

Greetings church,

In this fourth chapter, Brian J. Tabb offers a stark contrast from the authors of the first three chapters. He established, right from the get go, what he will seek to prove in the remainder of the chapter with his overview of Luke-Acts. “Justice may be defined as just, fair, and reasonable behavior towards others. To be just is to give people their due. Aristotle explains that a just person is both lawful and fair, while an unjust person is not. Justice is inherently social since the just person exercises virtue ‘towards others and not merely by himself’.”<sup>1</sup> Based on my reading of scripture, I couldn’t agree more. It was refreshing for me to see a scholar of a like mind to myself after previously reading three others with whom I disagreed.

Tabb goes on to survey key passages from Luke-Acts that speak into this exercise of virtue towards others. Luke 4, Luke 19, Luke 6, Luke 11:42, Luke 10, and Luke 18:1-8. Jesus offers good news to the fiscally poor. Jesus teaches on seeking the lost. Jesus about how blessed, how God is with, those who are fiscally poor.<sup>2</sup> Jesus declares woe on those who neglect justice and tells the parable of the Good Samaritan. Jesus tells the parable of the persistent widow in her adamant and whole-hearted pursuit of justice.

Moving on to Acts, Tabb cites Acts 2:42-47, 4:32-37, and 11:27-30. These passages speak on how the early church is a *unified* and generous community. Tabb further points out that the book of Acts is replete with examples of good works and acts of charity as well as gospel preaching and good works. Based on the example(s) set by Paul, Tabb says “so we should strive for Christ-honoring conduct in private and public that reflects our confession that Jesus is Lord of all (Acts 10:36)”.<sup>3</sup>

Tabb concludes this way. “Thus, Luke and Acts teach that our use of money reveals our true priorities and values.”<sup>4</sup> I am confident that this is not a new concept to any of you. I know that, in my almost 46 years, I have heard many times about how you can gauge a person’s priorities by how they spend their money. Such a thing is very telling and revelatory. We need not reduce this concept of analysis of morals based on money spending to individuals alone. As Tabb stated at the beginning of the chapter, because a just person exercises virtues towards others and not himself alone (Aristotle), how a nation spends its money would also reflect whether or not it was a just nation. “Luke-Acts reflects the Bible’s wider teaching that the people of God should seek justice and love mercy now while awaiting the consummate justice that God will bring at the end of history ... This future hope of perfect justice motivates believers to endure in expectant prayer, to persist in courageous gospel witness, and to align their lives with the values and standards of the kingdom of God.”<sup>5</sup> This conclusion by Mr. Tabb aligns with what I have been preaching to you all about practicing to live in the Kingdom of God now while we wait for the Messiah’s second coming. We are invited to participate in the Kingdom now even while it is not yet fully upon us. We are *not* invited to attempt to expedite its arrival nor are we invited to just get Jesus into as many people’s

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<sup>1</sup>Tabb, Brian J. *Justice in Luke-Acts* in Let Justice Flow Like Water: Toward a Theology of Biblical Justice. Editors Josha M. Greever, D.A. Horton, and Justin McLendon. B&H Academic, Brentwood, TN; 2025. p 89

<sup>2</sup>The Gospel of Luke, if we in the United States of America would look at it with a critical eye, could go a long ways in helping us to understand the decline of the Church in the wealthiest nation in the world and the surging of the Church in the global south which is much poorer, on average, than the global north.

<sup>3</sup>Tabb, Brian J. *Justice in Luke-Acts* in Let Justice Flow Like Water: Toward a Theology of Biblical Justice. Editors Josha M. Greever, D.A. Horton, and Justin McLendon. B&H Academic, Brentwood, TN; 2025. p 114

<sup>4</sup>ibid, p 115

<sup>5</sup>ibid, pp 116-117

hearts as possible without any proper discipleship or follow up care. Truly, the Kingdom is secure and that future hope of justice for all gives us the confidence to pursue justice for all now.

In Christ's Service,  
Pastor Eddie