feature on Blackpast.org](#), identified herself as "a queer social justice activist and a Marxist.")

As Christians, we must ask the question: how does the BLM doctrine line up with the Christian's source of faith and practice; the Bible? The purpose of this article is to answer that question. BLM teaching will be compared with Scripture in seven categories.

### **Salvation**

BLM's ideology is largely fueled by Critical Race Theory and Intersectionality. Permeated with standpoint epistemology, CRT/I is a growing ideology akin to a religion. Most religions and ideologies present a "gospel," or a way of salvation-rescue from a perceived problem. In short, CRT/I, whether explicitly or implicitly, teaches that salvation is needed from inherent racism and privilege innate to whiteness. In other words, a swath of humanity is congenitally depraved due to whiteness. Salvation for this population, therefore, is mostly impossible. Like biblical Christianity, CRT/I holds to a standard of righteousness that is unattainable. Unlike Christianity, CRT/I provides no grace by which righteousness may be imputed by faith (c.f. Rom. 3:21-26). One cannot be objectively declared righteous from whiteness.

Like biblical Christianity, CRT/I holds that those with original sin must experience a change of nature to escape their depraved condition (e.g. "we were by nature children of wrath," Eph. 2:3). Unlike biblical Christianity, CRT/I provides no ability for a supernatural, new birth out of one's inherent, natural predicament (cf. John 3:3, 2 Cor. 5:17). You cannot be objectively reborn out of whiteness or privilege.

Like biblical Christianity, CRT/I holds to an individual's inherent uncleanness due to the stain of original sin (cf. Jer. 2:22, Isa. 64:6). Unlike biblical Christianity, however, CRT/I provides no

impeccable substitute or method by which the stain of original sin can be permanently cleansed (cf. Heb. 9:22). You cannot be cleansed by the stain of whiteness.

Like biblical Christianity, CRT/I holds to an individual's dominion under a sinful, guilty family and race (e.g. "In Adam all die," 1 Cor. 15:22). Unlike biblical Christianity, CRT/I provides no ability to be transferred out of that guilty family and adopted into a righteous one (cf. Eph. 1:5, Gal. 4:6-7).

Unlike biblical Christianity, therefore, BLM provides no objective, historical basis of hope for eternal life in a sinless, sorrowless, deathless world. BLM offers no grace of justification, no mercy of redemption, no power for regeneration, and no hope of eternal life. On the contrary, its system is one that places crushing guilt on individuals, while featuring, ironically, a built-in ideology of partiality and prejudice. There is no salvation in the BLM movement.

### **Parenting & Family**

BLM is confessionally opposed to the nuclear family structure. On the family, they state the following:

*We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and "villages" that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable.*

This is part of the growing movement which rejects God's good design of loving male headship in the home. Scripture teaches that God's plan for the home is a man and woman united under the monogamous covenant of marriage. The first family God created was that very thing (Gen. 2:18-24, Mark 10:6-9). As head of the home, a husband is commanded by God to love his wife sacrificially; as Christ loved the church and gave himself up for her (Eph. 5:25). God's high calling for wives is to submit to their husbands as unto the Lord, modeling the church's submission to Christ (Eph. 5:22-24). To oppose God's orderly, caring nuclear family structure is to oppose God's best for children and the human race. To reject God's design for the family is an attack on God. And rejecting God's design for the family will not be without consequences.

Studies have demonstrated that homes without a father often put a child at risk for adverse outcomes. For example, children living in female headed families with no spouse present had a poverty rate of 47.6 percent, over 4 times the rate in married-couple families. As BLM states that it fights for "poor Black people," it would do well to reverse its view of the family in that fight. The U.S. Department of Health and Human Services states, "Fatherless children are at a dramatically greater risk of drug and alcohol abuse." Another study demonstrated that fatherless homes had significantly fewer externalizing and internalizing behavioral problems than children living with at least one non-biological parent. Children of single-parent homes are more than twice as likely to commit suicide. Studies also have shown that the absence of a father renders youth more likely to commit crime and engage in early sexual activity. Not all children raised in fatherless homes will experience these adverse outcomes. God is gracious in such circumstances. However, to oppose his design for the family is an attack on God and rejection of his common grace for children and society.

## Human sexuality

BLM teaches the following on human sexuality:

*We are self-reflexive and do the work required to dismantle cisgender privilege and uplift Black trans folk, especially Black trans women who continue to be disproportionately impacted by trans-antagonistic violence.*

Cisgender refers to one's gender which corresponds to God-given anatomy. By working to "dismantle cisgender privilege," BLM opposes God's created design of biologically based gender. "God created man in His own image, in the image of God He created him; male and female He created them" (Gen. 1:27). Gender was invented, created, and assigned by God. To oppose the idea of biological gender is to oppose God.

BLM teaches further:

*We foster a queer-affirming network. When we gather, we do so with the intention of freeing ourselves from the tight grip of heteronormative thinking, or rather, the belief that all in the world are heterosexual (unless s/he or they disclose otherwise).*

"Heteronormative" sexuality in the context of marriage is God's beautiful design and gift to the human race (Gen. 2:24, Heb. 13:4). Homosexuality opposes God's design for human sexuality, and therefore is sin against him (Lev. 18:22, Rom. 1:27, 1 Cor. 6:9). To "foster a queer-affirming" lifestyle opposes God's purpose and plan for sexuality.

## Reconciliation & Forgiveness

BLM demands reparations in five ways. Here are a few:

*We demand **reparations for past and continuing harms**. The government, responsible corporations and other institutions that have profited off of the harm they have inflicted on Black people — from colonialism to slavery through food and housing redlining, mass incarceration, and surveillance — must repair the harm done. This includes:*

*Reparations for the systemic denial of access to high quality educational opportunities in the form of full and free access for all Black people (including undocumented and currently and formerly incarcerated people) to lifetime education including: free access and open admissions to public community colleges and universities, technical education (technology, trade and agricultural), educational support programs, retroactive forgiveness of student loans, and support for lifetime learning programs.*

*Reparations for the wealth extracted from our communities through environmental racism, slavery, food apartheid, housing discrimination and racialized capitalism in the form of corporate and government reparations...*

An exhaustive discussion of reparations is beyond the scope of this article. Some have recognized that the problems with reparations are many.

First, how and to whom will reparations be distributed justly and in proportion to alleged injustices? Will those who lived through the days prior to the Civil Rights movement receive more than those who did not? Will someone with a black mother and white father receive less? What about those with a half-black father and white mother? What about recent immigrants from Burkina Faso or the Ivory Coast? What about those whose parents were from Vanuatu or Madagascar? What about black criminals? Will they receive reparations and how much? What about wealthier individuals like LeBron James and Lil Wayne? And what about individuals who did not contribute to alleged injustices? How will it be justly determined who owes what?

Second, Scripture requires reparations for specific biblical infractions committed by an individual against another (Lev. 6:5, Num. 5:8). In these cases, a stolen item, and the value thereof, is tangible and therefore can be objectively determined and recompensed. Doing so in reparations will be quite difficult, if not impossible, for alleged injustices.

Third, the New Testament did not require reparation for God's people, or any people. History records that the first century Roman Empire, under which Christianity existed, systematically extracted excessive taxes from citizens (cf. Luke 3:12-13), while also persecuting Christians. Though God is a God of perfect justice, he does not require the Roman Empire to make reparations for doing so. Nor does he command Christians to protest or lobby for reparations. In fact, Christians under a system with far more injustices, partiality, and corruption than modern-day America were commanded to "submit to governing authorities" (Rom. 13:1), "pay taxes" (Rom. 13:6-7), live a quiet and prayerful life towards civil authorities (1 Tim. 2:1-2), avoid seeking vengeance while trusting God for justice (Rom. 12:17-21), and even honor the king (1 Pet. 2:17).

### **Government & Civil Authorities**

Regarding government and civil authorities, BLM teaches:

*We are Abolitionist: We believe that prisons, police and all other institutions that inflict violence on Black people must be abolished and replaced by institutions that value and affirm the flourishing of Black lives.*

Defunding the police has become a signature motto of BLM. In a June 5<sup>th</sup> tweet, BLM wrote, "Black Lives Matter means defund the police. @emilymbadger say it with us." In a response, they said, "#defundpolice is a demand full stop."

Scripture does not justify eradication of law enforcement on the grounds of flawed law enforcement for at least three reasons.

First, the most loving and just individual in history, the Lord Jesus Christ, was the recipient of colossal injustice at the hands of law enforcement. He was the object of the most unjust and corrupt arrest, trial, and execution in world history. Prior to his crucifixion, Jesus was the object of extraordinary police brutality. False witnesses were used to convict him (Matt. 26:60). After his arrest, he was stripped naked, humiliated, mocked, spit on, punched, beaten, and scourged by an angry mob of law enforcement (Matt. 26:47, 27:27-31). Then, they paraded him carrying his own cross before a jeering mob, during which he collapsed in the street from his injuries (Matt. 27:32). Finally, they laid him on the cross, nailed him to it, and raised it for all to see (Matt. 27:035). There, law enforcement and other officials continued to mock him as he suffered the most horrific and humiliating of deaths (Matt. 27:41, Luke 26:36). Despite these never-to-be-matched injustices and police brutalities, Jesus commanded submission, paying of taxes, and prayer on behalf of the very government that murdered him (Mark 12:17, Rom. 13:1-6, 1 Tim. 2:1-2, 1 Pet. 2:17). Does this mean the Bible is ok with wrongs committed by civil authorities? Not at all (Luke 3:14). Jesus commands the highest level of love and justice towards one another (Matt. 22:37-39, Phil. 2:3-5).

How will needed police reform occur then? Through things like additional training, prayer, gospel preaching, regenerate hearts, peaceful activism and legislation, and building relationships with civil authorities, while recognizing that this is not heaven (Gen. 3:18-19). God will make right all

wrongs (Rom. 12:19). For all who trust in the Person, death, and resurrection of the biblical Jesus, they can count on it (Rev. 21:3-4). Until then, this world groans, and so do we.

Second, Jesus' followers also suffered frequent unjust treatment at the hands of law enforcement.

Read the book of Acts. Police brutality was a common thing for them. Thousands more examples could be cited from the late first century into the fourth century, the Protestant Reformation, and up to the present day in many other countries Christians were used as human candles, thrown to wild beasts for sport in the Roman coliseums, tortured, burned, drowned, and subjected to other despicable atrocities. Even so, and knowing all of this, God recognizes the legitimacy of government and law enforcement (Rom. 13:1-6). Christians are commanded, not to overthrow it, but pray for it, submit to it, and be respectful (Rom. 13:1-6, 1 Tim. 2:1-2, Titus 3:1-2, 1 Pet. 2:17). Flawed law enforcement is never the grounds for no law enforcement. The reason we can embrace this is because we understand that God is sovereign and, by faith in Christ, we will one day live under the perfect, loving, just rule of Jesus Christ (Rev. 21:3-4).

Third, albeit flawed, law enforcement is ordained by God for the protection of humanity. We recognize that, tragically, some do not experience that protection. This of course is not pleasing to God and he will deal with it justly in his timing. All humans are flawed (Jer. 17:9), thus flaws will surface in law enforcement. For that reason, they must work to continually improve practices and procedures. Even so, God decrees the existence of law enforcement for the greater good of society (Rom. 13:3-5).

Defunding the police is not a new idea. In modern times, it seems to have originated with the Black Panthers in the late 60s and early 70s. But the need for improved police training and community relations does not merit the dismantling of police altogether. Doing so would backfire in catastrophic ways (cf. Eccles. 8:10). The book of Judges is a terrifying case study of what happens in a society without law enforcement (cf. Judg. 17:6, 21:25). The injustices occurring now will multiply by disastrous magnitudes should police be defunded.

### **Value of Human Life**

Pro-abortion BLM says:

*We deserve and thus we demand reproductive justice that gives us autonomy over our bodies and our identities while ensuring that our children and families are supported, safe, and able to thrive.*

Unborn babies are unquestionably living human beings. They are valuable creations of God, made in his image (Gen. 1:26-27). Abortion is the unjustified ending of a baby's life. Therefore, abortion constitutes the sin of murder (Ex. 20:13).

In 2018, Planned Parenthood performed 345,672 abortions. Given that about one-third of those patients are black women, Planned Parenthood alone aborts about 100,000 black babies per year.

According to the 2010 US Census, 79 percent of the Planned Parenthood surgical abortion facilities are placed within walking distance of communities largely comprised of minority groups.

One source says:

*According to the U.S. Center for Disease Control, there have been over 15.5 million abortions performed on African Americans. These 15.5 million Black lives lost to abortion outnumber the*

*deaths of Black people due to AIDS, violent crimes, accidents, cancer, and heart disease combined.*

In 2019, 235 black people were killed by police (compared to 370 whites). Even if every one of those was unjust, the unjust killing of black people by abortion would be 425 times higher than deaths by police. So, to be consistent, where should BLM direct the greatest advocacy for black lives?

BLM teaches, "We are guided by the fact that all Black lives matter," and, "In affirming that Black Lives Matter, we need not qualify our position. To love and desire freedom and justice for ourselves is a prerequisite for wanting the same for others."

However, by supporting abortion, BLM cannot be said to have an unqualified position on the value of black lives. In no way can the organization "desire freedom or justice" for all black individuals. By failing to oppose abortion, they deny justice and freedom to the most defenseless, helpless, and innocent of the black community.

An inconsistency exists in the fact that BLM protests the tragic death of George Floyd, for example, but gives a pass to the deaths of some 100,000 black babies each year. The greatest atrocities; the greatest violence against blacks is not by the police, but abortion clinics. Despite the name, "Black Lives Matter," the organization is hard-pressed to affirm in an unqualified manner that black lives matter. If they are going to defund an institution which is most harmful to blacks, it is abortion clinics which must be defunded.

### **Unity**

As observed from BLM's teachings, it appears that they seek unity around their own, self-developed doctrine. The aforementioned principles seem to be that around which the organization seeks unity.

The Lord Jesus offers a superior, more gracious unity, however. His death on the cross unequivocally tears down disunity between sinners and God and sinners with one another, regardless of melanin content:

*Ephesians 2:11-17: Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh.*

During the first century, great ethnic-social hostility existed between the Gentiles and Israelites. But the gospel completely dismantled that. What a glorious, loving work of unity that the Person of Christ has performed for all ethnicities through his life, death, and resurrection. Jesus *already* has reconciled all who put faith in him. How then, could finite man outdo reconciliation by human efforts what Christ, infinite God, has accomplished? Let us not seek to resurrect barriers which Christ has already destroyed.

Christians are commanded to love others, however, to love every person does not mean affirming the practices of every person. In fact, it is unloving to affirm the sin of others (cf. Gal. 6:1-3). Scripture teaches that those who fail to embrace the Person and work of the biblical Christ remain at enmity with God and face eternal consequences (John 3:36, 2 Thess. 1:7-9, Rev. 20:11-15).

BLM opposes God's teaching on salvation, parenting and family, human sexuality, reconciliation and forgiveness, government and civil authorities, the value of human life, and unity. Therefore Christians cannot embrace the BLM Movement. This is an ideology which clashes at critical points with God's word.

Though BLM's concept of justice, equity, and reconciliation is flawed, God's people resonate with their desire for those things (cf. Mic. 6:8). However, BLM will not achieve those things through its doctrine and practice. Instead, we point the BLM movement towards the loving, sovereign, compassionate God of justice; the God of the Bible.

God will flawlessly deal with all injustices in history (Rom. 12:19). However, he will also see to the injustice in our own hearts and lives (Rom. 6:23). God's moral standard is far higher than ours: he demands perfect holiness even down to the level of our motivations and thoughts (Matt. 5:21-48). On God's criteria, therefore, it's clear: we all have sinned and come short of his glory (Rom. 3:23). We all stand condemned before the Judge of all the earth (Rom. 3:10-20). But the good news is that God sent his Son, the Lord Jesus Christ to be punished in our place for our injustices, inward and outward (Isa. 53:4-6, 1 Pet. 2:24). Incredibly, God offers complete forgiveness towards us (Eph. 1:7). He does so justly, by transferring the penalty for our sins to the sinless Person of Christ, when he died on the cross (Rom. 3:21-26). For all who bow the knee in faith to Christ, God justly declares us, the unjust, just, on the basis of Christ's life, death, and resurrection (Rom. 3:25-26, 2 Cor. 5:21, Eph. 2:8-9, 1 Pet. 3:18). All who do will be reconciled to God and spend eternity in the blissful, joyful heaven. In that place, all injustice, violence, and death will be forever eradicated (Rev. 21:3-4). The peace, justice, and life that BLM seeks doesn't compare to that which God promises through Christ.

---

## **What They Fail To Tell You**

**The following is adapted from a speech delivered on April 27, 2016, at Hillsdale College's Allan P. Kirby, Jr. Center for Constitutional Studies and Citizenship in Washington, D.C., as part of the AWC Family Foundation Lecture Series.**

Every year, approximately 6,000 blacks are murdered. This is a number greater than white and Hispanic homicide victims combined, even though blacks are only 13 percent of the national population. Blacks are killed at six times the rate of whites and Hispanics combined. In Los Angeles, blacks between the ages of 20 and 24 die at a rate 20 to 30 times the national mean. Who is killing them? Not the police, and not white civilians, but other blacks. The astronomical black death-by-homicide rate is a function of the black crime rate. Black males between the ages of 14 and 17 commit homicide at ten times the rate of white and Hispanic male teens combined. Blacks of all ages commit homicide at eight times the rate of whites and Hispanics combined, and at eleven times the rate of whites alone. The police could end all lethal uses of

force tomorrow and it would have at most a trivial effect on the black death-by-homicide rate. The nation's police killed 987 civilians in 2015, according to a database compiled by The Washington Post. Whites were 50 percent—or 493—of those victims, and blacks were 26 percent—or 258. Most of those victims of police shootings, white and black, were armed or otherwise threatening the officer with potentially lethal force. The black violent crime rate would actually predict that more than 26 percent of police victims would be black. Officer use of force will occur where the police interact most often with violent criminals, armed suspects, and those resisting arrest, and that is in black neighborhoods. In America's 75 largest counties in 2009, for example, blacks constituted 62 percent of all robbery defendants, 57 percent of all murder defendants, 45 percent of all assault defendants—but only 15 percent of the population. Moreover, 40 percent of all cop killers have been black over the last decade. And a larger proportion of white and Hispanic homicide deaths are a result of police killings than black homicide deaths—but don't expect to hear that from the media or from the political enablers of the Black Lives Matter movement. Twelve percent of all white and Hispanic homicide victims are killed by police officers, compared to four percent of all black homicide victims. If we're going to have a "Lives Matter" anti-police movement, it would be more appropriately named "White and Hispanic Lives Matter." Standard anti-cop ideology, whether emanating from the ACLU or the academy, holds that law enforcement actions are racist if they don't mirror population data. New York City illustrates why that expectation is so misguided. Blacks make up 23 percent of New York City's population, but they commit 75 percent of all shootings, 70 percent of all robberies, and 66 percent of all violent crime, according to victims and witnesses. Add Hispanic shootings and you account for 98 percent of all illegal gunfire in the city. Whites are 33 percent of the city's population, but they commit fewer than two percent of all shootings, four percent of all robberies, and five percent of all violent crime. These disparities mean that virtually every time the police in New York are called out on a gun run—meaning that someone has just been shot—they are being summoned to minority neighborhoods looking for minority suspects.