



Rooted in Scripture - Pointing to Jesus

BIBLE FOUNDATIONS

What Does the Lord Require?

Micah 6 - Doing Justice, Loving Mercy, and Walking Humbly with God

The Short Answer

Micah 6:8 is one of the best-known verses in the Old Testament, but it is much more than a memorable list of good behaviors. God was confronting a people who still practiced religion while repeatedly violating His covenant. They wondered what religious offering might satisfy Him. God's answer exposed the deeper problem: He did not want extravagant religious performance covering an unchanged heart. God had already shown them what was good: do justice, love mercy, and walk humbly with your God. These actions do not purchase salvation or earn God's favor. They describe a life responding faithfully to the God who has already shown grace. The book of Micah ultimately points beyond human failure to a God who forgives sin, delights in steadfast love, and keeps His covenant promises - a hope Christians understand as ultimately fulfilled through Jesus Christ.

Micah 6:1-8 · Micah 6:9-16 · Micah 7:18-20

Opening Memory Anchor

God does not want religious performance without a heart that walks with Him.



PART ONE

BEGINNER GUIDE

START WITH THE SETTING

Micah was a prophet of God who ministered during the eighth century BC, during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. Read Micah 1:1.

Micah lived during a turbulent period. The powerful Assyrian Empire was expanding across the ancient Near East. The northern kingdom of Israel eventually fell to Assyria in 722 BC, and Judah later faced the terrifying Assyrian invasion during Hezekiah's reign.

But Micah's message was not only about foreign armies. Serious problems existed inside God's covenant people. Micah describes wealthy and powerful people coveting fields and houses and then taking them from others. Leaders abused their authority. Prophets could be corrupted by personal gain. Dishonest business practices and violence had become part of society. Read Micah 2:1-2; 3:1-3, 9-11; 6:10-12.

In an agricultural society, taking a family's land could threaten more than its wealth. Land provided livelihood, security, inheritance, and connection to the family's place among God's covenant people. Micah therefore speaks into a society where some people possessed enough power to benefit themselves at the expense of others. At the same time, religious activity continued. That combination - religion alongside injustice - is essential for understanding Micah 6.

1. WHY DOES MICAH 6 SOUND LIKE A COURTROOM?

Read Micah 6:1-5. The chapter begins with striking courtroom-like language. God calls His people to "plead" their case. The mountains and foundations of the earth are summoned as witnesses. This does not mean God needs witnesses to discover what happened. The imagery emphasizes the seriousness of the covenant dispute.

God asks, "What have I done to you?" The question exposes the tragedy of Israel's rebellion. God had not been unfaithful to them. They had been unfaithful to Him. Instead of beginning by listing everything Israel had done wrong, God reminds them of what He had done right.

2. WHAT DOES GOD REMIND THEM HE HAS DONE?

Read Micah 6:4-5. God reminds His people of His past faithfulness. He brought Israel out of Egypt. He redeemed them from slavery. He provided Moses, Aaron, and Miriam. He protected them when Balak king of Moab sought to oppose them. He reminds them of the journey from Shittim to Gilgal.

Before discussing what Israel should do for God, remember what God has already done for Israel. Biblical obedience repeatedly begins with God's character and God's grace. Israel had not rescued itself from Egypt. God rescued Israel. Israel had not created the covenant. God initiated the relationship. Their obedience was meant to be a faithful response to the God who had already acted on their behalf.

Memory Anchor

Grace comes before grateful obedience.



3. WHY DOES THE PERSON ASK WHAT HE SHOULD BRING TO GOD?

Read Micah 6:6-7. The passage shifts to a series of questions: With what should someone approach God? Burnt offerings? Year-old calves? Thousands of rams? Ten thousand rivers of oil? Even a firstborn child? The progression becomes deliberately extreme.

The worshiper seems to be asking, "What enormous religious act could possibly make things right with God?" But that question misunderstands the problem. God was not looking for a larger religious payment. The people needed hearts and lives genuinely aligned with Him.

Important Clarification

Micah 6:7 mentions giving one's firstborn for sin. Scripture does not teach that God desired Israel to practice child sacrifice. The Old Testament repeatedly condemns such practices. See Leviticus 18:21; Deuteronomy 12:31; Jeremiah 7:31. The escalating examples in Micah 6:6-7 emphasize the inadequacy of trying to compensate for covenant unfaithfulness through increasingly extravagant offerings. The solution to rebellion against God is not religious extremism.

4. DOES THIS MEAN GOD DID NOT CARE ABOUT SACRIFICES?

No. God Himself had established sacrifices within Israel's covenant worship. The problem was not sacrifice itself. The problem was attempting to substitute religious activity for genuine faithfulness. This problem appears throughout Scripture. Read 1 Samuel 15:22; Isaiah 1:10-17; Amos 5:21-24; Hosea 6:6.

God repeatedly confronted people who maintained outward religious practices while tolerating injustice, idolatry, dishonesty, or rebellion. A person can participate in religious activity while resisting God in everyday life. Church attendance, Bible knowledge, giving, singing worship songs, volunteering, or other Christian practices can be good. But none of them can substitute for actually trusting and following God.

5. WHAT DOES THE LORD REQUIRE?

Read Micah 6:8 carefully. Three ideas stand together: **DO JUSTICE. LOVE MERCY. WALK HUMBLY WITH YOUR GOD.** Micah is not revealing a secret that Israel had never heard. The verse begins by saying that God had already shown them what was good. These principles reflected truths God had taught throughout His covenant instructions. Micah 6:8 summarizes what faithful covenant life should look like.

6. WHAT DOES "DO JUSTICE" MEAN?

The Hebrew word translated "justice" is *mishpat*. The word has a range of uses in the Old Testament. Depending on context, it can refer to judgment, legal decisions, justice, or what is right according to an established standard.

In Micah, justice is not merely an abstract idea. The prophet has already described people taking land from others, leaders abusing those they should protect, and officials acting corruptly. Later in Micah 6, God condemns dishonest scales, deceptive weights, violence, and lies. Read Micah 6:10-12.

- Judging honestly
- Refusing bribery
- Using fair business practices
- Treating people impartially
- Protecting people vulnerable to exploitation
- Defending those who are mistreated
- Refusing oppression
- Acting truthfully
- Holding wrongdoing accountable

The modern expression "social justice" can carry different meanings depending upon who is using it. Some of those concerns may overlap with biblical justice, while others may be grounded in assumptions or solutions that Scripture does not teach. For that reason, it is better to let Scripture define *mishpat* than to begin with a modern political or social definition and read it back into Micah. To "do justice" means actively choosing what is right according to God's character and standards.



7. IS BIBLICAL JUSTICE THE SAME AS A MODERN POLITICAL PLATFORM?

No political party or modern ideology should simply be identified with "biblical justice." Modern political movements may sometimes advocate goals that overlap with biblical concerns. They may also contain ideas that do not reflect biblical teaching.

Christians therefore should not begin with a political platform and then use Micah 6:8 to baptize it. The better direction is the opposite: begin with Scripture, understand God's standards, then evaluate every political, social, economic, and personal claim by those standards.

Biblical justice may challenge beliefs associated with the political right. Biblical justice may challenge beliefs associated with the political left. It may challenge cultural assumptions that neither side recognizes. The Christian's ultimate allegiance belongs to Jesus Christ, not a political tribe. Micah's original audience could not satisfy God's demand for justice by adopting the correct slogan. Neither can modern readers. Justice reaches actual decisions, relationships, business practices, treatment of others, and the use of power.

8. WHAT DOES "LOVE MERCY" MEAN?

The Hebrew word translated "mercy" or sometimes "kindness" is *hesed*. No single English word captures its full range in every passage. Depending upon context, *hesed* can communicate ideas including steadfast love, faithful love, kindness, mercy, and covenant loyalty.

That relational dimension is important in Micah. God is not simply telling His people to perform occasional acts of kindness. They are to love the kind of faithful, merciful treatment of others that reflects God's own character. Notice also that Micah does not merely say, "Show mercy." He says to love mercy. God desires more than reluctant kindness performed because someone feels obligated. A heart shaped by God begins to value what God values.

Mercy does not mean pretending sin does not matter. It does not require enabling abuse. It does not eliminate appropriate boundaries. It does not mean justice disappears. God Himself is both just and merciful. Biblical mercy means becoming a person who values compassion, faithfulness, kindness, forgiveness, and steadfast love because these reflect God's character.

9. WHAT DOES "WALK HUMBLY WITH YOUR GOD" MEAN?

The Bible often describes a person's relationship with God as a "walk." A walk is not one dramatic moment. It is a continuing way of life. Walking humbly with God means recognizing who God is and who humans are. God is Creator. Humans are creatures. God is Lord. His people follow Him.

Humility does not mean believing that a person has no value. Biblical humility means seeing oneself truthfully before God. It rejects both pride and self-exaltation. Walking humbly with God means depending upon Him, listening to His Word, obeying Him, repenting when wrong, and refusing to live as though human wisdom outranks God's.

Memory Anchor

Justice shapes how God's people treat others. Mercy shapes what they love. Humility shapes how they walk with God.

10. CAN SOMEONE DO JUSTICE AND LOVE MERCY WITHOUT WALKING WITH GOD?

People who do not follow God can certainly perform actions that are just, compassionate, generous, or courageous. Scripture does not require Christians to deny goodness when they see it. But Micah 6:8 is fundamentally about covenant relationship with God. The verse does not simply say: Be ethical. It says: "Walk humbly with your God." Biblical morality cannot ultimately be separated from the God whose character defines what is good. The goal is not merely becoming a nicer person. The goal is faithful life with God.



11. IS MICAH 6:8 TEACHING HOW TO EARN SALVATION?

No. Micah 6:8 should not be turned into another religious transaction: "If enough justice, mercy, and humility are accumulated, God will accept me." That would repeat the basic mistake behind Micah 6:6-7. The people were already thinking transactionally: "What can I bring?" "How much is enough?" "What enormous sacrifice will satisfy God?" Micah redirects attention toward faithful relationship with God.

The larger biblical story teaches that sinful human beings cannot earn reconciliation with God through good works. Read Ephesians 2:8-10. Notice the order: saved by grace; not because of works; created in Christ Jesus for good works. Good works are not the price of salvation. They are fruit that should grow from a life transformed by God's grace.

12. WHAT HAPPENS AFTER MICAH 6:8?

This is often overlooked because Micah 6:8 is so frequently quoted by itself. The chapter continues. Read Micah 6:9-16. God identifies specific sins among His people: dishonest wealth, false scales, deceptive weights, violence, and lies.

The remainder of Micah 6 demonstrates why verse 8 was necessary. The people were not merely failing to understand an abstract theological principle. Their everyday lives contradicted their claimed relationship with God. Their worship and their behavior had become disconnected. God refuses that separation.

QUICK REVIEW - PART ONE

1. **What courtroom-like picture opens Micah 6?** God presents a covenant case against His people.
2. **What does God remind Israel about first?** His past faithfulness and deliverance.
3. **Why are the offerings in Micah 6:6-7 increasingly extravagant?** They expose the mistaken idea that religious performance can compensate for an unfaithful heart.
4. **What three things summarize God's requirement in Micah 6:8?** Do justice. Love mercy. Walk humbly with God.
5. **Does Micah 6:8 teach salvation by works?** No. Faithful actions are the response and fruit of relationship with God, not a payment that purchases salvation.

PART TWO

WANT TO GO DEEPER?

INTERMEDIATE

13. WHY IS COVENANT SO IMPORTANT TO MICAH 6?

Micah 6 makes much more sense when read through the biblical idea of covenant. A covenant is a binding relationship established with commitments and obligations. God had entered covenant with Israel. He had redeemed them from Egypt and given them His law. Read Exodus 19:3-6.

The law was not given to Israel as instructions for escaping Egypt. God had already brought them out. Obedience followed redemption. That pattern helps explain Micah 6. God reminds Israel of redemption in verses 4-5 before describing faithful living in verse 8. This does not mean Israel's obedience was optional. Covenant rebellion brought real judgment. But the order matters: God acts in grace. God's people respond in faith and obedience.



14. HOW DO JUSTICE, MERCY, AND HUMILITY FIT TOGETHER?

These three commands should not be separated. Justice without mercy can become harsh. Mercy detached from justice can become permissiveness. Religious humility that ignores mistreated neighbors can become empty spirituality.

DO JUSTICE. Act rightly. **LOVE MERCY.** Value faithful compassion. **WALK HUMBLY WITH GOD.** Live continually under God's authority. Together they describe a life oriented toward both God and neighbor.

15. HOW MUCH CAN TWO HEBREW WORDS TELL US?

Word studies can be helpful, but they also require caution. *Mishpat* does not mean exactly the same thing in every Old Testament passage. Neither does *hesed*. Words receive their precise meaning from context. That means readers should avoid arguments such as: "This Hebrew word really means one English phrase, therefore every occurrence teaches exactly the same idea."

For *mishpat*, Micah's own context is especially helpful. Micah repeatedly connects injustice with corrupt leadership, seizure of property, dishonest commerce, violence, and mistreatment of others. For *hesed*, the larger Old Testament repeatedly uses the word in relational settings involving faithfulness, loyalty, kindness, mercy, and steadfast love.

English translations therefore sometimes render the same Hebrew word differently. "Mercy" captures something important in Micah 6:8, but it should not be reduced to feeling sorry for someone. "Steadfast love" or "faithful kindness" helps reveal its deeper relational character.

The goal of studying Hebrew is not to discover a hidden Bible unavailable to ordinary readers. It is to understand more carefully what the biblical authors communicated. A trustworthy translation can communicate the central message clearly, while careful word study can add depth.

16. DOES JESUS TEACH SOMETHING SIMILAR?

Yes. Jesus repeatedly confronted religious behavior that appeared impressive outwardly while neglecting the heart of obedience. Read Matthew 23:23. Jesus rebuked religious leaders for carefully attending to minor tithing practices while neglecting "the weightier matters of the law." He specifically mentions justice, mercy, and faithfulness. Importantly, Jesus did not say careful obedience was irrelevant. He condemned distorted priorities.

Similarly, when asked about the greatest commandment, Jesus pointed to love for God and love for neighbor. Read Matthew 22:34-40. This does not make Micah 6:8 and Jesus' teaching identical statements in identical historical settings. But they reveal a consistent biblical truth: God is not impressed by outward religious precision when people neglect the fundamental realities of faithful life with Him and love toward others.

17. DO JEWISH AND CHRISTIAN READERS UNDERSTAND MICAH IN EXACTLY THE SAME WAY?

No. Micah belongs to the Hebrew Scriptures and has been read and treasured within Jewish tradition for centuries. Jewish readers generally understand Micah 6:8 within Israel's covenant relationship with God and its prophetic call to justice, loving-kindness, and humble faithfulness. Christian readers share that Old Testament context but also read Micah within a larger canon that includes the New Testament.

Micah 6:8 itself is not an explicit prophecy saying that these three requirements predict Jesus. The Christian connection to Christ comes through the larger biblical storyline and the New Testament's identification of Jesus as the promised Messiah. Most notably within Micah, the New Testament explicitly applies Micah 5:2 - the prophecy concerning the ruler from Bethlehem - to Jesus. Read Matthew 2:1-6.

Christians therefore read Micah both in its original Old Testament setting and in light of the New Testament's claims about Jesus. Recognizing this distinction allows Christians to make a genuinely Christ-centered reading without pretending that every verse in Micah is individually a direct messianic prophecy.



18. HOW DOES JESUS FULFILL THE HOPE BEHIND MICAH?

Micah does more than condemn sin. It points toward hope. Micah prophesies that a ruler will come from Bethlehem. Read Micah 5:2-5. The New Testament explicitly connects this passage with the Messiah. Read Matthew 2:1-6.

Jesus does what sinful human beings repeatedly fail to do. He lives in perfect righteousness. He demonstrates mercy. He walks in complete obedience to the Father. He defends the vulnerable. He confronts hypocrisy. He speaks truth. He shows compassion. And ultimately, He gives Himself for sinners.

The Gospel does not say, "Become just, merciful, and humble enough for God to accept you." The Gospel announces that Jesus Christ has done what sinners cannot do for themselves. He lived without sin. He died for sins. He rose from the dead. Those who trust in Him are forgiven and reconciled to God.

Then, through the work of the Holy Spirit, God begins transforming His people so their lives increasingly reflect His character. Justice, mercy, humility, generosity, truthfulness, and obedience become fruit of grace rather than attempts to purchase it.

Memory Anchor

Christians do not obey to purchase grace. They obey because grace has found them.

19. HOW DOES THE BOOK OF MICAH END?

Read Micah 7:18-20. Micah asks: "Who is a God like you?" The prophet describes God as One who pardons iniquity, passes over transgression, does not remain angry forever, delights in steadfast love, has compassion, deals decisively with His people's sins, and remains faithful to His covenant promises.

The book that strongly confronts injustice ends by celebrating mercy. That does not mean justice was unimportant. God took Israel's sin seriously enough to judge it. But judgment is not the final word for God's covenant purposes. Mercy is central to His character.

20. WHAT DOES IT MEAN THAT GOD "DELIGHTS" IN STEADFAST LOVE?

Micah 7:18 does not portray God as reluctantly merciful. He delights in steadfast love. The word translated "steadfast love" here is again *hesed*. The same word family that appears in the command to "love mercy" in Micah 6:8 appears in the description of God's own character near the end of the book.

That connection is worth noticing. God calls His people to value *hesed* because *hesed* reflects who He is. Sometimes people imagine God as eager to condemn but difficult to persuade toward mercy. Micah gives a different picture. God is perfectly just. He never calls evil good. But mercy is not foreign to Him. Compassion is not something humans must extract from an unwilling God. God's willingness to forgive flows from His own character. The Gospel ultimately displays this dramatically. God did not wait for sinners to solve the problem of sin. He acted. Read Romans 5:6-8.

21. WHAT DOES IT MEAN THAT GOD CASTS SINS INTO THE DEPTHS OF THE SEA?

Read Micah 7:19. Micah uses powerful imagery to describe God's forgiveness. Israel's ancestors had once watched God defeat Pharaoh's army in the sea. Now Micah pictures God casting His people's sins into the depths. The image communicates decisive removal.

Micah is not explaining every theological detail of atonement in this verse. But the biblical storyline later reveals how a holy God can justly forgive guilty sinners. At the cross, Jesus bears sin and judgment. Read Romans 3:23-26 and 1 Peter 2:24. God's forgiveness is not pretending sin never mattered. The cross demonstrates how seriously God takes both sin and mercy.



22. WHAT IS THE DANGER OF REDUCING MICAH 6:8 TO A SLOGAN?

Micah 6:8 fits easily on signs, shirts, social media graphics, and wall art. Its familiarity can hide its force. The verse is not merely saying: Be kind. Be fair. Stay humble.

It stands inside a covenant lawsuit against people who claimed relationship with God while living contrary to His character. It confronts religious hypocrisy. It confronts injustice. It confronts pride. It confronts transactional religion. It confronts the temptation to perform spirituality publicly while resisting God privately. And because the larger book ends in mercy, it also confronts despair. The God who exposes sin is the God who delights in steadfast love.

23. HOW SHOULD CHRISTIANS APPLY MICAH 6:8 TODAY?

DO JUSTICE.

- A business owner refuses to underpay someone simply because that person has little bargaining power.
- An employee reports hours and expenses honestly even when dishonesty would probably go unnoticed.
- A customer refuses to exploit an obvious mistake that unfairly benefits them.
- A parent hears both children before deciding who was wrong rather than automatically favoring one.
- A church leader refuses to protect an influential person from legitimate accountability.
- A voter evaluates policies and leaders through biblical convictions rather than excusing wrongdoing because it comes from a preferred political side.
- A person with authority asks not only, "Can I do this?" but also, "Is this right?"

Justice becomes visible when truth and righteousness matter more than personal advantage.

LOVE MERCY.

- A Christian forgives without pretending the wrong was acceptable.
- Someone helps a struggling neighbor without requiring that person to earn compassion first.
- A family member refuses to nurture revenge even when healthy boundaries remain necessary.
- A believer speaks truth about someone's failure without taking pleasure in humiliating them.

Mercy does not erase consequences or require continued exposure to abuse. It refuses to make cruelty, bitterness, or vengeance virtues.

WALK HUMBLY WITH GOD.

- A Christian discovers that a long-held opinion does not fit Scripture and allows Scripture to win.
- Someone admits, "I was wrong," rather than protecting pride.
- A believer prays before making a major decision rather than treating God as an afterthought.
- A mature Christian continues studying Scripture instead of assuming years in church have eliminated the need to learn.
- A person asks whether political, financial, relational, or cultural loyalties have become more difficult to surrender than they should be.

Walking humbly means remaining teachable before God.

A SIMPLE MICAH 6:8 SELF-CHECK

DO JUSTICE - Am I doing what is right even when doing wrong would benefit me?

LOVE MERCY - Do I genuinely desire to show the kind of faithful love and compassion God values?

WALK HUMBLY - Am I willing to let God correct my thinking, priorities, behavior, and desires?

WITH YOUR GOD - Is Christianity primarily something I practice - or am I actually walking with God?



QUICK REVIEW - PART TWO

- 1. Why is covenant important for understanding Micah 6?** God's commands come within a relationship He initiated with Israel, and His reminder of redemption comes before Micah 6:8.
- 2. Why should mishpat not simply be translated into a modern political slogan?** Its meaning must be understood from Scripture and its immediate biblical context rather than imported from a modern ideology.
- 3. What does hesed add to the idea of "mercy"?** It carries relational ideas such as steadfast love, faithful kindness, mercy, and covenant loyalty.
- 4. Is Micah 6:8 itself an explicit prophecy about Jesus?** No. Christians connect Micah to Jesus through the larger biblical storyline and explicit New Testament connections such as Matthew 2:1-6 citing Micah 5:2.
- 5. What important connection appears between Micah 6:8 and Micah 7:18?** God tells His people to love hesed, and later Micah describes God Himself as delighting in hesed.
- 6. What should justice, mercy, and humility become in the Christian life?** Fruit of God's grace rather than attempts to earn it.

KEY TRUTHS TO REMEMBER

1. Micah 6:8 must be read in context. It is part of God's covenant confrontation with His people.
2. God reminds Israel of His grace before describing their responsibility. He had already redeemed them.
3. Religious activity cannot substitute for faithful obedience. More impressive offerings could not repair an unfaithful heart.
4. Biblical justice is defined by God's standards. It should not automatically be equated with any modern political ideology.
5. Mercy is richer than occasional kindness. Hesed carries the sense of faithful, steadfast, relational love.
6. Mercy and justice belong together. God values both.
7. Walking humbly with God is relational. Biblical faith is not merely an ethical system.
8. Micah 6:8 is not a formula for earning salvation. Good works are fruit, not payment.
9. Jesus perfectly embodies the righteousness humans fail to achieve. Salvation rests in Him.
10. Micah ends with hope. God pardons sin, shows compassion, delights in steadfast love, and remains faithful to His promises.

MEMORY ANCHORS

- Grace comes before grateful obedience.
- Justice shapes how God's people treat others.
- Mercy shapes what they love.
- Humility shapes how they walk with God.
- Christians do not obey to purchase grace. They obey because grace has found them.
- God calls His people to love steadfast mercy because steadfast mercy reflects His own character.
- God does not want religious performance without a heart that walks with Him.



A SCRIPTURE PATH FOR FURTHER STUDY

READ MICAH IN CONTEXT

Micah 1:1 · Micah 2:1-2 · Micah 3:1-12 · Micah 5:2-5 · Micah 6:1-16 · Micah 7:18-20

EXPLORE JUSTICE AND MERCY

Deuteronomy 10:17-19 · Isaiah 1:10-17 · Amos 5:21-24 · Hosea 6:6 · Zechariah 7:8-10

SEE THE CONNECTION TO JESUS

Matthew 2:1-6 · Matthew 22:34-40 · Matthew 23:23 · Romans 3:23-26 · Romans 5:6-8 · Ephesians 2:8-10 · 1 Peter 2:24

FINAL REFLECTION

Micah begins his book by announcing judgment. Micah 6 brings God's case against His people into sharp focus. They had experienced His faithfulness yet repeatedly responded with unfaithfulness. Some took property that belonged to others. Some leaders abused their authority. Dishonest wealth, false measurements, violence, and lies had become part of society. Yet religious activity continued.

Their solution seemed to be more religion. God wanted something deeper: do justice, love mercy, walk humbly with your God. Yet the story does not end with what humans must do. It ends with who God is.

"Who is a God like you?" The answer is the heart of Micah's hope. There is no one like Him. He is holy enough to confront sin. Just enough to judge evil. Merciful enough to pardon sinners. Compassionate enough to pursue His people. Faithful enough to keep His promises. The God who commands His people to love steadfast mercy is Himself the God who delights in steadfast mercy.

And in Jesus Christ, Christians see God's justice and mercy displayed with extraordinary clarity. The Christian life therefore is not an attempt to impress God with increasingly impressive offerings. It is a life transformed by grace. Because God has shown mercy, His people learn to love mercy. Because God is just, His people learn to do justice. Because God is Lord, His people learn to walk humbly with Him.

And when they fail, their hope remains not in the perfection of their walk, but in the perfection of their Savior.

Final Memory Anchor

"He has told you, O man, what is good." Remember His grace. Do what is right. Love steadfast mercy. Walk humbly with God. And keep looking to Jesus.