

- a) This is unlike any human solution to injustice.
- b) He calls those released from their debts to live life continually releasing others from their debts.
- iv. Through His death, Jesus transforms injustice for those who believe in Him.

### LIVE THE STORY

*The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- What do you think about the statement that, when it comes to issues of justice and injustice, no one is objective? Explain.
- Did it surprise you to hear just how prominent issues of *injustice* and *oppression* are in Scripture? If so, how has this truth effected you?
- What are the two things which moved God to act in Exodus 2:24? Are they still applicable today?
- What is the key reason given in the Scriptures for why God's people were called to live with justice and not to oppress the weak? Is this applicable to Christians today? Explain.
- Can you think of ways that Christ and the New Testament speak to these issues of justice and oppression?
- How does the incarnation, God become flesh, with all the particulars of Christ's life, involve God in the human struggles surrounding injustice and oppression?
- How does the Sermon on the Mount (Matthew 5-7; Luke 6) offer a solution to issues of injustice in a way that no other human solution does? How does this speak to you?
- How does/can your community group help bring justice where there has been injustice? What role do/can you play in that?
- Find a Psalm, or another prayer, in Scripture that can help us pray for those who are suffering injustices.

### God Remembers

#### ***What the Story of Christmas Teaches Us About Oppression***

Jerry Cisar — December 7, 2014

Text: Ecclesiastes 4:1-3; Isaiah 9:6-7

#### **Introduction: "Injustice" and "oppression" Today**

- A. We are not objective.
- B. Oppression involves injustices being carried out on the weak by the powerful.

#### C. Relevance

#### **I. "Injustice" and "oppression" are central in both the fall and redemption.**

- A. Genesis 4:1-13 God gets intimately involved in injustice.
- B. Genesis 6:11-13 Unjust Oppression and the Flood
- C. Exodus 1:13-17; Exodus 2:23-25
  - i. God got involved because He heard the groaning of oppression.
  - ii. God got involved because He remembered His covenant with Abraham.

## II. "Injustice" and "Oppression" matter in the Bible's story-line.

### A. Israel's Calling to do Justice

- i. Exodus 22:21-23
- ii. Exodus 23:8-9
- iii. Year of Jubilee (Leviticus 25:12-14)
- iv. Deuteronomy 10:17-19
- v. Deuteronomy 23:15-16
- vi. Deuteronomy 24:17-22
- vii. Deuteronomy 27:19

### B. Israel's Failure to do Justice

- i. Jeremiah 7:4-7
- ii. Ezekiel 16:48-50
- iii. Ezekiel 22:29-30
  - a) What wall? Ezekiel 13
    - We too must be careful not to say, "all is well; all is well" when all is not well.
  - b) God looks for intercessors like this today.
- iv. Malachi 3:5

## III. "Injustice" and "oppression" in the Christmas Story

### A. God Remembered His Covenant (Matthew 1:1-2)

- i. Why start with Abraham?
- ii. God remembered.
- iii. Injustice and oppression were a significant part of the fall and therefore justice and peace are a significant part of the redemption.

### B. Isaiah 9:6-7 *To us a child is born, to us a son is given...*

- i. Justice and the increase of peace is part of the promised Messiah's Kingdom.
  - a) This is not a promise that everyone will be equal in their possessions.
  - b) This is a promise that oppression and injustice can cease in Christ.
    - Isaiah 11:6
    - 2 Cor 8:14-15

- ii. The promises to Abraham and David were to come through a son (the child born)...

### C. The Incarnation—God coming in the flesh

- i. Jesus experienced oppression.
- ii. Jesus addressed oppression.
- iii. Jesus spoke to the oppressed. (Matthew 5:3-12)