

Micah 6:1-8 *Hear ye now what the Lord saith*¹; “*Arise, contend thou before the mountains, and let the hills hear thy voice.*” ²*Hear ye, O mountains, the Lord’s controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.* ³“*O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.*” ⁴*For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam [Miriam was Moses and Aaron’s sister, see Exodus 2:4].* ⁵*O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal*²; *that ye may know the righteousness of the Lord.*” ⁶*Wherewith shall I come before the Lord.*[What kind of offering can I bring to the Lord], *and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? ⁷Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?* [Would the Lord be pleased with the sacrifice of all the worldly wealth I could ever earn in my lifetime?] *shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?* [Shall I sacrifice the children that I love so much? Would even that be a sacrifice that He would accept?] ⁸*He hath shewed thee, O man, what is good; and **what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*** [God doesn’t want your sacrifices, but He does justice, mercy, and humility to live in you.]

¹ The poetical language in verses 1-4 may be hard to understand written as it is in prose. If written in stanzas like poetry the parallelism can be seen as each line repeating itself in the following line:

*Arise, contend [argue] thou before the mountains,
and let the hills hear thy voice.” [Note the mountains and hills are both to hear the Lord]
(2) *Hear ye, O mountains, the Lord’s controversy,
and ye strong foundations of the earth:* [Note the mountains and the strong foundations are both to hear the Lord’s controversy]
*for the Lord hath a controversy with his people,
and he will plead with Israel.* [Note the Lord’s people are to hear the Lord’s plea (controversy)]
(3) “*O my people, what have I done unto thee?
and wherein have I wearied thee? testify against me.* [Note the two questions from God to His people]
(4) *For I brought thee up out of the land of Egypt,
and redeemed thee out of the house of servants* [Note the two references to freeing them from slavery]*

The message in these four verses is that God is calling the mountains to testify about God’s faithfulness to Israel, and that He was, among many other blessings, the One who freed them from slavery in Egypt.

² Balak...and Balaam: King Balak of Moab hired the prophet Balaam to curse Israel before his military attack. This was at the time that Israel was passing through several different countries, including Moab, on their way to the promised land. See Numbers chapters 22 and 23. An interesting verse goes along with this story, Numbers 25:1.

I. Introduction: A Biblical Understanding of Justice

Micah: Contemporary with Isaiah (736 – 700 BC), prophesied during the reigns of Jotham (godly king), Ahaz (very wicked king, sacrificed his own children to an idol), and Hezekiah (good king who lacked wisdom).

Regarding these times, Isaiah prophesied in Isaiah 59:14 “*And judgment is turned away backward [judgement has turned its back on Israel], and justice standeth afar off: **for truth is fallen in the street** [truth is dead], and equity [fairness] cannot enter.*”

Three requirements of God given by Micah for His people (verse 8):

- A. Do justly
- B. Show mercy
- C. Walk Humbly before God

These are not the requirements to be God’s child. Salvation is a free gift, not earned by following a set of rules. Ephesians 2:8 For by grace are ye [Christians] saved through faith; and that not of yourselves [salvation is not something you earn]: **it is the gift of God:**

A. God Is the Habitation of Justice (All justice originates with God)

Jeremiah 50:7 *All that found them [All the enemies of Israel who found them helpless] have devoured them [killed them]: and their adversaries said, We offend not [We have done nothing wrong], because they have sinned against **the LORD, the habitation of justice**, even the LORD, the hope of their fathers [because the LORD left them undefended].*

- 1. Justice is natural to God, He is always just, and is pleased when we seek justice.
- 2. Many of God’s Biblical laws are confirmed by all nations by adopting them at their own laws. For example, murder, stealing, and false testimony are all illegal everywhere.

B. God’s People Are to Model Just Living

1 Chronicles 18:14 *So David reigned over all Israel, and **executed judgment and justice among all his people.***

- 1. A right relationship with God will help in all other relationships.
- 2. We can make more fair decisions with other people when we understand how God’s applies justice towards us.

C. Men Are Responsible Individually

Deuteronomy 24:16 *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.***

Ezekiel 14:12–14 *The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously [when the people of the land do awful sins against me], then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it [then I will stop their crops from growing, and the people will starve along with all the animals that rely on those crops]: **Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness** [Even if these righteous men, Noah, Daniel, and Job, were to ask me to stop the famine, I would save those three and no one else], *saith the Lord GOD.**

1. We are responsible to God for our own actions regardless of what's happening around us. (Don't just go along with the crowd.)
2. Social justice will excuse sinful behavior because of the past wrong actions of larger groups. Example: Because of slavery in America, the descendants of former slaves are allowed to riot and destroy other people's property without consequences because no justice was ever offered to them for what the slaves suffered.
3. People are blaming past group grievances for all sorts of evil, using 'social justice' as their justification. God says each person is responsible for the evil they do. Example: blaming gun ownership in America ("the gun culture") for the actions of a murderer who plans to shoot innocent children in their school.

II. Justice must be Defined Biblically

Biblical Justice: The faithful application of the Law of God

A. A Biblical Concept

Galatians 5:14 *For all the law is fulfilled in one word, even in this* [all of the Old Testament laws are fulfilled in this one phrase]; ***Thou shalt love thy neighbor as thyself.***

1. Communitive Justice (Justice in the community): Living in right relationship with God and others; giving people their due as image-bearers of God. Genesis 9:6 *Whoso sheddeth man's blood, by man shall his blood be shed* [Anyone who kills another person shall be put to death by other men (by implication, a ruling government of some sort)]; *for in the image of God made he man* [because that murderer killed a person made in God's image].
2. Distributive Justice (Justice that is the same for all people and in all places): Impartially rendering judgment, righting wrongs, and handing down sentences for lawbreaking that are fair. This ability to dispense justice is only for God and God-ordained authorities.

Psalm 119:137 *Righteous art thou, O LORD, and upright are thy judgments.*

Quote: "My argument against God {before I was saved} was that the universe seemed so cruel and unjust. But **how had I got this idea of just and unjust?** A man does not call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it 'unjust'? Justice requires a standard, and there is no objective standard in a purposeless universe {a universe without God}."—C.S. Lewis

B. The Biblical Practice of Justice

Psalm 82:3 *Defend the poor and fatherless: **do justice to the afflicted and needy.***

Proverbs 21:3 *To do justice and judgment is more acceptable to the Lord than sacrifice.*

Psalm 41:1 *Blessed is he that considereth the poor: The Lord will deliver him in time of trouble.*

James 2:4 *Pure religion and undefiled before God and the Father is this, **To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.***

Quote: “Biblical justice is based on God’s character; not the winds of culture.”

1. Biblical example of injustice: Slavery
 2. God forbid slavery; Amos 1:9 *Thus saith the LORD; For three transgressions of Tyrus [a coastal city], and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom [because they sold all of Edom as slaves], and remembered not the brotherly covenant [even though they were distant relatives and you had an agreement not to enslave them]:*
 3. God judged America for its tolerance of slavery with 600,000 dead during the Civil war in this country. Many Christians in this country changed God’s law to satisfy the slave culture rather than change the culture to fit the law of God.
 4. God always wants us to have mercy for others; Deuteronomy 15:7 *If there be among you a poor man of one of thy brethren within any of thy gates [within your cities (cities had walls in those days, and gates were used to enter and exit the cities)] in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But **thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.***
- C. Secular Counterfeits for true justice
- Isaiah 5:20 *Woe unto them that call evil good, and good evil; That put darkness for light, and light for darkness; That put bitter for sweet, and sweet for bitter!*” (Woe means “a fearful expectation of judgment”, see Hebrews 10:26-27)

Three Counterfeits for God’s Justice

1. Secular Social Justice

Genesis 1:26 *And God said, Let us make man in our image, after our likeness:*

Quote: “When you look at prominent social justice groups and the issues they are fighting for...it’s clear that these are toxic to our culture and incompatible with the biblical understanding of true justice.”—[Voddie Baucham](#) (Closed-caption video)

- a. Political power and resources must be redistributed based on perceived offenses to marginalized groups. Example: Homosexuals (also known as the LGBTQ (Lesbian, Gay, Bisexual, Transgender, and Queer) community) are such a small minority of the society, they must be specially protected and given disproportionate political power in order to protect their interests.
- b. Every Christian must recognize the value of every person’s life, no matter how different it may be from their own. Jesus died for every person who ever lived, and each person is created in God’s image.

2. Critical Race Theory: People are inherently racist
 James 2:8–9 *If ye fulfil the royal law according to the scripture, **Thou shalt love thy neighbor as thyself**, ye do well: ⁹But if ye have respect to persons [if you show favoritism rather than impartiality], ye commit sin, and are convinced of [are convicted by] the law as transgressors.*
 Quote: “No one has secret knowledge of another person’s heart.”
 - a. Races are sorted by the amount of resources controlled by each
 - b. Any race that has a disproportionate amount of resources is labelled “evil” and is subject to confiscation without compensation.
 - c. Poorer races are “good” and are to be rewarded with whatever is confiscated from the “evil” races. (This is basic redistribution of wealth.)
 - d. Races who had formerly had too many resources should be made poor in order to let them experience the “poor” lifestyle.

3. Liberal/Religious Social Justice
 The social justice gospel is another gospel, not from God.
 Galatians 1:8 *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*
 Colossians 2:8 *Beware lest any man spoil you [Beware, because people will try to capture your mind] **through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.***
 - a. The social justice religion states that any religion that does not recognize and seek to correct social or racial injustice is not from God (social justice is part of the Gospel of Jesus Christ (this is false statement)).
 - b. Many Biblical terms used by the social justice movement are the same words used by Christians but with different meanings that fit their agenda.
 - c. The Gospel of God has only to do with the relationship between an individual and God. Secular justice must not be confused with the spiritual justice that was done by Jesus Christ in paying our debt on our behalf.

III. Deployed Mercifully (Used Mercifully)

Psalm 103:8 *The Lord is merciful and gracious, slow to anger, and plenteous in mercy.*

A. Stand with Mercy

1. All of us need mercy, not justice, from God
2. God wants us to be more like Him in showing mercy to others
3. God's righteousness satisfies the requirements of true justice. God's love shows us mercy by judging Jesus Christ in our place.

B. Stand with the Gospel

Ephesians 2:4–5 *But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us [has made us alive] together with Christ, by grace ye are saved;*"

1. The Message of the Gospel: *What doth the Lord require of thee, but to but to do justly...?*
 - a. Romans 6:23 *For **the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord.*
 - b. John 3:16 *For God so loved the world, that he gave his only begotten Son, **that whosoever believeth in him should not perish, but have everlasting life.***
2. The Mercy of the Gospel: *What doth the Lord require of thee, but to...love mercy...?*
 - a. Romans 5:8 *But God commendeth [demonstrates] his love toward us, in that, while we were yet sinners, Christ died for us.*
 - b. Matthew 16:26 *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

C. Quote: "If we are not sharing the gospel, we are not practicing justice."

IV. Displayed Humbly

A. Humility before God: *What doth the Lord require of thee, but to...walk humbly with thy God?*

James 4:6 *But he [God] giveth more grace. Wherefore he saith, **God resisteth the proud, but giveth grace unto the humble.***

B. Humility before Others

Philippians 2:1–4 *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies [If we share fellowship with Christ, if we share a common love, if the Holy Spirit lives in us, and if you have compassion for me deep inside of you], ²Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. ³Let nothing be done through strife [fighting] or vainglory [impressing others with your importance]; **but in lowliness of mind let each esteem other better than themselves.** ⁴Look not every man on his own things, but every man also on the things of others."*

Quote: "The distinction with God's servants should be that we humbly serve who we can, when we can."

V. Conclusion: Final Thoughts on Justice for All

A. Justice has been provided for everyone through the cross of Christ. The only truly unfair act that's ever happened in history, Jesus' death, provides us with the only justice we really need.

1. Ephesians 1:7 *In whom [through Jesus] we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
2. Romans 3:10, 18 *As it is written, There is none righteous, no, not one...¹⁸There is no fear of God before their eyes.*
3. Romans 5:8–9 *But God commendeth [shows] his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, **we shall be saved from wrath through him.***
4. Romans 5:12 *Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*
5. Romans 5:17–19 *For if by one man's offence death reigned by one [Adam]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation [Since each person has shown themselves to be sinners and deserve the condemnation of death]; even so by the righteousness of one the free gift came upon all men unto justification of life [but Jesus gives us this free gift of justification because of His one righteous deed when He received the condemnation we deserved]. *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.**

Quote: "Social justice has no cross. We have the cross of Christ—a symbol of God's justice."

B. Justice for All Will Come

Isaiah 9:6–7 *For unto us a child is born, unto us a son is given: and **the government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **Of the increase of his government and peace there shall be no end**, upon the throne of David, and upon his kingdom, to order it, and **to establish it with judgment and with justice** from henceforth even forever. The zeal of the LORD of hosts will perform this.*

Quote: "Justice will not fully be known until the Just One returns."