

Enjoy the Parent preview below:

Character training has no impact unless it is a part of everyday life and it is idolatry unless done for the glory of God through Jesus Christ by His Spirit. Biblical character training is 'NOT BIBLICAL' without God's enabling by His Holy Spirit. Sure, done wrongly you may still see some short term band-aid effects but with no power to change a heart. So, **I encourage you to ask God every day for His Spirit to inwardly restrain, enlighten, correct, purify and guide your child and give you the grace to teach and to speak the truth of the gospel into your child's life in an appropriate way and time.**

JUSTICE vs. CORRUPTION Parent Preview

Definition:

JUSTICE is carrying out wise judgments based on the laws and character of God.

Tiny Tiger Definition: JUSTICE is upholding what is pure, right and true.

Other definitions or quotes:

- Justice means rightness with God; nothing is just until it is adjusted to God.

Application for Home and Life Skills Development:

WHY TEACH JUSTICE? Justice has a much broader application than in the field of law, where we find it most commonly used. Justice is any expression of personal responsibility to uphold integrity while being held to a higher voice of justice, namely our God.

1. I will obey God's law.
2. I will speak out for what is pure, right and true.
3. I will never disregard the rights of others.
4. I will listen to all the facts before making a judgment.
5. I will keep my own conscience clean by a practice of repentance.

Scripture Memory for class:

"He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah 6:8 (ESV)

Tiny Tiger: "what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?"

PRAISE CHILDREN:

Character is a walk, not just talk. If you talk about character but praise on the basis of achievement, you are doing more damage than good to the character message. Character motivates achievement. Good achievements are the results of diligent effort. Not the other way around. Good achievements do not cause diligent effort. It

is true good achievements may motivate diligent effort but it is motivating actions rooted in good character that remains the core of achievement.

Illustrations Used in KK4C Class

Along with teaching and expanding on the above definition, the 'I Wills', and scripture, **JUSTICE** will be illustrated using:

- **JUSTICE in nature with the bull African elephant.** The bull elephant upholds the social structure and prevents young males from forming gangs and harassing animals and people. He establishes a clear chain of command so that each individual has a safe and secure niche in the herd. **(No Character Card this Month they did not make one)**
- **Hero's of Character with Harriet Beecher Stowe (1811-1896)** – On being introduced to Harriet Stowe in 1862, President Abraham Lincoln exclaimed, "So you're the little woman who wrote the book that started this great (Civil) War?" Her sense of justice moved her to seek reprieve for the oppressed.

Personal Evaluation – How Just are you?

1. Do you read God's word? Do you memorize and meditate on it?
2. When you deal with a matter requiring justice, do you find biblical precedents on which to base your decisions?
3. Do you ask God for an understanding heart to make wise and just judgments?
4. Do you have a meek spirit so God can guide you in justice and judgment?
5. Do you cry out to God when required to make a decision based on justice?

JUSTICE in the Home Includes:

- Setting a high standard for oneself in pure thoughts, right actions, and being loyal to the family.
- Parents not only disciplining children for wrong decisions but training them to make right decisions.
- Being responsible to protect one another from what is not pure or healthful.
- Sharing belongings with one another, realizing that everything owned was once received.

Rewards of JUSTICE

FAMILY STABILTY –Corruption cannot destroy a family when each member is accountable to his or her own conscience to do what is right.

SECURE SOCIETY – When lawbreakers are swiftly decisively punished, it is a great deterrent to crime. Children can then grow up in a secure environment without their parents being concerned for their safety.

Biblical Commentaries on JUSTICE

The Indictment of the LORD

6 Hear what the LORD says:

Arise, plead your case before the mountains,
and let the hills hear your voice.

² Hear, you mountains, the indictment of the LORD,
and you enduring foundations of the earth,
for the LORD has an indictment against his people,
and he will contend with Israel.

³ “O my people, what have I done to you?
How have I wearied you? Answer me!

⁴ For I brought you up from the land of Egypt
and redeemed you from the house of slavery,
and I sent before you Moses,
Aaron, and Miriam.

⁵ O my people, remember what Balak king of Moab devised,
and what Balaam the son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the LORD.”

What Does the LORD Require?

⁶ “With what shall I come before the LORD,
and bow myself before God on high?

Shall I come before him with burnt offerings,
with calves a year old?

⁷ Will the LORD be pleased with thousands of rams,
with ten thousands of rivers of oil?

Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”

⁸ He has told you, O man, what is good;
and what does the LORD require of you

but to do justice, and to love kindness,
and to walk humbly with your God?

¹

Micah 6:1-8 (ESV)

Because of great guilt, trust the Lord (Micah 6:1–8)

The sins of the people were hidden behind a veneer of religious activity—routine worship that didn’t come from their hearts. Micah’s contemporary, the Prophet Isaiah, told the people that the nation was sick from head to foot (Isa. 1:5–6) but wouldn’t admit it, and that their “worship” was nothing more than “trampling” the temple courts (v. 12). They were like the patient who asked the doctor to retouch his X-rays so he wouldn’t have to endure surgery! His deceit didn’t cure him; it made him worse.

In this courtroom scene, *the Lord called the witnesses (Micah 6:1–2)* and told the people to be prepared to plead their case. The Lord opened the proceedings by telling His side of the controversy, emphasizing the gracious way He had dealt with the nation from the very beginning. He redeemed them from Egyptian slavery; He gave them leaders who guided them through the wilderness with His help; and He brought them to their promised inheritance. And throughout this journey, the Lord had put up with their unbelief, disobedience, and repeated complaints (Ps. 106).

¹ *The Holy Bible : English standard version*. 2001 (Mic 6:1-8). Wheaton: Standard Bible Society.

On three occasions, Balak, king of Moab, commanded Balaam to curse Israel, but God turned the curse into blessing (Num. 22–24; Deut. 23:5; Neh. 13:2). The Israelites didn't even know that this spiritual battle was going on; yet God protected His people. What did the Jews do in return? They became friendly with the Moabites, attended their idolatrous religious rites, and committed fornication with their women! (see Num. 25). What Balaam couldn't do by means of his curses, the Jews themselves did with their sinful lusts.

The phrase “from Shittim unto Gilgal” (Micah 6:5) reminded the people of Israel's crossing of the Jordan River and entering the Promised Land (Josh. 3–4). The same God who opened and closed the Red Sea also opened and closed the Jordan River so His people might claim their inheritance. He did for them what they couldn't do for themselves, but they didn't remember.

It's good for God's people to know the past and remember with gratitude all that God had done for them. The word “remember” is found at least fourteen times in the Book of Deuteronomy, and frequently the Jews were instructed to teach their children the mighty deeds of the Lord (Ex. 10:2; 13:8, 14; Deut. 6:20ff; Josh. 22:24; Ps. 78:1–8).

While we don't live in the past, we must learn from the past or we'll commit the same mistakes. Philosopher George Santayana wrote, “Those who cannot remember the past are condemned to repeat it.” Because Israel forgot God's mercies (Ps. 106:7), they also ignored God's commandments. The result was a hard heart that deliberately rebelled against God's will. God had every right to ask them, “What have I done to you that you should treat Me this way?”

Now the people replied to God (vv. Micah 6:6–7). Instead of confessing their sins or standing mute because their mouths had been shut by their sense of guilt (Rom. 3:19), they asked what they could do to get rid of their sins. Their request shows how shallow their spiritual life really was and that they were ignorant of the enormity of their sin and the high cost of forgiveness. They were like the rich young ruler who didn't really see himself as a condemned sinner before God (Mark 10:17–27), but they were not like the people at Pentecost who were cut to the heart and cried out, “What shall we do?” (Acts 2:37)

We get the impression that these questioners were interested in bargaining with God and “buying Him off,” for they kept raising the bid. “Shall we bring a few calves as burnt offerings? If that's not enough, maybe we could offer a thousand sacrifices, such as Solomon offered [1 Kings 3:4; 8:63]? Would rivers of oil please Him? How about the ultimate sacrifice: our own flesh and blood offered on the altar, as Abraham did with Isaac?” But God doesn't bargain with sinners, and none of the sacrifices they offered to bring could have cleansed them from their sins.

“Doing penance” without truly repenting and trusting God's mercy only multiplies the sin and deadens the conscience. Thinking they were good enough to please God, the people asked Jesus, “What shall we do, that we may work the works of God?” He replied, “This is the work of God, that you believe in Him whom He sent” (John 6:28–29 NKJV). True saving faith comes from a heart that's been broken in repentance and realizes that no amount of good works can atone for sin (Acts 20:21; 26:20; Eph. 2:8–9).

The prophet spoke to the people (Micah 6:8) and told them exactly what the Lord wanted each of them to do. It was a personal matter that each individual sinner had to consider. His reply emphasized moral and ethical conduct, not religious ceremonies. Of course, we can't “do justly” unless we've been justified by faith and are right with God (Ps. 32:1–2; Rom. 4:1–8). And how can we “love mercy” if we've not personally experienced God's mercy? (Eph. 2:4; Titus 3:5). If we want to “walk humbly with [our] God,” we must first bow humbly before Him, confess our sins, and claim His promise of forgiveness (Luke 14:11; James 4:10).

Our Lord's parable about the Pharisee and publican in the temple (Luke 18:9–14) illustrates all three points. The publican was justified by faith, not by doing the kind of good works that the Pharisee boasted about. Since the publican depended on God's mercy to save him, he humbled himself before the Lord. The Pharisee, on the

other hand, informed God (and whoever was listening in the temple) how good he was and therefore how much he deserved eternal life.

To make Micah 6:8 a salvation text is to misunderstand what the prophet was saying to God's disobedient covenant people. None of us can do what God requires until first we come to God as broken sinners who need to be saved. Unsaved people who think they are doing justly, loving mercy, and walking humbly with God are only fooling themselves, no matter how moral their lives may be. "Not by works righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

The people to whom Micah ministered simply didn't get the point of his messages. The very fact that they were so guilty before God should have motivated them to turn from their shallow religion, humble themselves, and seek God's mercy. The only people God can save are lost people; the only people God can forgive are guilty people. If we see ourselves as God sees us, then we can by faith become what He wants us to become.

[How to best use this Parent Preview at home:](#)

It takes diligence to train our children 'in' and 'of' the gospel and in good character each day. However, this is your ministry as a parent: "Train up a child in the way he should go; even when he is old he will not depart from it". And by God's Grace your child will have true "repentance toward God and of JUSTICE in our Lord Jesus Christ."

This letter has tips to help you at home as you reinforce the biblical character training that your child is learning in our karate classes.

1. If you invest a few minutes a day and implement some of the ideas in this monthly letter at home you will help your child get SO MUCH MORE out of the time you spend at our school as well as establish patterns for successful behavior as adults.
2. If you do not have interest or time to read this entire newsletter. We encourage you to take a few seconds and just scan through the different topics.
3. Try it for a month! Print out this newsletter, and then each day pick something to discuss and practice with your children. We do it over dinner.

Here is an idea: We have five 'I wills', one scripture, and one definition. That is seven things total. What I try to do is take one of those seven things and discuss it, explain it, and catch my child doing it and applying it that day. Or, if they missed an opportunity to apply it I try to show them how they could have used it.

I take very seriously the opportunity you give me by allowing me to partner with you to teach your child the things of God.

So, **I appeal you by our Lord Jesus Christ and by the love of the spirit to strive together with me in your prayers to God on behalf of your child that he or she would bear fruit for God in their lives.** Please pray before and during every class your child attends. Pray for God to open his or her eyes, ears, and heart to understand and apply His truth that we will be sharing that day. **Also, please pray for us** that we would be good stewards of the time you have given us with your child and we would be JUSTICEful witnesses of our Lord and His word. **Every class, every time, please join with us in prayer.**

²Wiersbe, W. W. (1996). *Be concerned* (108). Colorado Springs, Colo.: Chariot Victor.

The Power of a Partnership and Consistency

I hope for the chance to expose your child to sound Biblical Character Training **over a long period of time.** And Lord willing, the longer the term of exposure to this curriculum the **BIGGER** the impact will be on your child and his or her growing in Christ-likeness and being a means by which God displays His Glory.

And your child will be exposed to this character building curriculum everyday you visit our school!

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International Association of Character Cities. (2000). Achieving True Success.

Institute of Basic Life Principles. (2001). The Power of True Success

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