

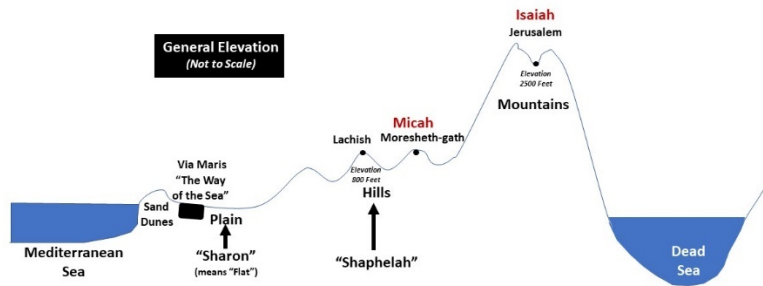
MICAH

- Micah (meaning “Who is like Jehovah?” – Micah 7:18) is the “miniature Isaiah” being a contemporary of his (as well as Hosea and Amos who were prophets in the north).
 - Micah’s message was much like Amos in the north; both were from humble backgrounds with a social justice focus (speaking against the abuse of widows, orphans and aliens).
 - Micah gave a warning to God’s people of impending judgment while offering a pardon to those who repent.
- Micah lived 20 miles (southwest) from Isaiah in Jerusalem during a time of prosperity and rote religiosity. Micah spoke to the common folk of Judah while Isaiah ministered in the capital city of Jerusalem. Although Micah’s prophecy was directed at Samaria (Israel) and Jerusalem (Judah), his greatest focus was in warning Judah not to be like Israel. Samaria actually fell to Assyria during Micah’s ministry.
- Micah is only the second prophet whose warning was heeded (along with Jonah). Micah’s focus had been to warn God’s people that judgment was coming and to express God’s pardon to all who repent.
- Micah’s reputation saved Jeremiah’s life (Jeremiah 26:16-19).

Micah’s Categories of People Being Judged	
1:2-1:7	Idolaters
2:1-2:5	Capitalists/Oppressors
2:6-2:11	Preachers/Religious Leaders
3:1-3:4	Political Leaders
3:5-3:8	Prophets/Religious Leaders

Micah’s “Hear Ye” Divisions

<u>Chapters</u>	}	
1-2		<i>Each</i>
3-5		<i>Section</i>
6-7		<i>Has:</i>
		• Rebuke of Sin
		• God’s Judgment
		• Messianic Blessing



Themes of Micah	
Stop Perverting the Faith	Micah 2:6, 3:6, 11
Stop Oppressing the Vulnerable	Micah 2:2
The Messiah is the King of Peace	Micah 5:4-5
Please God; Do What God Requires of You	Micah 6:8

19 Micah 1-3

Read Micah 1:1-5 ... Micah Addresses Samaria and Jerusalem

1:1 Micah (“Who is like Jehovah?”) would proclaim God’s words instead of his personal thoughts. Micah was from Moresheth which was approximately 20 miles southwest of Jerusalem.

- While Samaria and Jerusalem were capital cities of Israel and Judah respectively, only three kings of the somewhat faithful southern kingdom are named because the northern kingdom was wholeheartedly idolatrous.
 - Of the twenty kings of Israel, the northern kingdom had no kings who did “what was right in the sight of the Lord.”
 - Samaria was constructed by King Omri (1 Kings 16:24) on a precipice where three sides were 300-foot cliffs, and Assyria had to lay siege for three years to conquer the city.

1:2 The Lord God is a witness against the unfaithful in this court scene. Scripture calls attention to the evidence with “hear, oh people...” (Micah 6:1)

- Scripture requires two witnesses to confirm an accusation (Deuteronomy 32:1). The Lord Himself as well as the earth will be the witnesses against His people.
- When “Lord GOD” is used as a name, the word “Lord” is translated from “Adonai” which means “Master” or “Owner.”
 - The word “GOD” is translated from “Yahweh,” so the term is “Lord, Lord” from “Adonai Yahweh.”
 - With respect for the covenant name “Yahweh” (Exodus 3:14), the Jewish community used the term “Adonai.”

- The presence of God symbolically dwelt above the ark of the covenant in the Holy of Holies of His Holy Temple.
- 1:3-4 God will come to discipline His people (Is 64:1) as He tramples the locations of idol worship on the hillsides (2 Kings 12:3) and the valleys separate (Zechariah 14:4) while water floods down the countryside (Habakkuk 3:9-10).
- God’s presence is so powerful and intimidating that the mountains melt like wax (Psalm 97:5).
- 1:5 The capitals (Samaria and Jerusalem) were seats of corruption instead of being beacons of light. As Jacob’s name was changed to Israel, both the northern kingdom of Israel and the southern kingdom of Judah had become idolatrous.
- The two kingdoms would be cohorts in sin as well as judgment.

Read Micah 1:6-16 ... A Call to Mourn the Coming Judgment

- 1:6 After a three-year siege, the Assyrian army under King Sargon II breached Samaria in 722BC to take it over. The stones used for construction were dropped off of the sides of the three cliffs surrounding the city.
- 1:7 Idolatry is spiritual adultery (Deuteronomy 31:16; Ezekiel 6:9); the wages of the nation were the hire of the harlot (Hosea 1:2) being burned with her idols in the divine wrath of fire.
- The northern kingdom of Israel had idolatrous worship that utilized male and female temple prostitutes. The licentious worship was thought to bring fertility to the land.
 - Even as Israel had prostituted herself for hire, the incoming funds were spent on other nations prostituting themselves (Isaiah 23:17).
- 1:8 This verse describes funeral rites of mourning and lamenting the chronic and incurable disease of sin that would result in the death of the nation. The Jewish community is very vocal in their weeping.
- 1:9 The incurable disease of sin (a pandemic of idolatry) that killed the northern kingdom had been contracted by the southern kingdom of Judah.

Israel’s Signs & Sounds of Mourning (Micah 1:10-15)			
	<u>Town</u>	<u>Meaning</u>	<u>Action</u>
1	Gath	“Weep”	Don’t tell/show sadness to the Philistine enemies
2	Beth-leaphrah	“House of Dust”	Roll in the dust
3	Shaphir	“Glittering Beauty”	These depart in shameful nakedness
4	Zaanan	“Place of Flocks” or “March”	These residents will not come out
5	Beth-ezel	“Half-way House”	Their support/accommodations disappear
6	Maroth	“House of Bitterness”	They receive calamity from God instead of blessing
7	Jerusalem	“House of Peace”	The wound has reached the gate (Micah 1:9)

8	Lachish	“Who Walks” or “Horse Town”	They introduced idols to Judah and were very well defended, but they should hurry/run to safety.
9	Moresheth-gath	“Wine Press”	Send farewell gifts to Micah’s home town
10	Achzib	“The Lie”	Meaning brooks that dry in the summer, so misleading travelers about water; they are a deception
11	Mareshah	“An Inheritance”	They will be destroyed by a conqueror
12	Adullam	“Their Testimony”	Israel’s nobility will arrive here

1:16 Israel was initially warned against appearing hopeless through shaving of the head (Deut 14:1), but now they were destined for loss of glory and loss of children (Is 15:2; Jer 15:6)

Read Micah 2:1-3 ... The Conniving Land Owners Lose Their Land

2:1 This chapter begins with “woe” which is a funeral dirge for a nation dying of sin. The issue is premeditated evil that is planned beforehand (Psalms 36:1-4). Sin begins in the thoughts of an individual (Matthew 15:19).

2:2 The sins of Ahab and Jezebel (1 Kings 21:1-15; Isaiah 5:8) had become an acceptable business practice. Israel coveted the world with the term “covet” being defined as wanting something/someone else other than what you already have.

- Coveting is defined as a sin in the Ten Commandments (Ex 20:17; Dt 5:21) otherwise, Paul would not have known that coveting was wrong (Romans 7:7).
- The generational ownership was extremely important to the people of Israel (Numbers 36:7) as it was divided by God who owns all of the land (Leviticus 25:23).
 - In the Jubilee year (every 50th year), all debts were forgiven (Leviticus 25:1-13) which resulted in less debt as well as smaller wealth-poor disparity.

2:3 Just as the wicked man was devising ways to steal land from others, God was devising ways to destroy the wicked man. God would put the nation into the restraining yoke of captivity.

2:4 This is a loud funeral dirge of landowners who had been judged by God. The wicked landowners were not sorry for their sin, but instead, they were simply sorry for the consequences of their sin.

- The “change of the portion” is the reallocation of land to those that God determines to own the land.
- An “apostate” is someone who renounces a religious belief. The wicked landowners call others apostates when actually, it was the conniving landowners who were the apostates.

2:5 The owners realize that they would no longer own land or have a portion of casting lots to determine God’s will for land ownership (Isaiah 34:7; Psalms 16:6)

Read Micah 2:6-11 ... A Rebuke of the Religiosity of Land Owners and Preachers

- 2:6 God's people felt that God would not make His chosen pay retribution for their sins even if they were unfaithful' they did not want to hear preaching of Him being the Lord of their lives.
- The unfaithful priests preached against God's prophets as they encouraged sinful behavior in God's people (Micah 2:6 & 2:11).
 - In the last days, preachers will tell the people what they want to hear (2 Timothy 4:3-4)
 - The Hebrew word for "preach" (nataph נָטַף) also means to "drip" (Judges 5:4; Job 29:22; Psalm 68:8; Joel 3:18; Ezekiel 21:2), so prophets can be referenced as "drippers." (Ezekiel 20:46, 21:2; Amos 7:16, 9:13; Micah 2:6, 11)
 - The Hebrew word "nataph" can also be used for seductive speech (Proverbs 5:3; Song of Solomon 4:11). Similar to the "drip" of a honeycomb or even dripping wine (Amos 9:13).
- 2:7 God's Word is a blessing and encouragement for those who walk in His ways, but God will not patiently watch the sin of His people without discipline.
- 2:8 The people who were meant to be loved by God had become His enemies. Beyond the splendid robes that were stolen, the wicked took the very flesh of those that they attacked (Mic 3:2)
- The wicked landowners of Israel would seize the property of the needy
 - The robe would be given as a pledge to money lenders (Exodus 22:26-27)
- 2:9 Widows and orphans were evicted from their property as they lost their inheritance for their lineage (Is 10:2)
- The term "my splendor" may reference the promised land from God that was meant to be passed down through the generations.
- 2:10 Be careful of the location in which you inhabit; this world is not His children's home nor a place of rest, but it is easy to become polluted and defiled because of one's surroundings (James 1:27)
- A "place of rest" refers to the Promised Land (Deuteronomy 12:9; Psalm 95:11)
 - The wicked people of Israel would feel the same exile from the land as did the wicked Canaanites before them (Leviticus 18:24).
- 2:11 The false preachers who claimed to have God's Spirit were actually just windbags bellowing nonsense (wind).
- The Hebrew term "ruach" (רוּחַ) can mean "spirit" or "wind", so it is a play on those who pretend to preach in the Spirit, but they are only blowing wind.
 - If the preacher becomes intoxicated with his congregations, they would make him the senior pastor because he tells them what they want to hear. (Isaiah 5:11-12, 22; 28:7)

Read Micah 2:12-13 ... A Promise of Restoration

- **These two verses might also reference the gathering of the people to be exiled through the breaches in the city wall. (Amos 4:3)**
- 2:12 In the middle of condemnation, this verse brings an element of hope and restoration.
- 2:13 The 12 tribes of Israel will be gathered (Is 11:1), and Jesus will lead them (Zechariah 14:4)

- **Micah Chapter 3 speaks to Rulers (3:1-4), Prophets (3:5-8), then Rulers/Prophets/Priests (3:9-12)**

Read Micah 3:1-4 ... The Condemnation of the Cruelty of the Rulers

- 3:1 It is the responsibility of political leadership to know what justice is. The leaders should have known the Mosaic law to be able to determine right from wrong according to God’s point of view. (Amos 5:15; Isaiah 1:16-17; Deuteronomy 31:9-13)
- 3:2 The people had become so wicked that what was wrong seemed right to them. (Isaiah 5:20-21; 2 Timothy 4:3)
- This is true with many moral issues of the day (divorce, abortion, homosexuality, transvestites – sinful lifestyles being paraded as morality).
- 3:3 There is a spiritual and emotional “cannibalism” (“devouring of one’s own kind”) when God’s people attack each other and the ones that we are supposed to love most dearly (Matthew 7:1-3; Psalms 14:4, 27:2; Proverbs 30:14)
- Religious leaders who are supposed to be shepherds had become butchers.
- 3:4 God will not answer the prayers of His people because of the crimes that they have committed.
- The phrase “cry out” is a legal action for appealing to a judge for help. These leaders had been the judges who had rejected the cries God’s people; now God tells them that He would not hear their cries for help. (Proverbs 21:13)

Read Micah 3:5-8 ... The Condemnation of the Falsehood of the Prophets

- 3:5 Religious leaders proclaim false peace (Dan 8:25) for those who can afford it, but harm and judgment is directed towards the needy.
- The sin is written as if it were habitual, ongoing actions instead of a one-time exception (Lamentations 2:14).
 - The Hebrew word for “peace” is “shalom” (šālōwm שָׁלוֹם) which means to be made whole and complete.
- 3:6 In Scripture, “light” is equivalent to “enlightenment” or understanding. An outcome of sin will be less illumination of the God’s Word

<p>The “Darkness” of the Prophets Will be... (Micah 3:6) Night without Vision Darkness without Divination Sunset on the Prophets The Day will become Black</p>

- Divination is used repeatedly in the Bible as an evil act (Deuteronomy 18:9-22)
- 3:7 These religious leaders will be quieted in shame as God refuses to answer them. Seers would behold visions while Diviners received revelations through mechanical means (e.g., tea leaves)
- Covering the upper lip is the same term as moustache, but it infers covering the mouth with one’s hand (Ezekiel 24:17, 22); this is similar to a leper covering his mouth with his hand as he proclaims that he is unclean (Leviticus 13:45)
 - It is a metaphor for shame and condemnation.
- 3:8 Unlike the religious elite (prophets, seers, diviners), this shepherd has the power of God’s Spirit. Micah is a true prophet of the Lord.

Two Characteristics of a True Prophet Filled with God's Spirit	
Power; Courage	Boldness to speak about the sin of the people
Justice; Fairness	Righteousness to take the right action according to God

Read Micah 3:8-12 ... True Power Contrasted to Worldly Security

3:9-10 The leaders of the southern and northern kingdoms 1.abhor justice 2.pervert everything 3.build wrongfully

- The act of twisting (Isaiah 5:20) is counter to the Hebrew term for righteousness with the idea of a measuring reed that set establishes the standard for straight. The concept of sin is a deviation from the straight standard, and the act of twisting moves people away from the standard.

3:10 The religious progress (Zion) is as corrupt (bloodshed including Christ's blood) as the societal (Jerusalem) ills of injustice

3:11 In spite of their sinful lifestyles, the people believed they were safe. *"Isn't the Lord among us? No disaster will overtake us."*

Materialistic Leaders Driven by Greed (Micah 3:11 → 1 Timothy 6:10; Luke 16:14; 2 Peter 2:15)		
1	Leaders	Issue rulings for a bribe "For fee" Justice is relative to payment
2	Priests	Teach for payment "For fee" Lesson is relative to payment
3	Prophets	Practice divination for money "For fee" Message is relative to payment
<i>Money-oriented Leadership has false hope that the Lord is blessing them and will protect them</i>		

3:12 When Micah preached this warning, the people turned from their sin to the Lord. This would be the first prediction of the fall of Jerusalem which occurred in 586BC under Nebuchadnezzar and the Babylonian army.

- The fall of Jerusalem did not occur in 722BC to Assyria (2 Chronicles 32:22) which may have emboldened the sinful lifestyles as if God's people would not be judged for their wickedness.
- Jeremiah quotes Micah's prophecy as being from the Lord that both Zion (the Temple Mount – Spiritual) and Jerusalem (the surrounding city – Society) would be judged if they did not repent. (Jeremiah 26:18) In Jeremiah's day, Judah did not repent.
- The Romans would once again destroy the Temple in 70AD, and then following the Bar Kokhba revolt (132-136AD), when the Roman Emperor Hadrian dispersed the Jews in the great diaspora.
- The Romans even minted a coin as a memorial for their plowing of Jerusalem and the site of the Temple. On the Roman coin were inscribed the words "Aelia Capitolina" which was the new Roman name for "Jerusalem."



- **Transition to Judgment and Condemnation of Chapter 3 to an entire chapter on hope.**
- **Micah and Isaiah lived only 20 miles apart, and Micah 4:1-3 is identical to Isaiah 2:2-4.**

Focus of Micah Chapter 4	
4:1-5	Millennial
4:6-8	Captivity Re-gathering
4:9-10	Babylon Captivity

Read Micah 4:1-5 ... The Glory and Peace of God’s Kingdom

4:1 The last days mentioned here references the final days of Israel and this world in the millennium. The “last days” refer to the days after the Messiah’s first coming (Hebrews 1:2) to the “last days” at the end of time of Jesus’ second coming.

- The term “last/latter” days is repeated twenty-one times in Scripture.
- “Mountains” often represent governments, kingdoms, and authorities, and even Gentiles will come to respect the Lord (Acts 22:21).
- This use of the term “mountain” is referencing the Temple Mount (Ezekiel 43-47) as Jerusalem will be elevated above all cities on earth during the millennium.
- Jerusalem will be the “capital of the earth.”
- For the Jewish mind, “the last days” can refer to any time after the giving of the Spirit in Acts 2. Old Testament Jews believed that they were living in the first age of sin which would be corrected at the Messiah’s coming for the second age.
 - The Jews did not realize that Jesus Christ would come twice – first as the kinsman redeemer and the “suffering servant” of Isaiah, and then a second time as the Lord Jesus who was the Avenger of Blood.

4:2 All of the Gentile world would congregate to learn from the Lord. The word for “nations” is “goyim” (gōwyim גוֹיִם) which is defined as Gentile. (Ephesians 2-3; Isaiah 11:10)

Two Aspects of Knowing God (Micah 4:2)	
“ <i>That He may teach us His ways</i> ”	Revelation of God
“ <i>That we may walk in His paths</i> ”	Application of God’s Way
“Biblical faith” is an initial response followed by a lifestyle commitment.	

- A faithful walk is an initial commitment followed by a daily commitment.

4:3 The pattern of the prophets is to define the condemnation followed by God’s appropriate judgment.

- Peace will reverse defense budgets to productive articles (in contrast to Joel 3:10).
“They will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.” (Psalm 46:9; 76:3; Hosea 2:18)

4:4 This is a visual of man’s abundance and protection as man will be protected by his own natural arbors. The grapevine might infer Israel while the fig tree speaks of Judah. Also, the vine represents Israel’s past (B.C.); the fig would be Israel during the church age; the olive tree might be Israel in the millennium.

- The title “Lord of hosts” is in the context of God as the Commander of heavenly armies.
 - The certainty of God’s Words is sure (Isaiah 55:11) which is the reason that man can know he is a Christian (1 John 5:13).
 - God’s people would not fear anyone (Zephaniah 3:13)
- 4:5 There is a juxtaposition between the current following of multiple gods to the future when the Lord is followed (Isaiah 9:6-7).

Read Micah 4:6-8 ... The Redemption of the Remnant

- 4:6 Appropriately, the Hebrew terms for lame and scattered were typically focused on sheep. The Lord is the Shepherd of His people (Isaiah 40:11; John 10:7-18; Ezekiel 34:11-16).
- God’s judgment of His people was for the purpose of restoration as He even gathers those that He afflicted.
 - The Good Shepherd loves the lame lambs who struggle to walk with him.
- 4:7 The Lord will be the active King over the world during the millennium.
- The lame will be a remnant; Jacob became lame after wrestling with the angel of the Lord (Genesis 32:28-32)
- 4:8 This “watchtower” is synonymous with the tower near Bethlehem (“Ophel” is the southeast slope of the Temple mount); Zion denotes God’s moral law versus the secular government represented by Jerusalem.

Read Micah 4:9-10 ... A Prophecy of Judah’s Exile to Babylon

- 4:9 Jesus was to be the king and counselor (Rev 17:14, 19:16; John 14:16, 26, 15:26), and Israel would be the nation “birthing” the coming Messiah (1 Thes 5:3; Rom 8:22).
- The King was supposed to be the representative of Yahweh, but Josiah’s sons were rebellious and unfaithful to those whom they made covenants.
- 4:10 Assyria would soon conquer Israel, and it would be over a century later that Babylon would take Judah into captivity (Micah 3:12). However, after the Assyrian and Babylonian exiles, God would restore His people to the Promised Land.

Read Micah 4:11-13 ... The Nations Gather for God’s Judgment

- 4:11 This would be fulfilled in the near-term while being wholly fulfilled at the battle of Armageddon when the nations of the world would amass against Israel.
- 4:12 As in times past, during the Tribulation, Israel will not understand God’s plan (Isaiah 55:8-9)
- 4:13 At the end of “Jacob’s trouble” (Tribulation), Israel will become the millennial nation that rules even all of the Gentile nations.
- The symbol of “horns” represents strength and power.
 - The greatest military weapon in ancient time was the cavalry and horses with hooves of bronze made the military so much stronger.
 - The Lord of all the earth represents God’s authority over Jew and Gentile alike.

Read Micah 5:1-4 ... A Ruler of The Coming Kingdom Born in Bethlehem

- 5:1 God’s people were persecuted as was Jesus Christ Himself (Isaiah 52:14; Acts 23:2)

- In the prior chapter, the title “O daughter of Zion” was repeated (Micah 4:8, 10, 13); however, in this verse the title is changed to “Daughter of Troops.”
- Israel had stopped trusting in their Heavenly Father, but instead in their own military as well as foreign deities.
- Pagan worshippers would use slashing/cutting of themselves to get the deities attention. (Deuteronomy 14:1; Jeremiah 16:6; 1 Kings 18)
- Assyria would be the “rod” of judgment used by God against His own people. To strike someone on the cheek was to insult and challenge them (Job 16:10; Lamentations 3:20)

5:2 This prophecy of Jesus being born in Bethlehem was given 700 years prior to Jesus’ birth; Herod’s advisors referenced this prophecy (Mt 2:6). This verse also speaks of pre-existent Jesus being eternal (Ps 90:2).

- Bethlehem means “house of bread” and there were two villages called Bethlehem. One was located in Zebulun, but this Bethlehem was located in Ephrathah (meaning “fruitful”) which is in Judah.
- The word “clans” can mean thousands, tribal group or family group.
- Bethlehem was so small that she couldn’t even send thousands into battle with Judah. Bethlehem was so small that she is not listed in Joshua 15 or Nehemiah 11 as sending any troops to battle. It was a city of humble means.
- The phrase “going forward” can be translated as “appearances” from eternity past (the pre-existent Jesus) – John 1:1, 30, 8:57-58; 17:5.

Three Predictions about the Lineage of the Messiah	
“Of the Seed of Woman” (virgin birth)	Genesis 3:15
“Of the Line of Judah” (royal tribe)	Genesis 49:10
“Of the Tribe of Jesse” (line of David)	Isaiah 11:1; 2 Samuel 7:14

- The Targum was a translation of Hebrew Scriptures where a professional translator (mäturgēmān) provided the Hebrew Scriptures in the common language (Aramean) when the audience did not speak Hebrew. This is Micah 5:2 translated into Aramean in the Targum during the 5th century BC (over 400 years before Christ):
 - *“And you, O Bethlehem Ephrath, you who were too small to be numbered among the thousands of the house of Judah, from you shall come forth before Me **the Messiah**, to exercise dominion over Israel, he whose name was mentioned from before, from the days of creation.”*
 - Herod’s chief priests and scribes quoted this verse in regards to the location that Chris would be born (Matthew 2:3-6)

5:3 Israel’s rebellion will also give birth to the Tribulation (Rom 8:22) which in turn will give birth to Israelite believers (the brothers – Rev 12:1)

5:4 The Messiah would be a shepherd who cared for his flock. (Micah 2:12; 4:6-8)

Aspects of the Coming Messiah (Micah 5:4-5)
He will shepherd his flock in the strength of the Lord
He will shepherd in the majesty of the name of the Lord his God
He shall be great to the ends of the earth.
He shall be their peace

Read Micah 5:5-7 ... The Ruler Will Be a Defense and Salvation

5:5 Jesus Christ is called the “Prince of Peace” (Isaiah 9:6; John 14:27; Romans 5:1; Philippians 4:6-7; Colossians 3:15). At the end of the Tribulation, Jesus will defend Israel against their invaders (Assyria) as He becomes a powerful world leader into the millennium.

- Old Testament prophets used contemporary crisis to foreshadow the end times crisis.
- The seven shepherds and eight princes emphasize that there will be adequate leaders to manage God’s people.

5:6 There is a shepherd in the posture of protecting his sheep (from Assyria). Nimrod was a mighty hunter that was rebellious against God (Genesis 10:8-12). The fertile crescent would be under the control of the people of God.

Read Micah 5:7-9 ... God’s People Bless the World

5:7 The remnant of God’s people will bring nourishment and life to the world. (Genesis 22:18). The rain brings physical blessing.

5:8 God’s people who are spread throughout all of the world will bring governments and oversights of justice.

- Between Micah 5:7-8, the truth is that wherever God’s people are in the world, they should bring a blessing while standing up for justice.

5:9 God’s people would be fierce for justice as adversaries and abusers were stopped.

Read Micah 5:10-15 ... The Conquest of the Lord

- **God’s Judgment – first on His people, then on the world in the Tribulation and the Second Coming**

5:10 The term “in that day” speaks of the second coming of Jesus Christ.

- Israel will no longer need military weapons; cities of gathered populations greedily striving for personal success will come to an end.
- False religion will be destroyed. There will be no more objects of self-effort and man-made idols to worship (Micah 5:13).

5:11 The horses and chariots represent the military that God would devastate. Horses were bought from Egypt which represents the world.

- Israel’s kings bought large numbers of horses which they kept at Lachish and Megiddo. The Phoenicians introduced iron weaponry like chariots which would also be cut off.
- Men who put their trust in their military power will fall.

5:12 God would devastate the fortresses and security systems of the people.

- Assyrian documents state that Sennacherib destroyed 46 walled cities in Judah in 701BC after exiling the northern kingdom.

5:13 Man tried to use dark magic and evil spirits to know the future instead of walking with the Lord God who controls the future.

5:13 Men believed that the work of their own hands (self-effort) would save them (Deuteronomy 18:9-22).

5:14 The Asherah poles were totem poles that stood vertically and had taken root in the hearts of men.

5:15 The Lord’s judgment would be fierce against disobedient nations.

God Would Destroy What Men Trusted (Micah 5:10-15)	
Military Might	Micah 5:10
Their Own Security	Micah 5:11
Dark Magic/Sorcery	Micah 5:12
Idolatry of the work of their own hands	Micah 5:13
Idolatry of Asherah poles	Micah 5:14
Disobedient Nations	Micah 5:15

21 Micah 6, 7

Read Micah 6:1-5 ... The Indictment of the Ingratitude of God’s People

- **The court case from chapter 1 is continued in this chapter.**

6:1 The Lord God is a witness against the unfaithful in this court scene. Scripture calls attention to the evidence with “hear, oh people...” (Micah 1:2)

- When “LORD” is capitalized, it represents the covenant name “Yahweh” (Exodus 3:14). Prior to Moses, the Patriarchs referred to God as El Shaddai.

The Court Case of Micah 6	
Micah 6:1	“Please your case”
Micah 6:2	“The indictment” ...” has a case”
Micah 6:3	“Answer me”
Micah 6:5	“The Righteous Acts”

- The mountains and hills were called as witnesses against God’s people; these high places were the locations of licentious idolatrous worship.

6:2 God’s people are held responsible; privilege brings responsibility. (Luke 12:48)

6:3 Israel might attempt to prosecute God as in a courtroom when, in fact, men are the transgressors. God asked the men about their accusations when He has given them so much.

6:4 God shares two examples of His faithfulness when Israel was unfaithful. God broke several centuries of slavery to lead Israel out of Egypt.

- God redeemed (bought back) His people out of slavery.
- God acted in grace with the freedom of Israel out of Egypt (Romans 5:8); however, once they were free from Egypt, He established the law to show His people how they could please Him (and how they were completely incapable to please Him by keeping His law).
- God gave His people godly leadership. Moses was a strong leader of God’s people as was Miriam. Through Aaron came the line of Tabernacle and Temple priests through his lineage.

6:5 Unbeknown to Israel, God interceded for their safety against a King and False Prophet (Numbers 22). In spite of the sin of Israel at the Baal of Peor in Shittim, God was faithful to bring His people into the Promised Land at Gilgal.

- Israel camped in the acacia grove (Shittim) after Balaam to King Balak how to seduce Israel’s men and bring God’s wrath.
- Gilgal was the first stop in the Promised Land after Joshua led Israel across the Jordan (Ps 105:14-15).

Read Micah 6:6-8 ... The Requirement of the LORD

6:6-7 The people of Israel ask God how to please Him by offering possible sacrifices in increasing intensity. Israel may truly not know how to please God or else they are saying the God cannot be pleased regardless of the sacrifice.

Israel's Speculation on Ways to Approach God ... To Bow and Come Before God with...

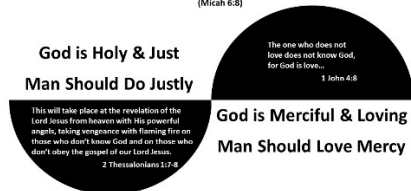
- Year-old calves for burnt offerings
- Thousands of rams
- Ten thousand rivers of oil
- The human sacrifice of their firstborn

- God gave His son for the sin of mankind (Ex 13:2, 12; Jer 19:5, 32:35; 2 Kings 3:27, 21:6)
- The phrase “God on high” is a way to say the “Most High God”
- Burnt offerings were completely consumed to reflect total dedication
- Offering a young calf from 8 days old to 1 year old (Leviticus 9:3; 22:27)
- Beyond the law of God, Israel thought that the more they gave, the better. Religion became a series of acts to be performed instead of a personal relationship and commitment with God. Attitudes and motives need to be correct (1 Corinthians 11:30).
- The firstborn had been dedicated to the ministry of God prior to the Levites (Exodus 13:2, 12). Israel was so far from God that they committed wickedness while trying to please Him with human sacrifice (Deuteronomy 12:30-32, 18:10; Leviticus 20:1-6; 2 Kings 16:1-4; Psalm 106:34-41)

6:8 *“He has told you men what is good and what it is the LORD requires of you: Only to act justly, to love faithfulness, and to walk humbly with your God.”* (Hosea 12:6)

- The prophet tells God’s people what God has said is good (Psalm 15:2-5).
- God requires justice which requires a sense of morality and fairness.
- God requires kindness; loving kindness is the Hebrew word “Hesed” which is the same as the New Testament term agape; unconditional love.
- The walk with God infers a personal relationship with the Lord.

Man Should Reflect God's Character As Man Walks Humbly With God
(Micah 6:8)



Read Micah 6:9-13 ... The Indictment of the Immorality of God's People

6:9 The Lord knows the wrongdoing of each individual by name.

- The rod is referring to a shepherd's staff and is used to denote Assyria as God's instrument of discipline on His people (Isaiah 10:5)
- God had appointed Assyria at a specific time to discipline His people

- 6:10 The question is asked as to whether there is a “measure of wickedness” or “wicked measurements/scales” that are used when transacting exchanges. (Amos 8:5-6). God abhors cheating and compromising; the “short measure” references the false yardstick
- 6:11 The scales and measurements should not be manipulated to trick others out of their wealth. Social evil and social injustice angers God.
- 6:12 The rich had arrogant self-sufficiency as they perpetrated violence and deceit against the needy in order to retain and increase their wealth.
- 6:13 Instead of sin making God’s people happy, the people would become isolated and wounded because of their sin.

Read Micah 6:14-16 ... The Insufficiency of Self-Gratification

- **These verses reference the coming siege, but also walking apart from the presence of God.**

The Futility of Self-effort <i>(Micah 6:14-15 → Haggai 1:5-7)</i>		
1	Eat	But not be satisfied
2	Acquire	But not save
3	Save	But it will be taken (by sword)
4	Sow	But not reap
5	Press olives	But no oil (Israel’s dry climate)
6	Tread grapes	But no wine
Only God Can Bring to Fruition <i>(Ps 39:6, 44:3, 127:2; Prov 14:12, 16:25, 23:4; Is 9:20, 55:2; Jeremiah 5:24-25; Hosea 4:10; Amos 8:5-6; John 1:23, 14:6)</i>		

- 6:16 In the Assyrian documents, the northern ten tribes of Israel were known as the “house of Omri.”
 - Omri was the 6th King of Northern Israel and founder of Samaria (1 Kings 16:25); his son Ahab was married to Jezebel (1 Kings 16:31).
 - Jezebel established Baal worship from Tyre as a national religion

Read Micah 7:1-7 ... Put Confidence in God Instead of the World

- **This chapter is similar to the individual laments of Psalms 5, 13, 22, 31, 55, 71**
- 7:1 God conveys “woe is me” in regards to Israel’s sin and lack of fruition (Is 6:5).
 - Physical hunger is a metaphor for spiritual hunger (Amos 6:12; Philippians 1:11; Matthew 5:6; Galatians 5:22-23).
 - When the grapes have been harvested and gathered, there is none left on the vine to eat.
 - The first-ripe fig would be prior to the harvest when the fruit was just beginning to come to fruition. Fruit would be a scarcity because they hadn’t come to fruition yet, although the first one would lead to the next as the fruit increased.
- 7:2 “*Godly people have vanished from the land; there is no one upright among the people.*” (Prov 20:6)
 - There were no faithful men to the covenant of God in all of the land.
 - The term “godly” is an adjective form of the noun “hesed” (Micah 7:18, 20). The verb “hesed” refers to God’s unchanging love.
 - The hunting metaphor refers to the schemes of men to rob and hurt one another.

- 7:3 Men are ambidextrous in using either hand to perform wickedness. Instead of the civic leaders and judges being examples of godly men, they are openly soliciting bribes. The leaders take bribes to make the wicked fantasies of powerful men come true.
- 7:4 The hedge was meant to protect and keep out predators, but instead the hedge kept the needy in a painful system where they were harmed.
- Thorns and briars represent the consequences of sin and entanglements of this world (Genesis 3:18; Proverbs 22:5; Isaiah 5:6; Matthew 27:29; Hebrews 6:7-8).
- 7:5 Society had depreciated so badly by sin that no one (family, friends) could be trusted.
- It is said that where God is not honored, no human bond can be blessed.
 - The Hebrew word for “trust” and “believe” is “aman” (אָמַן) which has been transliterated into Greek and Hebrew as “amen” (“so be it”) as an affirmation of what is being said.
- 7:6 But Jesus quotes this verse (Matthew 10:35-36) stating that He too will separate His followers from unbelievers (the wheat from the chaff) creating rifts in what mankind holds most dear as a sacrifice to the importance of a relationship with Him and walking in His light. (Galatians 6:7)

Read Micah 7:8-13 ... God’s People Will Triumph Over Their Enemies

- 7:7 *“But as for me, I will look to the Lord; I will wait for the God of my salvation; my God will hear me.”*
- The term “LORD” (“Yahweh”) is God’s covenant name (Exodus 3:14).
 - There is a personal faith of salvation coming from “my” God.
- 7:8 Although God’s people are hurting, they will be restored. God will provide “light” (enlightenment) in a time of darkness and confusion; when the world does not understand simple truths, God brings understanding.
- One example is a society that asserts that they “follow science” while being completely illogical and anti-scientific.
- 7:9 Although it is a time of judgment and chastisement, the sinner can faithfully endure while waiting on the Lord’s salvation (Genesis 49:18; Is 30:15, 18) to cause the believer to stand (Isaiah 30:30, 34:2).
- God’s purpose for discipline is redemption and restoration to Himself. (Proverbs 3:12; Hebrews 12:6; Revelation 3:19).
- 7:10 God will vindicate His people as those who do not know the Lord die in their sin. (Joshua 10:24)
- The enemy associates God’s people with God himself.
 - At the end of the Tribulation, the world will ask “where is Israel’s God?”
- 7:11 The property boundaries of God’s people would increase.
- The term of “walls” is not the Hebrew term for city walls (chomah חֹמָה), but it is the term for boundary fences (gādēr גָּדֵר) around a person’s property and field (Ezekiel 13:5).
- 7:12 This verse may lay out Israel’s ideal boundaries and speak of the restoration of Israel as they return from their exile back into their country. It may also include the surrounding nations who are coming to worship in Israel.
- 7:13 Jesus will return, and Israel will be a blessed nation that leads during the millennium which other nations flow to (Isaiah 19:23-25).

- Every other area outside of God’s land would be punished for their pagan acts while God’s people would be restored in faith.

Read Micah 7:14-17 ... God Will Continue to Shepherd His People

7:14 While God is the shepherd over His people, He is also King with His powerful rod. God is both powerful and pastoral with His people.

- Bashan and Gilead were east of the Jordan and known for fertile pastures (Deuteronomy 3).

7:15 Just as the Lord brought His people out of Egypt to establish His people in the Promised Land, He would once again bring His people out of exile to establish them in the Promised Land.

7:16 The pagan nations will testify to the wondrous acts of the restorative God. The nations will be ashamed of their persecution of God’s people.

7:17 The dust is representative of this world, and sin has always reduced the sinner to eating the dust of this world (Genesis 3:14; Isaiah 52:2; Acts 13:51; Isaiah 65:25; Jeremiah 17:13)

The Jewish Tashlich (“to cast”) Tradition:

- **Tashlich is observed every year on the first day of Rosh Hashanah**
 - Rosh Hashanah is a 2-day celebration of the Jewish New Year that begins ten days of repentance culminating on Yom Kippur.
- **On Tashlich, Orthodox Jews go to a body of water; preferably one that has fish; however, even a bucket of water can be utilized when necessary.**
 - Fish do not have eyelids, so their eyes are always open which is likened to God's constant care over His people.
 - Fish are known to be fruitful with many offspring.
 - Lastly, just as fish may be caught in a net, the wicked may be caught in the net of judgment.
- **Micah 7:18-20 are read aloud. “You will cast all our sins into the depths of the sea.” (Micah 7:19)**
- **After the verses are read, the corners of one's clothes are shaken out (this is usually preformed with the corners of the tzitzit garment).**
- **The earliest Tashlich is thought to be post-captivity (Nehemiah 8:1). “And all the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that the Lord had commanded Israel.”**

Read Micah 7:18-20 ... God Faithful Love and Mercy

7:18 The name Micah means “who is like God?” which is the precise question that is being asked in this verse. God is a loving God (Psalm 103:8-10; Exodus 34:6-7; Deuteronomy 7:9)

- The Hebrew word for “pardon” (nōśê נָשָׂא) has the definition of lifting the burden and carrying the burden away. The concept is used on the Day of Atonement (Yom Kippur – Leviticus 16:22) for the scapegoat that carries the sins away from the camp of Israel.

- 7:19 The Lord has compassion on His people as He treats sin mercilessly as He discards sin to the depths of the sea. (Psalm 103:12; Isaiah 38:17, 44:22)
- 7:20 Micah concludes by reflecting on the grace of God. The term “hesed” conveys God’s covenantal love with the patriarchs that He would extend to God’s people in the present and the future.