

Justice – Spring 2005

Begun by Emily Lee

Using the Biblical word - justice

1. Ge 49:16
 - a. “Dan will provide **justice** for his people as one of the tribes of Israel.”
 - i. Part of the blessing given by Jacob when he called his sons so he could tell them what would happen in days to come (49:1)
 - ii. Samson was from the tribe of Dan, and he held the Philistines at bay
2. Ex 23:2
 - a. “Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert **justice** by siding with the crowd, ³and do not show favoritism to a poor man in his lawsuit.”
 - i. From the body of laws that God commanded Moses (20:22, 21:1) to set before the Israelites
 - ii. Clearly, justice is not a merely a product of popular opinion. Indeed, it may be the minority mindset; in either case, justice is an absolute. This is important to remember, as current laws were passed because of majority opinions in government; they may not serve justice, though. We must always be wary and consult the Lord of Justice to discern the true justice of a given law.
 - iii. Vs 3 commands us not to side with a poor person simply because of his unfortunate position. All I think He is saying here is that the poor should not automatically receive leniency just for his lower financial position
3. Ex 23:6
 - a. “Do not deny **justice** to your poor people in their lawsuits. ⁷Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty.”
 - i. Also from the body of laws that God commanded Moses (20:22, 21:1) to set before the Israelites
 - ii. Although vs 3 prohibits ‘favoritism’ toward the poor, this verse also prohibits the other extreme—denial of justice—to individuals simply because of their financial position. I think this emphasizes the need to be *fair* in all our dealings with all individuals. Justice is justice, and it should be applied as such to people on all levels of the spectrum. Sort of like how sin is sin, no matter who commits it
4. Lev 19:15
 - a. “Do not pervert **justice**; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly.”
 - i. From a large body of text (starting in Lev 1) where “The LORD said to Moses, ‘Speak to the entire assembly of Israelites and say to them:...”
 - ii. This verse reiterates the warnings of Ex 23:2,6—do not deny or pervert justice by giving any sort of particular treatment to either the poor or the rich
 - iii. The key is to judge all people fairly, regardless of their other positions or statuses in life
 1. See Ex 18:13-26
5. Dt 16:19
 - a. “Do not pervert **justice** or show partiality. Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.”
 - i. From a large body of text (starting in Dt 1:1)—“These are the

words Moses spoke to all Israel in the desert east of the Jordan...”

ii. Fourth repetition of the admonition not to show partiality or favoritism. This follows vs 18, which commands Israel to appoint judges and officials for each of its tribes—and that these judges shall judge the people fairly (presumably, with “justice”)

6. Dt 16:20

a. “Follow **justice** and **justice** alone, so that you may live and possess the land the LORD your God is giving you.”

i. Still from the text Moses spoke to Israel in the desert, immediately follows the previous verse on justice

ii. New message, similar to the modern witness’s oath to testify “the truth, the whole truth, and nothing but the truth”

iii. Justice is presented as something to be pursued (followed)—solidifies the previous presentations of justice as a *thing* that exists, that has boundaries that can be perverted. Justice is the objective

iv. This is the first time that a reward is presented for following justice: to live and possess the land that God is giving to the people

7. Dt 24:17

a. “Do not deprive the alien or the fatherless of **justice**, or take the cloak of the widow as a pledge.”

i. Vs 18 provides the reason for this command: ‘Remember you were slaves in Egypt and the LORD your God redeemed you from there.’ – so the reason is... because God showed mercy, so they should likewise show mercy to others?

ii. Special emphasis on the orphan and widow, as well as foreigners in the land

8. Dt 27:19

a. “‘Cursed is the man who withholds **justice** from the alien, the fatherless or the widow.’ Then all the people shall say, ‘Amen!’”

i. This is part of a body of curses that Moses and the elders of Israel commanded (v 1) the Levites to recite to all the people of Israel in a loud voice (v 14) after they crossed the Jordan into the land God gave them (v 2)

ii. This is a command to do X, in the form of cursing those who don’t do X

iii. Again, emphasis on the orphan and widow, as well as foreigners in the land

*interesting note: no mention of the word “justice” in Judges?

9. 1 Sa 8:3

a. “But his [Samuel’s] sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted **justice**.”

i. Samuel’s sons were judges for Israel

ii. In perverting justice, the sons (Joel and Abijah) directly violated God’s commands *not* to pervert justice...as a result of the sons’ sinful behavior, the elders of Israel came to Samuel and advised him to appoint a king to lead them (v 5)...God told Samuel that the people, in asking for this, were rejecting *God* as their king—and He provided warnings as to what a king would do to them, but the people would not listen (v 19)—that is how Saul became king.

iii. On bribes: NIV text note points out: “perversion of justice through bribery was explicitly forbidden in Pentateuchal law”-Ex 23:8, Dt 16:19 (see above)

1. Bribes blind the wise

2. Bribes twist the words of the righteous
-both of these things hinder justice

10. 2 Sa 15:4

- a. “And Absalom would add, ‘If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that he gets **justice**.’”
- i. Context: Absalom was King David’s son (3:3), and he would stand by the city gate and try to address people who came to the king about a complaint. There was no representative of the king to hear these people, so Absalom thought he should be appointed a judge

11. 2 Sa 15:6

- a. “Absalom behaved in this way toward all the Israelites who came to the king asking for **justice**, and so he stole the hearts of the men of Israel.”
- i. Interesting to note that people would approach the king asking for justice. This seems to imply that they know such a thing exists, and it is something that is determined—or at least confirmed—at a higher level of authority.
- ii. People long for justice; it is natural to want to right the wrongs, but people just don’t know how to do it...or else they could just come up with an equitable solution themselves. That, or they need an authority to enforce justice

12. 1 Ki 3:11

- a. “So God said to him [Solomon], ‘Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering **justice**,’...
- i. This comes right after the LORD appeared to Solomon and offered him whatever he wished, and Solomon asked for ‘a discerning heart to govern your people and to distinguish between right and wrong...’ (v 5, 9)
- ii. These verses combined establish a clear aspect of justice—ability to distinguish between right and wrong in governing people
- iii. See vs 12, where God also says He will give Solomon a “wise and discerning heart,” which supports the idea that knowing what justice requires also necessitates wisdom of knowing God’s own heart, His will and His ways
- iv. Note Dt 16:20...here Solomon showed that he was pursuing justice

13. 1 Ki 3:28

- a. “When all Israel heard the verdict the king [Solomon] had given, they held the king in awe, because they saw that he had wisdom from God to administer **justice**.”
- i. This follows the case of two women who each claimed that a certain baby was her own
- ii. Following the definitions set forth earlier in the chapter, we see that Solomon had rightly determined who was right and who was wrong
- iii. Solomon didn’t know who was right and wrong at the outset, but he had the *wisdom* to put each woman to a certain test that would *draw out* this information effectively so the answer would be clear to all—and justice resulted
- iv. It may follow, then, that justice may be discovered; the wise may not know, given hidden facts, what the right and wrong answers are immediately—but wisdom grants a means of *discovering* the just outcome
- v. Justice is responded to favorably here, and the people of Israel recognized that justice comes from God...when U.S. court systems deliver truly just outcomes,

1. do people recognize the decisions as just?
2. if so, does it turn secular minds towards God?
3. is God reflected through justice exercised in modern courts? ...could Christian lawyering for just outcomes, even without explicit verbal evangelizing, be a ministry by itself?

14. 1 Ki 7:7

a. “He [Solomon] built the throne hall, the Hall of **Justice**, where he was to judge, and he covered it with cedar from floor to ceiling.”

i. Chapter 7 is about Solomon’s palace...we see that exercising justice and judging was a key part of Solomon’s duty as a king. It was such an integral part of his job that he made the Hall of Justice part of his home

15. 1 Ki 10:9

a. [the Queen of Sheba said to King Solomon]: “Praise be to the LORD your God, who has delighted in you and placed you on the throne of Israel. Because of the LORD’s eternal love for Israel, he has made you king, to maintain **justice** and righteousness.”

i. See vs 1 and forward for more detail; when the queen visited Solomon she was in awe at Solomon’s ability to answer all her questions and explain things to her, as well as his material wealth...this inspired her to praise God, for His rich blessings on Solomon

ii. Again, this begs the question, when other people see justice exercised, are their minds turned toward God? Will He receive praise and honor when He uses us to maintain justice? That was certainly the case here with the Queen of Sheba

iii. She makes a point that it is because of God’s *love* that He granted Israel a king who would serve them with *justice*...the first time that a link was made to connect God’s care for us and His grant of judging the difference b/t right and wrong

iv. Also, a brotherhood between “justice” and “righteousness.” How closely are the two tied? Note earlier verses, which called bribes a means of perverting justice because they ‘twist the words of the righteous.’

16. 2 Ch 9:8

a. “Praise be to the LORD your God, who has delighted in you and placed you on his throne as king to rule for the LORD your God. Because of the love of your God for Israel and his desire to uphold them forever, he has made you king over them, to maintain **justice** and righteousness.”

i. Same context as previous I Ki 10:9 passage—Queen of Sheba speaking to Solomon

ii. Here, her words include God’s ‘desire to uphold’ Israel as another reason why God made Solomon king to maintain justice. What does it mean to ‘uphold’ someone? Ideas:

1. Sustain –Justice is necessary for a nation to sustain itself and function strongly
2. Support –Justice as a support of underlying values that keep a nation’s social (and moral?) fabric intact
3. Maintain –similar to ‘sustain’

17. Ezr 7:25

a. “And you, Ezra, in accordance with the wisdom of your God, which you possess, appoint magistrates and judges to administer **justice** to all the people of the Trans-Euphrates—all who know the laws of your God. And you are to teach any who do not know them.”

i. In a letter from King Artaxerxes, given to Ezra the priest (v 1)

ii. A clear connection between wisdom and justice is evident—Ezra is commanded to appoint judges to administer justice “in accordance with the wisdom of

your God, which you possess”

1. The king wanted good judges—“good” meaning that they would effectively administer justice

2. The king knew Ezra needed God’s wisdom to find these good judges

iii. Not only are wisdom and justice tied, but the king recognized that the wisdom was *of God*, not of man

iv. Note Dt 16:20...King Artaxerxes is pursuing justice by instructing Ezra to appoint worthy judges who will work to maintain justice

18. Esther 1:13

a.

”Since it was customary for the king to consult experts in matters of law and **justice**, he spoke with the wise men who understood the times”

i. NIV text note says the ‘wise men’ were court astrologers...not sure how this relates to the notion of justice as outlined in the OT until this point

ii. Was Artaxerxes (from Ezr 7:25) the son of Xerxes? If so, then chronologically, the Esther verse comes first...and in Xerxes’ time, he consulted astrologers for matters of law and justice...but by Artaxerxes’ time, the king wanted to appoint judges who would make legal decisions

19. Job 8:3

a. “Does God pervert **justice**? Does the Almighty pervert what is right?”

i. Bildad the Shuhite to Job during his times of suffering

ii. This is a rhetorical question, but the answer is clear—of course God does *not* pervert justice, or what is right.\

iii. Again, the concept of justice tied to the notion of right vs. wrong

20. Job 9:19

a. “If it is a matter of strength, he is mighty! And if it is a matter of **justice**, who will summon him?”

i. Job’s reply to Bildad the Shuhite

ii. “Who will summon him?”—Job declares that when it comes to justice and knowing what that is and what it entails or how it is done, God knows the most—no one else can even compare, because justice comes from God himself

21. Job 19:7

a. “Though I cry, ‘I’ve been wronged!’ I get no response; though I call for help, there is no **justice**.”

i. Job’s reply to Bildad the Shuhite

ii. In verses 8 and following, Job elaborates on the misfortunes God has imposed on him and in saying there is no justice, he essentially declares that these are wrongs that have been done against him

iii. Was Job right in saying there was no justice? His situation was not something we could call “fair,” but was it *wrong* of God to allow these things to happen to Job? God is never wrong, and by His nature He is just. So is this just a perspective problem for Job?

22. Job 27:2

a. “As surely as God lives, who has denied me **justice**, the Almighty, who has made me taste bitterness of soul,”

i. Again, Job had a wrong view of God...it is against His nature to deny justice because He *is* just. So how do we make sense of Job’s statements? Surely he was infallible—but why is this in the Bible? What do we learn from it? —that such mindsets are human and ‘natural,’ albeit wrong?

23. Job 29:14

- a. “I put on righteousness as my clothing; **justice** was my robe and my turban.”
- i. Job continues his discourse; here he describes what life was like back in ‘the days when God watched over me, when his lamp shone upon my head and by his light I walked through darkness’ (v2). He also speaks of God’s intimate friendship blessing his house (v3) and he was commended among men
 - ii. So in this verse Job emphasizes two themes that have already been established:
 1. The tie between righteousness and justice –he was enrobed in both
 2. The idea that justice comes from God –he associates his blessing of justice with the days when he walked with God

24. Job 31:13

- a. “If I have denied **justice** to my menservants and maidservants when they had a grievance against me, ¹⁴what will I do when God confronts me? What will I answer when called to account?”
- i. Job continues his discourse
 - ii. The issue of accountability for justice rises here...we are praised and called to exercise justice, but we also will have to answer when we actively *deny* justice, especially since we are commanded not to pervert justice (Lev 19:15; Dt 16:19; etc)

25. Job 34:5

- a. “Job says, ‘I am innocent, but God denies me **justice**.’”
- i. Elihu reiterates Job’s assertion of innocence and God’s injustice
 - ii. then Elihu goes on to defend God’s justice –v 10: “listen to me, you men of understanding. Far be it from God to do evil, from the Almighty to do wrong.’

26. Job 34:12

- a. “It is unthinkable that God would do wrong, that the Almighty would pervert **justice**.”
- i. Elihu continues his defense of God’s justice
 - ii. Numerous mentions of justice are made in the book of Job, which is largely a book about human suffering. We learn that humans can suffer, and it doesn’t make sense to them, but in the midst of it all, God does not change...He is still as righteous and just as ever. Our minds simply fail to comprehend how it all works together...
 - iii. But Elihu makes an important point—that there are certain non-negotiables in the Christian faith, and one is that it is directly against God’s nature to do wrong or commit injustices

27. Job 34:17

- a. “Can he who hates **justice** govern? Will you condemn the just and mighty One?”
- i. Elihu continues his defense of God’s justice
 - ii. He clearly states that God is just, and implies that God loves justice
 - iii. Another implication: without justice one cannot effectively govern; could it be said, then, that the best governments are those that exercise justice?

28. Job 36:3

- a. “I get my knowledge from afar; I will ascribe **justice** to my Maker.”
- i. Elihu continues his defense
 - ii. He ascribes (attributes, credits) justice to his Maker, who is God. Another emphasis that justice is from and of God.

29. Job 36:17

- a. “But now you are laden with the judgment due the wicked; judgment and **justice** have taken hold of you.”
- i. Elihu speaks to/against Job

- ii. He seems to hint that what Job is enduring is a matter of justice—so actually, Job deserves it. I think Elihu is saying that in terms of right and wrong, Job is rightfully enduring these trials.
30. Job 37:23
- a. “The Almighty is beyond our reach and exalted in power; in his **justice** and great righteousness, he does not oppress.”
- i. Elihu continues his defense
- ii. Again, he ascribes justice as an attribute of God, along with righteousness (recurring message)
- iii. Elihu also introduces the concept of justice as opposed to oppression—true justice does not oppress. This coheres with earlier verses in Ex/Lev/Dt, which warn against perverting justice against the widow, fatherless, and foreigner
31. Job 40:8
- a. “Would you discredit my **justice**? Would you condemn me to justify yourself?”
- i. The LORD responds to Job
- ii. I think the LORD implies that Job has no right to discredit His justice—that it is ludicrous. Of course Job cannot righteously condemn God to justify himself.
- iii. So Job must be wrong—revisiting the verses where Job accuses God of being unjust (27:2, 34:5), we now know that Job *is* wrong, and that is the conclusion of this set of verses from Job
- iv. Why so many verses about justice in the book of Job? Perhaps to address the idea of seemingly undeserved human suffering and how that could possibly be consistent with God and His justice.
32. Ps 7:6
- a. “Arise, O LORD, in your anger; rise up against the rage of my enemies. Awake, my God; decree **justice**.”
- i. A psalm of David, regarding when enemies attack
- ii. Key observation: that David turned to the LORD for justice. He recognized God as the source of justice on Earth.
33. Ps 9:8
- a. “He will judge the world in righteousness; he will govern the peoples with **justice**.”
- i. David is speaking about the LORD, whom he is praising in the psalm
- ii. Recurring themes of justice and judgment, justice and government (Job 34:17), and justice and righteousness
34. Ps 9:16
- a. “The LORD is known by his **justice**; the wicked are ensnared by the work of their hands.”
- i. If the LORD is “known by” his justice, that must mean that He is characterized by it; He is well-reputed for it. This verse suggests a sense of recognition of God because of evidence of justice, just as sunshine is known by its warmth
35. Ps 11:7
- a. “For the LORD is righteous, he loves **justice**; upright men will see his face.”
- i. Another psalm of David.
- ii. Tie between righteousness and justice
- iii. Also, justice is not just something that is a *characteristic* of God, but also something that He loves, something upon which He places great value
- iv. Contrast with vs 5: “The LORD examines the righteous, but the wicked and those who love violence his soul hates.” If justice and righteousness are tied, then

here they are being contrasted with wickedness and violence. Are justice and violence thus opposed? Either way, *God hates injustice!*

v. Does it follow that if one is upright then he will see God's face and have a better understanding of justice? Is this marginally a promise?

36. Ps 33:5

a. "The LORD loves righteousness and **justice**; the earth is full of his unfailing love."

i. Tie between righteousness and justice

ii. Again, justice stated as something that the LORD *loves*. Tie between justice and love? If God always acts in love, then is acting in justice also acting in love? When God acts in anger, it is moral anger, and also out of love...for justice and righteousness, which provokes anger? So is acting justly a matter of love, too? Love for... others? God? His principles?

37. Ps 36:6

a. "Your righteousness is like the mighty mountains, your **justice** like the great deep. O LORD, you preserve both man and beast."

i. Tie between righteousness and justice

ii. Justice is deep as the sea—perhaps this refers to the magnitude of his exercise of justice, or how expansive it is

38. Ps 37:6

a. "He will make your righteousness shine like the dawn; the **justice** of your cause like the noonday sun."

i. This is a promise regarding justice; that God will make it shine, along with our righteousness

ii. For something to shine like the noonday sun, there is an unmistakable clarity and obviousness about it; the noonday sun cannot be mistaken for anything else—so it is with justice...

iii. Tie between righteousness and justice

39. Ps 45:6

a. "Your throne, O God, will last for ever and ever; a scepter of **justice** will be the scepter of your kingdom."

i. A scepter is an emblem of authority, ...so justice will be the emblem of God's authority in His everlasting kingdom

ii. Justice signifies God's authority? I almost feel like this suggests that justice is a huge attribute by which we recognize God's great authority over man

40. Ps 72:1

a. "Endow the king with your **justice**, O God, the royal son with your righteousness."

i. see next verse as well

ii. Justice is of and from God; the psalmist requests that God give that great attribute to the king

iii. Tie between righteousness and justice

41. Ps 72:2

a. "He will judge your people in righteousness, your afflicted ones with **justice**."

i. Again, themes of justice and judgment, justice and government

ii. When the king is endowed with God's justice, then he can serve his people well—including the afflicted, which is often a subgroup that receives (negatively) partial treatment...note further verses that reflect on this king who reigns with justice given from God:

1. v3: mountains will bring prosperity

2. v4: he will defend the afflicted
3. v4: he will save the children of the needy
4. v4: he will crush the oppressor
5. v5: he will endure as long as all generations
6. v6: he will be like rain on a field
7. v7: the righteous will flourish
8. v13: he will take pity on the weak and needy; he will save them from death
9. v14: he will rescue the needy from oppression and violence
10. v17: all nations will be blessed through him

--this sounds a lot like a description of Jesus, not so much an earthly king

42. Ps 89:14

a. “Righteousness and **justice** are the foundation of your throne; love and faithfulness go before you.”

i. From a psalm of praise

ii. Tie between justice and righteousness; they are *foundational* to God’s throne (justice and government)—see Ps 45:6, where justice is portrayed as a scepter (emblem of authority) of God’s kingdom...so the text seems to imply that these attributes are really integral to God’s character

iii. Justice in our world seems to be associated with harshness and punishment; this verse juxtaposes justice with love and faithfulness, more “warm and fuzzy” notions in modern culture...but I’m reminded that sometimes love means discipline; in any case, justice and love are not opposed to one another, according to this verse

43. Ps 97:2

a. “Clouds and thick darkness surround him; righteousness and **justice** are the foundation of his throne.”

i. Another psalm of praise; a seeming echo of Ps 89:14

ii. Tie between justice and righteousness, and again justice is key to the basis of His reign

iii. Notion of justice and government

44. Ps 99:4

a. “The King is mighty, he loves **justice**—you have established equity; in Jacob you have done what is just and right.”

i. A psalm of praise to God

ii. God loves justice (see also Job 34:17; Ps 11:7)

iii. Tie b/t Justice and righteousness again

45. Ps 101:1

a. “I will sing of your love and **justice**; to you, O Lord, I will sing praise.”

i. A psalm of praise

ii. Juxtaposition of love and justice again (see Ps 89:14); they are not opposed to one another

iii. David sings of God’s justice; suggests that justice is such a favorable and desired attribute of God that it brings man delight and joy – justice is good for people!

46. Ps 103:6

a. “The LORD works righteousness and **justice** for all the oppressed.”

i. A psalm of praise

ii. Tie b/t justice and righteousness –hand in hand again!

iii. Emphasis on the oppressed as needing justice—but...isn’t that

inherent in the name—if a group of people are “oppressed,” doesn’t that imply that they are not being fairly treated?

47. Ps 106:3

- a. “Blessed are they who maintain **justice**, who constantly do what is right.”
- i. From a psalm of praise
 - ii. A different way to phrase it, but still a clear tie b/t righteousness and justice
 - iii. Another promise (see Ps 37:6) regarding justice, this one is a blessing...possibilities of how that blessing might take shape:
 1. v4: be saved, shown favor
 2. v5: enjoy prosperity, be a chosen one, be able to give praise and partake in joy

48. Ps 112:5

- a. “Good will come to him who is generous and lends freely, who conducts his affairs with **justice**.”
- i. From a psalm of praise –many of these have been from psalms of praise; when we praise God with psalms, we praise Him for His attributes and works—and justice keeps popping up...must mean that it is important to man
 - ii. Another promise (see Ps 106:3, 37:6) – this one is a promise that “good” will come to him who “conducts his affairs with justice”
 - iii. The “conducts his affairs” phrase lends a sense of everydayness for justice...it’s not something that is confined to the courtroom, or even limited to crucial decisions; it’s an integral part of life...makes me think that the opportunities to exercise justice are many and frequent

49. Ps 140:12

- a. “I know that the LORD secures **justice** for the poor and upholds the cause of the needy.”
- i. A psalm of David, in which he petitions God to rescue him; this phrase rises from a context of self-reassurance or affirmation of faith
 - ii. Reference to the poor and needy echoes past mentions (Ex 23:3, 6; Lev 19:15)...the question I have now is: does one’s state of poverty provoke unjust treatment, or is poverty itself unjust?

50. Pr 8:20

- a. “I walk in the way of righteousness, along the paths of **justice**,²⁹ bestowing wealth on those who love me and making their treasuries full.”
- i. Wisdom is the “I”
 - ii. Tie b/t righteousness and justice
 - iii. As in I Ki 3:11, 28; and Est 1:13 there is a connection between wisdom and justice. Wisdom personified walks along the paths of justice...it could be reasonably inferred that he who has wisdom will walk in the ways of justice.
 - iv. There is also indication of the reward of justice, given by wisdom herself

51. Pr 16:10

- a. “The lips of a king speak as an oracle, and his mouth should not betray **justice**.”
- i. Another relationship of justice and government...this is a declaration/command regarding the responsibility of rulers to govern consistently with what justice demands.
 - ii. The idea of “betraying justice” – betray means “to abandon” or “break trust with.” So to betray justice would be to abandon it or be unfaithful to it.
 - iii. This betrayal of justice comes from the king’s mouth; even our words—not just our actions—can result in our betrayal, our abandonment, of justice.

52. Pr 17:23

a. “A wicked man accepts a bribe in secret to pervert the course of **justice**.”

i. Also mentioned in Dt 16:19 and 1 Sa 8:3, this notion of bribes as a perversion of justice. What is a bribe? “Something, such as money or a favor, offered or given to a person in a position of trust to influence that person's views or conduct.” Influence is key to a bribe—the act of giving something in exchange for making someone’s stance waver.

ii. Justice does not waver—so the acceptance of a bribe is perversion of justice, because it would mean departing from –abandoning, or betraying— (see Pr 16:10) the right and just way.

53. Pr 18:5

a. “It is not good to be partial to the wicked or to deprive the innocent of **justice**.”

i. What would it mean to be partial to the wicked? Partial in a good way would be to let him get away with more than he ought. Partial in a bad way might mean punishing him more severely than his crime warrants? I’m not sure if that’s what they’re getting at, but it would seem that the latter would still be unjust, even if the man were indeed wicked.

ii. Depriving the innocent of justice—this implies that the innocent deserve justice on some level. To deprive someone of something is to say that he ought to have it, in a perfect world?

54. Pr 19:28

a. “A corrupt witness mocks at **justice**, and the mouth of the wicked gulps down evil.”

i. Mock: “to treat with ridicule or contempt” –the attitude of a corrupt witness toward justice

ii. This brings in courtroom scenery, and we have the image of someone who is on the witness stand, testifying falsely—probably blatantly lying...he is ridiculing justice. How do we verbalize what he is ridiculing?

1. Truth
2. What is right
3. Honest testimony for the purposes of drawing out the truth

iii. What is the effect of a corrupt witness, of one who mocks justice?

1. The jury may not end up knowing the facts, and may produce a wrong, unjust verdict as a result
2. The entire courtroom system is distorted because the witness brings falsity into a truth-seeking procedure, which undermines the goal of the system

55. Pr 21:15

a. “When **justice** is done, it brings joy to the righteous but terror to evildoers.”

i. Justice is something that can be accomplished – so it may be manifest in an action ...I don’t think it means “done” in the sense of being final and complete

ii. Result: joy to the righteous...so the worldly sense of justice being this hard and strict, cold calculated thing has got to be wrong—justice brings JOY!

1. tie b/t justice and righteousness

iii. Result: terror to evildoers...why? Terror is such a strong word; it goes beyond fear and trembling and into state akin to fearful agitation. Evildoers—aka the wicked...Why does justice strike such terror in evildoers? Will they be punished? Justice, it would seem, calls for that...Perhaps also because their wrongs are exposed as lies?

iv. A reward of justice: joy

56. Pr 28:5

- a. “Evil men do not understand **justice**, but those who seek the LORD understand it fully.”
- i. Evildoers = evil men? If so, then this verse sheds more light on the evildoers mentioned in Pr 21:15; justice not only brings them terror—but they do not understand it either.
 - ii. Implication for the Christian lawyer (or any believer): *seek the LORD* –we have a promise here, that if we seek the Lord, He will give us understanding of justice! That’s a huge promise and a big encouragement; we don’t have to be in the dark about it—and we don’t even need to rely on chance or talent or some magical epiphany to understand justice. And it’s not limited to any particular class of people—whoever seeks the Lord understands justice!

57. Pr 29:4

- a. “By **justice** a king gives a country stability, but one who is greedy for bribes tears it down.”
- i. More talk of bribes, which leads to an interesting and instructive conclusion—combining all the verses together we see that bribes blind the eyes of the wise, and twist the words of the righteous (Dt 16:19). Bribes also are repeatedly mentioned as means of perverting justice (I Sa 8:3 and Pr 17:23). In this verse, it says that one who is greedy for bribes tears down a country. So...if taking bribes—a perversion of justice—leads one to tear his country down, isn’t it clearly *necessary* for a country to maintain justice in order to be stable? Put more simply, justice IS necessary for a country to function well.
 - ii. The king rules by justice; tie between justice and government again
 - iii. Stability a reward of justice

58. Pr 29:26

- a. “Many seek an audience with a ruler, but it is from the LORD that man gets **justice**.”
- i. Justice is from God—this verse makes it clear. Other verses echo the same (Job 9:19; Ps 72:1), like in I Ki 3:28—where wisdom from God was given to the king to administer justice.
 - ii. Hypothetical model: God ð gives wisdom to man ð wisdom instructs justice
 - iii. Implication for the Christian lawyer: we’re not going to find justice in our law books! We find it from God.

59. Ecc 3:16

- a. “And I saw something else under the sun: In the place of judgment—wickedness was there, in the place of **justice**, wickedness was there.”
- i. not sure how this fits in, but it is a valid observation that is accurate even of our current world
 - ii. Justice is obvious opposed to wickedness

60. Ecc 5:8

- a. “If you see the poor oppressed in a district, and **justice** and rights denied, do not be surprised at such things; for one official is eyed by a higher one, and over them both are others higher still.”
- i. Another reference to oppression of the poor (See Ex 23: 6 and Lev 19:15) and justice as opposed to oppression (see Job 37:23)
 - ii. In Ecc 3:16 the author says he observed wickedness in the place of justice; now in this verse he says that *we* ought not be surprised when we see justice denied. It’s a fact of life, though not a desirable one
 - iii. I don’t get the second half of the verse...verse 9 says “The increase from the land is taken by all; the king himself profits from the fields.” So is this saying that if the king profits from all the fields then each person in society must sacrifice part of his

share for the king? Obviously the net sacrifice hits the poor harder than wealthier farmers...= oppression?

61. Isa 1:17

a. ¹⁶ “...Stop doing wrong, ¹⁷learn to do right! Seek **justice**, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.”

i. From a vision concerning Judah and Jerusalem that Isaiah saw
(v1) – it is a message from the Lord (v2)

ii. Same themes as before – the fatherless, widow, and the oppressed.

1. “Oppress” definition: “To keep down by severe and unjust use of force or authority”

2. See Dt 27:19

3. We are to defend them, encourage them, and plead their cases (represent them? This seems like straight lawyer talk – what we call “advocacy”)

iii. Note vs 19-20: “‘If you are willing and obedient, you will eat the best from the land; but if you resist and rebel, you will be devoured by the sword.’ For the mouth of the LORD has spoken.”

1. Another note of reward for pursuing justice (part of the “obedient” part in vs 19) – see Dt 16:20, Pr 21:15, Pr 29:4

2. Implication for the Christian lawyer: There is a threat for not pursuing justice and righteousness...there is no middle ground or neutrality!

62. Isa 1:21

a. “See how the faithful city has become a harlot! She once was full of justice; righteousness used to dwell in her – but now murderers!”

i. From the same vision concerning Judah and Jerusalem that Isaiah saw (v1) – it is a message from the Lord (v2)

ii. Tie between justice and righteousness

iii. Also, notion of infidelity to God – justice as a sign of faithfulness to God

iv. see later vs 23: “Your rulers are rebels, companions of thieves; they all love bribes and chase after gifts. They do not defend the cause of the fatherless; the widow’s case does not come before them”

1. In the same breath in which the LORD convicts Judah of *not* having justice anymore, He cites examples of how they don’t – and it comes back to the fatherless and the widow

2. Also, the repeating theme of bribes (commonly associated with “perversion of justice” – see I Sam 8:3)

3. Importance of justice and government

63. Isa 1:27

a. “Zion will be redeemed with **justice**, her penitent ones with righteousness.”

i. From the same vision concerning Judah and Jerusalem that Isaiah saw (v1) – it is a message from the Lord (v2)

ii. Tie between justice and righteousness again

iii. This will occur after vs 26: “I will restore your judges as in days of old, your counselors as at the beginning. Afterward you will be called the City of Righteousness, the faithful city.”

1. Interest note of faithfulness – similar to notion in vs 21...not pursuing or maintaining justice is akin to being unfaithful to God.

2. Also, the role of government and justice – if the judges are restored, then it is implied that justice will be in the city once again (and it will be called Righteous)
- iv. Justice will “redeem” – set free, rescue from, restore the honor and worth of – Zion

64. Isa 5:7

- a. “The vineyard of the LORD Almighty is the house of Israel, and the men of Judah are the garden of his delight. And he looked for **justice**, but saw bloodshed; for righteousness, but heard cries of distress.”
- i. From a song Isaiah sings about the Lord’s “vineyard” (v1) which is Israel
- ii. Previous to this verse, Isaiah talks about how this vineyard only yielded bad fruit (v2) and how as punishment, God would destroy it and essentially curse it (v5-6) Again, the punishment for injustice
- iii. Bloodshed as opposed to justice. I believe this must be a certain type of bloodshed, though. It could not be unqualified bloodshed since God has commanded killing and resorted to it as punishment Himself. So it must be a certain type of bloodshed (like cold-blooded murder), I’m supposing.
- iv. Another consequence is in v13: “Therefore my people will go into exile, for lack of understanding...”
1. Justice and wisdom are tied! The people lacked understanding and as a result, they didn’t maintain justice, and their punishment was exile (and a whole bunch of other woes –see v8 and forward)
2. For more on wisdom’s role in justice, see I Ki 3:11...I Ki 3:28...Ezr 7:25...Pr 8:20

65. Isa 5:16

- a. “But the LORD Almighty will be exalted by his **justice**, and the holy God will show himself holy by his righteousness.”
- i. From a song Isaiah sings about the Lord’s “vineyard” (v1) which is Israel
- ii. Previous verse: “So man will be brought low and mankind humbled, the eyes of the arrogant humbled.”
1. One source (and perhaps consequence?) of their injustice and other malevolent acts is arrogance – must one be humble to be just? Given what I’ve learned so far in this study – looking at the ties between justice and righteousness and wisdom – I think that there’s something to be said about justice and humility...hypothesis for now
- iii. Pairing of justice and righteousness again
- iv. Justice comes from God; here we see that it is part of his very nature, just as holiness is part of who God is

66. Isa 5:23

- a. “[Woe to those] who acquit the guilty for a bribe, but deny **justice** to the innocent.”
- i. From a song Isaiah sings about the Lord’s “vineyard” (v1) which is Israel
- ii. Recurring theme of bribes again as being counter to justice; it is something which one could be convicted/acquitted
- iii. Bottom line: Justice is on the side of the innocent, and if you don’t get it right – woe to you!
1. vs 20: “Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.”
- a. – this makes me think of what injustice is about: defining wrongly what is

right and wrong and putting those definitions to work in perverted actions, like convicting the innocent or acquitting the guilty.

b. Implication for the Christian lawyer: But what does it take to know what is truly “good” or “light” or “sweet”? Wisdom and understanding. Pray for it, seek it.

iv. See v 24 for more perspective: “Therefore, ...their roots will decay and their flower blow away like dust; for they have rejected the law of the LORD Almighty and spurned the word of the Holy One of Israel”

1. Consequences for injustice are clear – you won’t last and you will be punished!
2. Also, note the phrase, “they have rejected the law of the LORD.” Injustice is rejecting the law of the LORD...conversely, justice is accepting/embracing/ implementing the law of the LORD

67. Isa 9:7

a. “Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with **justice** and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.”

- i. From something the LORD said to Isaiah (8:11 ...ends 12:6)
- ii. The LORD speaks of a child (v6) who is a “great light” for those walking in darkness (v2). Speaks of the coming Christ Jesus, the descendant of David and the “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (v6)
- iii. According to this verse, Christ will reign forever in the kingdom (justice and government) and uphold it with justice and righteousness

1. A source of hope when we see things like in Ecc 3:16 and Ecc 5:8 is that Christ will ultimately return and reign with justice – so justice *will* make its way back to the earth permanently ...someday
2. No wonder that Christ will rule with justice; He is God and justice comes from God

68. Isa 10:2

a. ¹“Woe to those who make unjust laws, to those who issue oppressive decrees, ²to deprive the poor of their rights and withhold **justice** from the oppressed of my people, making widows their prey and robbing the fatherless.”

- i. From something the LORD said to Isaiah (8:11 ...ends 12:6)
- ii. Recurring themes of the poor, widows, the fatherless, and oppression as opposed to justice
- iii. Woe (deep distress or misery; misfortune or calamity) for those who withhold justice
- iv. Also, this relates to making unjust laws – so justice isn’t always something that is directly applied in a situation; one could conceivably withhold justice by writing an unjust law to govern various situations – (Justice and government)

69. Isa 11:4

1 ¶ A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.
 2 The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—
 3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;
 4 but with righteousness he will judge the needy, with **justice** he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

5 Righteousness will be his belt and faithfulness the sash round his waist.

70. Isa 16:5

1 ¶ Send lambs as tribute to the ruler of the land, from Sela, across the desert, to the mount of the Daughter of Zion.

2 Like fluttering birds pushed from the nest, so are the women of Moab at the fords of the Arnon.

3 "Give us counsel, render a decision. Make your shadow like night—at high noon. Hide the fugitives, do not betray the refugees.

4 Let the Moabite fugitives stay with you; be their shelter from the destroyer." The oppressor will come to an end, and destruction will cease; the aggressor will vanish from the land.

5 In love a throne will be established; in faithfulness a man will sit on it—one from the house of David — one who in judging seeks justice and speeds the cause of righteousness.

71. Isa 28:6

5 In that day the LORD Almighty will be a glorious crown, a beautiful wreath for the remnant of his people.

6 He will be a spirit of justice to him who sits in judgment, a source of strength to those who turn back the battle at the gate.

72. Isa 28:17

16 So this is what the Sovereign LORD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed.

17 I will make justice the measuring line and righteousness the plumb-line; hail will sweep away your refuge, the lie, and water will overflow your hiding-place.

73. Isa 29:21

19 Once more the humble will rejoice in the LORD; the needy will rejoice in the Holy One of Israel.

20 The ruthless will vanish, the mockers will disappear, and all who have an eye for evil will be cut down—

21 those who with a word make a man out to be guilty, who ensnare the defender in court and with false testimony deprive the innocent of justice.

74. Isa 30:18

18 ¶ Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him!

75. Isa 32:1

1 See, a king will reign in righteousness and rulers will rule with justice.

76. Isa 32:16

16 Justice will dwell in the desert and righteousness live in the fertile field.

17 The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence for ever.

77. Isa 33:5

5 The LORD is exalted, for he dwells on high; he will fill Zion with justice and righteousness.

78. Isa 42:1

1 ¶ "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.

79. Isa 42:3

3 A bruised reed he will not break, and a smouldering wick he will not snuff out. In faithfulness he will bring forth justice;

80. Isa 42:4

4 he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."

81. Isa 51:4

4 ¶ "Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations.

82. Isa 51:5

5 My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.

83. Isa 56:1

1 ¶ This is what the LORD says: "Maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed.

84. Isa 59:4

1 ¶ Surely the arm of the LORD is not too short to save, nor his ear too dull to hear.

2 But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.

3 For your hands are stained with blood, your fingers with guilt. Your lips have spoken lies, and your tongue mutters wicked things.

4 No-one calls for justice; no-one pleads his case with integrity. They rely on empty arguments and speak lies; they conceive trouble and give birth to evil.

i. The context v. 1 concerns the fact that everyone is a sinner and the effects of this sinful condition on all of life including justice.

85. Isa 59:8

8 The way of peace they do not know; there is no justice in their paths. They have turned them into crooked roads; no-one who walks in them will know peace.

86. Isa 59:9

9 ¶ So justice is far from us, and righteousness does not reach us. We look for light, but all is darkness; for brightness, but we walk in deep shadows.

87. Isa 59:11

11 We all growl like bears; we moan mournfully like doves. We look for justice, but find none; for deliverance, but it is far away.

88. Isa 59:14

13 rebellion and treachery against the LORD, turning our backs on our God, fomenting oppression and revolt, uttering lies our hearts have conceived.

14 So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter.

89. Isa 59:15

15 Truth is nowhere to be found, and whoever shuns evil becomes a prey. The LORD looked and was displeased that there was no justice.

90. Isa 61:8

7 Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs.

8 "For I, the LORD, love justice; I hate robbery and iniquity. In my faithfulness I will reward them and make an everlasting covenant with them.

91. Jer 9:24

24 but let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight," declares the LORD.

92. Jer 10:24

24 Correct me, LORD, but only with justice—not in your anger, lest you reduce me to nothing.

93. Jer 12:1

1 ¶ You are always righteous, O LORD, when I bring a case before you. Yet I would speak with you about your justice: Why does the way of the wicked prosper? Why do all the faithless live at ease?

94. Jer 21:12

O house of David, this is what the LORD says: "Administer justice every morning; rescue from the

hand of his oppressor the one who has been robbed, or my wrath will break out and burn like fire because of the evil you have done—burn with no-one to quench it.

95. Jer 30:11

I am with you and will save you,' declares the LORD. 'Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with [justice](#); I will not let you go entirely unpunished.'

96. Jer 46:28

Do not fear, O Jacob my servant, for I am with you," declares the LORD. "Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with [justice](#); I will not let you go entirely unpunished."

97. La 3:36

32 Though he brings grief, he will show compassion, so great is his unfailing love.
33 For he does not willingly bring affliction or grief to the children of men.
34 To crush underfoot all prisoners in the land,
35 to deny a man his rights before the Most High,
36 to deprive a man of justice—would not the Lord see such things?

98. Eze 22:29

The people of the land practise extortion and commit robbery; they oppress the poor and needy and ill-treat the alien, denying them [justice](#).

99. Eze 34:16

I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with [justice](#).

100. Hos 2:19

I will betroth you to me for ever; I will betroth you in righteousness and [justice](#), in love and compassion.

101. Hos 12:6

But you must return to your God; maintain love and [justice](#), and wait for your God always.

102. Am 2:7

6 This is what the LORD says: "For three sins of Israel, even for four, I will not turn back *my wrath*. They sell the righteous for silver, and the needy for a pair of sandals.

7 They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed. Father and son use the same girl and so profane my holy name.

103. Am 5:7

6 Seek the LORD and live, or he will sweep through the house of Joseph like a fire; it will devour, and Bethel will have no-one to quench it.

7 You who turn justice into bitterness and cast righteousness to the ground

104. Am 5:12

For I know how many are your offences and how great your sins. You oppress the righteous and take bribes and you deprive the poor of justice in the courts.

105. Am 5:15

Hate evil, love good; maintain justice in the courts. Perhaps the LORD God Almighty will have mercy on the remnant of Joseph.

106. Am 5:24

But let justice roll on like a river, righteousness like a never-failing stream!

107. Am 6:12

Do horses run on the rocky crags? Does one plough there with oxen? But you have turned justice into poison and the fruit of righteousness into bitterness—

108. Mic 3:1

Then I said, "Listen, you leaders of Jacob, you rulers of the house of Israel. Should you not know justice,

109. Mic 3:8

But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression, to Israel his sin.

110. Mic 3:9

Hear this, you leaders of the house of Jacob, you rulers of the house of Israel, who despise justice and distort all that is right;

111. Hab 1:4

Therefore the law is paralysed, and [justice](#) never prevails. The wicked hem in the righteous, so that [justice](#) is perverted.

112. Zep 3:5

The LORD within her is righteous; he does no wrong. Morning by morning he dispenses his [justice](#), and every new day he does not fail, yet the unrighteous know no shame.

113. Zec 7:9

"This is what the LORD Almighty says: 'Administer true [justice](#); show mercy and compassion to one another.

114. Mal 2:17

You have wearied the LORD with your words. "How have we wearied him?" you ask. By saying, "All who do evil are good in the eyes of the LORD, and he is pleased with them" or "Where is the God of [justice](#)?"

115. Mal 3:5

"So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud labourers of their wages, who oppress the widows and the fatherless, and deprive aliens of [justice](#), but do not fear me," says the LORD Almighty.

116. Mt 12:18

"Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations.

117. Mt 12:20

A bruised reed he will not break, and a smouldering wick he will not snuff out, till he leads [justice](#) to victory.

118. Mt 23:23

"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—[justice](#), mercy and faithfulness. You should have practised the latter, without neglecting the former.

119. Lk 11:42

"Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs,

but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.

120. Lk 18:3

And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'

121. Lk 18:5

yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually wear me out with her coming!'"

122. Lk 18:7

And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?

123. Lk 18:8

I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

124. Ac 8:33

32 The eunuch was reading this passage of Scripture: "He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth.

33 In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."

125. Ac 17:31

For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead."

126. Ac 28:4

When the islanders saw the snake hanging from his hand, they said to each other, "This man must be a murderer; for though he escaped from the sea, Justice has not allowed him to live."

127. Ro 3:25

God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his

[justice](#), because in his forbearance he had left the sins committed beforehand unpunished—

128. Ro 3:26

He did it to demonstrate his [justice](#) at the present time, so as to be just and the one who justifies those who have faith in Jesus

129. 2Co 7:11

See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see [justice](#) done. At every point you have proved yourselves to be innocent in this matter.

130. Heb 11:33

who through faith conquered kingdoms, administered [justice](#), and gained what was promised; who shut the mouths of lions,

131. Rev 19:11

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With [justice](#) he judges and makes war.

Index:

Perversion of justice

Bribery

Widows

Fatherless

Orphans

Oppression

the poor

Rewards of justice (promises)

Justice and righteousness

Juste

Wisdom