

Gratitude: Halakh: Micah 6:8, Justice, Loyalty, Humility

The mandate to “*do justice*” implies one is capable of doing so because he has a knowledge of righteous standards circulating in his stream of consciousness. Fulfillment of the mandate to “*do justice*” means that the person has personal integrity developed as a part of his lifestyle. You cannot act justly if you do not think righteously.

The word “*kindness*” is the noun *hesed* which is a very complex word that is very difficult to translate with one English word. Most of the popular English versions of the Bible translate *hesed* in Micah 6:8 with the word “*mercy*.” The New American Standard is an exception, using the word “*kindness*” to which it attaches a marginal reference of “*loyalty*.”

We are going to translate the word “*loyalty*.” Now to do the analysis into why. First of all, let’s note the work of German theologian, Dr. Nelson Glueck, which is referenced in:

Harris, R. Laird, Gleason L. Archer, Jr., and Bruce K. Waltke (eds.). *Theological Dictionary of the Old Testament*. Vol. 1. Chicago: Moody Press, 1980; p. 305:

In brief, Glueck built on the growing idea that Israel was bound to its deity by covenants. The Ten Commandments, etc., were stipulations of the covenant, Israel’s victories were rewards of covenant keeping, her apostasy was covenant violation and God’s *hesed* was not basically mercy, but loyalty to his covenant obligations, a loyalty which the Israelites should also show.

Glueck argues that *hesed* is practiced in an ethically binding relationship. It is fidelity to covenantal obligations. Further amplification comes from:

Walvoord, John F. and Roy B. Zuck (eds.). *The Bible Knowledge Commentary: Old Testament*. Wheaton: Victor Books, 1985, p. 1489:

Micah told the nation exactly what God did desire from them. God did not want them to be related to Him in only a ritualistic way. God wanted them to be related inwardly—to obey Him because they desired to, not because it was a burden on them. That relationship, which is good (“*He has told you, O man, what is good,*” Micah 6:8a) involves three things: that individuals (a) act justly, (b) love mercy (*hesed*, “loyal love”), and (c) walk humbly with God (fellowship with Him in modesty, without arrogance).

From this we may pull the following analysis: In order for man to act justly he must have within his stream of consciousness an inventory of principles, doctrines, and ideas based on the absolutes of the eternal *Logos*.

We have studied how the eternal *Logos* is transferred through a series of seven deposits resulting in the believer possessing the content of divinely righteous thought within his cerebral cortex.

One simply cannot act justly unless he has norms and standards established by divine righteousness. True justice is the function of what righteousness demands. Therefore, the only way man can execute justice is by remaining ever loyal to righteous standards in his thoughts, decisions, and actions.

As pointed out by Walvoord and Zuck, God wanted the Jews to obey Him because they desired to, not because it was a burden on them. This is where the word “*love*” comes into the formula. God requires us to “*love loyalty*.” In order to do this the believer must have an inner desire and motivation to adhere to righteous standards in his spiritual walk.

The mental attitude which sustains such a motivation is humility and humility is based on respect. When made the beneficiaries of God's miraculous power, provisions, and protections, second-generation Jews developed a reverence and respect for the God of Israel.

The word translated "*humbly*" is the *hiphil* form of the verb *sana* which is a *hapax legomenon*, that is, it occurs only once in the Hebrew Scripture. The emphasis of this word gives to the idea of humility is submissiveness. When you include the idea behind the *hiphil* form of the verb it means that the believer is caused to produce the action.