



MICAH

Who is Like God ?

Micah

Hb = 'Who is Like Yah?'

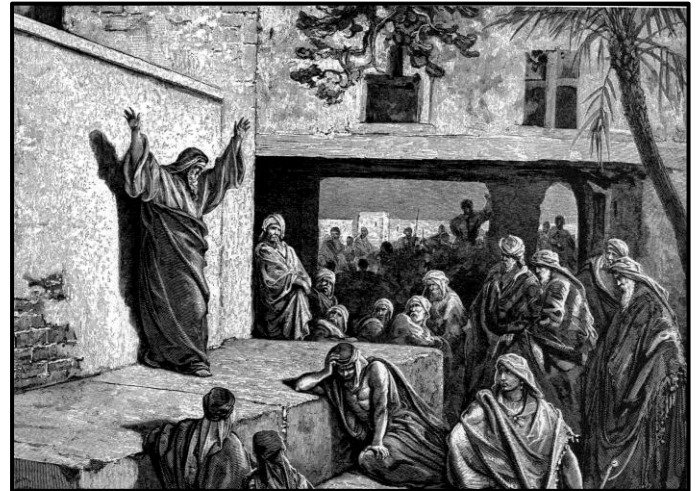


1. Who is as amazing as God?
2. Who is manifesting God's character?

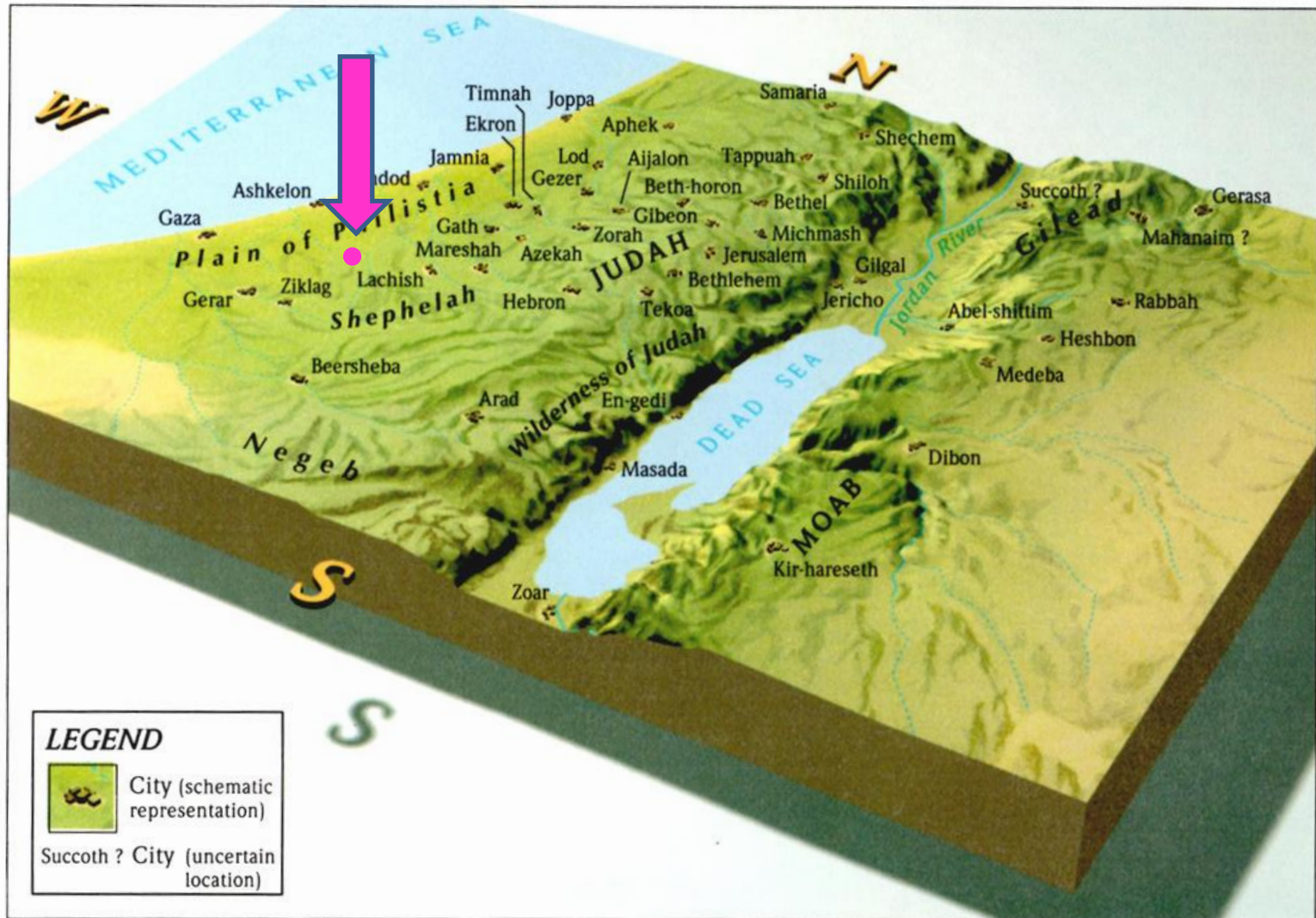


Outline

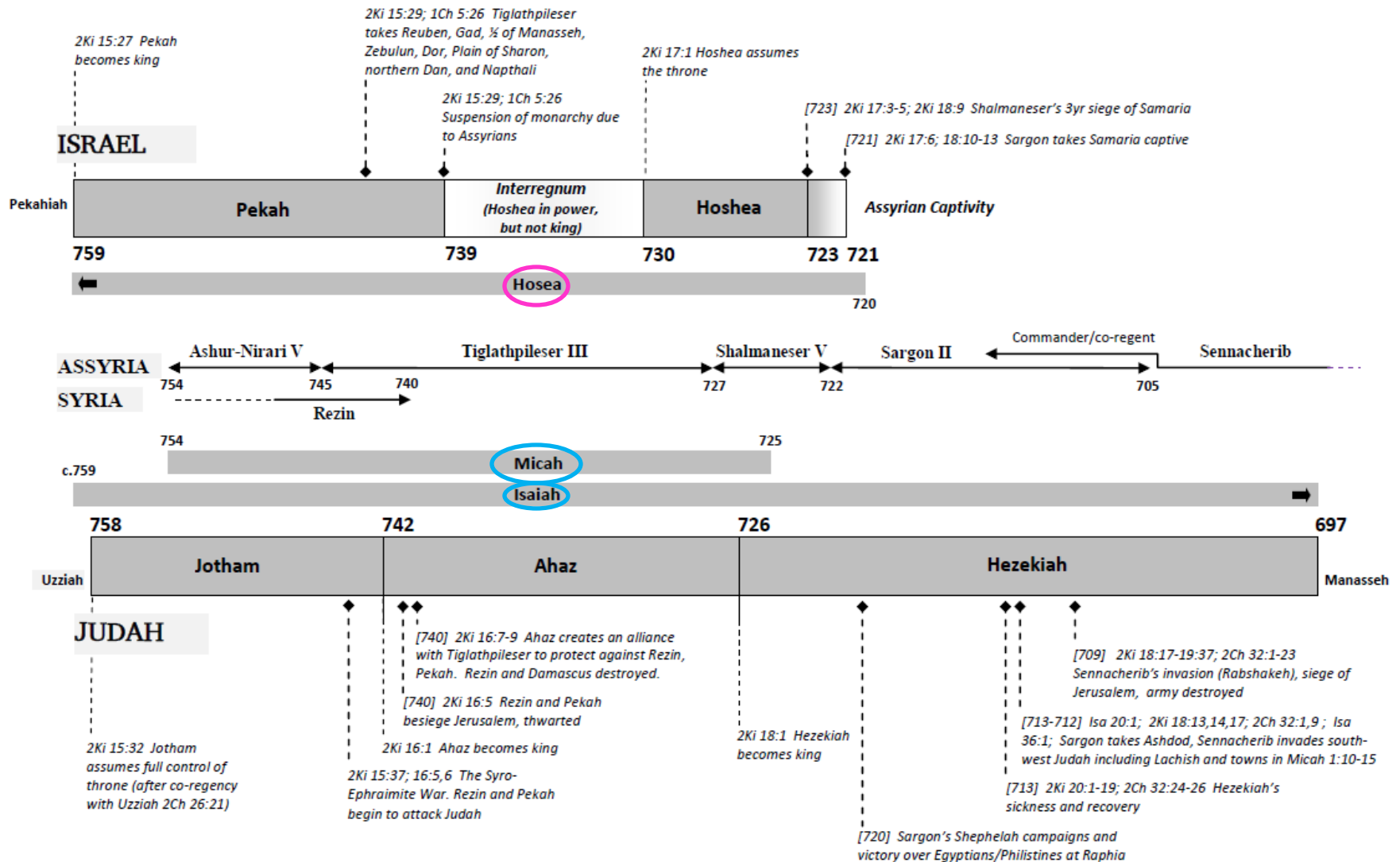
- 1) Who is like God?
- 2) He is Sovereign
- 3) He is Just
- 4) He is Merciful
- 5) He is a Shepherd
- 6) He requires Humility
- 7) He will cast all our sins
into the sea!



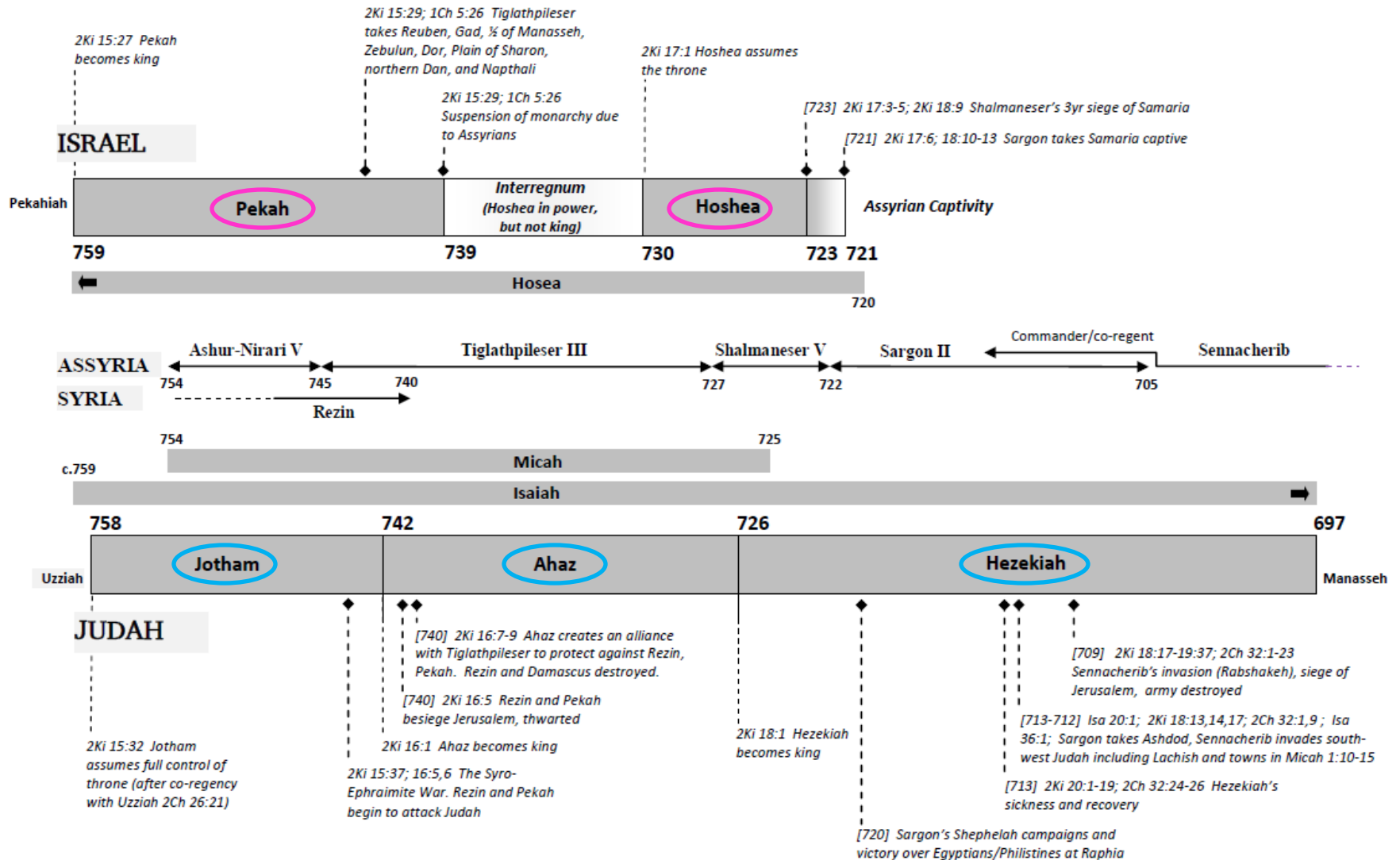
Moreshethgath



Prophets



Kings



In the days of ...

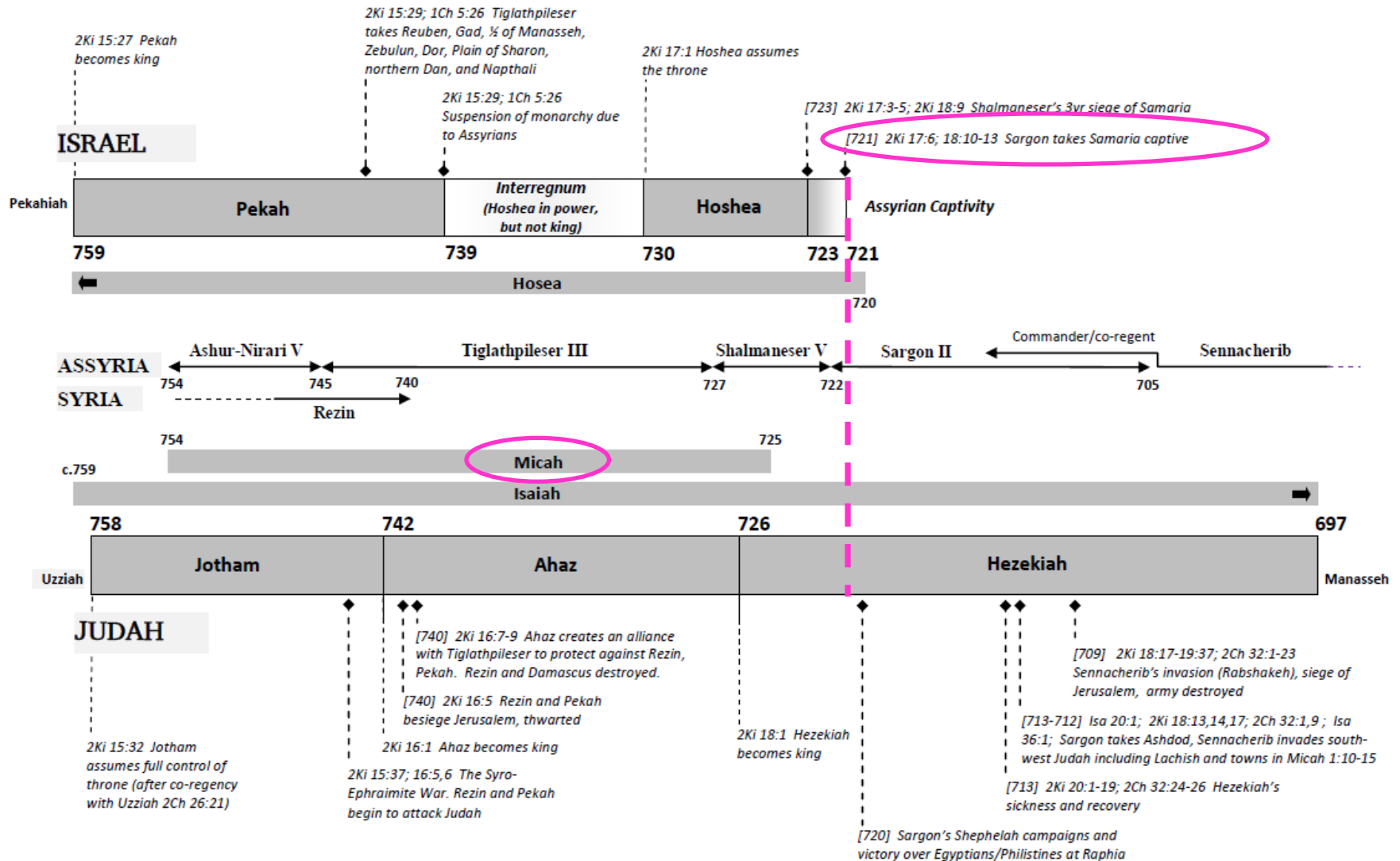
Judah:

- Jotham (757-742BC)
- Ahaz (742-727BC)
- Hezekiah (727-697BC)

Report Card:

- **OK**
 - People still worshipped Idols
 - Continued the prosperous economy of Uzziah
- **Bad**
 - Idol worship +, stripped temple closed doors
 - Surrounded by war, relied on Assyria
- **Very Good**
 - Reformed Israel, helped save from Assyria
 - Removed idols, trusted fully in God

Hezekiah





MICAH

Who is Like God ?

Class 2 - He is Sovereign

Sovereign

- **Definition:**
 - having supreme independent authority, rank, rulership or control
 - being above all others in character, importance, excellence
- **Words Translated ‘Sovereign’:**
 - ESV NT – Gk. ‘despotes’, ‘doonastes’
 - » absolute ruler/power, Lord, master, mighty, potentate
 - NIV OT – Hb. ‘adonai’ when beside ‘Yahweh’ (ie. Sovereign LORD)
 - » sovereign, ruler, controller, lord, master

Israel and Judah



Tell Samaria



Baals

Baal – storms & fertility

- Hb - Master, Lord, Husband

Ashtoreth – love & fertility (Baals's wife)

- Hb – to increase, accumulate, grow

- Hb. 'happiness' (Asherah – grove, pole)

- Israel trusted on them for everything!
 - crops, prosperity, security, happiness
- Israel gave everything to them!
 - **Murder, Harvest** (eg. children Ahaz 2Ki 16:3)
 - **Self-abuse** – blood-letting, screaming, leaping (eg. Elijah 1Ki 18)
 - **High Places** – under every green tree, on every high hill, every city (eg. Ahaz 2Ki 16:4)
 - **Sexual Immorality** – orgies, naked rituals, homosexuality, prostitution (eg. Isa 57:3-8)

Baal

Ashtoreth
(Asherah, Astarte)



Sin City



Idols Defined

H457: el-eel אליל

- Apparently from H408; (good for) nothing, by analogy vain or vanity; specifically an idol: - idol, no value, thing of nought.

H408: al אל

- not, nothing: - nay, neither, + never, no, nor, not, nothing

Micah 1



Pun

Wikipedia:

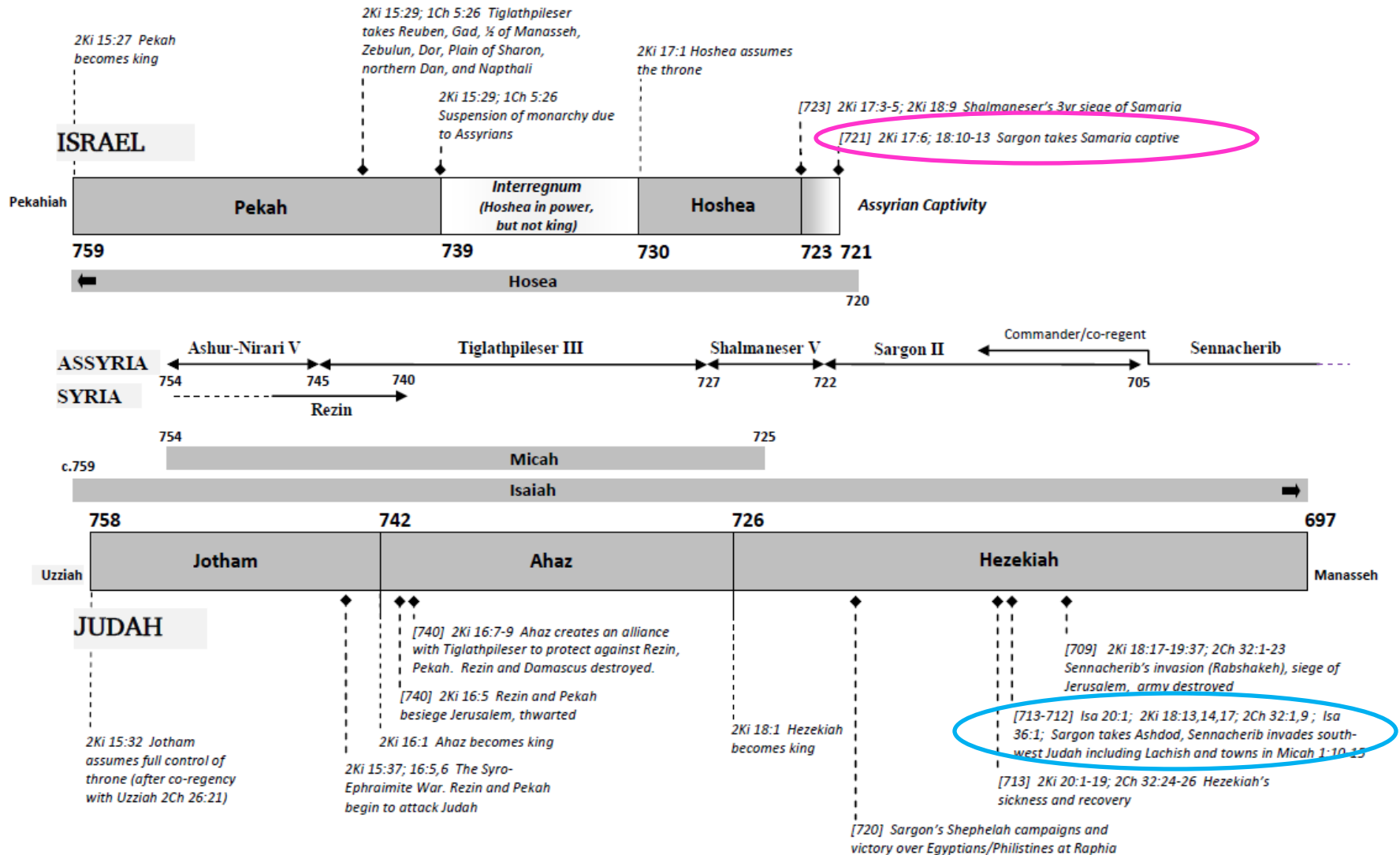
“A form of word-play which exploits multiple meanings of words, or similar sounding words”

- **Shakespeare:** ‘The winter of our discontent was made glorious summer by this Son [sun] of York.’
- **Christ:** ‘Upon this rock (Peter, Cephas) I will build my church’
- My pony has a cold, he's a little hoarse (horse)

Micah 1 Puns

City	Meaning	Play
Beth Aphrah v10	house of dust	'house of dust' will roll themselves in the dust
Saphir v11	beautiful	'beauty-town' will be stark naked
Zaanah v11	to migrate as a flock	'migrate-town' will not migrate
Bethezel v11	house at the side	'nearby-house' will not provide a nearby dwelling
Maroth v12	bitter springs	'bitter-town' awaits for goodness but won't find it
Lachish v13	horse town	'horse-town' is advised to harness its horse and flee
Moresheth-gath v14	possession of Gath	'possession town' will be possessed by Assyria
Achzib v14	deceitful	'the houses of deceptive-town' shall be a lie
Mareshah v15	inheritance	'inheritance-town' would be appointed a new inheritor ie. Assyria

Fall of South-West Judah



Micah 1





MICAH

Who is Like God ?

Class 3 - He is Just

Micah - Structure



INTRO
1:1

PART 1 Micah 1-2



CALL
"Hear ..." 1:2



JUDGMENT EVIDENCE
1:2-2:11

1:2-16

1:10-16

2:3-5

1:7-9

2:1-2

2:6-11



HOPE
2:12-13

PART 2 Micah 3-5



CALL
"Hear ..." 3:1



JUDGMENT EVIDENCE
3:1-12

3:4

3:6-8

3:12

5:10-15

3:1-3

3:5

3:9-11



HOPE
4:1-5:15

PART 3 Micah 6-7



CALL
"Hear ..." 6:1



JUDGMENT EVIDENCE
6:1-16

6:1-9

6:13-16

6:10-12,16

LAMENT
7:1-6



HOPE
7:7-20

Court
Case

Injustices of Micah

- Coveting Fields and Houses



Ahab

Micah 2 and Ahab

In Micah 2, the prophet Micah accuses Judah's rich and powerful of stealing land from its citizens. Land was a God-given inheritance by which a family gained their food and livelihood. Generally speaking, it was not to be sold or transferred to another person (Lev 25:23; Num 36:7,9), ... let alone stolen.

To illustrate the depth of this crime, Micah alludes to a specific event from 1Kings 21: Ahab and Naboth's Vineyard.

AHAB		MICAH
1 Kings 21		Micah 2
1)	1Ki 21:2 - And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.	Mic 2:2 - And they covet fields
2)	1Ki 21:3 - And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.	Mic 2:2 - ... so they oppress a man and his house, even a man and his heritage.
3)	1Ki 21:4 - And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.	Mic 2:1 - that devise iniquity, and work evil upon their beds!
4)	1Ki 21:7 - And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.	Mic 2:1 - ... because it is in the power of their hand.
5)	1Ki 21:9 - And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: (10) And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.	Mic 2:1 - ... devise iniquity ...
6)	1Ki 21:15 - And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.	Mic 2:2 - ... and take them by violence; and houses, and take them away.
7)	1Ki 21:17 - And the word of the LORD came to Elijah the Tishbite, saying, (18) Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. ... (20) And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.	Mic 2:1 - ... work evil ...
1 Kings 16:28		Micah 6:16
8)	1Ki 16:25,30 - But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.	Mic 6:16 - For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation.

Injustices of Micah

- Coveting Fields and Houses
- Abusing Widows, Fatherless and Strangers



Widows Program - Kenya



Injustices of Micah

- Coveting Fields and Houses
- Abusing Widows, Fatherless and Strangers
- Something for Something



*The prophets give their revelations
for money. (3.11)*



MICAH

Who is Like God ?

Class 4 - He is Merciful

Micah - Structure



INTRO
1:1

PART 1 Micah 1-2



CALL
"Hear ..." 1:2



JUDGMENT

EVIDENCE

1:2-2:11

1:2-16

1:10-16

2:3-5

1:7-9

2:1-2

2:6-11

HOPE
2:12-13

PART 2 Micah 3-5



CALL
"Hear ..." 3:1



JUDGMENT

EVIDENCE

3:1-12

3:4

3:6-8

3:12

5:10-15

3:1-3

3:5

3:9-11

HOPE
4:1-5:15

PART 3 Micah 6-7



CALL
"Hear ..." 6:1



JUDGMENT

EVIDENCE

6:1-16

6:1-9

6:13-16

6:10-12,16

LAMENT
7:1-6

Court
Case



HOPE
7:7-20

Micah - Structure



PART 1 - MICAH 1-2	PART 2 - MICAH 3-5	PART 3 - MICAH 6-7
<i>"Hear, all you peoples!" 1:2</i>	<i>"Hear now, O heads of Jacob, and you rulers" 3:1</i>	<i>"Hear now what the Lord says" 6:1</i>
Judgment and Evidence (1:1-2:11)	Judgment and Evidence (3:1-12)	Judgment and Lament (6:1-7:6)
On Israel and Judah:	On Judah's leaders:	On Judah's people and Jerusalem:
1:1 - Introduction	3:1-4 - Abuses of the leaders	6:1-2 - Courtier - appeal for the court and Witnesses to hear God's charges
1:2 - An appeal to hear God's charges	3:5-8 - False prophets	6:3-5 - Plaintiff - introduces his controversy with Israel by questioning what HE had done and showing how he had only showed love and mercy to Judah
1:3-5 - God's displeasure with Samaria, Judah	3:9-12 - Judgment on the leaders	6:6-7 Defendant - questions what they should do?
1:6-7 - Judgment on Samaria		6:8 Courtier - lays out God's requirements
1:8-16 - Judgment on Judah, lamenting their doom		6:9-12 - Plaintiff - lays out His charges to Judah
2:1-5 - Abuses of the rich and powerful		6:13-16 - Plaintiff - lays out His punishments
2:6-11 - False prophets		7:1-6 - Hezekiah laments the corruption of Judah
Hope (2:12-13)	Hope (4:1-5:15)	Hope (7:7-20)
For a remnant:	For Zion:	For Hezekiah and God's People
2:11 - Gathering the remnant sheep of Judah	4:1-5 - The Lord's reign in Zion, and ensuing peace	7:7-10 - Hezekiah affirms his faith in God, and his future vindication before the enemy
2:12 - Deliverance for the sheep via 'The Breaker'	4:6-8 - Zion's triumph, re-gathering of Israel under a new King	7:11-13 - God promises that Israel will be re-gathered, and become a vast sheepfold
	4:9-10 - The travail of the daughter of Zion (Jerusalem), captivity to Babylon	7:14 - Micah appeals to God to Shepherd His sheep, as in the days of old
	4:11-13 - Israel's eventual victory over the nations	7:15 - God confirms He will do marvellous things with Israel, as per Micah's request
	5:1-6 - Israel's deliverance through Shepherds: Hezekiah and Christ	7:16-17 - Micah reflects that all Zion's enemies will submit to God's rule through Israel
	5:7-14 - Cleansing Israel of worldliness	7:18-20 - The people (or Micah?) rejoice in the 'incomparability' of God in showing mercy for their sins, and fulfilling His covenantal promises
	5:15 - God's vengeance on the heathen	

*Note: The court case of Micah 6 is outlined with a thick-lined box (Courtier = Micah; Witnesses = Mountains; Plaintiff = God; Defendant = Israel/Hezekiah)

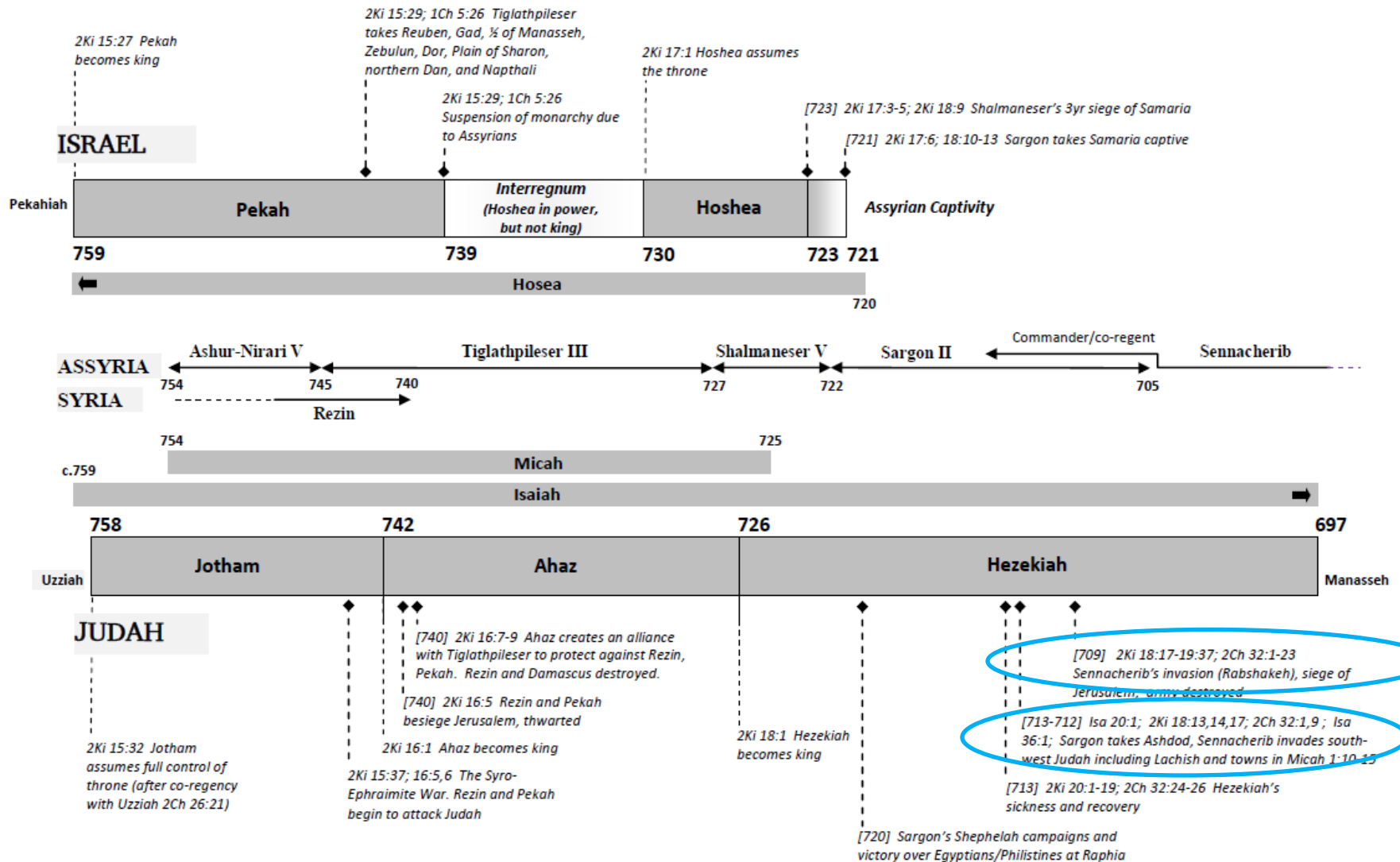
Micah and Mercy

- Mercy as a Fundamental part of God's character
- Evidence of God's Mercy in Micah's 'Hope Sections'
- Mercy as a Requirement for US

'Mercy' = Hb. 'chesed' - to show kindness
Mic 7:18,20; 6:8



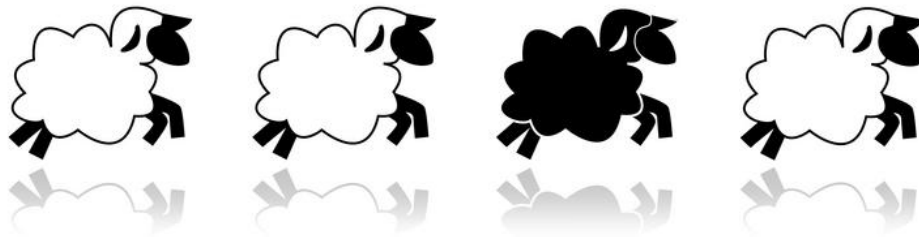
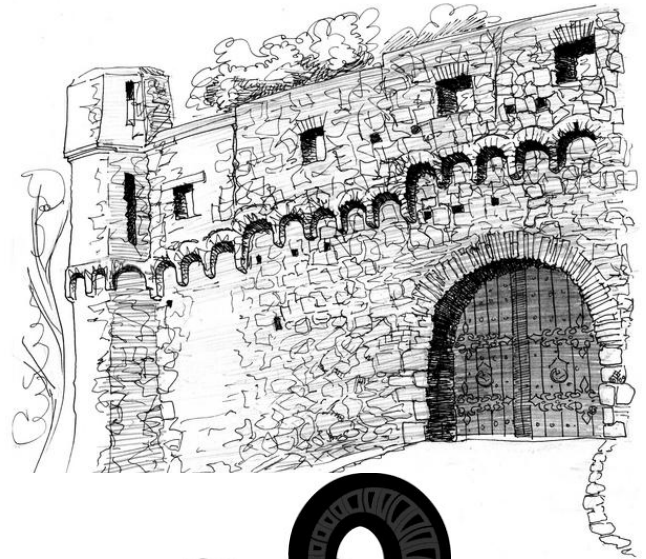
Siege of Jerusalem



Micah's Hope

1. Micah 2:12-13

- Remnant Saved by The Breaker



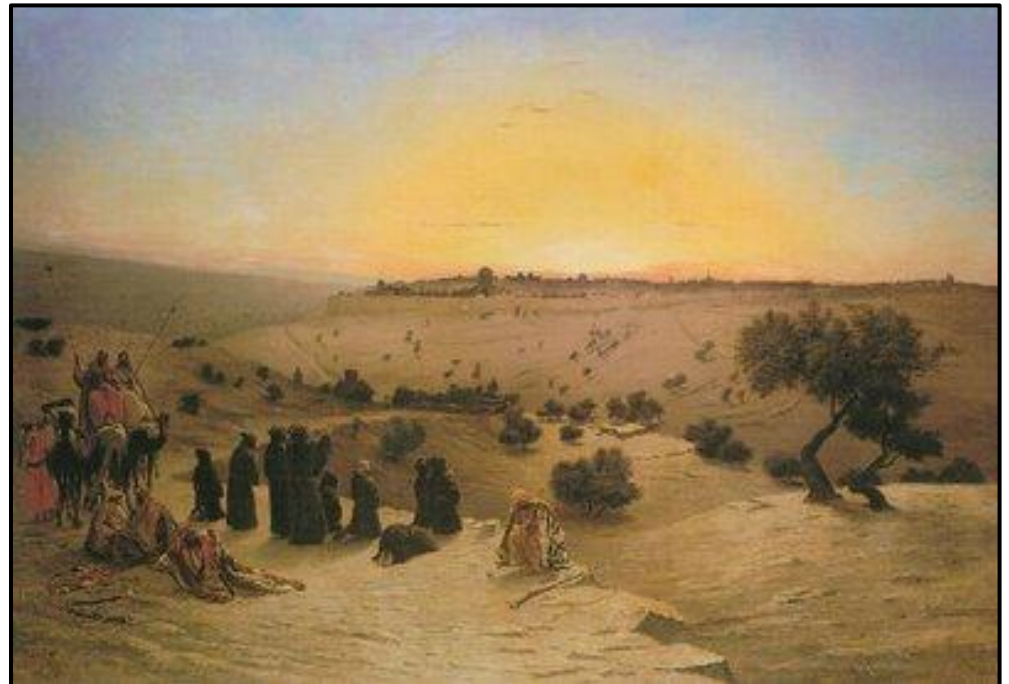
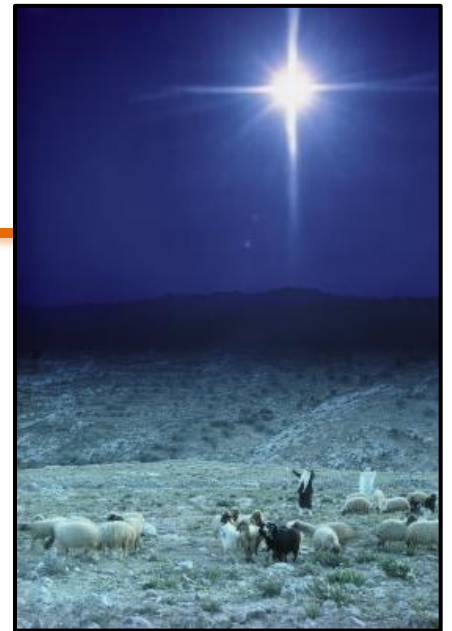
Micah's Hope

1. Micah 2:12-13

- Remnant Saved by The Breaker

2. Micah 4:1 – 5:15

- Elevation, Peace of Zion
- Halting Remnant
- Ruler of Peace
- Enemies Destroyed



10 Prophecies of Micah

	Prophecy	Primary Fulfillment	Additional Fulfillments
Fulfilled			
1)	1:6-8 - Destruction of Samaria	723 BC - Shalmaneser (Assyrian) starts a 3yr siege against Samaria. In 721 BC Sargon takes Samaria captive to Assyria.	
2)	1:9-15 - Destruction of 10 cities in the Shephelah of south-west Judah	713-712 BC - Sennacherib invades south-west Judah, including Lachish and the towns mentioned by Micah.	
3)	3:12 - Destruction of Jerusalem	Titus (Roman) overthrows Jerusalem in AD70, while fanatical Jews hang onto the city for 60yrs. 130 AD - Hadrian plows Jerusalem as a field, demolishes and salts it.	
4)	4:10 - Exile of Judah to Babylon	Judah becomes a vassal state to Assyria during the time of Ahaz. In 606 BC Babylon takes Judah and Jerusalem captive for 70yrs.	Second exodus/exile after AD 70, Israel scattered across the globe.
5)	4:1-8,11-13; 7:11-12 - Return of Israel from exile	538 BC - Cyrus issues the initial decree granting return of Jewish captives to Israel, including rebuilding of the temple and walls.	Re-gathering of Israel in the Kingdom Age by Christ (typified in Cyrus - cmp. Isa. 44/45).
6)	5:2 - Birth of Israel's Messiah-King in Bethlehem	Birth of Christ	
Future Fulfillment			
7)	4:8 - Setting up of the Kingdom of God and restoration of the Kingdom to Israel		
8)	5:1,3-6 - Destruction of the northern invader by 'the one who is peace', Christ		God (and Hezekiah) saves Jerusalem from Assyria, at the hands of Rabshakeh and Sennacherib.
9)	5:7-8; 7:14-16 - Second exodus from Israel, but Israel will return to the land	* Note: We have witnessed the prelude to this re-gathering during this century!	
10)	7:18-20 - Fulfillment of the Abrahamic covenant		

‘Chesed’

Chesed is God’s firm and lasting love to those within His covenant, His constant and forgiving grace. And while it describes God’s feelings for His people, it also defines the response that is due from them - in worship and devotion to Him; and in acts of kindness to their fellows.

Bro. Fred Pearce - *The Christadelphian* : Volume 104, p302-304



MICAH

Who is Like God ?

Class 5 - He is a Shepherd

Micah and Micaiah (1Ki 22)

1. Surrounded by 'wound of Samaria', idolatry, false prophets

- Ahab, Jezebel, Jehoshaphat (marriage alliance w Ahab) (cmp. Mic 6:16)
- v6,11 - 400 false prophets, including Zedekiah
- v23 – described as having a 'lying spirit' (cmp. Mic 2:11)

2. Micah = Micaiah in Hebrew (abbreviation)

3. Micah starts where Micaiah ends off

- v28 – 'Hear all ye peoples' (ie. Israel, Judah)
- Mic 1:2 – 'Hear all ye people' (ie. Israel and Judah)

4. Prophesied to 'ALL' Israel AND Judah

- v10 – Ahab and Jehoshaphat sitting beside each other

Micah and Micaiah

	<i>Micaiah (c.855 BC)</i>	<i>Compare or Contrast?</i>	<i>Micah (754-725 BC)</i>
1	1Ki 22:28 - ends his prophecy with 'Hearken, O people, every one of you '. His appeal is directed at Ahab and Jehoshaphat (ie. Israel AND Judah).	Comparison	Mic 1:2 - starts his prophecy with 'Hear, ALL ye peoples!' ... an appeal to Israel collectively (Israel AND Judah).
2	1Ki 22:6-7, 10-13 - had to contend with false prophets, in addition to Ahab, Jehoshaphat, and Zedekiah who seduced Israel.	Comparison	Mic 2:6 - contended with false prophets as seducers of the nation (also 2:11; 3:5; 3:11).
3	1Ki 21:8, 13-14, 16, 18, 24 - is told to tell the truth, then tells a lie because he knows Ahab won't like the truth. He is rebuked for telling the lie, and later rebuked again by Zedekiah for telling the truth. ie. the leaders and false prophets really only wanted to hear what they wanted to hear.	Comparison	Mic 2:6 - faced the same resistance to Truth: ie. 'because the people do not want to hear true prophecies, the people's shame will not depart, judgment will not be turned aside'.
4	1Ki 22:22-23 - the prophets of Ahab were 'lying in the spirit': 'the Lord hath put a lying spirit in the mouth of all these thy prophets'.	Comparison	Mic 2:11 - identified false prophets as those who 'walk in the spirit and lie'.
5	1Ki 22:24 - Zedekiah, the false prophet, smites the cheek of Micaiah (the 'judge of Israel') ... Ahab then puts him in prison (v27) and mistreats him.	Comparison	Mic 5:1 - the surrounding nations (specifically Assyria) will humiliate the leadership (judges) of Israel: 'they shall smite the judge of Israel with a rod upon the cheek' (cmp. Christ Mat 26:67; 27:30).
6	1Ki 22:10 - Ahab/Jehoshaphat sat on thrones at the gate (a place of counsel). Here, they did not understand God's truth because they listened to the errant counsel of the false prophets, and ignored Micaiah's.	Contrast	Mic 4:12 - at her restoration, Israel's enemies are identified as the people who do not understand God's truth: 'they know not the thoughts of the Lord, neither understand His counsel'.
7	1Ki 22:10-12 - while listening to the prophets, Ahab/Jehoshaphat's thrones are situated 'in a void place' (KJV) Hb. = 'threshing floor'. Both kings had been gathered to the threshing floor, were about to be 'threshed' literally.	Contrast	Mic 4:12-13 - Israel/Judah's enemies would be threshed like sheaves in due time: 'He shall gather them as the sheaves into the floor. Arise and thresh O daughter of Zion'.
8	1Ki 22:11 - As part of his prophecy to Ahab/Jehoshaphat, Zedekiah makes himself 'horns of iron' to symbolize the power and destruction Israel would have over the Syrians. This was false and not God's plan at the time!	Contrast	Mic 4:13 - Eventually, God would help Israel/Judah to defeat it's enemies: 'for I will arise and make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people'.
9	1Ki 22:27 - Ahab tells Micaiah he will return in peace from the battle with Syria at Ramoth Gilead ... thinking (errantly) he will bring peace to Israel.	Contrast	Mic 5:2-5 - true peace would eventually be restored in Israel by a King to come (not Ahab!): 'And this man shall be the peace' (ie. Christ, foreshadowed in Hezekiah).
10	1Ki 22:17 - Israel lacked a strong shepherd to provide cohesion and spiritual leadership for the nation ... 'I see all Israel scattered on the hills, as sheep that have not a shepherd ... These have no master'.	Contrast	Mic 5:4 - Ultimately, Christ will be a Shepherd-King over a re-gathered Israel. He will reflect the Shepherd qualities of God, His Father (cmp Mic 2:12-13; 7:14).

Micah and Shepherd Imagery

The prophet Micah lived in Moreshethgath, a country town situated in the rolling hills of the Judean Shephelah. This region was ideal for Shepherds to tend large flocks of sheep.

Micah draws on the imagery of the sheep/shepherd in each of his three sections of 'Hope'. Under the leadership of most of the Kings, they were 'shepherd-less' and 'scattered' (see 1Ki 22:17). The imagery illustrates the Shepherd qualities of God (and Christ) in instructing, protecting, feeding, and re-gathering the sheep of Israel (cmp Psa 23; Eze 34; Joh 10)



Shepherd Imagery		Notes
1)	Mic 2:12-13 - I will put them together like sheep of the fold, like a flock in the midst of their pasture ... they will break out, pass through the gate ... their king will pass before them.	God would gather a remnant of Judah into a 'fold' (Jerusalem), protect them, and lead them as a Shepherd to freedom against the Assyrians.
2)	Mic 4:8 - And thou, O tower of the flock (Tower of Eder), the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion.	God would bring a new dominion of Israel to the region of the Tower of Eder (near Bethel and Jerusalem), where shepherds watched their flocks ... and where a King-Shepherd would be born and, likewise, watch over His flock
3)	Mic 4:6-7 - I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted ... I will her that halted remnant.	Allusions to the re-gathering of Israel as a 'flock' that will be re-gathered from many nations (cmp. Eze 34:13; Gen 28:14,15).
4)	Mic 5:4 - He shall stand and feed (Hb. to tend a flock) in the strength of the Lord, in the majesty of the name of the Lord His God; and they shall abide.	In the latter days, the Messiah would stand as a shepherd-ruler and tend to Israel, His flock. This flock will include Jews AND Gentiles (cmp. John 10:16; Mic 4:1-2).
5)	Mic 5:5 - When the Assyrian shall come into our land ... then shall we raise against him seven shepherds, and eight princely men.	When Assyria (northern invader) attacks Jerusalem, Hezekiah (Christ) will avail themselves of leaders to repel the attacks. These leaders are described as 'shepherds' and 'princely' men.
6)	Mic 7:11 - In the days that thy walls are to be built, in that day shall its boundaries be increased.	The word 'walls' signifies a wall built without mortar for a sheepfold. The sheepfold of Israel will increase its boundaries after the exile, and in the kingdom age (cmp. Cyrus 'My Shepherd', a type of Christ, who issued the decree to return Isa 44,45).
7)	Mic 7:12 - In that day they shall come to you from Assyria and Egypt, from Egypt to the Euphrates.	Allusions to the re-gathering of Israel as a 'flock' that will be re-gathered from many nations (cmp. Eze 34:13; Gen 28:14,15).
8)	Mic 7:14 - Feed thy people (Hb. to tend a flock) with thy rod (shepherd staff), the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old.	Micah appeals to God to shepherd Israel as a flock of sheep, and to provide them with a safe, lush dwelling as in the earlier days of their nationhood and tribal inheritance (ie. safe forests of Mt. Carmel, lush pasture-land of Gilead and Bashan).

The Fold and the Breaker

- Judah/Israel = the sheep
- **Micah 2** – God (The Breaker)
 - gathers, protects, guards, defends His sheep
 - guards the gate (brings them in or out safely)



The Shepherd

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- **Micah 2** – God (The Breaker)
 - gathers, protects, guards, defends His sheep
 - guards the gate (brings them in or out safely)
- **Micah 7** – God (Shepherd Your people)
 - guides, corrects, instructs (with staff, rod)
 - treats them as a special possession (heritage)
 - feeds them, provides a bountiful, eternal ‘dwelling’ (Bashan etc.)



The Shepherd

- Judah/Israel = the sheep
- **Micah 2** – God (The Breaker)
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- **Micah 5** – Christ (He will feed His flock)
 - provides authoritative leadership, PEACE (shalom) as King ruler
 - feeds them, provides a safe and bountiful dwelling (abide)
 - his skills, strength (power) are derived from the Master Shepherd

Ourselves as Shepherds

- Sheep = Men, ... Men are Like Sheep (Eze 34:31)
1. Feed the Flock
 2. Look to 'The Gate' ... Be The Gate
 3. Tend to the Weak, Scattered



Ourselves as Shepherds

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Rod and Staff

Psa 23:4 Thy rod and Thy staff , they comfort me.

Rod

- Wooden club
- Protection, instruction, comfort

Hb. 7626



Mic 5:1, 7:14

Staff

- Wooden walking stick, with a crook
- Guidance, instruction, comfort

Hb. 4294, 4938, 4731, 4464

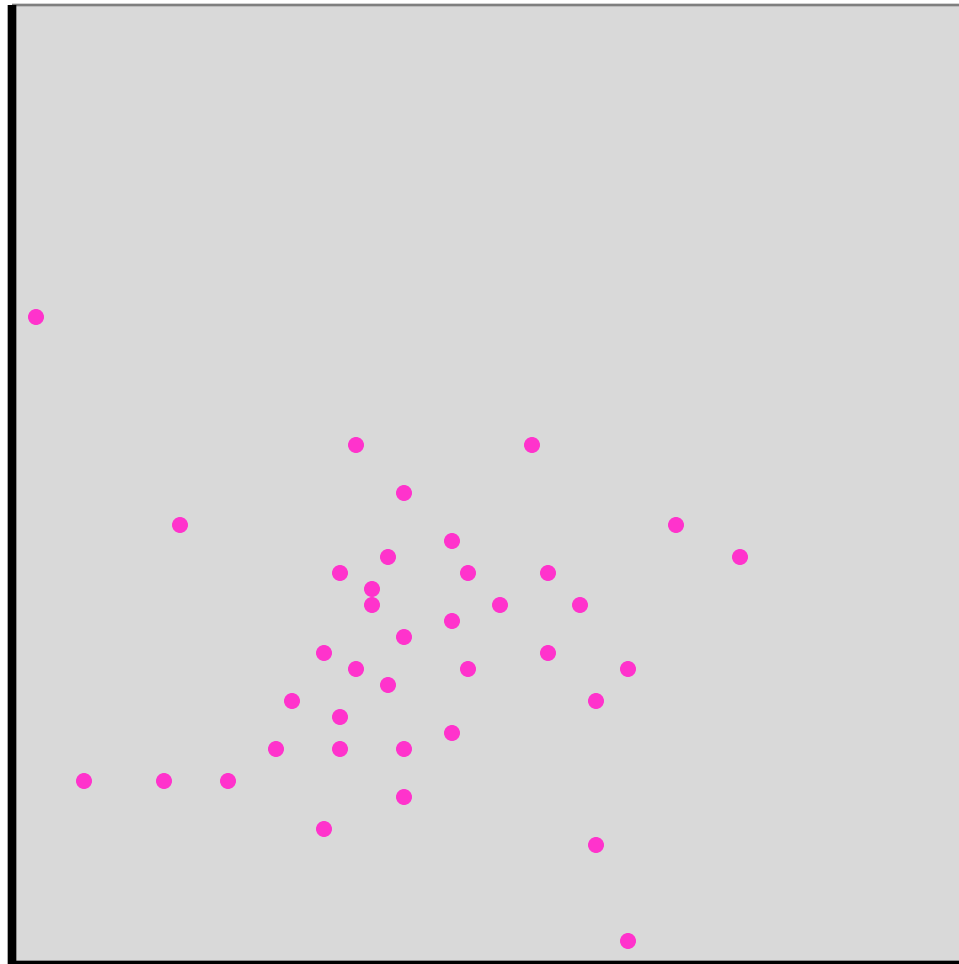


Mic 6:9

Ecclesial Care Survey

Strong = 10

Spiritual Needs

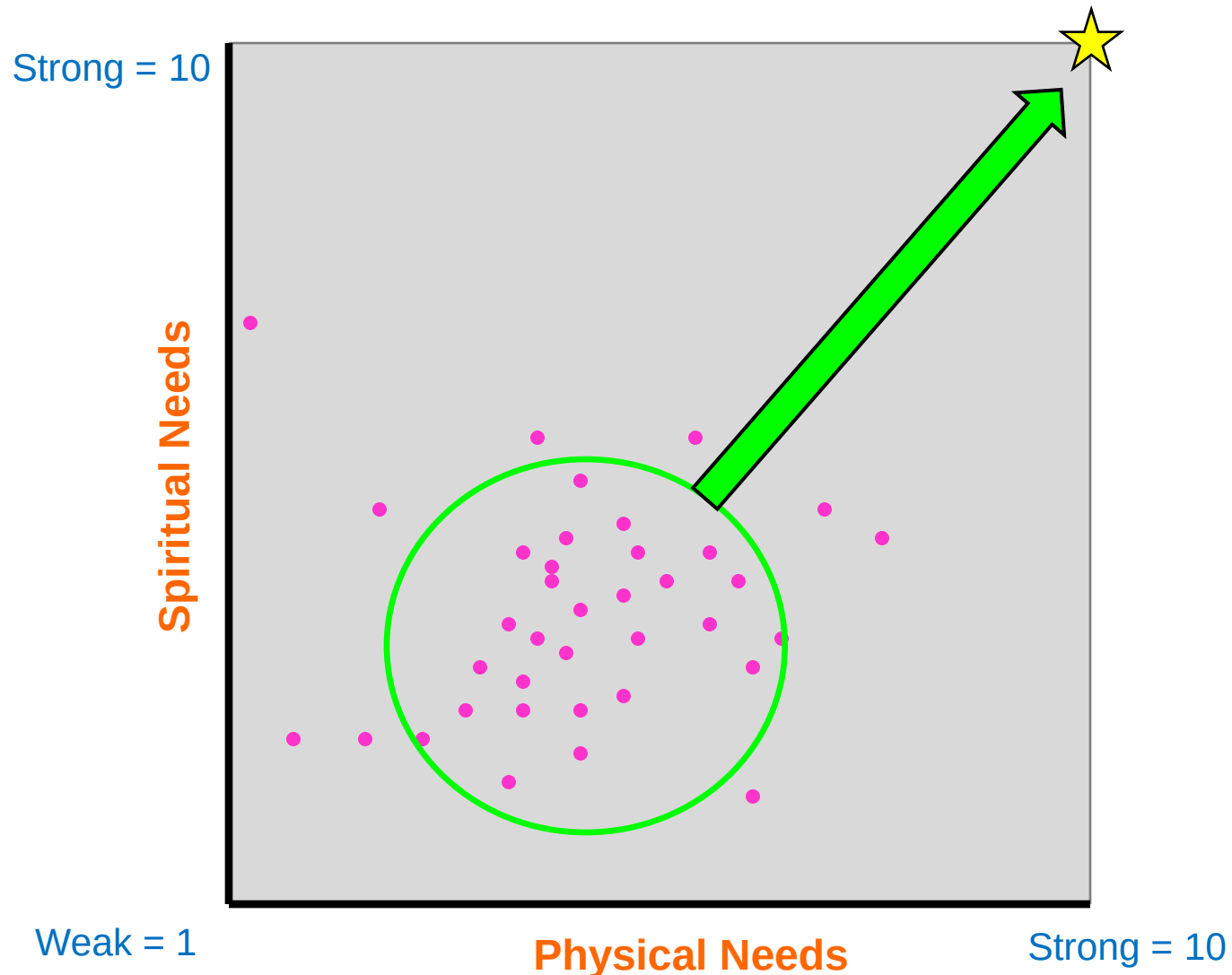


Weak = 1

Physical Needs

Strong = 10

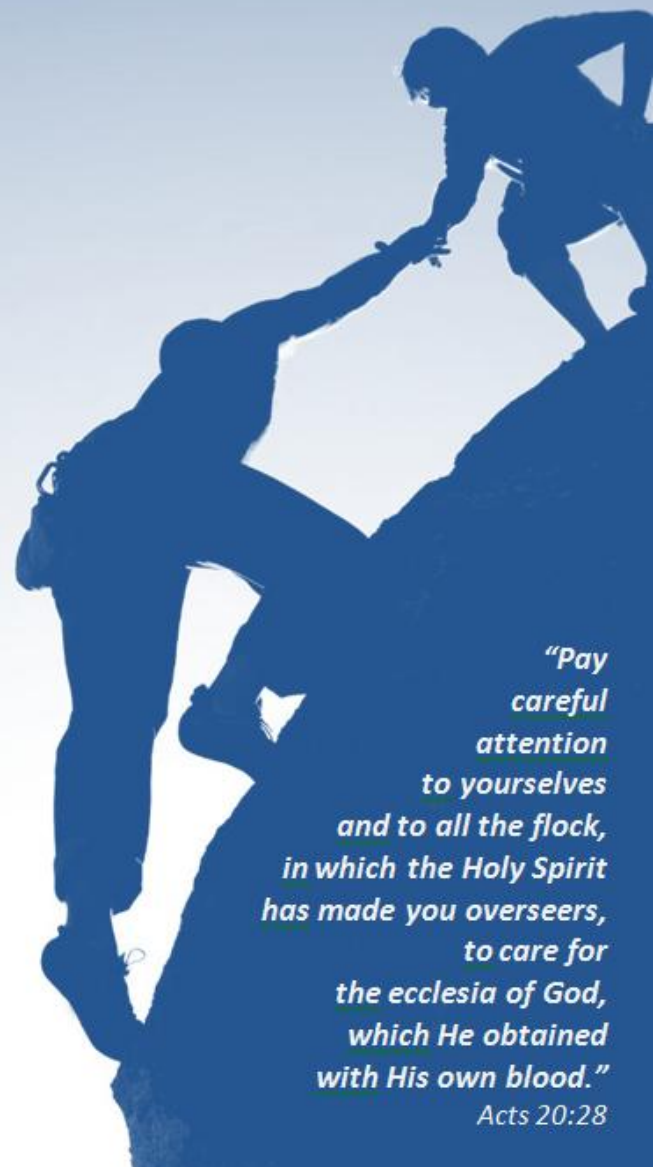
Ecclesial Care Survey



Ecclesial Care - Brainstorm

Cambridge - May 27, 2012

- Ecclesial Care Team
- Sunday Prayer List/Requests
- Mentor Program (eg. for newly baptised, new converts, young people)
- Infirm Team (ie. reaching out to those hospitalized, sick, etc.)
- Talk to everyone as we walk by - increase ecclesial interpersonal warmth
- Hospitality afternoons
- Home-based Bible Class
- Hands-on activities as a group
- Openness in sharing needs with ecclesial members
- Increasing awareness of ecclesial needs
- Make it an ecclesial challenge ... talk to one person you don't normally talk to
- Groups of 8-10 people that get together 1x per month
- Be aware of 'loners' and make an effort to engage them
- Band-Aid Buddy concept
- Improve 'welcomes' at the front door through a Doorkeeper
- Welcome new ecclesial members through an established 'protocol'
- Ecclesial Retreat
- Ecclesial Picnics
- Focus on Lost Sheep - ALL the time
- Games Night to get to know everyone better - ie. Trivia
- Include the ecclesia in day-to-day activities
- Ecclesial work days
- Pray to God to show us opportunities



"Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the ecclesia of God, which He obtained with His own blood."

Acts 20:28

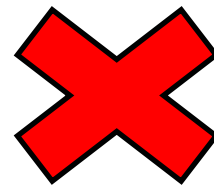
Ourselves as Shepherds

- Sheep = Men, ... Men are Like Sheep (Eze 34:31)

1. Feed the Flock
2. Look to 'The Gate' ... Be The Gate
3. Tend to the Weak, Scattered



**Unified Flock of
Sheep
With a Master**



1Ki 22:17

Hezekiah the Shepherd

A) Looked to the Gate ... Was a Gate

Hezekiah ... gathered them together to him in the square at the gate of the city. ...
With us is the Lord our God

2Ch 32:6-8 (ESV)

B) Fed the Flock

Spoke encouragingly to them

**The people took confidence from
(Hb. leaned on) the words of
Hezekiah**

C) Tended to the Weak

Set combat commanders over the people

‘Be strong and courageous’ ... ‘Do not be afraid or dismayed’



Exo 14:13,14 – Moses at the Red Sea
Deu 31:6 – Moses on the edge of Canaan
Jos 10:25 – Joshua in Canaan

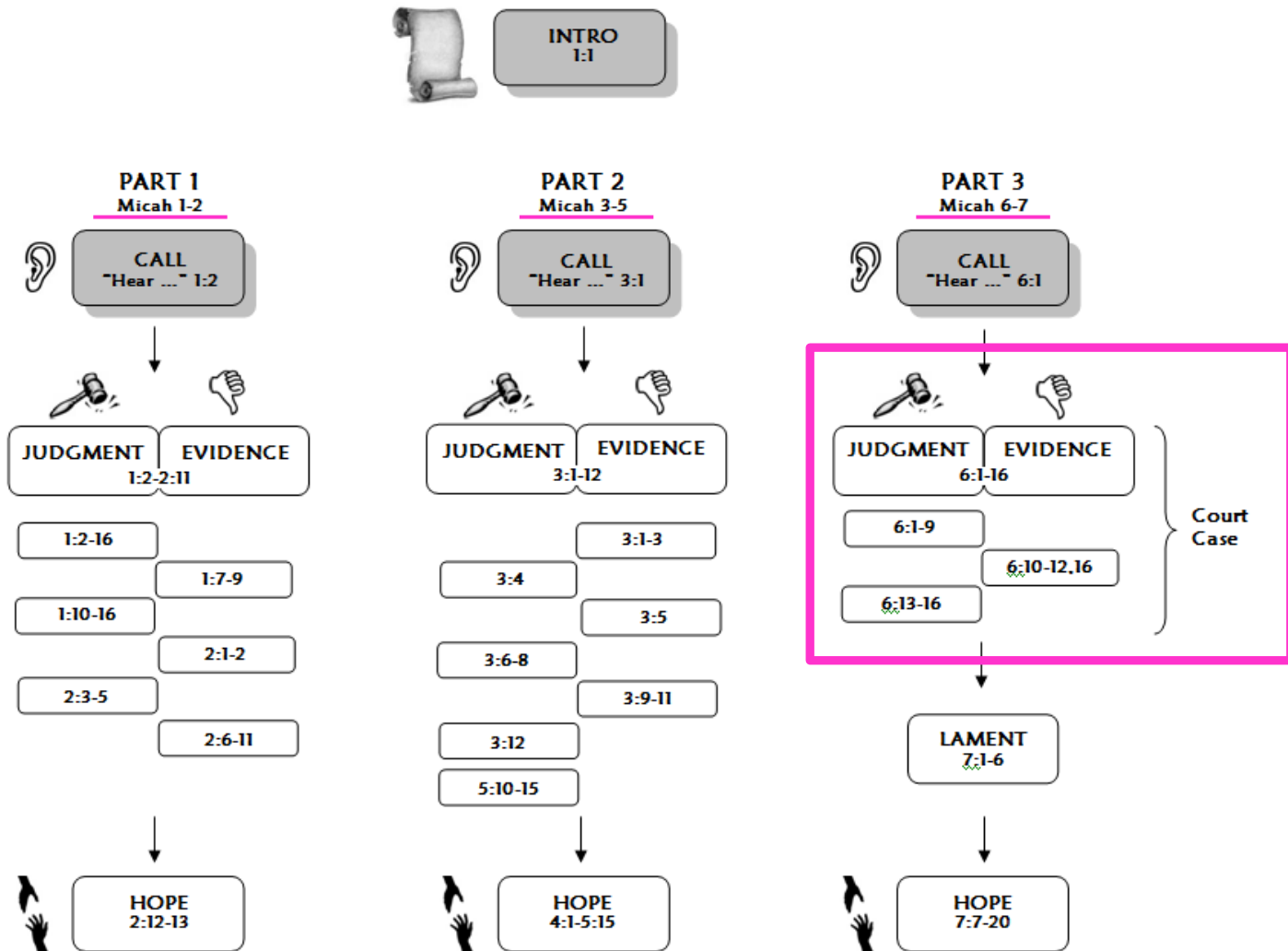


MICAH

Who is Like God ?

Class 5 - He ~~desires~~ Humility
requires

Micah - Structure



Micah - Structure

PART 1 - MICAH 1-2	PART 2 - MICAH 3-5	PART 3 - MICAH 6-7
<i>"Hear, all you peoples!" 1:2</i>	<i>"Hear now, O heads of Jacob, and you rulers" 3:1</i>	<i>"Hear now what the Lord says" 6:1</i>
Judgment and Evidence (1:1-2:11)	Judgment and Evidence (3:1-12)	Judgment and Lament (6:1-7:6)
On Israel and Judah:	On Judah's leaders:	On Judah's people and Jerusalem:
1:1 - Introduction	3:1-4 - Abuses of the leaders	6:1-2 - Courtier - appeal for the court and Witnesses to hear God's charges
1:2 - An appeal to hear God's charges	3:5-8 - False prophets	6:3-5 - Plaintiff - introduces his controversy with Israel by questioning what HE had done and showing how he had only showed love and mercy to Judah
1:3-5 - God's displeasure with Samaria, Judah	3:9-12 - Judgment on the leaders	6:6-7 Defendant - questions what they should do?
1:6-7 - Judgment on Samaria		6:8 Courtier - lays out God's requirements
1:8-16 - Judgment on Judah, lamenting their doom		6:9-12 - Plaintiff - lays out His charges to Judah
2:1-5 - Abuses of the rich and powerful		6:13-16 - Plaintiff - lays out His punishments
2:6-11 - False prophets		7:1-6 - Hezekiah laments the corruption of Judah
Hope (2:12-13)	Hope (4:1-5:15)	Hope (7:7-20)
For a remnant:	For Zion:	For Hezekiah and God's People
2:11 - Gathering the remnant sheep of Judah	4:1-5 - The Lord's reign in Zion, and ensuing peace	7:7-10 - Hezekiah affirms his faith in God, and his future vindication before the enemy
2:12 - Deliverance for the sheep via 'The Breaker'	4:6-8 - Zion's triumph, re-gathering of Israel under a new King	7:11-13 - God promises that Israel will be re-gathered, and become a vast sheepfold
	4:9-10 - The travail of the daughter of Zion (Jerusalem), captivity to Babylon	7:14 - Micah appeals to God to Shepherd His sheep, as in the days of old
	4:11-13 - Israel's eventual victory over the nations	7:15 - God confirms He will do marvellous things with Israel, as per Micah's request
	5:1-6 - Israel's deliverance through Shepherds: Hezekiah and Christ	7:16-17 - Micah reflects that all Zion's enemies will submit to God's rule through Israel
	5:7-14 - Cleansing Israel of worldliness	7:18-20 - The people (or Micah?) rejoice in the 'incomparability' of God in showing mercy for their sins, and fulfilling His covenantal promises
	5:15 - God's vengeance on the heathen	

*Note: The court case of Micah 6 is outlined with a thick-lined box (Courtier = Micah; Witnesses = Mountains; Plaintiff = God; Defendant = Israel/Hezekiah)

The Courtroom - Micah 6

- Micah (Courtier/Messenger)
- God (Plaintiff)
- Judah (Defendant) as represented by Hezekiah
- Mountains (Witnesses)



The Courtroom - Micah 6

- Micah (Courtier/Messenger)
- God (Plaintiff)
- Judah (Defendant) as represented by Hezekiah
- Mountains (Witnesses)

Part 1

- v1-2 – Micah calls court into session
- v3-5 – God's accusations
- v6-7 – Hezekiah's question
- v8 – Micah responds to the question

Part 2

- v9 – Micah calls for God's evidence
- v10-12 – God's accusations
- v13-16 – God's sentence

Humility

Disciples ought to be humble: pride is the very antithesis of discipleship. Yet here is the problem: in striving for humility, the very essence of it can be eroded. Putting it plainly, when you know you are humble it tends to make you proud.

It seems, therefore, that humility is not so much a virtue which you can strive for and achieve by itself – it is more the unconscious outcome of other forces operating in a disciples' character.

For example, you can resolve to be loving all day, and when you fall asleep say that you have been loving. But to do so with humility does not bring the same result. Love is active, practical and positive. But with humility you can act humbly without being humble.

D. Gillett – Genius of Discipleship, p41

Taking the Form of a Servant

Measured by the meekness of Christ, humility is not the assumption of a shrinking attitude, pretending that things are not what they are. It is not a prudent calculation to be lowly. It is a love-mastered inclination to serve in small things or great, without thought to renown.

Humility is unconscious meekness, too committed to worry about reputation. Of the man who humbled himself it is written: “He took the form of a servant” Love vaunteth not itself. Meekness is love’s quality. ‘Let this mind be in you also.’ [Phil 2:5-8]

D. Gillett – Genius of Discipleship, p45

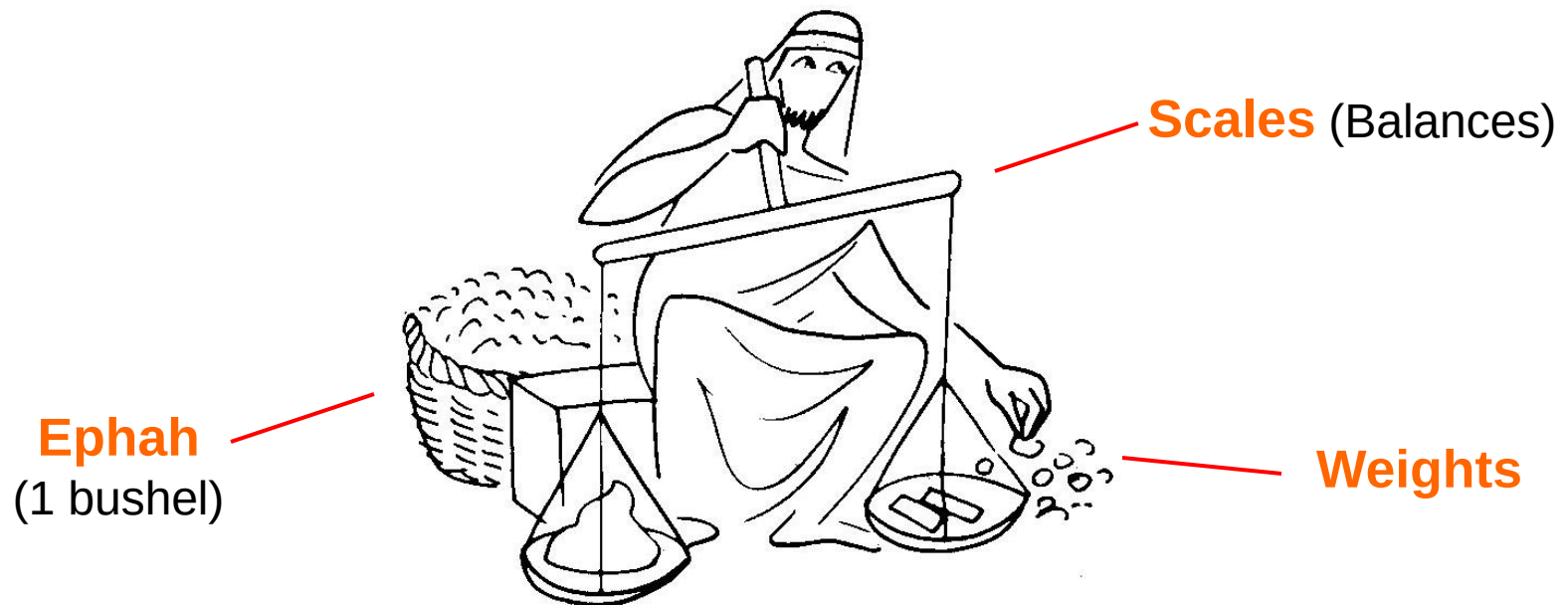
How have I wearied YOU?

- 1. Redeemed them from bondage in Egypt**
 - Exo 12-15 – Hard labor, Pharoah and his army, Red Sea
- 2. Provided spectacular shepherds (Moses, Aaron, Myriam)**
 - administrative-judicial, spiritual, even for the women!
- 3. Protected against tyrannical oppressors (Balak, Balaam)**
 - Num 22-24 – curses turned to blessing
 - note 23:21 – Israel's sins covered by God (through Balaam)
- 4. Led them safely from Shittim (Acacia Grove) to Gilgal**
 - last stopping point ... to ... first camp in promised land
 - Num 25 – forgave their harlotry in Moab
 - Josh 5 – Jordan rolled back, males circumcised – new beginning!

From Bondage ... to Promise

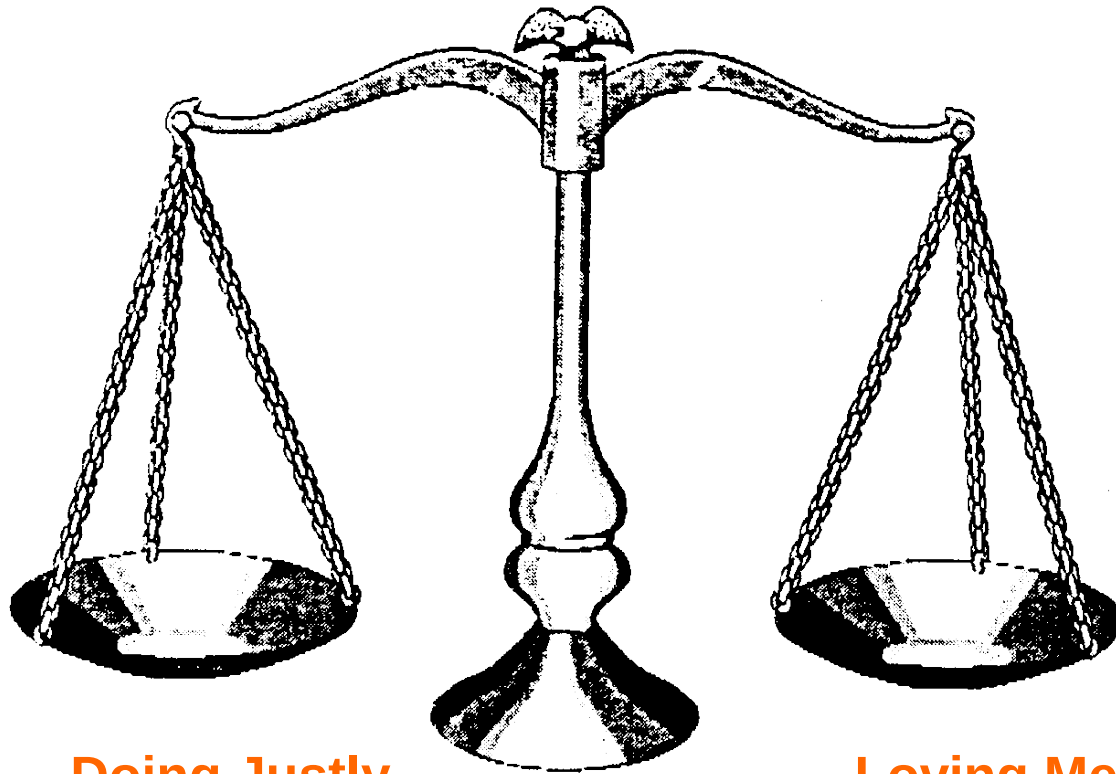
House of the Wicked

- Ill-gotten treasures in their house
- Violence
- Lies, Deceit
- Short Measure, Wicked Scales, Deceitful Weights



Balance

Walking Humbly



Doing Justly

Loving Mercy

Micah in Romans

Micah 6

- v6-7 – ‘Shall I bring sacrifices before God’?
- v8 – He has shown you, **O man**, what is good ...
 - do justly
 - love mercy
 - walk humbly with God

Romans

- 12:1 - Present your bodies as a living sacrifice
- 2:1 – You have no excuse, **O man**, ... For in passing judgment on another you condemn yourself ... because you practice the very same things
- 2:3-4 – Do you suppose, **O man** – you will escape the judgment of God? Or do you presume on the riches of His kindness, forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance?
- 9:20 – But indeed, **O man**, who are you to reply against God? Will the thing formed say to Him who formed it, ‘Why have you made me like this?’