

Christian Manner of Justice

Devotional Reading: [Luke 3:7-14](#)

Background Scripture: [Exodus 1:8-14](#);

[Amos 5:6-15](#); [Zechariah 8:16-17](#); 1

[Timothy 6:17-19](#)

[Deuteronomy 24:14-21](#)

14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that

thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

[Ephesians 6:5-9](#)

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

1 Timothy 6:17-19

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Key Text

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.—Deuteronomy 24:19

p 314 Social Teachings of the Church

Unit 3: Fulfilling Our Obligations to God and Society

Lessons 9-13

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Identify themes of justice in each text.
2. Contrast God's justice and impartiality with societal tendencies toward "-isms" (e.g., classism, racism, ableism, etc.).
3. List ways to care for others in and through our work.

Lesson Outline

Introduction

- A. Actions Speak Louder than Words
- B. Lesson Context

I. Generosity in Work (Deuteronomy 24:14-21)

- A. Fair Payment (vv. 14-15)
 - B. Individual Responsibility (v. 16)
 - C. Remember Past Justice (vv. 17-18)
 - D. Leave Some for the Poor (vv. 19-21)
- Licking the Bowl*

II. Mutual Respect in Work (Ephesians 6:5–9)

A. Obey as unto the Lord (vv. 5–7)

Busy Work

B. Reward for Obedience (v. 8)

C. Reciprocal Treatment (v. 9)

III. Future Rewards of Work (1 Timothy 6:17–19)

A. Rightly Placed Hope (v. 17)

B. Richness in Deeds (v. 18)

C. Treasure to Come (v. 19)

Conclusion

A. The Work of Faith

B. Prayer

C. Thought to Remember

p 319 How to Say It

Ephesus *Ef-uh-sus.*

Hammurabi *Ham-muh-rah-bee.*

Laodicea *Lay-odd-uh-see-uh.*

p 314 Introduction

A. Actions Speak Louder than Words

At age 15, I started working at a fast-food restaurant. The job came with an unexpected perk: Bible discussions with my Christian manager. Nearly four decades later, I have forgotten most of our conversations, but an act of kindness he displayed has stayed with me. One morning, I found a man rummaging

through the dumpster, looking for food and told my manager. I expected my manager to chase the man away. Instead, I was surprised. He brought the man inside, gave him a meal, and packed fresh food for him to take. That day, I saw an aspect of God’s character uniquely displayed through my manager. His single act of generosity, hospitality, and respect had a more significant impact on me than any of our discussions.

B. Lesson Context

The first Scripture text from today’s lesson comes from Moses’ second speech in Deuteronomy to the people of Israel. The speech begins by setting forth a general set of rules for God’s covenant people ([Deuteronomy 4:44–11:32](#)). The second part of the speech focuses on specific rules within God’s order for a new society ([12:1–26:19](#)).

Israel’s identity as God’s covenant people was supposed to shape their treatment of poor and marginalized people. Moses had already reminded the Israelites that poor people would always be part of the population ([Deuteronomy 15:11](#)). As a result, he commanded an openhanded policy toward these people, requiring generous giving without resentment ([15:10](#); see [lesson 2](#)).

The second Scripture text comes from the apostle Paul's letter to the church in Ephesus. In [Ephesians 5:21–6:9](#), Paul includes a “household code,” a common form of social teaching in that day. These codes consisted of a list of obligations and duties in household relationships (compare [Colossians 3:8–14](#); [1 Peter 2:18–3:7](#)). He discusses each of the common roles in a household of his time, including family members and servants. Far from simply affirming the culturally accepted social order, Paul infuses every household role with the revolutionary story of Jesus.

p 315 The final Scripture text comes from the first letter that Paul wrote to Timothy. Timothy was likely dealing with false teachers who arose in the church in Ephesus ([1 Timothy 1:3–4](#)). These false teachers glorified wealth ([6:5–10](#)). Paul outlines steps the community members can take to ensure they are not overcome by “love of money” ([6:10](#)).

I. Generosity in Work

([Deuteronomy 24:14–21](#))

A. Fair Payment (vv. 14–15)

14. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land

within thy gates.

The meaning of the Hebrew word translated *servant* is similar to *hireling*: a free person who works in exchange for wages (see [Job 7:2](#)). An Israelite who experienced economic difficulty might serve other Israelites as a *hired servant* ([Leviticus 25:39–40](#)). These workers committed to a set time of service. They would eventually receive their freedom ([25:41](#); see [Exodus 21:2](#); [Deuteronomy 15:12](#)).

God's command to treat laborers fairly does not depend on a laborer's place of origin. God expects His people not to *oppress the poor and needy*, whether those people are *brethren* Israelites or *strangers* (non-Israelites living within the *gates* of Israelite towns).

15. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

One obvious way to practice justice toward workers is through the timely payment of wages. The hired workers described in this verse are equivalent to day laborers. They were usually paid for their work at the end of an agreed time (compare [Matthew 20:8](#)). Their situation was the ancient equivalent of living

paycheck to paycheck. It was cruel and unlawful for a landowner to withhold a day's wages from the worker ([Leviticus 19:13](#)). The text notes that causing these workers reason to cry out *to the Lord* is *sin* (compare [Malachi 3:5](#); [James 5:4](#)).

B. Individual Responsibility (v. 16)

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

The principle in this verse differs from other law codes of the ancient world. The Babylonian Code of Hammurabi, for example, stated that if a builder built a house that collapsed, causing the death of the homeowner's son, the builder's son was to be killed. In contrast, the Law of Moses protects innocent family members who might otherwise be punished for a relative's actions. The given stipulation in God's law prevents a potentially endless chain of revenge.

This principle does not contradict the Scripture that speaks of God's "visiting the iniquity of the *fathers* upon the *children* unto the third and fourth generation of them that hate me" ([Deuteronomy 5:9](#)). Each person surely experiences the consequences of

their sin, as do others close to them. Sin has a far-reaching effect but needs not include retribution or revenge.

C. Remember Past Justice (vv. 17–18)

17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge.



Visual for [Lessons 9 & 11](#). Display this visual as you review the verse-by-verse commentary associated with [Deuteronomy 24:14–21](#).

The three groups of people most at risk of unfair *judgment* are *the stranger* (non-Israelites living in the land), the *fatherless*, and widows (compare [p 316 Exodus 22:21–22](#); [Psalms 94:6](#); [146:9](#); [Jeremiah 7:6](#); [22:3](#); [Ezekiel 22:7](#); [Zechariah 7:10](#)).

This text contains a specific statute to protect widows. Lenders could not take a widow's *raiment* as a *pledge* when lending. While the law includes rules for lenders to take clothing as collateral ([Exodus](#)

22:26–27), they are strictly forbidden to take it from the vulnerable ([Deuteronomy 24:12–13](#)).

What Do You Think?

What steps can your class take to help address the needs of immigrants, orphans, and widows in your community?

Digging Deeper

What specialized training will your class need to be effective in this ministry?

18. But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

The Israelites recall their history of enslavement in the land of *Egypt*. That history, along with God’s redemptive act, serves as the foundation of Israel’s identity (see [Deuteronomy 5:15](#); [7:8](#); [15:15](#); etc.). The national memory of that enslavement and redemption was supposed to motivate the Israelites to compassionate treatment of the marginalized. Israel was to *remember* that *God redeemed* them and respond by caring for the most vulnerable around them.

What Do You Think?

How has your recollection of God’s redemptive acts encouraged you to

keep His commands?

Digging Deeper

In what ways do you strengthen your memory of God’s redemptive acts?

D. Leave Some for the Poor (vv. 19–21)

19. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

One practical way the Israelites could show justice to the most vulnerable was through practices at *harvest* time. Harvesters in a field would cut bundles of grain and bind each bundle into a *sheaf*. The poor and vulnerable could collect the leftover grain in a process called “gleaning” (compare [Ruth 1:22–2:3](#); see also [Leviticus 19:9–10](#); [23:22](#)). If the harvesters *forgot a sheaf*, the text directs them to leave it for the gleaners.

This practice reminds landowners that their land and the resulting harvest belong to the Lord ([Leviticus 25:23](#); [Deuteronomy 10:14](#); etc.). The phrase *that the Lord thy God may bless thee* occurs three times in the book of Deuteronomy: here, in [14:29](#), and [23:20](#). In all three cases, God’s blessing depends on meeting

cases, God’s blessing depends on meeting the needs of others. The Lord promises to bless those who honor His laws and treat the marginalized with respect (15:10; 28:1–12).

20–21. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

The ancient world prized olive trees for their fruit and the oil they produced. Olives also represented God’s blessing (Jeremiah 31:12; Joel 2:19, etc.). Vineyards, too, were a sign of wealth and stability for their owners (Isaiah 65:21–22; Amos 9:14; etc.).

Cultivation and harvest of the *olive tree* and *vineyard* requires considerable time and energy. Landowners worked hard to prevent any wasted crops. In this verse, however, the law extends rules for gleaning to even the most valuable of harvests (compare Leviticus 19:9–10).

Licking the Bowl

When I was little, I loved to help my mom bake cakes. I would assemble all the ingredients while she prepared the bowl

and mixer. After adding the ingredients to the bowl, she’d turn on the beaters, and I’d watch her whip everything together. Then came my favorite part.

After she poured the batter into a pan, she’d ^{p 317} offer me one of the mixing beaters to lick (though I now know you aren’t supposed to eat raw cake batter!). Before she could soak the almost-empty bowl in soapy water, I’d quickly grab a spoon so I could scoop out any last remaining batter.

We often live in a way that leaves little room for any leftovers. In Deuteronomy 24, God reminds His people to “leave some batter in the bowl.” We are called to live with margin and to share it with others. What would it look like for you to make room in your life to meet the needs of those around you? How could you leave space for spontaneous or intentional generosity?

—B. R.

II. Mutual Respect in Work (Ephesians 6:5–9)

A. Obey as unto the Lord (vv. 5–7)

5a. Servants, be obedient to them that are your masters according to the flesh.

The Greek word translated *servants* can refer to enslaved people, and that is the

sense in this verse. In many ways, slavery in the first-century world was unlike slavery in the pre-Civil War United States. For example, enslavement in the first century was not tied to a person's race. A person could become enslaved for many reasons. Some were taken captive in war, while others sold themselves into slavery to pay off debts. Further, during the time of the apostle Paul, it was possible for enslaved people, mainly males who worked in households, to gain a level of freedom.

Paul begins this text by addressing the less powerful party in the household relationship. He directs *servants* to submit to earthly authority by being *obedient* ([Colossians 3:22](#)). Although an enslaved person is under an authority *according to the flesh*, both the master and enslaved person have one Lord: Christ Jesus ([Galatians 3:28–29](#); [Ephesians 4:4–6](#)).

5b. With fear and trembling, in singleness of your heart, as unto Christ.

Fear of violence and cruelty was common in the lives of many enslaved people. This verse, however, does not indicate approval of such things. Intimidation and brutality have no place in a household that follows Christ (see [Ephesians 6:9](#), below). Instead, the

phrase *fear and trembling* communicates a sense of reverent respect that household members must show one another ([5:21](#); compare [1 Corinthians 2:3](#); [2 Corinthians 7:15](#)).

A servant's obedience should occur with complete sincerity of *heart* as if *unto Christ* Himself (see [Colossians 3:22–24](#)). Paul is not saying that earthly masters are a “stand-in” for God. In fact, the servants themselves model Christ through their obedience to the authorities (see [Philippians 2:7](#)). Rather, Paul teaches that the authority of the Lord Jesus should govern all relationships within the household and in society ([1 Peter 2:13](#); compare [1 Timothy 6:1–2](#)). In Paul's context, this teaching is revolutionary.

6–7. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men.

The opposite of working as if *unto Christ* is working only to please people. If someone works only to win favor in the public eye, then the attitude of their heart is wrong. Labor in any context should be completed as if in service to *Christ*, who knows the thoughts and intentions of *the heart* (see [Colossians 3:23](#)). Workers are free to serve others for the sake of the

Lord with an attitude of *good will*.

What Do You Think?

In what ways do you consider your work to be a service to Christ?

Digging Deeper

How will you adjust your approach to work so that others see Christ through your attitudes and actions?

Busy Work

When I was in college, I worked at my school's bookstore. My boss would often assign the task of dusting the bookshelves, something I saw as "busy work." My boss rarely assigned the task to more than one person at a time, because when we were allowed to work together, we'd inevitably begin talking instead of working. Admittedly, we were diligent in cleaning only when our boss was watching!

^{p 318} These days, I complete most of my work without anyone's direct oversight. I had to learn to be diligent without a supervisor present. Paul reminds us that all our labor should be done as if in service to the Lord, no matter who else is there to see it. Regardless of whether a supervisor is watching, God is watching. I want to be diligent and hardworking to please Him, no matter the task. Further, I now know

that by being a faithful worker, I can display His goodness to my managers and clients. How does your view of your work change when you realize you are working for the Lord?

—B. R.

B. Reward for Obedience (v. 8)

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

When it comes to obedience to the Lord Jesus Christ, all people, *bond or free*, are under the same authority (1 [Corinthians 12:13](#); [Colossians 3:11](#)). All people will stand before Christ to have their works tested, and all will have an opportunity to receive a reward ([Matthew 16:27](#); [2 Corinthians 5:10](#); [Revelation 22:12](#); etc.). Therefore, all people should aim to do *good* works in response to receiving the gift of grace (see [Ephesians 2:10](#)).

C. Reciprocal Treatment (v. 9)

9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Paul now directs his teachings toward

masters. In Paul's day, this turn would have surprised readers. Household codes rarely mentioned the obligations of masters to enslaved people. The apostle directs masters *to do the same things*: treat others, including those enslaved under their authority, with respect out of reverence for Christ. This was to result in fair and just treatment of enslaved people (see [Colossians 4:1](#)). One way masters could practice justice was by no longer *threatening* those under their authority.

Through these two directives, along with the commands to enslaved people in the previous verses, Paul overturns the slave-master dynamics of his day. The text promises enslaved people a reward for their work. Further, it directs enslavers to think of themselves as servants of the Lord, their *master in heaven*, and to treat others justly. Paul does not openly condemn slavery in this passage. He understood, however, that adding Christ to such an unequal relationship would bring a God-honoring shift to the culture.

III. Future Rewards of Work

([1 Timothy 6:17–19](#))

A. Rightly Placed Hope (v. 17)

17. Charge them that are rich in this world, that they be not highminded,

nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

Paul gives specific advice to Timothy for teaching those in his faith community who are *rich in this world*. These people seem to have many reasons to *trust* their own judgment, abilities, and *riches*, but these things are not guaranteed to last ([Proverbs 23:5](#); [27:24](#); [Luke 12:20–21](#); [James 4:13–14](#)). All people need to trust in the Lord.

The wealthy must also remember that God is the source of their wealth ([Deuteronomy 8:18](#); [Ecclesiastes 5:19](#)). He is the creator and sustainer of the world, and all wealth comes from His provision and generosity (see [Deuteronomy 8:17–18](#); [1 Samuel 2:7](#); etc.). This is true of both material and spiritual wealth. The church in first-century Laodicea is an example of a community that did not recognize its poor spiritual state despite having material wealth ([Revelation 3:14–18](#)).

What Do You Think?

What preventative measures can Christians employ to avoid placing trust wholly in material wealth?

Digging Deeper

How can Christians oppose cultural narratives that encourage the accumulation of material wealth?

B. Richness in Deeds (v. 18)

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate.

p 319 After Paul warns the wealthy members of the community, he provides them with a positive directive. Wealthy people have an opportunity to use their resources to *do good* for the body of Christ (Galatians 6:10; Hebrews 13:16). Paul engages in wordplay by using the word *rich*, a word often associated with earthly possessions, to describe the practice of doing *good works* for others.

The phrase *ready to distribute* suggests generosity, while *willing to communicate* likely means a willingness to share. These phrases probably refer to the attitude behind a person's good works. Paul emphasizes that the wealthy should be eager to serve others, not to hold on to their material wealth. These commands align closely with his commands for giving among specific New Testament churches (Romans 15:25–27; 2 Corinthians 8:1–7).

What Do You Think?

What barriers prevent believers from showing generosity with their material wealth?

Digging Deeper

In what ways will you be "rich" in

good deeds in the upcoming week?

C. Treasure to Come (v. 19)

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Some commentators believe that Paul's exhortation about *laying up* wealth *in store* reflects Jesus' teaching on storing treasures in heaven (Matthew 6:19–21; 19:21). The image of *laying up* treasure implies that when believers give to others, they are not losing their wealth but transferring it from earth to heaven. *The time to come* that Paul has in mind might be a time of economic distress in the near future, or it might be the time of Christ's return. At any rate, people who have shared their wealth with the faith community are promised a secure future, if not in this life, then through receiving *eternal life*.

Paul does not suggest that a person can earn eternal life through good works. His words are consistent, however, with James's teaching that true faith is evidenced by works (James 2:14–26). When people show generosity, they build a strong *foundation* of faith in their lives (contrast 5:1–5).

Conclusion

A. The Work of Faith

These three texts teach that God's people must display generosity, mutual respect, and rightly ordered hope. [Deuteronomy 24](#) identifies the generosity and justice God commanded of the ancient Israelites. We ought to show generosity and act justly in our homes, neighborhoods, and workplaces. When we do so, we reflect God's character to everyone around us, including the most vulnerable.

Paul's letter to the Ephesians reminds us of the "level playing field" on which we stand before Christ. His authority governs all earthly relationships. Our faith demands that we treat others with respect, recognizing that we are all equal in Christ.

Finally, Paul's letter to Timothy encourages us to order our hopes rightly. The truth that our security comes from God, not our material possessions, remains especially relevant in the twenty-first century. As we place our hope in God, we should be openhanded and generous with our resources.

Lives that do not prioritize the world's measures of money, status, and power are living testimonies to God's life-transforming grace. Because our lives

have been transformed by God, we seek to practice justice, respect all people, and share generously.

B. Prayer

Heavenly Father, help us never to neglect the most vulnerable members of our communities. Give us eyes to see how we can act justly and generously meet needs. May we do this to reflect Your love to the world. In Jesus' name we pray. Amen.

C. Thought to Remember

Serve God by serving others with justice, respect, and generosity.

p 320 Involvement Learning

Enhance your lesson with KJV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the KJV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Begin class by asking participants to brainstorm jobs. List their responses on the board. Then ask, "How can workers complete these jobs with the intention of caring for or blessing other people?" Add their answers to the board under your list.

After the activity, lead into Bible study by saying, “One central theme of Scripture is justice. God calls His people to act justly through their work and with their material resources. Today’s lesson will study three texts inviting us to consider how we can use our work and resources to serve God, act justly, and bless others. Look for key truths that can help us be compassionate, just, honorable, and generous as followers of God.”

Into the Word

Divide the class into four groups: **Poor and Needy Group**, **Fatherless Group**, **Foreigner Group**, and **Widow Group**. Direct each group to read [Deuteronomy 24:14–21](#) and summarize the teaching regarding fair and just treatment of their group’s namesake. After studying the text, challenge groups to write down ways that modern-day believers can demonstrate fair and just treatment to these groups. After calling time, ask for a volunteer from each group to share their findings.

Option. Distribute copies of the “Remember, Remember, Remember” exercise from the activity page, which you can download. Have learners complete it individually in a minute or

less before sharing responses with a partner. After calling time, reconvene the class and ask volunteers to present their conclusions.

Ask a volunteer to read aloud [Ephesians 6:5–9](#). Lead a five-minute presentation on the context of [Ephesians 6:5–9](#). Ensure that participants know that slavery in the first century was unlike racebased slavery in the antebellum United States. Additionally, explain how Paul’s teachings overturn the slave-master dynamics of his day.

After the presentation, ask one volunteer to summarize Paul’s teachings to enslaved people and another to summarize Paul’s teachings to their masters. Then, ask the following questions for whole-class discussion: 1—What truths does Paul hope each group will “know”? (*Expected answers:* Enslaved people know the Lord will reward each person according to their good works, whether enslaved or free; Masters know that God shows no favoritism and is the master of all people.) 2—How are these truths similar? 3—How can these truths encourage us to act justly and treat others fairly in our labor?

Ask a volunteer to read [1 Timothy 6:17–19](#) aloud. Write the phrases *Rich in*

This World and *Rich in Good Works* on the board as headers. Lead a whole-class brainstorming session to identify people who fit the descriptions of each header. Write their names under the appropriate header. Ask the following questions for whole-class discussion: 1—How do the actions and attitudes of people in each category compare? 2—What actions or attitudes indicate that a person is rich in good works? 3—How will you emulate these actions or attitudes? 4—How will you use your material blessings to be rich in good works in the upcoming week?

Alternative. Distribute copies of the “Tale of Two Rulers” activity from the activity page. Have learners work in pairs to complete as indicated.

Into Life

Ask volunteers to list people they interact with in and through their work. Encourage learners to keep the names anonymous by asking them to identify the people by their roles (examples: coworkers, clients, supervisors, customers, etc.). Write responses on the board.

For each response, work as a class to brainstorm ways to care for that person in and through work. End class by praying that God will give occasions to help

others in and through work.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

Activity Page (May 17: Christian Manner of Justice)

Christian Manner of Justice

Lesson 11, Deuteronomy 24:14–21; Ephesians 6:5–9; 1 Timothy 6:17–19, KJV

Remember, Remember, Remember

God tells the people to “remember.” Below is a list of four challenges. Remember a time when you faced one of these challenges. Think about how you felt during it and the things that others did that were either helpful or harmful to you. Then write down how remembering these things can help you respond in a godly way to others who are facing similar challenges. Share your ideas with your group.

Remember Challenges	Respond to Others
1. Moving to a new place (neighborhood, school, job)	
2. Feeling alone or lonely (hurt, betrayed, abandoned)	
3. Losing or failing in some way (grades, promotion, relationship)	
4. Fearing the unknown (lack of finances, resources, opportunities)	

A Tale Of Two Rulers

Read 2 Samuel 9:1–13 and Luke 18:18–24. Compare the two rulers in these stories and how they viewed their riches. As a whole class, talk about how to apply the wisdom of 1 Timothy 6:17–19 to these stories.

	DAVID	YOUNG MAN
1. Who was high-minded?		
2. Who trusted in uncertain riches?		
3. Who trusted in the living God?		
4. Who did good?		
5. Who was rich in good works?		
6. Who was ready to distribute?		
7. Who was willing to communicate?		
8. Who laid up a good foundation?		
9. Who laid hold on eternal life?		
10. Which ruler can you relate to? Why?		

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