

RECLAIMING JUSTICE

“Helping Walter”

The Gospel of the **Underdog**: A dramatic reversal of the realities of this world through the Kingdom of God. The first become last. The unclean become clean. The poor become rich.

(See Luke 1:52-53; Luke 4:16-27; 5:11, 28; 6:20,24-25; 12:15-21; 14:15-24, 33; 16:19-31; Isaiah 1:14-17; Jeremiah 7:1-15; Pr. 21:13; Pr. 29:7; Amos 2:6-8, 5:21-24, 8:4-6; Micah 6:6-8.)

Our guardrails on issues of justice are not political lines but biblical truths.

There is a Biblical difference between orthodoxy, which means right belief, AND orthopraxy, which means right practice

³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. ³⁴ He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. ³⁵ And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ ³⁶ Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” ³⁷ He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.” Luke 10:30-37 (ESV)

1. Go and **be compassionate** = Direct aid to meet immediate material and economic needs. (v. 33-34)

Reclaiming Justice Series / Week 2

Pastor Doug Melder

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2. Go and **empower the powerless**. (v. 35; see also Deut. 15:13-14)

Tolerance says I accept you for who you are and neither of us has to sacrifice anything to live; Justice says I am who you are and I'll sacrifice anything so that you can live.

3. Go and **be prophetic** = Changing something unchangeable by speaking truth to power.

We are not entitled to a surplus, we are **entrusted** with one.

(See Lev. 23:22; 2 Cor. 8:14; Luke 19:11-27)

Small Group or Personal Reflection Questions

1. Luke has been called the Gospel of the underdog. Read the following examples: Luke 1:52-53; Luke 4:16-27; 5:11, 28; 6:20,24-25; 12:15-21; 14:15-24, 33; 16:19-31. What do you think about Luke's focus on the poor?
2. Can you think of a way that you've allowed other things to become guardrails in areas of justice rather than the Scriptures? Why is this dangerous for a follower of Jesus?
3. Read the main text for the sermon, Luke 10:30-37.
 - A. Where do you see the man provide compassion to the Samaritan? Can you think of practical ways that you can be prepared to show compassion? (McDonald's gift cards, bus tickets, food pantry, etc.)
 - B. Where does it become empowerment? Can you think of practical ways that you can move from compassion into empowerment?
4. Doug talked about the idea of a surplus. Read these Scriptures - Lev. 23:22; 2 Cor. 8:14; Luke 19:11-27. What does it mean to have a surplus according to those passages?
5. Doug mentioned some examples of places where we could have surplus in our lives (time, resources, influence). Do you have an example from your own life where you have surplus? How could you direct it towards efforts of justice on behalf of the poor?

Book Recommendations for “Reclaiming Justice” Series

- Timothy Keller, *Generous Justice: How God's Grace Makes Us Just.*
- Gary A. Haugen, *Just Courage: God's Great Expedition for the Restless Christian*
- Richard Stearns, *The Hole in Our Gospel: What Does God Expect of Us? The Answer that Changed My Life and Might Just Change the World.*