**CREEKSIDE’S TEACHING NOTES** forSunday, June 11, 2017

**SATISFIED**

Part 3

When Evil Wins

Ecclesiastes 3:16-4:3

Solomon is heavy hearted by all the injustice in the world.

**And I saw something else under the sun:**

**In the place of judgment—wickedness was there,  
in the place of justice—wickedness was there.**

Ecclesiastes 3:16

**Again I looked and saw all the oppression that was taking place under the sun: I saw the tears of the oppressed — and they have no comforter; power was on the side of their oppressors— and they have no comforter. And I declared that the dead, who had already died, are happier than the living, who are still alive. But better than both  
    is the one who has never been born, who has not seen the evil  
    that is done under the sun.**

Ecclesiastes 4:1-3

**HOW ARE WE TO RESPOND TO ALL THE**

**INJUSTICE IN THE WORLD?**

**1. LOOK FOR GOD’S HAND OF JUDGEMENT:**

**I said to myself, “God will bring into judgment both the righteous and the wicked, for there will be a time for every activity, a time to judge every deed.”**

Ecclesiastes 3:17

Nicholas Wolterstorff writes, “an ancient, enduring, and prominent strand of Christian theology sees God’s love of justice as grounded in his anger with those who disobey his commands. His love and practice of justice is his love and practice of *retributive* justice. But I think it starkly clear that the passages which speak of God’s love for justice are not pointing to God’s delight over the writhings of those who are justly punished; God has no such delight. God’s love for justice is grounded in his love for the victims of injustice. And his love for the victims of injustice belongs to his love for the little ones of the world: for the weak, the defenseless, the ones at the bottom, the excluded ones, the miscasts, the outcasts, the outsiders. It is true indeed that God is angry and disgusted over what happens in human affairs; but in good measure his anger and disgust is with those who violate and frustrate his love for the little ones of the world by victimizing rather than protecting them.”

**2. LIVE OUT GOD’S HEART FOR JUSTICE:**

Follow Jesus. Love God. **Love People.**

There is a direct relationship between a person’s grasp and experience of God’s grace, and his or her heart for justice and the poor.

Timothy Keller

**He has shown you, O mortal, what is good.  
    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

Justice (mishpat) puts the emphasis on the action. Mercy (chesedh) puts the emphasis on the attitude or motive behind the action. To walk humbly with God we must DO justice OUT of a heart driven by merciful love.

**Mishpat** means . . . giving people what they are due whether punishment or protection or care.

Justice in the Bible is to focus on the widow, orphan, immigrant and poor

(Zechariah 7:10-11) and to fail here is to violate justice or mishpat.

God is concerned about justice . . . (Psalms 146:7-9; Deuteronomy 10:17-18; Psalms 68:4-5; Jeremiah 22:3) and introduces himself/identifies himself as one concerned about the vulnerable . . . that is an essential identity.

**Tzadeqah** means . . . being just, a life of right realationships . . . right with God and therefore committed to putting right all other relationships in life . . . this means that Biblical righteousness is also social . . . day-to-day living in which a person conducts all relationships in family and society with fairness, generosity and equity

(Job 29:12-17; Job 31:13-28) Job is not giving out handouts but has become deeply involved in the life of the poor the orphaned and the handicapped. His goal is that the life of the poor would be a **delight**.

To truly seek justice is to be generous.

Ezekiel 18:5, 7-8a; Deuteronomy 10:18-19; Isaiah 58:6-7

We do justice when we give all human beings their due as creations of God. Doing justice includes not only the righting of wrongs, but generosity and social concern, especially toward the poor and vulnerable. This kind of life reflects the character of God.

Timothy Keller, (Generous Justice p 18)