

March 22  
Lesson 4 (NIV)

## AN ARGUMENT AGAINST CORRUPTION

DEVOTIONAL READING: Zechariah 7:8-10;

Deuteronomy 24:17-22

BACKGROUND SCRIPTURE: Micah 3-6

### MICAH 3:1-3, 9-12

<sup>1</sup> Then I said,

“Listen, you leaders of Jacob,  
you rulers of Israel.

Should you not embrace justice,

<sup>2</sup> you who hate good and love evil;  
who tear the skin from my people  
and the flesh from their bones;

<sup>3</sup> who eat my people’s flesh,  
strip off their skin  
and break their bones in pieces;  
who chop them up like meat for the  
pan,  
like flesh for the pot?”

.....

<sup>9</sup> Hear this, you leaders of Jacob,  
you rulers of Israel,

who despise justice  
and distort all that is right;

<sup>10</sup> who build Zion with bloodshed,  
and Jerusalem with wickedness.

<sup>11</sup> Her leaders judge for a bribe,  
her priests teach for a price,  
and her prophets tell fortunes

for money.

Yet they look for the LORD’s support  
and say,

“Is not the LORD among us?  
No disaster will come upon us.”

<sup>12</sup> Therefore because of you,  
Zion will be plowed like a field,  
Jerusalem will become a heap of  
rubble,  
the temple hill a mound  
overgrown with thickets.

### MICAH 6:6-8

<sup>6</sup> With what shall I come before the  
LORD  
and bow down before the  
exalted God?

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

<sup>7</sup> Will the LORD be pleased with  
thousands of rams,  
with ten thousand rivers of  
olive oil?

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

<sup>8</sup> He has shown you, O mortal, what  
is good.  
And what does the LORD require  
of you?

To act justly and to love mercy  
and to walk humbly with your

**God.**

**KEY VERSE**

*He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. —Micah 6:8*

**JUSTICE AND THE PROPHETS**

**Unit 1: God Requires Justice**

LESSONS 1-5

**LESSON AIMS**

After participating in this lesson, each learner will be able to:

1. Summarize the condition of Judean leadership of the late eighth century BC.
2. Explain why the requirements of **Micah 6:8** were especially necessary for leaders of the day.
3. Write one prayer per day in the week ahead for different church leaders—that the standards of **Micah 6:8** would be theirs as well.

**LESSON OUTLINE**

Introduction

- A. Warped
- B. Lesson Context
  1. Hateful Leadership (MICAH 3:1-3)
    - A. Despising Principles (vv. 1, 2a)

- B. Consuming People (vv. 2b, 3)
  - Cannibalism

- II. Hypocritical Leadership (MICAH 3:9-12)
  - A. Guilty Leaders (v. 9)
  - B. Greedy Leaders (vv. 10, 11a)
  - C. Declaring God's Presence (v. 11b)
  - D. Deserving God's Judgment (v. 12)

*Indulgences*

- III. Heavenly Living (MICAH 6:6-8)
  - A. People's Ideas (vv. 6, 7)
  - B. God's Ideal (v. 8)

Conclusion

- A. Humbly in Justice and Mercy
- B. Prayer
- C. Thought to Remember

**HOW TO SAY IT**

Ahaz	Ay-haz.
Babylonians	Bab-ih-low-nee-unz.
Hezekiah	Hez-ih-kye-uh.
Jotham	Jo-thum.
Micah	My-kuh.
Samaria	Suh-mare-ee-uh.
Uzziah	Uh-zye-uh.

**Introduction**

**A. Warped**

A certain funeral home sets up a nativity scene on its front lawn each Christ-

mas season. One year, someone vandalized the nativity set. The perpetrator stole the Christ-child figure and replaced it with a stuffed monkey. The vandal also broke off the fingers of other figures and let the live sheep, goats, and donkeys out of the fenced area.

A few days later, the vandal confessed and returned the stolen figure of the baby Jesus. Even so, one can empathize with the funeral director's frustration when he said, "Why people would come here and show such disrespect, I don't know. You have to have a warped mind to do something like this."

The prophet Micah indicted the leaders of his day for their own brand of vandalism. But Micah described how real people were being abused and mistreated by those responsible for their care. They too were guilty of having warped minds. And such minds tend to excel at hiding behind warped self-justification.

## B. Lesson Context

The book of Micah is another of the 12 Minor Prophets. Micah's ministry took place in the second half of the eighth century BC. His times were full of turmoil and uncertainty for both Israel (the northern kingdom) and Judah (the southern kingdom). The Assyrians were a formidable threat to both kingdoms. They were the instrument in God's hands to

carry out his judgment against Israel when the capital city of Samaria fell in 722 BC.

Micah's ministry may have overlapped with that of Amos (see lesson 1). While the ministry of the latter is dated during the reign of Uzziah king of Judah (about 785-734 BC; [Amos 1:1](#)), [Micah 1:1](#) describes Micah's ministry as occurring during the reigns of Jotham (Uzziah's son), Jotham's son Ahaz, and Jotham's grandson Hezekiah. Jotham's reign, however, overlapped Uzziah's. While Uzziah was confined during the latter years of his reign, Jotham ruled in his stead ([2 Chronicles 26:16-23](#)).

Micah and Isaiah were contemporaries (compare the lists of kings in [Isaiah 1:1](#) and [Micah 1:1](#)). Both ministered in Jerusalem. Micah's message included words of judgment against both Israel and Judah. His book begins with a reference to Samaria and Jerusalem, representing Israel and Judah respectively ([1:1](#)). Both are indicted for rebellion against the Lord ([1:5-9](#)).

## I. Hateful Leadership ([MICAH 3:1-3](#))

In [Micah 3](#), the source of today's study, we see language reminiscent of that found in the previous study from [Habakkuk 2](#) (see lesson 3). Habakkuk,

however, was describing the conduct of the foreign Babylonians. Sadly, Micah is describing the behavior of those who are part of God's covenant people and should know better.

### A. Despising Principles (vv. 1, 2a)

**1. Then I said, “Listen you leaders of Jacob, you rulers of Israel. Should you not embrace justice,**

The Hebrew word translated *listen* often introduces prophecy in the book of Micah (examples: [Micah 1:2](#); [3:1, 9](#); [6:1, 2](#); contrast “obeyed” in [5:15](#)). The same word introduces [Deuteronomy 6:4, 5](#), which Jesus will call “the first and greatest commandment” ([Matthew 22:38](#)). The implication of its use is not just that ears will hear but that hearts will comprehend the words and lives will change as a result (contrast [Isaiah 6:9, 10](#)).

The designations *Jacob* and *Israel* refer historically to one man who had his name changed ([Genesis 32:28](#); [46:2](#)). As here, the names are often paired in Hebrew poetry as parallel expressions that refer to the same thing: God's covenant people (examples: [Psalm 14:7](#); [Isaiah 9:8](#)). Similarly, *leaders* and *rulers* both refer to the same group of people (see [Numbers 1:16](#); [Joshua 22:30](#)).

Micah begins his address to the leaders with a rhetorical question about their knowledge of *justice*. The question

implies that leaders ought to know what true justice is and how to exercise it faithfully and consistently (see commentary on [Micah 3:9](#); [Amos 5:24](#) in lesson 1).

Justice requires God's people to behave according to his righteous standards (contrast [Jeremiah 5:5](#); [Matthew 23:23](#)). Exercising justice reflects a person's awareness of God's standards of right and wrong (example: [Leviticus 19:15](#)).

**2a. “you who hate good and love evil;**

The leaders' hatred for *good* and *love* for *evil* makes it impossible for them to administer proper justice. Their moral compass points in the wrong direction. Both Isaiah (in Judah) and Amos (in Israel) address this perversion of values at about the same time ([Isaiah 5:20](#); [Amos 5:14, 15](#)). Both northern and southern kingdoms are guilty of rejecting the Lord's standards.

#### *What Do You Think?*

How would you explain to someone the difference between good and evil?

#### *Digging Deeper*

Considering [1 Corinthians 9:19–23](#), how would your explanation to Christians differ from an explanation to unbelievers, if at all? Why?

## **B. Consuming People (vv. 2b, 3)**

### **2b. “who tear the skin from my people and the flesh from their bones;**

Micah uses graphic language in portraying how offensive and destructive the leaders’ behavior is (compare [Psalm 53:4](#); [Ezekiel 22:27](#)). But this is only the beginning of his shocking description.

One should understand that these gruesome actions are not happening in a literal, physical sense. There are references to and predictions of literal cannibalism in the Bible (example: [2 Kings 6:26–29](#)), but this is not one of them. Rather, Micah uses figurative, symbolic language to illustrate the extreme degree to which these leaders hate the good and love the evil (compare [Psalm 14:4](#); [Proverbs 30:14](#); [Zephaniah 3:3](#)). They are so indifferent to the people they are meant to serve that they can be compared to butchers.

### **3. “who eat my people’s flesh, strip off their skin and break their bones in pieces; who chop them up like meat for the pan, like flesh for the pot?”**

Micah continues building on the cannibalistic overtone of the previous verse. For the leaders to *strip off* the people’s skin implies excessively cruel treatment. The leaders are meant to administer justice and uphold righteousness. Doing so would allow the people to flourish, both physically and spiritually. Instead, the

leaders do the opposite by perverting justice and thwarting righteousness. Ezekiel, whose ministry will take place more than a century later among the captives in Babylon, uses similar language ([Ezekiel 11:2–7](#); [24:3–6](#)).

Centuries later, Jesus will describe the leaders’ greediness when he speaks of how the teachers of the law “devour widows’ houses” ([Luke 20:46, 47](#)). Paul in turn warns Christians against our own type of cannibalism in [Galatians 5:15](#).

## **CANNIBALISM**

The practice of humans eating the flesh of other human beings is well documented. Chinese emperors ate human flesh as a delicacy. Christopher Columbus reported on cannibalism in the Caribbean, at least partly so that he could conquer the islands by whatever means he desired. Throughout the sixteenth and seventeenth centuries, some Europeans ingested human body parts for medicinal purposes. As recently as the 1960s, the Fore people of Papua, New Guinea, traditionally ate parts of the bodies of recently deceased relatives.

Micah used images of cannibalism as a shocking illustration of the unjust practices in his day. He condemned Israel’s leaders for treating people as sources of nourishment instead of as creatures made in God’s image. Christians today

must still beware of the tendency to use people to get what they need instead of valuing them simply as God's beloved creatures. How do you resist "cannibalizing" others?

—J. E.

#### *What Do You Think?*

What modern imagery would you use to describe corrupt leaders today? Why?

#### *Digging Deeper*

How do you harmonize your response with Acts 23:5; Romans 13:1, 2, 7; 1 Timothy 2:1, 2; 1 Peter 2:17; and Jude 8, 9?

## II. Hypocritical Leadership (MICAH 3:9-12)

In Micah 3:4-8 (not in today's lesson), the prophet declares the Lord's judgment on the leaders (compare Deuteronomy 1:45). Then Micah exposes false prophets (Micah 3:5-7; compare Isaiah 29:10). Micah contrasts their selfish motives with the divine authority that undergirds his own prophetic ministry (Micah 3:8). This sets the stage for further condemnation, next.

### A. Guilty Leaders (v. 9)

**9. Hear this, you leaders of Jacob, you rulers of Israel, who despise jus-**

**tice and distort all that is right;**

Micah again calls on the *leaders* and *rulers* of God's people to *hear* his message. But whereas in Micah 3:1 the prophet posed a rhetorical question to challenge the leaders in the matter of justice, here he bluntly accuses them of unjust behavior. They actually *despise justice* and twist the meaning of it to suit their own selfish purposes (compare Psalm 58:1, 2; Isaiah 1:23).

### B. Greedy Leaders (vv. 10, 11a)

**10. who build Zion with bloodshed, and Jerusalem with wickedness.**

The final three verses of Micah 3 clearly focus on the southern kingdom of Judah and its capital city, *Jerusalem*. Though *Zion* was originally a specific location within Jerusalem, it gradually came to refer to the entire city. The two terms are therefore used together in parallel accusations against the city. Habakkuk indicted the Babylonians for building *with bloodshed, and ... wickedness* (Habakkuk 2:12; see lesson 3). Here it is not the pagans but the leaders of God's covenant people who are charged with cruelty (compare Isaiah 59:7).

The implication, like that of the butchering image before, is that the leaders are taking advantage of the people for their own gain (compare Jeremiah 22:13, 17; Micah 7:2).



**11a. Her leaders judge for a bribe, her priests teach for a price, and her prophets tell fortunes for money.**

Three crucial leadership functions are listed here along with transgressions. When the Lord established the function of *judge*, he made it clear that those exercising this responsibility must never accept bribes or exhibit favoritism in their decisions (see [Leviticus 19:15](#); [Deuteronomy 16:18–20](#)). The *leaders* in Micah’s time blatantly ignore these standards (compare [Malachi 2:9](#), next week’s lesson). All they are interested in is what reward, in the form of a *bribe*, they can obtain for their services.

The *priests* and *prophets*, whose offices are especially sacred, are no better. They too are guided by financial rather than spiritual priorities. They are willing to lie in order to earn their fee (see [Jeremiah 6:13](#); [Ezekiel 13:19](#); [34:2](#)). The prophets are described as those who *tell fortunes for money*. The practice of divination was strictly forbidden for God’s people ([Deuteronomy 18:10, 14](#)). Its practice is listed as a reason why God’s judgment fell on the northern kingdom of Israel ([2 Kings 17:17, 18](#)).

Paul will later teach that “those who preach the gospel should receive their living from the gospel” and be compensated for their work ([1 Corinthians 9:14](#)). His method and motive are very different

from those condemned by Micah, however. The leaders of Micah’s day are motivated by greed, and they use a forbidden method to satisfy that greed. Neither greed nor a forbidden method applies to Paul.

*What Do You Think?*

In what contexts and in what positions do (or would) you favor the idea of paying church leaders? Why?

*Digging Deeper*

How do the texts of [Acts 18:3](#); [1 Corinthians 9:3–18](#); [2 Corinthians 2:17](#); [1 Thessalonians 2:5](#); [1 Timothy 5:17, 18](#); and/or [2 Peter 2:3](#) inform your response?

**C. Declaring God’s Presence (v. 11b)**

**11b. Yet they look for the LORD’s support and say, “Is not the LORD among us? No disaster will come upon us.”**

As if these disgraceful practices are not enough, these fraudulent leaders have the audacity to claim God’s presence as a cover for their detestable conduct (see also [Jeremiah 7:4](#)). The Lord had promised to place his name in Jerusalem when Solomon built his temple there. But that promise remains contingent on the people’s obedience ([2 Chronicles 7:12–22](#)). The leaders in Micah’s day are prime examples of disobedience.

## D. Deserving God's Judgment (v. 12)

**12. Therefore because of you, Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets.**

Such arrogant, brazen behavior by the leaders of God's people cannot be tolerated. The "disaster" that the leaders confidently claim will never come ([Micah 3:11b](#)) will indeed come—and its arrival will be unforgettably severe. *Jerusalem*, the great city of David, will be reduced to a *heap of rubble* (compare [Leviticus 26:31](#); [Isaiah 6:11](#); [Jeremiah 22:6](#)). No longer will anyone travel to Jerusalem to worship (contrast [Psalm 122:3, 4](#)). Instead, they will go to marvel at the extensive destruction that has taken place ([1 Kings 9:6–9](#); compare [Ezekiel 5:14, 15](#)). *Zion* will be treated as nothing more than a *field* for plowing ([Lamentations 5:18](#)). The *temple hill*, which refers to the location of the house of the Lord, will be reduced to a forested area.

Approximately 100 years after Micah's time, his prophecy of Jerusalem's demise will be quoted by some of the elders in Jerusalem as a warning not to ignore Jeremiah's message ([Jeremiah 26:17, 18](#)). They note that King Hezekiah heeded Micah's warning. Rejecting this example and ignoring Jeremiah will imperil the whole city ([26:19](#)).

## INDULGENCES

Johann Tetzel (1465–1519) may have had as important a part in launching the Protestant Reformation as any of the great reformers had. Tetzel's notoriety, however, derives from his negative example.

Tetzel was a German Dominican friar of prominence in the Roman Catholic Church. He was known to grant indulgences on behalf of the church in exchange for money. An indulgence was claimed to allow a remission of punishment in purgatory, thereby allowing a deceased person quicker admission into Heaven. Martin Luther's strong condemnation of Tetzel's actions helped spark the Reformation.

Tetzel's lack of scruples, sanctioned by others in the hierarchy of the medieval church, led to the undermining of Roman Catholicism's power in Europe. Had that hierarchy paid closer attention to [Micah 3](#), the outcome could have been different. Indulging in wickedness instead of righteousness invites God's disapproval and judgment. How can you keep from being a negative example in that regard?

—J. E.

## III. Heavenly Living ([MICAH 6:6–8](#))



**Micah 6** opens with the prophet's final appeal to the people to hear what the Lord has to say (see commentary on **Micah 3:1**). Whereas the previous call was aimed primarily at Judah's leadership, this one is directed at the people (**6:3**). The Lord portrays them as defendants on a witness stand, facing a series of questions from him. He proceeds to give the people a history lesson, recounting his gracious acts on their ancestors' behalf (**6:4, 5**).

### A. People's Ideas (vv. 6, 7)

**6. With what shall I come before the LORD and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old?**

Micah appears to put himself in the position of the defendants who are on trial before the Lord (see **Micah 6:2, 3**). The questions he poses may reflect the people's genuine puzzlement (compare **6:7**). More likely, they are meant to expose the people's willful ignorance (contrast **Psalms 40:6-8; 51:16, 17**).

*Burnt offerings* are foundational in the Old Testament sacrificial system (**Leviticus 1**). The daily requirement is two unblemished year-old lambs (**Numbers 28:3**). *Calves a year old* are even more costly than the two lambs. The question here suggests that God asks too much of

his people! At least, this is how the people seem to justify themselves for their iniquities.

**7a. Will the LORD be pleased with thousands of rams, with ten thousand rivers of olive oil?**

Micah continues his questions by increasing the quantity of what might be brought before the Lord. Do numbers impress God? Is he looking for *thousands of rams* or *rivers of olive oil*? Again, the implication is that the people cannot give enough to please the Lord. In a way, this is true: without the heart behind the sacrifice, nothing will please God (compare **Isaiah 1:11; Amos 5:22**).

**7b. Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul?**

Micah raises the stakes even higher by suggesting the sacrifice of a *firstborn* child. The firstborn is of special significance to the Lord (**Exodus 13:2**). Child sacrifice is always forbidden (**Leviticus 18:21; 20:2-5; Deuteronomy 18:10**), but the argument here is not about child sacrifice. Rather, the people feel that not even giving the most extravagant sacrifice they can think of will please God.

### B. God's Ideal (v. 8)

**8a. He has shown you, O mortal, what is good.**

God has not kept his desires secret;

what he requires is not a mystery. God has revealed what he considers *good* and what he wants (see [Deuteronomy 10:12, 13](#); [Mark 12:33](#)). It is not their gifts or offerings that God really desires. What he wants are the people themselves, given to the Lord in lives that reflect his priorities and passions (see [1 Samuel 15:22](#)).

**8b. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.**

Acting *justly* should not be thought of strictly in terms of judgment. Treating people justly may be thought of as treating people just as God would treat them (examples: [Isaiah 1:17](#); [Jeremiah 22:3](#); [Zechariah 7:9, 10](#)). This includes extending *mercy*, which can be expressed as forgiveness in many ways.

The key to understanding both justice and mercy lies in a relationship with God, which is where the challenge to *walk humbly* applies (see [2 Kings 22:19](#); [Isaiah 57:15](#)). Apart from such a walk, justice and mercy are unattainable.

*What Do You Think?*

What plan can you make to identify and improve the requirement in [Micah 6:8](#) that is most lacking in your life?

*Digging Deeper*

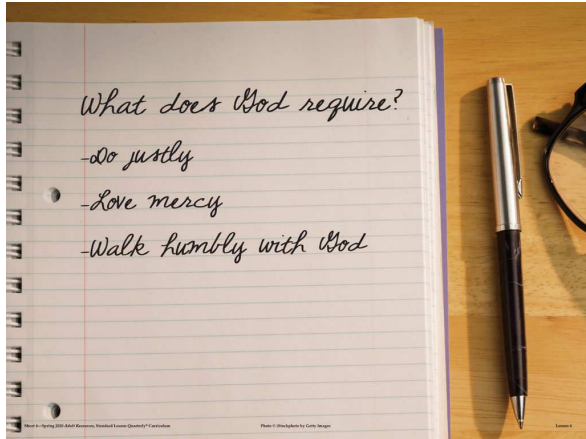
How would you expect attention to the other two requirements to influence the one most lacking?

These requirements given by Micah for coming before the Lord should not be used to justify salvation by works. Micah is not addressing the question, “What must I do to be saved?” The issue is that God’s covenant people must conduct themselves in ways pleasing to him. Micah’s audience is wrong to think that their offerings and rituals alone will please God. Christians today who think the same about their “Sunday only” acts of worship are equally misguided.

## Conclusion

### A. Humbly in Justice and Mercy

Micah courageously confronted the tragic lack of godly leadership for the people of God. While Micah’s words in the concluding portion of our printed text apply to all God’s people, they most certainly need to be exemplified in the lives of their leaders. One thinks of how Jesus looked at the masses in his day and saw them as “sheep without a shepherd” ([Matthew 9:36](#)). The same terminology could have been used to describe the people in Micah’s day, given how corrupt the leadership had become. What a difference it would have made if those leaders had taken the words in [Micah 6:8](#) to heart!



Visual for Lesson 4. Ask the class how adding these three items to their to-do list changes their priorities for the upcoming week.

Church leaders today would do well to make those words their standard of conduct. But whether Christian leaders are aligned with God's will or not, the priesthood of all believers must still bring their lives to God as sacrifices ([Romans 12:1](#); [1 Peter 2:5](#)). Jesus has paid the price ([Hebrews 7:27, 28](#)). We do not worry about offering rivers of oil or thousands of animal sacrifices. Let us therefore search our hearts for strongholds that resist practicing justice and mercy. In humility, may we seek to please the Lord with our whole lives.

#### *What Do You Think?*

Which prophetic words of this lesson and the previous three challenge you most to act? Why?

#### *Digging Deeper*

What is your plan for action?

## **B. Prayer**

Father, thank you for godly leaders! May the power of your Holy Spirit help us all to seek and do your will, even when—and especially when—our leaders stray from your paths. We pray in Jesus' name. Amen.

## **C. Thought to Remember**

God has revealed how to please him.

## **INVOLVEMENT LEARNING**

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

## **Into the Lesson**

Begin by reading this true story:

When discussing corruption of the nineteenth century, one name surfaces often: that of the infamous William “Boss” Tweed (1823–78). In the mid-1800s, he and his cronies delighted in finding creative ways to use the New York City treasury to enrich themselves. Tweed once bought 300 benches for \$5 each, then sold them to the city for \$600 each. Quite a profit! When New York City

Hall was under construction, Tweed charged the city \$7,500 for every thermometer, \$41,190 for each broom, and nearly \$5.7 million for furniture and carpets. Tweed's graft today would be in the \$200 million range! There was no happy ending for Boss Tweed though. He was arrested and died in prison in 1878.

*Alternative.* Distribute copies of the "Scandalous History" exercise on the activity page, which you can download. Have students work in pairs to complete it as indicated.

After either activity, ask, "Is abuse of power really anything new? The ancient prophet Micah has the answer."

## Into the Word

Divide the class into three groups: How Corrupt Leaders View People ([Micah 3:1-3](#)) / How Corrupt Leaders See Themselves ([Micah 3:9-12](#)) / How Corrupt Leaders Approach God ([Micah 6:6, 7](#)). Give each group markers and a poster board. Have groups write the title and Scripture reference at the top of their posters. Then have them use stick figures, line drawings, and short phrases to illustrate the images in their Scripture passage. Stress that the artwork need not be detailed. But it should communicate the content of Micah's words. Allow about 15 minutes.

Expect that the View People group will have very violent images, since Micah's descriptions in these verses are quite graphic! The poster may feature people with sharp teeth, armed with hatchets, and filling cooking pots.

The See Themselves group may show pious-acting people with dollar signs in thought balloons. Phrases such as "priest for hire" and "all is well" may be scattered around the poster.

The Approach God group may have stick figures performing rituals and making extravagant offerings. Phrases or images reflecting "rivers of olive oil" and "thousands of rams" may be expected on the poster.

Have groups explain their posters. Offer insights from the commentary as appropriate.

Then turn to [Micah 6:8](#). Help learners evaluate the corrupt leaders of Micah's day by the standards of this verse. Pose the following questions: 1—How did they fall short of acting justly? 2—Why did their actions not demonstrate mercy? 3—What evidence do you see that they did not approach God with humility?

## Into Life

Make and distribute copies of the following prayer calendar:

Monday—leader and duty: \_\_\_\_\_

Tuesday—leader and duty: \_\_\_\_\_

Wednesday—leader and  
duty: \_\_\_\_\_

Thursday—leader and  
duty: \_\_\_\_\_

Friday—leader and duty: \_\_\_\_\_

Saturday—leader and duty: \_\_\_\_\_

Sunday—leader and duty: \_\_\_\_\_

Challenge learners to use it as a reminder to write one prayer per day in the week ahead for different church leaders—praying that the standards of [Micah 6:8](#) would be theirs as well.

*Option.* Distribute copies of the “Micah 3 & 6 Interview Questions” exercise from the activity page to groups of three to five. During whole-class discussion after groups complete as indicated, work through the lesson text carefully to see if learners have missed anything.

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To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(March 22—An Argument against Corruption\)](#)

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## AN ARGUMENT AGAINST CORRUPTION

*Lesson 4, Micah 3:1-3, 9-12; 6:6-8, NIV*

### SCANDALOUS HISTORY

Even the best of governments must deal with scandals. Some of these scandals are well-known, others are not. Do you know enough scandalous United States history to put the following scandals in chronological order? This is difficult!

*Group A*

- \_\_\_\_\_ A. The Whiskey Ring—Government officials embezzling whiskey taxes
- \_\_\_\_\_ B. The Blount Conspiracy—Senator expelled for aiding British.
- \_\_\_\_\_ C. Star Route Scandal—Corruption in the U.S. Postal Service
- \_\_\_\_\_ D. Petticoat Affair—Cabinet member marrying a widow of a man who committed suicide

*Group B*

- \_\_\_\_\_ E. Watergate—Burglary of the headquarters of a rival political party
- \_\_\_\_\_ F. Teapot Dome—Bribery in the leasing of United States Navy oil reserves
- \_\_\_\_\_ G. Lewinski Affair—Lying under oath concerning a liaison with a White House intern
- \_\_\_\_\_ H. Iran-Contra Affair—Selling weapons to Iran to fund Nicaraguan rebels

### MICAH 3 & 6 INTERVIEW QUESTIONS

Take a few minutes to develop four interview questions for a person applying to serve on the staff of your church. Make sure that your questions have today's lesson text as a basis. Use open-ended questions only; avoid easy-to-answer questions. Here are some examples:

*Lame question:* “Would you ever use the church bank account to enrich yourself unfairly?”

*Better question:* “What would you do if you discovered that a fellow staff member was dipping into the church bank account?”

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

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