

- b) This is not about what we call “being saved.” (i.e. heaven)
- c) This is about living our lives in remembrance of the salvation which the Lord has accomplished for us.

iii. The Lord wanted to do more than spare Israel from the Assyrians, He wanted them to experience full salvation—to have their lives transformed by the deliverance they receive and be co-laborers with God in rescuing others. Act justly, love mercy, walk humbly.

### LIVE THE STORY

*The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- As you read Micah 6:1-8, does anything seem unusual? What stands out? Is anything familiar? Anything you don't understand?
- Who are the witnesses that are called to hear what the Lord is going to say to Israel? Why do you think these witnesses are called?
- Can you find in the text where the call to hear, remember, and act are? For us, what is the relationship between these?
- In 6:3-5, what are the people called to remember? How do each of these relate to the context of the people in Micah's day? What benefit will they receive if they remember?
- In 6:6-7, what tone or meaning do you read into the questions which the people approaching the temple are asking?
- What do you make of the fact that in the Lord's answer (v8) their questions are almost ignored?
- How would you explain that the call to act justly, love mercy, and walk humbly in v8 are not at all talking about salvation by works?

## Who is Like God? (Part 7)

### Hear, Remember, Act

Jerry Cisar — August 20, 2017

Text: Micah 6:1-8

### Introduction

A. Left to Tell, Immaculee Ilibagiza

B. Micah's World

### I. Hear (1-2)

A. Micah's literary forms:

- a) Courtroom scene
- b) Processional liturgy

B. The Lord is the plaintiff. Micah is the bailiff. The people of God making their way to the temple for Passover are the defendants.

- i. Micah's first instruction is actually to the plaintiff, YHWH (1).
- ii. Then Micah turns to the witnesses (2).
  - a) Mountains and Hills
  - b) Everlasting, or *enduring* foundations of the earth

C. YHWH has an indictment against his people.

## II. Remember (3-5)

- A. YHWH is not accusing, He is imploring them. (3)
  - i. The tone is out of character with a plaintiff bringing charges.

Anchor Bible Commentary: *“By the time the end is reached... [it is] a warm invitation to continue walking in covenant life.”*

- ii. The first thing the Lord argues is His own defense...as if He is on trial.
- B. *“I used true prophets to bring you deliverance.”* (4)
  - i. The Exodus from Egypt: YHWH delivered them from slavery without their having to lift a sword to attack.
  - ii. God used Moses who was a prophet; Aaron; Miriam (Exodus 7:1; 15:20; Dt. 34:10)
  - iii. Have they forgotten God's deliverance from the house of slavery?
- C. *“Remember, I even used a false prophet to deliver you.”* (5a)
- D. *“Remember, how I used 'the prophet to come' to bring you into the Promised Land?”* (5b)
  - i. Shittim to Gilgal: the journey through the Jordan river into their inheritance.
  - ii. God's rescue is complete. It doesn't stop short.

iii. Who did God use to bring them in? Joshua. (Rf. Dt. 18:15-18)

- E. These reminders are all about what God has done for them.
  - i. What is the relationship between God's saving or rescuing work and His righteous acts, or righteousness?
    - a) God's righteous acts *are* His saving works.
    - b) When God has committed Himself to be your God in covenant promise, then if He is righteous, He will save you.
  - ii. When our lives do not reflect God's work, remembering His salvation is the starting place of the cure, not our sin.

## III. Act (6-8)

- A. *Entrance liturgy*
  - i. Another example is found in Psalm 24.
  - ii. What is the tone of 6-7?
    - a) “God, **my sins** are so great that I don't think anything would be enough to atone”?
    - b) “God, **your demands** are so great no one could ever sacrifice enough”?
    - c) “God, **of course** sacrifices could never meet your demands; that is not what you are after”?
- B. God's answer through Micah is clear. (8)
  - i. Ecclesiastes 6:12; 12:13
  - ii. Doing justice, loving mercy, and walking humbly are not 3 different things we do, but 3 ways to describe one thing.
    - a) This is not about doing enough to make up for our sin.