

iii. "and hurl all our iniquities into the depths of the sea" (19c)

iv. "You will be faithful to Jacob, and show love to Abraham"

B. Jesus the Messiah King leads us on a new exodus.

Conclusion

Micah's name means, "Who is like God?" The question Micah puts in our mouths is, "Who is like God?" The call of Micah to all of us is to be those who are like God! To do so we have to follow Jesus on a new exodus to a new society built on justice and mercy.

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.

- If sin might be defined as "missing the mark" why is that, by itself, insufficient? What else do we need to know?
- How might 1 John 3:4 tell us something similar? What does Jesus define as the "mark" or the point of the law?
- In Micah 7:8, what does "Jerusalem" say her current condition is? What is her hope for the future?
- In 7:9, how does "Jerusalem" embrace repentance? How can she admit guilt and ask for justice at the same time?
- Discuss the Brueggemann quote (pg. 2 of outline). How does Micah confirm his statement? How does Matthew 6:33 (esp. in context) tell us that Jesus is building a new kind of society?
- How do vv18-19 show us that there is an oppressor from which we need deliverance, one that went with Israel when they left Egypt?

Who is Like God? (Part 10)

A New Exodus

Jerry Cisar — October 1, 2017

Text: Micah 7:8-20

Introduction

A. What is sin?

i. "to miss the mark"

a) Mk. 12:28-34

b) Hosea 6:6

c) Micah 6:8

➤ Matthew 25:31-46

ii. Micah 7:8-20 is about God and His victory over sin.

B. Israel's real problem is that a bigger slave master than Pharaoh came with them out of Egypt, for it was in them.

i. In fact, it is in every human being.

ii. How will God deal with this ultimate enemy? How will He deal with your ultimate oppressor?

I. A New Jerusalem (8-10)

A. Personified Jerusalem is the speaker.

i. The city of Jerusalem was destroyed; the people taken into exile... a reverse Exodus—back into bondage they go.

ii. God will raise Jerusalem out of the ash-heap of history. This is resurrection. (Compare Hosea 6:1-2.)

iii. "Though I sit in darkness, the LORD will be my light."

B. Embracing Repentance

i. The faithful remnant embraces her own guilt.

- a) How had Jerusalem sinned against God? By becoming a society that didn't *act justly, love mercy, and walk humbly with God.*

Walter Brueggemann: "...the notion of human justice and compassion is rarely a foremost factor in ordering a community. Indeed, most communities find ways of treating it as the last question and never the first question about human reality."

b) For God it is always the first question!

ii. The biggest problem Israel had was not Pharaoh, but something within.

C. Pleading for justice!

i. NAS: "Until He pleads my case and executes justice for me."

ii. "How can she ask for justice right after owning up to how she deserved the Lord's wrath?"

iii. God's idea of justice includes mercy. Mercy is always a part of how God executes justice.

D. God will show Himself to the oppressor (10).

E. Jerusalem would be buried in death and darkness, but a raised in a new way, through repentance, to life and light.

II. A New Day (11-17)

A. A new day is coming (11-13).

i. Inclusion of gentiles (Compare Isaiah 19:24-25)

ii. The whole earth will be desolate because of lack of fruit.

B. A New Shepherd over the New Jerusalem (14-15)

i. Shepherd was a description of the Davidic king (2 Sam. 5:2).

ii. This Shepherd will bring about the peace of the kingdom!

C. The kings of the earth lose their power (16-17).

i. Hiding from God's wrath (Revelation 6:15ff)

ii. "The Ruler of the kings of the earth" (Revelation 1:5)

iii. The power behind the kings and their oppression (Gen. 3)

III. A New Song (18-20)

A. Who is a God like you?

i. Who is a God like you who pardons sin and lit. *passes over* the transgression of the remnant of his inheritance?

ii. "*You will tread our sin underfoot*"

a) *Treading underfoot* implies *overpowering, conquering, or bringing under submission.*

b) Genesis 1:28