

Loving Christ in All of Life  
Week 5 - Restitution: Justice According to God  
Deuteronomy 28:58-63

- The penalties attached to the law should not be seen as arbitrary punishments, but as just consequences
  - These are inflicted by a personal God, not any impersonal force or principle
  - We “reap what we sow” according to the principles of God’s holy law
- **Restitution** - the re-establishment of God good, established order through correcting transgression
  - Sin brings about necessary and inescapable consequences that must be recognized and dealt with on every level—cosmic, family, church, state, individual
  - Left unchecked and undealt with, sin will destroy God’s creation, and so the damage it causes must be repaired
- Ultimate restitution is the prerogative of God
  - Death is ultimate restitution for sin (Rom. 6:23, Prov. 8:35-36)
  - Exile from the garden is restitution against Adam and Eve’s transgression - Gen. 3:23-24
  - The flood is restitution against man’s great sin threatening God’s redemptive intentions - Gen. 6:1-6
  - Judgment at Babel is restitution against God’s enemies collaborating to overthrow His rule - Gen. 11:6
  - Exile of Judah is restitution for their disregard and violation of His law - Deut. 28, 2 Chron. 36:17-21
  - Ultimate restitution is “cosmic justice” - not our place to speculate exactly how and why these are carried out as they are (Job, Luke 13:1-5) - we imitate and approximate this
- The law makes provision for the restitution man owes to God
  - The ceremonial law addresses how sinful people can **justly** dwell with a holy God
    - Does not ignore sin or relax the standards of law
    - Extensive blood sacrifices are required to make restitution to God - Lev. 4:1-11
  - The principle of restitution is the basis of salvation by faith in a substitutionary sacrifice
    - Every sin receives punishment (Heb. 2:2); without bloodshed there is no forgiveness of sin (Heb. 9:22)
    - Repetitive sacrifices and replacement priests would clearly need to be replaced by something better - Heb. 7:11, 23, 8:13, 10:3-4
  - In the New Covenant, the ceremonial law is not abolished or irrelevant - it is fulfilled
  - The fundamental distinction in law is moral and ceremonial
    - Moral law defines sin

- Ceremonial law defines how we are reconciled to God despite being guilty
  - Sacrifices were not arbitrary - restitution demands death for sin
    - Mercy is that God inflicts justice on the substitute and restores the sinner
    - Restitution is the heart of the gospel and the foundation of the law
    - The reason Christ died was to make restitution for our sin - Is. 53:5-6, 11-12, Rom. 3:21-26, 2 Cor. 5:21, Col. 2:14
- Principle of restitution applies to our personal lives - repentance
  - Restitution between neighbors happens by true repentance - confession of wrong done and sincere endeavor to make it right
    - Not works-righteousness - genuine fruit of recognizing sin as sin and its damage
    - Luke 3:10-14, 19:8, Eph. 4:26
  - Our repentance will never be perfect; forgiveness cannot be conditioned on perfect repentance
    - Forgiving spirit is required before God - Matt. 6:12, 18:35, Col. 3:13
    - Repenter is required before God to sincerely confess, apologize, and seek restitution
  - The aim of the law is always restitution - repair of what has been broken, from the cosmic level down to the personal