

Today?

Israel, as the people of God, was a theocratic geo-political nation-state in covenant with God. No equivalent exists since Jesus.

How do we apply the OT principles of justice in the church (as God's New Covenant people)?

Can we seek to apply the OT principles in our nation?

Another Passage to Consider

Deuteronomy 24:10 - 25:4

What does this teach us about justice?

Further Reflection

Grace is the key to it all. It is not our lavish good deed that procure salvation, but God's lavish love and mercy. That is why the poor are as acceptable before God as the rich. It is the generosity of God, the freeness of his salvation, that lays the foundation for the society of justice for all. Even in the seemingly boring rules and regulations of tabernacle rituals, we see that God cares about the poor, that his laws make provision for the disadvantaged. God's concern for justice permeated every part of Israel's life. It should also permeate our lives. Keller, p40.

How can God's concern for justice further permeate your life?

The origin of this series of sermons and studies is Steve's reading of Tim Keller's book, "**Generous Justice** - How God's Grace Makes Us Just".

GOD'S JUSTICE IN A HURTING WORLD

Sermon Series: 5 November - 17 December 2023

Study 2: Justice Before Jesus in the Old Testament

A study in parallel with the sermon on 12 November

Getting Started

Justice is (in part) about a 'fair-go' for everyone. Australians like to think of the 'fair-go' as being at the heart of our national identity. Do you think that is the case?

What stood out to you from sermon 1 and study 1?

How would you answer the question, 'What is Justice?'

Have you had any opportunities to 'Do Justice' in the past week?

Christians and the Old Testament

Read 2 Timothy 3:16-17

How relevant are the OT laws and words of the prophets to us as the NT people of God?

What factors should we keep in mind in applying the OT today?

An Emphasis on Justice in the Old Testament

Read Deuteronomy 10:17-19; Proverbs 31:8-9; Isaiah 1:16-17; and Zechariah 7:9-10

What do these verses reveal about the character of God and the motivation for doing justice?

Who in particular needs justice in these verses?

Who might that equate to in our time and place?

The People of Israel as a Community of Justice

Read Deuteronomy 15:1-18

What do these verses reveal about the character of God?

How do you reconcile v4 with v11?

In addition to the seventh year cancelling of debts, after 49 years, the Year of Jubilee put this on steroids. See Leviticus 25:8f

Does the principle of ‘release’ (cancelling debts, freeing slaves, returning property) in Israel apply to the church or to the community today? Why or Why not? If so, How?

Read Leviticus 19:9-10 and Deuteronomy 23:24-25

What is the purpose of each of these laws?

How might the requirements of generosity be applied in your situation?

Which economic model best fits your attitude to wealth and possessions?

In Craig Blomberg’s survey of the Mosaic Laws of gleaning, releasing, tithing, and the Jubilee, he concludes that the Biblical attitude toward wealth and possessions does not fit into any of the normal categories of democratic capitalism, or of traditional monarchical feudalism, or of state socialism. The rules for the use of land in the Biblical laws challenge all major contemporary economic models. They ‘suggest a sharp critique of the statism that disregards the precious treasure of personal rootage, and the untrammelled individualism which secures individuals at the expense of community. Keller, p32.

The Law and the Prophets

What happens when the following laws are not obeyed?

- Exodus 22:25-27
- Leviticus 19:15

What are some of the unjust practices the prophets address?

- Jeremiah 22:13
- Amos 5:11-12
- Ezekiel 22:29
- Micah 2:1-2
- Isaiah 5:8