


Seek Justice...








# Gun Rights vs. Gun Control



**FARMERS**  
INSURANCE

**AUTO**  
INSURANCE





Status Quo

He has shown you, O mortal, what is good. And what does the Lord require of you? To **act justly** and to love mercy and to walk humbly with your God. Micah 6:8



“Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, **Learn to do good; Seek justice, Reprove** the ruthless, **defend** the orphan, **plead** for the widow. Is 1:16&17





# God's Character...

Now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, and to keep the Lord's commandments and His statutes which I am commanding you today for your good? Behold, to the Lord your God belong heaven and the [d]highest heavens, the earth and all that is in it. Yet on your fathers did the Lord set His affection to love them, and He chose their [e]descendants after them, even you above all peoples, as it is this day. So circumcise your heart, and stiffen your neck no longer. For the Lord your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does **not show partiality nor take a bribe.** **He executes justice** for the orphan and the widow, and **shows His love** for the alien by giving him food and clothing. **So show your love** for the alien, for you were aliens in the land of Egypt. You shall fear the Lord your God; you shall serve Him and cling to Him, and you shall swear by His name. He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen.

Deut 10:11



# Promises to Abraham... Why Abraham?

For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing **righteousness and justice**, so that the Lord may bring upon Abraham what He has spoken about him.



# Promises to Abraham... Why Abraham?

50

50 45

50 45 40

50 45 40 30

50 45 40 30 20

50 45 40 30 20 10

Gen 18



# David's victory over the Amalekites 1 Sam 30

v. 1 Then it happened when David and his men came to Ziklag on the **third day**, that the Amalekites had made a raid .... they took captive the women and all who were in it

v. 9 So David went, he and the six hundred men who were with him, and came to the brook Besor, where those left behind remained. But David pursued, he and four hundred men, for two hundred who were **too exhausted** to cross the brook Besor remained behind.

v. 17 David slaughtered them from the **twilight until the evening of the next day**; .... So David recovered all that the Amalekites had taken, and rescued his two wives.



# David's victory over the Amalekites 1 Sam 30

Vs 21 When David came to the two hundred men who were too exhausted to follow David, who had also been left at the brook Besor, and they went out to meet David and to meet the people who were with him, then David approached the people and greeted them. Then all the **wicked and worthless men** among those who went with David said, "**Because they did not go with us, we will not give them any of the spoil that we have recovered**, except to every man his wife and his children, that they may lead them away and depart." Then David said, "You must not do so, my brothers, with what the **Lord has given us**, who has kept us and delivered into our hand the band that came against us. And who will listen to you in this matter? For as his share is who goes down to the battle, so shall his share be who stays by the baggage; they shall share alike."



# Nehemiah and debt to brothers.... Neh 5

Now there was a great outcry of the people and of their wives against their Jewish brothers. For there were those who said, “We, our sons and our daughters are many; **therefore let us get grain that we may eat and live.**” <sup>3</sup> There were others who said, “We are mortgaging our fields, our vineyards and our houses that we might get grain because of the famine.” <sup>4</sup> Also there were those who said, “We have borrowed money for the king’s tax *on* our fields and our vineyards. <sup>5</sup> Now our flesh is like the flesh of our brothers, our children like their children. Yet behold, we are **forcing our sons and our daughters to be slaves**, and some of our daughters are forced into bondage *already*, and <sup>1</sup>we are helpless because our fields and vineyards belong to others.”



# Nehemiah and debt to brothers... Neh 5

<sup>6</sup> Then I **was very angry when I had heard their outcry** and these words. <sup>7</sup> I consulted with myself and contended with the nobles and the rulers and said to them, “You are exacting usury, each from his brother!” Therefore, I held a great assembly against them. <sup>8</sup> I said to them, “We according to our ability have redeemed our Jewish brothers who were sold to the nations; now would you even sell your brothers that they may be sold to us?” Then they were silent and could not find a word *to say*. <sup>9</sup> Again I said, “The thing which **you are doing is not good**; should you not walk in the fear of our God because of the reproach of the nations, our enemies? <sup>10</sup> And likewise I, my brothers and my servants are lending them money and grain. Please, let us leave off this usury. <sup>11</sup> Please, give back to them this very day their fields, their vineyards, their olive groves and their houses, also the hundredth *part* of the money and of the grain, the new wine and the oil that you are exacting from them.” <sup>12</sup> Then they said, “We will give *it* back and will require nothing from them; we will do exactly as you say.” So I **called the priests** and took an oath from them that they would do according to this promise. <sup>13</sup> I also shook out the front of my garment and said, “**Thus may God shake out every man from his house and from his possessions who does not fulfill this promise**; even thus may he be shaken out and emptied.” And all the assembly said, “Amen!” And they praised the LORD. Then the people did according to this [\[1\]](#) promise.



# Righteousness and Judgment

(tsedeq : tseh'-dek) H6664 and (mishpat: mish-pawt') H4941

Mishpat is even-handed or retributive justice, that is, **justice by the book (system)**. Tzedek is **situational or distributive justice**, that is, justice that is tailored to respond to the particular circumstances of a particular situation, especially those that lead to social, economic and political inequities.

Mishpat is generally about **assessing behavior** and determining how to treat the aggrieved and the offender equally. Tzedek is more about **creating a system** for the fair distribution of goods, services and opportunity on this earth. (justaction.org)





# Closely Tied

(tsedeq : tseh'-dek) H6664 and (mishpat: mish-pawt') H4941

tsedek-mishpat connections - **60 verses**

**Righteousness and justice** are the foundation of His throne Prov 21:3

**Righteousness and justice** are the foundation of His throne. Power and Dominion of a Righteous God. Ps 97:2



# Chapter with most mentions of “Justice”?

Ps 119 – 23 times ordinances, judgments, justice (misphat)

7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91,

102, 106, 108, 120, 121, 132, 137, 149,

156, 160, 164, 175



# Self Help vs Selfless Help



# Selfless Help Help → Breastplate of Judgment Ex 28

<sup>15</sup> You shall make a **breastpiece of judgment**, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet material and fine twisted linen you shall make it. <sup>16</sup> It shall be square and folded double, a span [m] in length and a span [n] in width. <sup>17</sup> You shall mount on it four rows of stones; the first row shall be a row of ruby, topaz and emerald; <sup>18</sup> and the second row a turquoise, a sapphire and a diamond; <sup>19</sup> and the third row a jacinth, an agate and an amethyst; <sup>20</sup> and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree. <sup>21</sup> The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be like the engravings of a seal, each according to his name for the twelve tribes. <sup>22</sup> You shall make on the breastpiece chains of twisted cordage work in pure gold. <sup>23</sup> You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. <sup>24</sup> You shall put the two cords of gold on the two rings at the ends of the breastpiece. <sup>25</sup> You shall put the other two ends of the two cords on the two filigree settings, and put them on the shoulder pieces of the ephod, at the front of it. <sup>26</sup> You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod. <sup>27</sup> You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod. <sup>28</sup> They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come loose from the ephod. <sup>29</sup> Aaron shall **carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place**, for a memorial before the Lord continually. <sup>30</sup> You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord; and Aaron shall carry the judgment of the sons of Israel over his heart before the Lord continually.



# Breastplate of Judgment Ex 28



# Selfless Help Help → Breastplate of Judgment Ex 28

Way to think about each tribe of Israel.

Each gem represents different characteristics and benefits of the saints.

Made of “cunning work” – skillfully devised, crafted with careful deliberation.  
Not haphazardly thrown us together.

Worn at all times before the Lord – Constant Concern

Over Heart – Constant Care

(Observations from Harry Gaylord)



# Knowledge into Action....

How we as individuals enacted the Mishpat is even-handed or retributive justice, that is, justice by the book in our lives. Personal justice in our interactions with ourselves, direct family members, ecclesia?

How do we implore the Tzedek in our lives. Developing and creating systems for the fair distribution of goods, services, and opportunities?



# Prayer and Mediation

