

9-27: Sermon Listening Guide



GENEROUS JUSTICE

"AND WHAT
DOES THE LORD
require of
you? to
ACT JUSTLY
and to Love
mercy and to walk
humbly WITH YOUR
GOD."

MICAH 6:8

Zechariah 7:10 – 11

(NIV)

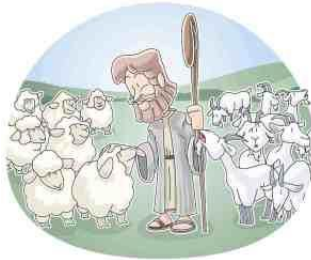
¹⁰ Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other.'

¹¹ "But they refused to pay attention; stubbornly they turned their backs and covered their ears.

Luke 11:41

(NIV)

⁴¹ But now as for what is inside you—be generous to the poor, and everything will be clean for you.



Matthew 25:31 – 46

(NIV)

The Sheep and the Goats

³¹ "When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. ³² All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the

goats. ³³ He will put the sheep on his right and the goats on his left.

³⁴ "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. ³⁵ For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶ I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

³⁷ "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and invite you in, or needing clothes and clothe you? ³⁹ When did we see you sick or in prison and go to visit you?'

⁴⁰ "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

⁴¹ "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and

his angels. ⁴² For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, ⁴³ I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

⁴⁴ "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

⁴⁵ "He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.'

⁴⁶ "Then they will go away to eternal punishment, but the righteous to eternal life."



Draw-It!

BIG IDEAS:

There is a deep connection between God's mercy and justice.

Micah 6:8

The word mercy in the OT is synonymous to

_____ .

The term for “mercy” is the Hebrew word

_____ , God’s unconditional
grace and compassion.

The word for ‘justice’ is the Hebrew term

_____ .

In Micah 6:8, “**mishpat**” puts the emphasis on the action, **chesedh** puts on the attitude or motive behind the action.

This means our motivation for justice must always be God's _____ and _____ .

To walk with God, then, we must do *justice*, out of merciful love, out of grace. Our motivation for why we do justice has to be because we have experienced God's amazing love and grace. Anyone who has truly been touched by the grace of God will be vigorous in helping the oppressed people of this world.

So what does Justice really mean?

The word _____ occurs more than two hundred times in the OT. **Its most basic meaning is to *treat people equitably*.**

_____ means more than just the punishment of wrongdoing. It also means to give people their rights. **Deuteronomy 18** directs that the priests of the tabernacle should be supported by a certain percentage of the people's income. This support is described as 'the priests' mishpat,' which means their due or their right.

Over and over again, _____ describes taking up the care and cause of widows, orphans, immigrants, and the poor – those who have been called ‘the quartet of the vulnerable.’

“This is what the LORD Almighty says: Administer true justice, show mercy and compassion to one another. Do not oppress the widow or the fatherless, the immigrant or the poor.” **Zechariah 7:10-11**

Justice reflects the character of God

What does Jesus say about Justice?

Jesus taught that a lack of concern for the poor is not a minor lapse but reveals that something is seriously wrong with one's spiritual compass, the heart.

He prescribes a startling remedy: ***‘You Pharisees clean the outside of the cup and dish, but inside you are full of greed.... Give what is inside to the poor, and everything will be clean for you’*** **Luke 11:41.**

“The disposition of one's possessions signifies the disposition of one's heart.”

The greatest teaching on this is on the **parable of the sheep and the goat., found in Matthew 25:31-46.**

If we assume that Jesus was using the term “brothers and sisters” in his usual way, to refer to believers, then he was teaching that genuine disciples of Christ will create a new community that does not exclude the poor, the members of other races, or the powerless, and does not deal with their needs sacrificially and practically.

Jesus gave us a long list of his disciples' activities. They were to give food and drink to the hungry, which mean emergency relief.

But the ‘strangers’ were immigrants and refugees, and they were to get much more than food. They were to be invited in. They were not merely sent to a shelter but were to be welcomed into the disciples homes and lives and it is implied given advocacy, friendship, and the basic for pursuing a new life in society. Those who were ‘naked’ were likely very close to what we might call the homeless – the poorest of the poor. The disciples were to “clothe” them.

The sick were to be ‘looked after.’

The Greek word used for this is

_____ which meant to give oversight and supervision. That meant that the ill and diseased were to be given comprehensive care until they were well. Finally, the disciples were to 'visit' prisoners, which mean they were to give them comfort and encouragement.

Christians should be opening their homes and purses to each other, drawing even the poorest and most foreign into their homes and community, giving financial aid, medical treatment, shelter, advocacy, active love, support, friendship.

But there is something even more startling about this discourse of Jesus. Jesus did not say that all this done for the poor was a means of getting salvation, but rather it was the sign that you are already had salvation, that true, saving faith was already present.

How does he show that? He tells the sheep, "when you embrace the poor, you embraced me," and to the goats he says "when you ignored the poor, you ignored me."

This meant that one's heart attitude toward the poor reveals one's heart attitude toward Christ.

Jesus was saying, "if you had opened up your hearts and lives to them then I would know you have opened up your hearts and lives to me. If you were closed to them, I know you were closed to me.

Anyone who has truly been touched by the grace of God will be vigorous in helping the poor.

The moment we fall away from serving and administering justice to the poor and oppressed, is the moment where we have lost the of living under God's grace.

Notes: _____

W C J J W D
S N M B Q R X Y G H
H P D R I N K L A D C P G G
R E H U N G R Y M C U M T O Y
Z S K E M O C L E W V N B A Z
P V F H Z A V D S H U K E T W
B T H I R S T Y N H E B J S G
L P V W J U D G M E N T A
R E G N A R T S K C E G R
X S F U H U T E Z S P
X S O O R T M O D
I E O H N T K
E D D N H
S X Y
V

FIND:

BLESSED
FOOD
HUNGRY
SHEEP
THIRSTY

DRINK
GOATS
JUDGMENT
STRANGER
WELCOME

