

A JUST SOCIETY

PROTECTING LIFE, PROPERTY, AND TRUTH

Sermon Questions

1. What is the foundational principle of God's law? _____
2. Why did God give Israel a law for cities of refuge? (circle all that apply)
 - i. To protect the innocent from revenge or mob justice.
 - ii. To provide a place nearby to get help rather than a long journey to the central place of worship.
 - iii. To imitate the nations around them and what they learned in Egypt.
3. Give at least one example in history where the principle of this law was applied:

4. As Canada has shifted from biblical principles, give an example of where we fail to protect the innocent:

5. Any system can be abused, but a nation under God will prioritize justice over "procedure." (True/False)
6. The protection of private property is a universal concept believed by all cultures. (True/False)
7. God cares about protecting _____ because he has made us all stewards, entrusting to us responsibility to glorify him in what he has given us.
8. The principle of 2 or 3 witnesses is only an Old Testament principle with no use today. (True/False)
9. In a sin-cursed world where perfect justice doesn't exist, God would rather the _____ go unpunished than the innocent wrongly punished.
10. A law's punishment acts as a deterrence to prevent injustice before it happens. (True/False)
11. Jesus abolished the "eye for eye" principle. (True/False)
12. Jesus condemned the abuse of the "eye for eye" principle to justify retaliation. (True/False)
13. A _____ reformation is needed before there is judicial reform.

Discussion Questions

1. In the sermon, we looked at how laws protecting life, property, and truth are like “cut flowers” that wither when separated from a love for God. How does love for God serve as the necessary foundation for a just society? What happens to a society’s definition of justice when it is completely divorced from biblical roots? Where do you see this happening in our culture today?
2. The cities of refuge were designed to protect the innocent while still ensuring the guilty were punished. How does this balance challenge modern approaches to justice (for example, in areas like abortion, criminal sentencing, or asylum)? Where do you see the “guilt of innocent blood” (v. 10, 13) still resting on our culture, and how should Christians respond?
3. God protects both people and their property (v. 14) and insists that accusations be established by two or three witnesses (vv. 15–21). Why are these protections so important to God? How do they confront current cultural attitudes toward private property, cancel culture, or the idea that we should “always believe the victim”? How does viewing your home, property, or vocation as “a piece of the garden of Eden to cultivate” change the way you view your daily responsibilities?
4. The sermon concludes that lasting judicial reform requires spiritual reformation through Jesus Christ. How does the gospel create people who love God and therefore love justice? What concrete steps can we take—individually, as families, or as a church—to better protect life, property, and truth in the spheres God has given us?
5. What was your most significant take-away from this passage and sermon?

Discussion Questions for Children

1. God made special cities where someone who accidentally hurt another person could go to be safe and get a fair hearing. Why do you think God cared so much about protecting people who didn’t mean to do anything wrong?
2. In the sermon, we learned about “bearing false witness,” which means telling a lie to get someone else into trouble or to get yourself out of trouble. Why do you think God cares so much about us telling the truth, especially when it comes to our brothers, sisters, or friends? How does telling the truth protect people?