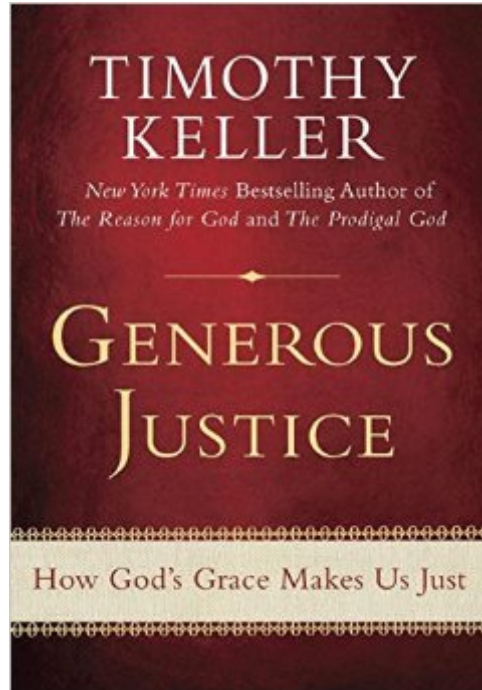


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# Generous Justice: How God's Grace Makes Us Just



## Synopsis

Author of the New York Times bestseller *The Reason for God* and nationally renowned pastor of Redeemer Presbyterian Church, Timothy Keller with his most provocative and illuminating message yet. It is commonly thought in secular society that the Bible is one of the greatest hindrances to doing justice. Isn't it full of regressive views? Didn't it condone slavery? Why look to the Bible for guidance on how to have a more just society? But Timothy Keller sees it another way. In *Generous Justice*, Keller explores a life of justice empowered by an experience of grace: a generous, gracious justice. Here is a book for believers who find the Bible a trustworthy guide as well as those who suspect that Christianity is a regressive influence in the world. Keller's church, founded in the eighties with fewer than one hundred congregants, is now exponentially larger. More than five thousand people regularly attend Sunday services, and another twenty-five thousand download Keller's sermons each week. A recent profile in *New York Magazine* described his typical sermon as "a mix of biblical scholarship, pop culture, and whatever might have caught his eye in *The New York Review of Books* or on *Salon.com* that week." In short, Timothy Keller speaks a language that many thousands of people yearn to comprehend. In *Generous Justice*, he offers them a new understanding of modern justice and human rights.

## Book Information

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## Customer Reviews

When I ordered Timothy Keller's "Generous Justice," I thought I was buying a book about God's justice (in condemning sinners), which has been assailed by so many recently. Never have I been

so pleasantly and emotionally surprised by a book. What Keller has done instead is to wed a theology of God's grace to us, and one that is fully orthodox in nature, with a biblical emphasis on social justice. Keller's main thesis is this: God's "generous justice" to humans who are poor in spirit and in great need is a motivation for our administering social justice - as well as an evidence that we have truly received the grace of God. This is truly a mind-blowing, heart-rending thesis - and it's hit me like a ton of bricks! The very night I read this book, I read (from the Book of Common Prayer) the prayer for Social Justice in our Evening Prayer service at church. Obviously God is trying to teach me something, and I think He's trying to teach you all the same thing. That something is that Christians are to be involved in social justice not only because it's a commandment but because it's a response to a life that's received the grace of God (His "generous justice"). Keller cuts across the great conservative/liberal divide in this book. He has something that most of you will at first disagree about, but when you truly consider it, you'll find that he's probably right. Social justice is about caring for the poor and alienated, both as individuals and as communities. To conservative Christians he preaches that social justice does indeed involve changing entire communities and that real oppression and social injustice still exists in the U.S. To liberal Christians he preaches that much of poverty really does come from the personal moral failings of individuals.

*Generous Justice: How God's Grace Makes Us Just* by Timothy Keller (author of the best-selling *The Reason for God*, and senior pastor of Redeemer Presbyterian Church in New York City) is a clear, convicting, and compelling case for the assertion that "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." (p. xiii). In his Introduction, Keller says that he wrote this book for four groups of people: (1) young Christian believers who are concerned for social justice, but often fail to let social concern affect how they spend money, conduct their careers, and choose which neighborhoods to live in; (2) orthodox Christians who approach the subject of "doing justice" with suspicion; (3) younger evangelicals who embrace social justice but jettison the traditional evangelical doctrines substitutionary atonement and justification by faith alone; and (4) unbelievers who may suspect, along with Christopher Hitchens, that "religion poisons everything" and view Christianity as one of the primary forces promoting injustice and violence. With this variety of target audiences in mind, Keller unfolds his argument for grace-driven justice in eight chapters. Chapter one asks "what is doing justice?" and answers with an accessible study of the concepts of justice and righteousness in Scripture. While never getting overly technical, Keller shows that the Hebrew word for justice has to do with both the punishment of wrongdoing and giving people their rights (p. 3). Justice is, essentially, "to treat

people equitably" - to give them their due.

Tim Keller does another great job in writing a book that will be helpful for Pastors and laymen. He takes the issue of God's Justice and guides us through a discussion of what it justice means Biblically and how do we apply it today. There are many verses about justice and especially about helping the poor in the Old and New Testament. Many are in the Old Testament and people often dismiss them thinking that the Old Testament has been done away with and replaced with the New Testament. But the bottom line is this, the poor we will have with us always and how do we deal with them? How do we help them with their issues of hunger, lack of resources, lack of advocates standing up for them with the judicial system and society at large. What also do we do with the "year of jubilee" where the debts of the poor are forgiven and they are given a fresh start. What should we do with that today. Keller takes us through a discussion of the definition of Justice, why the Old Testament is still valid, what does Jesus say and how do we treat our neighbors. He reminds us that the Old Testament, specifically the nation of Israel, was a Theocracy style of government. So how do we in a democracy deal with the poor since it is a completely different style of government than a Theocracy. What is the point of justice? What should we do about standing in the gap for our neighbors who are poor, or do we ignore them and let the government deal with them through welfare? There are deep theological issues here and deep moral issues as well. How do you respond to the poor? How do you handle your resources? What do you do regarding Charity? Why do you act charitably?

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