

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

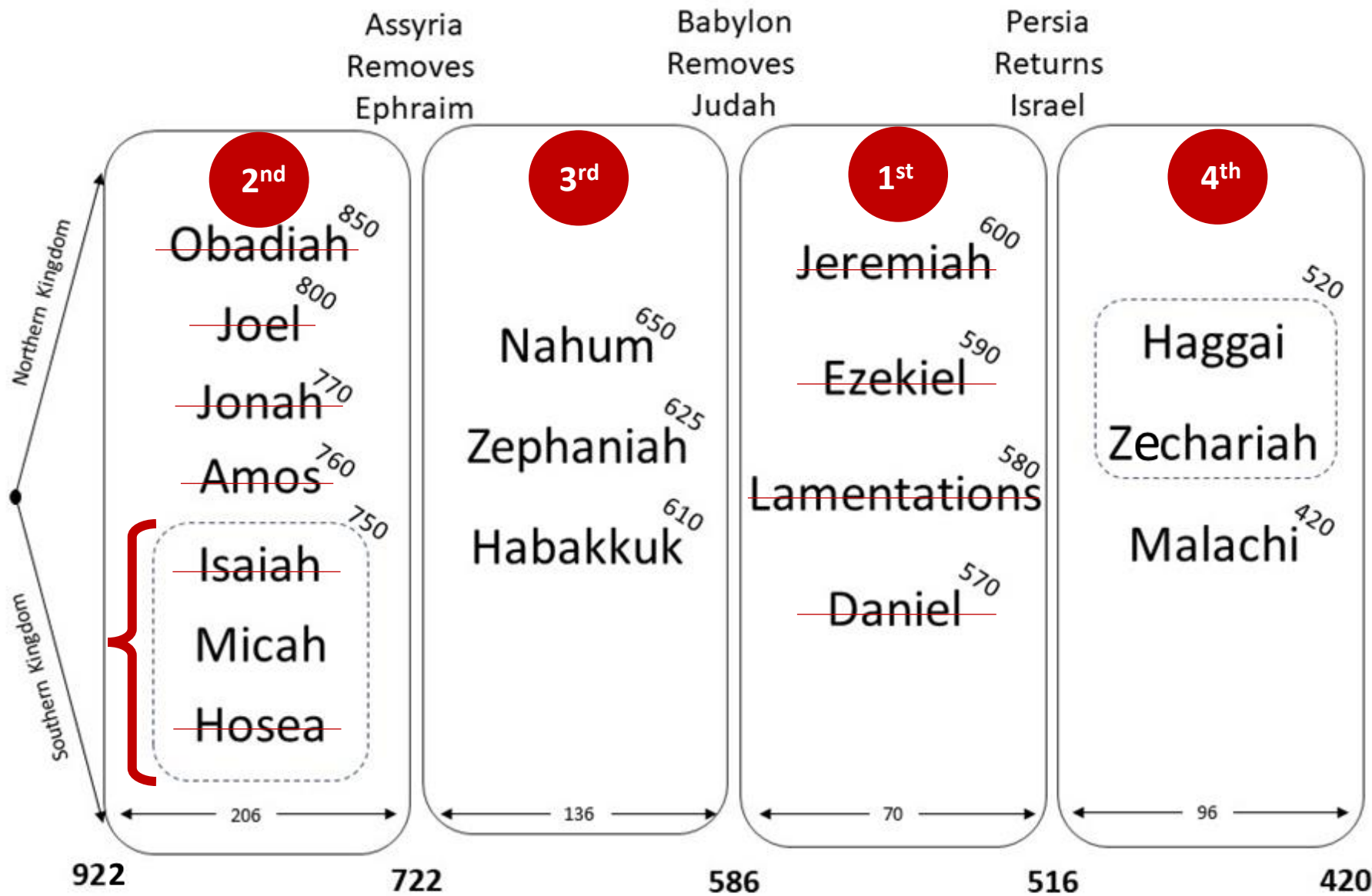
Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes



Timeline of the Prophets



OLD TESTAMENT STRUCTURE, 5-12-5-5-12
5 BOOKS OF THE LAW—12 BOOKS OF HISTORY---5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS
12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!

Micah

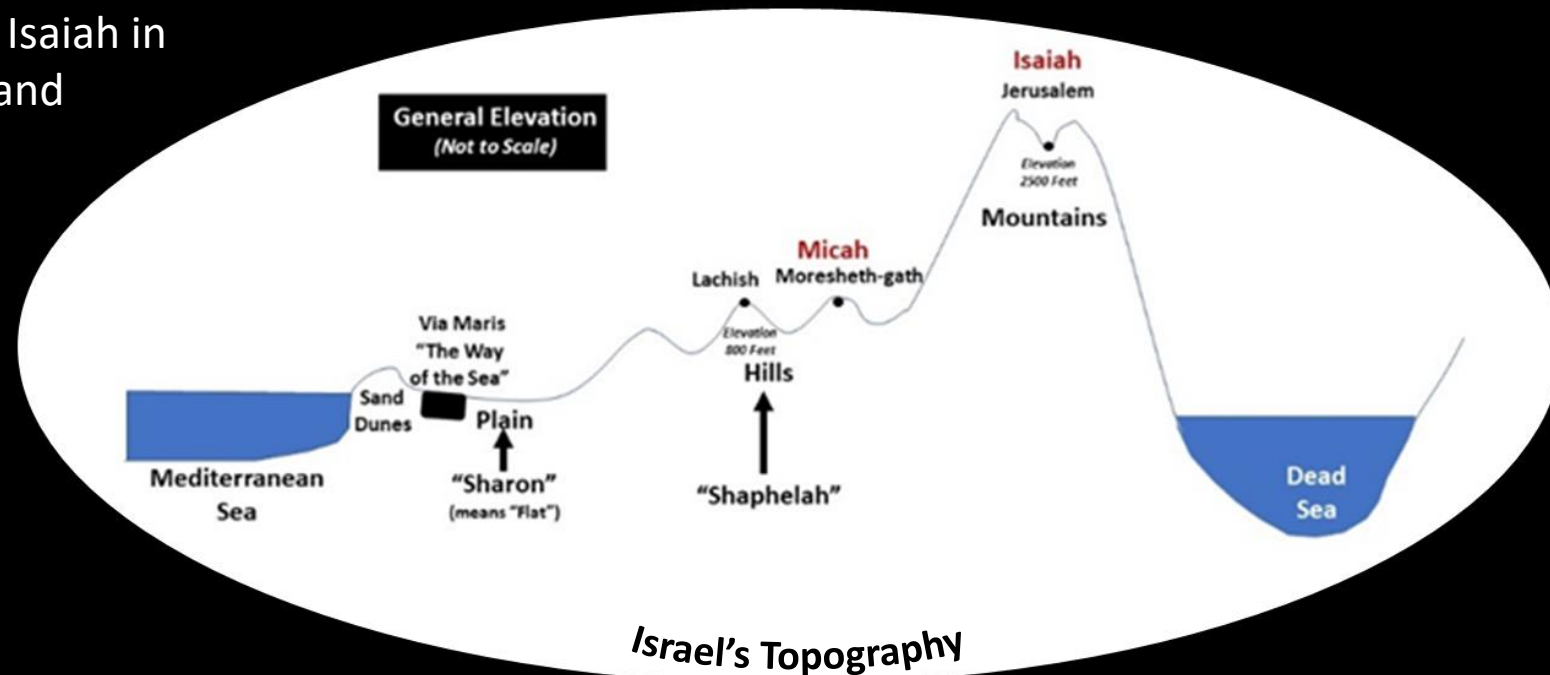
("Who is like Jehovah?")



- Micah's peers included Isaiah in Judah as well as Hosea & Amos in Israel
- Isaiah is the "miniature Bible" ... Micah is the "miniature Isaiah"
- Micah's message was much like Amos in the north
 - Both Micah & Amos 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."

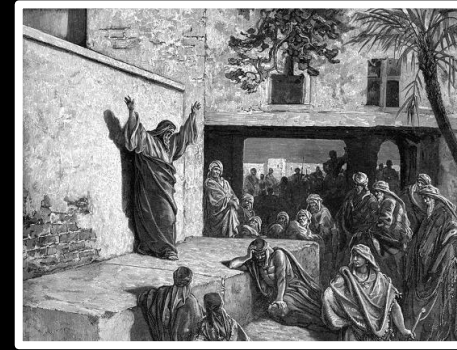
Micah's Categories of People Being Judged

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

(“Who is like Jehovah?”)



Micah’s “Hear Ye” Divisions

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

- Micah is only the second prophet whose warning was heeded (along with Jonah).
- Micah’s reputation saved Jeremiah’s life (Jeremiah 26:16-19).
- Micah spoke to the “common folks” 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.

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

Micah

(A Book of Messianic Prophecies)

The Messiah (Jesus) is the Answer		
<u>Visions</u>	<u>Problem</u>	<u>Messianic Prophecy</u>
Vision 1	Micah 1:1-2:11	Micah 2:12-13
Vision 2	Micah 3:1-48	Micah 4:1-8
Vision 3	Micah 4:9-5:1	Micah 5:2-5
Vision 4	Micah 5:6-7:13	Micah 7:14-20

Israel's
Sin &
Demise

Jesus

God's presence dwelt above the ark of the covenant in the Holy of Holies of the Jerusalem Temple.

Judgment is Coming (Micah 1:1-7)

1 The word of the LORD that came to Micah of Moresheth during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah—the vision he saw concerning Samaria and Jerusalem.



2 Hear, you peoples, all of you, listen, earth and all who live in it, that the Sovereign LORD may bear witness against you, the Lord from his holy temple.

3 Look! The LORD is coming from his dwelling place; he comes down and treads on the heights of the earth.



4 The mountains melt beneath him and the valleys split apart, like wax before the fire, like water rushing down a slope.

5 All this is because of Jacob's transgression, because of the sins of the people of Israel.

What is Jacob's transgression? Is it not Samaria? What is Judah's high place? Is it not Jerusalem?

6 "Therefore I will make Samaria a heap of rubble, a place for planting vineyards. I will pour her stones into the valley and lay bare her foundations.

7 All her idols will be broken to pieces; all her temple gifts will be burned with fire; I will destroy all her images. Since she gathered her gifts from the wages of prostitutes, as the wages of prostitutes they will again be used."



Micah ("Who is like Jehovah?") was from Moresheth which was approximately 20 miles southwest of Jerusalem.

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.

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.

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.

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.

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).

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 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)

Samaria

(Capital of the Northern Kingdom of Israel)

- Samaria was constructed by King Omri (1 Kings 16:24)
- Samaria is situated on a precipice where three sides were 300-foot cliffs
- Assyria laid siege for three years to conquer the city of Samaria.



Jezebel (Omri's daughter-in-law) brought Baal worship from Tyre, and organized Baal worship on the high places for all of Israel as the national practice

Samaria was 35 miles north of Jerusalem



"The mountains melt like wax before the Lord, before the Lord of all the earth." Psalm 97:5

"For behold, the Lord is coming out of his place, and will come down and tread upon the high places of the earth and the mountains will melt under him..." Micah 1:3-4

Israel Infected Judah (Micah 1:8-16)

The "Name" (character/identity) correlates to the Judgment

Micah 1:8 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.

The incurable disease of sin (a pandemic of idolatry) that killed the northern kingdom had been contracted by the southern kingdom of Judah.

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

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	Moresbeth-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

Ironically, the meanings of the names of the towns related to the type of judgment that the town would incur.

Just as idolatry and Baal worship flowed south to corrupt Judah... Assyria would march south and destroy 46 cities in Judah

⁸ Because of this I will weep and wail; I will go about barefoot and naked. I will howl like a jackal and moan like an owl.
⁹ For Samaria's plague is incurable; it has spread to Judah. It has reached the very gate of my people, even to Jerusalem itself.
¹⁰ Tell it not in Gath; weep not at all. In Beth Ophrah roll in the dust.
¹¹ Pass by naked and in shame, you who live in Shaphir. Those who live in Zaanan will not come out. Beth Ezel is in mourning; it no longer protects you.
¹² Those who live in Maroth writhe in pain, waiting for relief, because disaster has come from the LORD, even to the gate of Jerusalem.
¹³ You who live in Lachish, harness fast horses to the chariot. You are where the sin of Daughter Zion began, for the transgressions of Israel were found in you.
¹⁴ Therefore you will give parting gifts to Moresbeth Gath. The town of Akzib will prove deceptive to the kings of Israel.
¹⁵ I will bring a conqueror against you who live in Mareshah. The nobles of Israel will flee to Adullam.
¹⁶ Shave your head in mourning for the children in whom you delight; make yourself as bald as the vulture, for they will go from you into exile.

Sin Begins in the Heart
(James 1:14-15)

**1 Woe to those who plan iniquity,
to those who plot evil on their beds!
At morning's light they carry it out
because it is in their power to do it.**



**2 They covet fields and seize them,
and houses, and take them. They
defraud people of their homes,
they rob them of their inheritance.**



**3 Therefore, the LORD says: "I am planning
disaster against this people, from which you
cannot save yourselves. You will no longer
walk proudly, for it will be a time of calamity.**

**4 In that day people will ridicule you;
they will taunt you with this mournful
song: 'We are utterly ruined; my people's
possession is divided up. He takes it from
me! He assigns our fields to traitors.'"**



**5 Therefore you will have no
one in the assembly of the
LORD to divide the land by lot.**

Heart of Sin (Micah 2:1-5)

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

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.

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.

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).

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.

An "apostate" (traitor) is someone who renounces a religious belief. The wicked landowners call others apostates when actually, it was the conniving landowners who were the apostates.

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)

Sin Will Be Judged (Micah 2:6-13)

6 “Do not prophesy,” their prophets say. “Do not prophesy about these things; disgrace will not overtake us.”

7 You descendants of Jacob, should it be said, “Does the LORD become impatient? Does he do such things?” “Do my words do good to the one whose ways are upright?”

8 Lately my people have risen up like an enemy.

You strip off the rich robe from those who pass by without a care, like men returning from battle.



9 You drive the women of my people from their pleasant homes. You take away my blessing from their children forever.

10 Get up, go away! For this is not your resting place, because it is defiled, it is ruined, beyond all remedy.



11 If a liar and deceiver comes and says, ‘I will prophesy for you plenty of wine and beer,’ that would be just the prophet for this people!



12 “I will surely gather all of you, Jacob; I will surely bring together the remnant of Israel. **I will bring them together like sheep in a pen, like a flock in its pasture; the place will throng with people.**



13 The One who breaks open the way will go up before them; they will break through the gate and go out. Their King will pass through before them, the LORD at their head.”

God’s people felt that God would not make them 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.

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)

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.

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).

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)

God’s people should remember that 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)

The false preachers who claimed to have God’s Spirit were actually just windbags bellowing nonsense (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)

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.

Micah brings an element of hope & restoration where 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)

Judah's Failed Leadership (Micah 3:1-12)

¹ Then I said, "Listen, you leaders of Jacob, you rulers of Israel. Should you not embrace justice, ² you who hate good and love evil; who tear the skin from my people and the flesh from their bones; 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?"



Religious leaders were butchers instead of shepherds

⁴ Then they will cry out to the LORD, but he will not answer them. At that time he will hide his face from them because of the evil they have done.

⁵ This is what the LORD says: "As for the prophets who lead my people astray, they proclaim 'peace' if they have something to eat, but prepare to wage war against anyone who refuses to feed them.

⁶ Therefore night will come over you, without visions, and darkness, without divination. The sun will set for the prophets, and the day will go dark for them.



⁷ The seers will be ashamed and the diviners disgraced. They will all cover their faces because there is no answer from God."

⁸ But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression, to Israel his sin.



To Twist/Distort (Isaiah 5:20) is counter to the Hebrew term for righteousness (straight)

⁹ Hear this, you leaders of Jacob, you rulers of Israel, who despise justice and distort all that is right;

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

¹¹ 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."

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



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)

The people had become so wicked that what was wrong seemed right to them. (Isaiah 5:20-21; 2 Timothy 4:3)

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)

This is true with many moral issues of the day (divorce, abortion, homosexuality, transvestites – sinful lifestyles being paraded as morality).

God would not answer the prayers of His people because of the sins that they had committed.

The phrase "cry out" (Micah 3:4) 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)

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

In Scripture, "light" is equivalent to "enlightenment" or understanding. An outcome of sin will be less illumination of the God's Word



Religious leaders would be silenced in shame as God refused to answer them. Seers would behold visions while Diviners received revelations through mechanical means (e.g., tea leaves)

Two Characteristics of a True Prophet Filled with God's Spirit (Micah 3:8)

Power; Courage	Boldness to speak about the sin of the people
Justice; Fairness	Righteousness to take the right action according to God

Greedy Leaders Bring Destruction (Micah 3:11-12)

S/W

Materialistic Leaders Driven by Greed

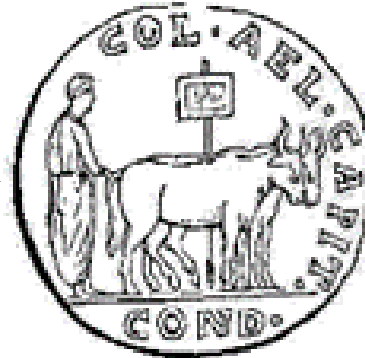
(Micah 3:11 → 1 Timothy 6:10; Luke 16:14; 2 Peter 2:15)

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

Money-oriented Leadership has false hope that the Lord is blessing them and will protect them

***11 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."***

prophesied Judgment



***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***

Following the Bar Kokhba revolt (132-136AD), the Roman Emperor Hadrian dispersed the Jews in the "great diaspora."
The Romans minted a coin as a memorial of 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."

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

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

Micah 4:1-3 = Isaiah 2:2-4

Micah 4:1-3

¹ In the last days the mountain of the LORD's temple will be established as the highest of the mountains; it will be exalted above the hills, and peoples will stream to it.

² Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

³ He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.



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.

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 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."

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)	
"That He may teach us His ways"	Revelation of God
"That we may walk in His paths"	Application of God's Way
"Biblical faith" is an initial response followed by a lifestyle commitment.	

The pattern of the prophets is to define the condemnation followed by God's appropriate judgment.

Isaiah 2:2-4

² In the last days the mountain of the LORD's temple will be established as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it.

³ Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

⁴ He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.



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)

Prophecy of the Messiah from “Bethlehem” (Micah 5:2-4)

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 (maturgamān) provided the Hebrew Scriptures in the common language (Aramean).
- Below 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)

Aspects of the Coming Messiah (Micah 5:4-5)

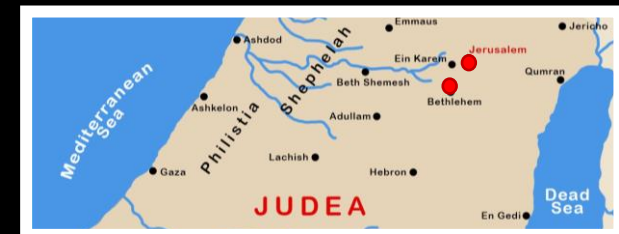
- He will shepherd his flock in the strength of the Lord
- He will shepherd in the majesty of the name of the Lord his God
- He shall be great to the ends of the earth.
- He shall be their peace

² Bethlehem Ephrathah, you are small among the clans of Judah; One will come from you to be ruler over Israel for Me. His origin is from antiquity, from eternity.

³ Therefore, He will abandon them until the time when she who is in labor has given birth; then the rest of His brothers will return to the people of Israel.

⁴ He will stand and shepherd them in the strength of Yahweh, in the majestic name of Yahweh His God. They will live securely, for then His greatness will extend to the ends of the earth.

Bethlehem (meaning “house of bread”) was located in Ephrathah (meaning “fruitful”) which is in Judah (meaning “Praise”)



Bethlehem is 5½ miles from Jerusalem

The Redemption of the Lord (Micah 6:6-8)

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

"He has told you men what is good and what it is the LORD requires of you:

- ① *Only to act justly,*
 - ② *to love faithfulness,*
 - ③ *and to walk humbly with your God."*
- (Micah 6:8)

Man Should Reflect God's Character As Man Walks Humbly With God

God is Holy & Just

Man Should Do Justly

"This will take place at the revelation of the Lord Jesus from heaven with His powerful angels, taking vengeance with flaming fire on those who don't know God and on those who don't obey the gospel of our Lord Jesus."

(2 Thessalonians 2:7-8)

"The one who does not love does not know God, because God is love."

(1 John 4:8)

God is Merciful & Loving

Man Should Love Mercy

Failure of Self-Effort (Micah 6:13-15)

The Futility of Self-effort

(Micah 6:14-15 → Haggai 1:5-7)

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

(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)

13 Therefore, I have begun to destroy you, to ruin you because of your sins.

14 You will eat but not be satisfied; your stomach will still be empty. You will store up but save nothing, because what you save I will give to the sword.

15 You will plant but not harvest; you will press olives but not use the oil, you will crush grapes but not drink the wine.

“Now, therefore, thus says the LORD of hosts: Consider your ways.

- You have sown much, and harvested little.*
- You eat, but you never have enough;*
- You drink, but you never have your fill.*
- You clothe yourselves, but no one is warm.*
- He who earns wages does so to put them into a bag with holes.*

Thus says the LORD of hosts: Consider your ways.”

Haggai 1:5-7



The Jewish Tashlich (“to cast”) Tradition (Micah 7:18-20)

- **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.”



¹⁸ Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy.

¹⁹ You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.

²⁰ You will be faithful to Jacob, and show love to Abraham, as you pledged on oath to our ancestors in days long ago.

“REMEZ”

In Jesus’ day, rabbis used a technique called “Remez” that inferred greater truths that the segment a Scripture passage that was being quoted, assuming that their audience's knowledge of the Bible would allow them to deduce for themselves the fuller meaning. Jesus used this method often...

EXAMPLE:

Children shouted "*Hosanna*" to Jesus in the temple and the chief priests and teachers of the law became indignant (Matthew 21:15).

Jesus responded by quoting Psalm 8:2: "*From the lips of children and infants, you have ordained praise.*" The religious leaders became fiercely upset because this inferred the rest of Psalm 8:2 states "*Because of Your enemies, that You may silence the enemy and the avenger.*"

According to Psalm 8:2, children offer praise, because the enemies of God would be silenced. The religious leaders realized the implication of Jesus that they were God's enemies.

REMEZ

Micah 6:8

"He has told you men what is good and what it is the LORD requires of you..."

- ***Do Right***
- ***Love Others***
- ***Obey God***

*Only to act justly,
to love faithfulness,
and to walk humbly with your God."*

“S’Mikhah”

Jesus was believed to have “s’mikhah,” the authority to make new interpretations of the Torah. Most rabbis of the law could only teach accepted interpretations; however, teachers with authority (s’mikhah) could make new interpretations and pass legal judgments.

Crowds were amazed because Jesus taught with authority (Matt. 7:28-29), and some people questioned his authority (Matt. 21:23-27).

JEWISH EDUCATION

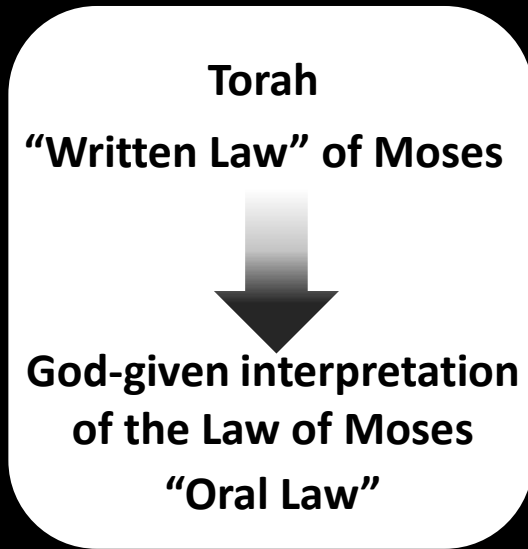
5-10 Years Old
“Bet Sepher”
Memorize
Written Torah

10-14 Years Old
“Bet Talmud”
Memorize Rest
of Tanakh

5-10 Year Discipleship
“Talmid”
Accepted by
Rabbi

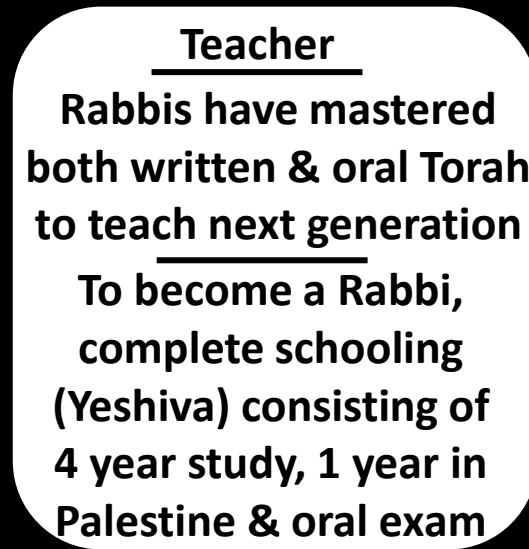
Administer the Law
“Talmid Chakham”
Scholar of the
Torah

Ordination to be Rabbi
40 Years Old (Numbers 27:18)
Rabbi Lays Hand on Talmid Chakam



Disciple
In Hebrew, the word
“talmid” refers to
a disciple or student

Talmidim (Plural)
Talmud: A written record
of the “oral Torah”



Laying on of Hands
(Genesis 48; Acts 8:17-19
1 Timothy 5:22)

Rabbi’s can have disciples

Jesus had S’Mikhah by
the authority of God