

ii. The story of their lives wrote the story of their judgment just as in the parable of the sheep and goats *the story of what they did for the least of these determines the story of their judgment* (Matthew 25).

iii. Omri and Ahab: Injustice prevailed under their kingdoms.

iv. V16b A very literal rendering: “so you will bear the scorn of my people,” or “so you will bear the shame of my people.”

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.*

- What is the significance of the fact that “the Law” (Torah) begins not with rules, but with the account of what God has done and how people came to be? ...of Exodus 20:2?
- How does the first half of the Lord's lawsuit in Micah 6:1-8 tells us that we should live our lives out of the story of what God has done?
- In 6:10-12, what story do the possessions in their house tell? If the Lord visited your house, what story does he hear from the items inside? What story should he hear from such a visit?
- In 6:13-16, how does the judgment which God pronounces tell the story of their lives?
- Is the story of God's mercy writing the story of your life?
- How does Matthew 25:31-46 also tell us that the judgment of Christ will tell the story of our lives whether for good or bad?
- Why do you think Jerry said that in order to understand the Biblical concept of justice and judgment, one has to read the Bible as if it was written to poor people living in Peru, or the slums of India, or a poor village in Ethiopia?

Who is Like God? (Part 8)

Story Matters

Jerry Cisar — August 27, 2017

Text: Micah 6:9-16

Introduction: Story Matters

A. What's your story?

i. Exodus 20:2-3

ii. Micah 6:4

B. YHWH prosecutes His case against those who have received His mercy but have not been merciful to others.

I. Listen – There's a Story Being Told (9)

A. The wisdom of walking in the fear of the Lord.

i. This is the Wisdom that walks in the justice of God's law, the mercy of God's ways, and the path of humility.

ii. What is he calling to the city about?

NET: “Listen, O nation [tribe], and those assembled in the city!”

B. Who is this tribe that is called to listen? Who is the city?

II. Their Possessions tell a Story (10-12)

- A. YHWH asks if He can forget what they have done to others.

Paraphrase: *"I brought you out of the house of slavery, but what do I see when I look in your house? Can I forget where those treasures came from? How you obtained them by defrauding others, by wicked deeds? How through violence and false testimonies and paid off false witnesses you have robbed and enslaved others?"*

- i. 7:2-3 fill in the details of how these houses got filled with these treasures.
- ii. In world history the existence of justice systems that actually protect oppressed victims are relatively new.

"...most poor people do not live under the shelter of the law, but far from the law's protection and the opportunities it affords. ...where they are not excluded from the legal system, they are often oppressed by it. Because the poor lack recognized rights, they are vulnerable to abuse by authorities that discriminate, seek bribes, or take the side of powerful interests who may wish to prevent the poor from competing economically or seek to evict them from their land."¹

- iii. To understand the Biblical concept of justice and judgment, one has to read the Bible *as if* it was written to poor people living in Peru, or the slums of India, or a poor village in Ethiopia.

- B. They had gained their treasures through trickery, violence, bribery, and false testimony.
 - i. What is the *short Ephah*?

- ii. Violence and oppression

- C. Restitution and repentance must go hand in hand.

As surely as the story of God's mercy should lead to mercy, the story of injustice and no mercy always leads to God's judgment.

III. God's Judgment Tells a Story (13-16)

- A. There is no doubt as to Who is bringing this judgment.
 - i. YHWH feels no need to hedge around about it because He is completely justified in His judgment.
 - ii. YHWH had warned them I advance (e.g. Leviticus 26:12-20).
- B. Since the story of God's mercy didn't *write* the story of their lives, the story of their lives wrote the story of their judgment.
 - i. The punishment fits the crime (14-15).

¹ http://www.undp.org/content/dam/aplaws/publication/en/publications/democratic-governance/dg-publications-for-website/making-the-law-work-for-everyone---vol-i/Making_the_Law_Work_for_Everyone.pdf