



OLD TESTAMENT SERIES

MICAH

By Pastor Ray Viola

Dear Saints in Christ Jesus,

These notes were taken from our Old and New Testament Bible surveys at Koinonia on Wednesday and Sunday evenings. The intention was to give an overview of the entire Bible and see how the two testaments “connect.” Within the notes, practical truths were brought out because we know that the study of Scripture without application is like a vehicle without gas...going nowhere.

If the Holy Spirit can use these simple truths to draw you closer to Jesus Christ and develop a more mature love of God the Father, then this booklet will have accomplished its task.

May the blessings of God be shed upon you as you receive, with meekness, His engrafted Word.

Selah,

Pastor Ray

- * Portions of these notes were downloaded from Quick Verse and Online Bible study notes.
- ** A special thanks to Pastor Chuck Smith for notes from his teachings that were used in this study.

MICAH

AUTHOR: Micah. "Who is like the Lord?" is the meaning of the name "Micah," which is a shorter form of "Micaiah." He was one of the eighth-century prophets, together with Hosea, Amos, Isaiah, and Jonah, and is mentioned in Jeremiah 26:18. Micah's home was Moresheth Gath (**1:14**) in the lowlands of Judea, about 20 miles southwest of Jerusalem. He was a man of the countryside who was concerned for other countrymen.

DATE: 750-686 B.C. Micah received his messages from the Lord in the reigns of **Jotham**, 750 (beginning his sole reign in 740-731 B.C., **Ahaz**, 735(731)-715 B.C., and **Hezekiah**, 729(715)-686 B.C., kings of Judah (**1:1**).

The historical background is relevant. Under Uzziah (Azariah), 792(767)-740 B.C., the southern kingdom of Judah together with the northern kingdom of Israel under Jeroboam II, had prospered and gained territory while Assyria was weak. Assyria revived under Tiglath-Pileser III (745-727 B.C.), who made both Israel and Damascus his vassals by 739 B.C. These vassals tried to enlist Ahaz of Judah to join in rebellion against the Assyrians, but Ahaz told the Assyrians of their plan. As a result Ahaz became dependent upon the Assyrians and introduced Assyrian worship to Jerusalem. Damascus fell to the Assyrians (732 B.C.), as did Samaria, capital of Israel, in 722 B.C. The Assyrians, who had started deporting the people of Israel ten years before, vigorously continued the work of deportation. Hezekiah of Judah tried to secede from the Assyrian Empire, and as a result his country was overrun in 701 B.C., although Jerusalem was not taken (See **2 Kings 19:34-36**).

THEME: Exhortation to Holy Living. In an age in which men's religion was making no difference to their lives, Micah insisted that the God of Israel and Judah expects His people "to do justly, to love mercy, and to walk humbly" with their God (**6:8**). The result of living in defiance of God's covenant had always been clear (**Deut 28:15-68**). Disobedience brings judgment. Nevertheless, Micah sees beyond the fall of Israel and the exile of Judah to the incarnation of Christ and to the blessings of the millennial Kingdom. As the prophecy ends, he marvels at the grace of the God who forgives.

Chapter 1

- 1:1** These verses describe the Lord descending in judgment against Israel and its capital Samaria, and against Judah and its capital Jerusalem, because of idolatry.
- 1:2** The word "hearken" means "to point up, raise antennas". This message is coming directly from God's holy throne. Keep in mind that the purpose of the message (or any message of this nature), was so the people would be brought to a place of repentance and reconciliation with the Lord.
- 1:3** Note the verbs used here descriptive of the Lord's active involvement in the judgments pronounced due to the apostasy of His people.

The high places were the location of idol worship. We read about the high places of Baal in **Jer 32:35** and Tophet in **Jer 7:31**. These high places and the idolatry associated with them were the cause of God's anger towards His children

Psalm 78:58 For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images.

Wherever the earthly location of these places of pagan worship, Scripture is clear that the headquarters for any form of idolatry is the kingdom of darkness.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

- Idol worship also occurred in groves and on mountain tops. This is intriguing because Joseph Smith's visitation that created the Mormon church took place in a grove in the area of Palmyra, New York.

1:4 We see pictures here symbolic of volcanic and earthquake activity. There are unquestionable connections between the judgments of God and nature. The flood of Noah (**Gen 6,7**) and the judgments recorded in the books of Exodus and Revelation are examples. Sin has an effect upon creation itself. (**Rom 8:20-22**)

1:5 Note that the judgment was due to transgression and sin. To transgress means "to break away (from just authority), apostatize, quarrel – offend, rebel, revolt". Sin means "to miss the mark". The Lord had set the standard for worship and the righteous expression of the worship of Him in the nation, the temple, and the family. However, Israel did not walk in obedience to the Lord's word; thus, they brought judgment upon themselves.

1:6 The remains of some of these structures can be seen today in Israel. Samaria was the capital of the Northern Kingdom. It was built by wicked king Omri. It was here that Ahab and Jezebel built a temple to Baal. The foundations to the palaces of Ahab and Omri can be visited in Israel today along with the stones in the valley below, just as it is written here approximately 750 years B.C.!

1:7 The revenues from which these temple were built and kept up was called the hire of harlots. God's people were guilty of spiritual adultery and prostitution. Connected with the majority of ancient pagan worship was the practice of sexual perversions. A man would pay money to a temple priestess and engage in sexual rites as part of the "worship" of the various gods. Isn't it interesting how idolatry and immorality often go hand in hand? We live in an extremely immoral, sensual world. Many of today's TV commercials prove this, not to mention the shows themselves.

What constitutes spiritual adultery today?

James 4:4 You adulterers and adulteresses! Do you not know that friendship (*fondness*) of the world is enmity (*a reason for opposition*) with God? Whoever therefore will be a friend of the world makes himself an enemy (*foe*) of God.

What is the meaning of “the world”?

That which is fundamentally opposed to the things of God. This fallen, anti-Christ system that has as its prince the devil himself (**John 12:31, 2 Cor 4:4**). Jesus said that the kingdom that He offers to His disciples is not of this world (**John 18:36**). Basically, self is king in this world. The god of this world was evicted from heaven because of his refusal to worship and serve the Lord of Glory. His philosophy in life was, “I will” (**Isaiah 14:13,14**). Today’s focus is: to please self; to exalt self; self-righteousness; self-esteem. Even religion is really all about self. What will make me happy? Jesus said that to be His disciples we must deny self (**Luke 9:23**).

"It is hard to focus on a better world to come when a more comfortable one than this can hardly be imagined." A.W. Tozer.

Our calling is to forsake this present world's system.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

:2 And be not conformed to this world; but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God.

1 Cor 11:32 But when we are judged, we are chastened by the Lord so that we should not be condemned with the world.

Gal 6:14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

- The cross, not the crowd, is the motivation for me to live the way I choose to live, with Jesus being my Example of godly living.

1:8 The prophet’s actions here represent the broken heart of the Lord due to the sins of Samaria and Jerusalem. Note the grief expressed because of what is happening. This is similar to when Jesus was weeping over the city of Jerusalem (**Luke 19:41-44**).

1:9 **Incurable.** The Hebrew means “desperate (*-ly wicked*), sick, woeful”. They had crossed that line where they are no longer hearing or heeding the voice of the Lord God. The sin of King Ahab had now spread to the very gate of Jerusalem – the place where the true and living God was to be worshipped. “The gate” also referred to the area where court was held and counsel was given. The apostasy of the nation effected the counsel, philosophy, and judiciary

system, as it does in our nation today.

The fall of man has poisoned our entire view of what life is all about and how to repair broken lives. Man's wisdom has replaced the wisdom of God in nearly every strata of society.

Col 2:8 Beware lest any man spoil (*seduce*) you through philosophy and vain deceit (*empty delusions*), after the tradition of men, after the basic principles of the world, and not after Christ.

- Try teaching the Beatitudes or the 10 Commandments in our schools and universities today.
- To promote these teachings of the Bible is now considered antiquated and restrictive.

1:10 Gath was one of 5 Philistine cities. Micah traces the route of the invading army from the Philistine coastal plain through the Judean hills to Jerusalem.

It was the home of Goliath. The name Gath means "Weeping". So the idea is to tell weeping not to weep.

Aphrah means "Dust". They are told to roll in dust, which symbolizes great mourning.

1:11 Micah foresaw the women being taken captive first (the word for inhabitant in vs. 11 & 12 is feminine). Shaphir means "Beautiful". They are told that their beauty will be turned into nakedness, or shame.

- The world doesn't encourage women to be more godly.
- In fact, the world considers the teaching of the Scripture about womanhood, whether married or unmarried, as being demeaning.

1:12 Maroth means "Bitterness". The city was waiting for a good report, but instead it heard that the Assyrians were marching towards Jerusalem.

1:13 Lachish introduced idolatry into Jerusalem.

1:16 Due to the sin of apostasy, the children were taken into captivity. Can we see a parallel to what is happening to the children in our country today? Not only have we kicked Jesus Christ out of our nation, but we have kicked Him out of the majority of our churches! In **Rev 3:20**, He is knocking on the door of a church seeking entrance into it. Is it any wonder that we are seeing so many prodigals in the visible church today? I am not going to point the finger at the world as they do not know any better. Mom and Dad, we have been given the responsibility to train up our children in the ways of the Lord. Be godly examples and stand for righteousness in your home! I truly believe that we are seeing the exact same kind of repercussions in our nation today as are described in **Micah** because we have forsaken the God of Israel and are worshipping the gods of money, power, pleasure, intelligence, sex.....**Lord have mercy!!**

- Cutting off the hair was a sign of deep mourning.

Chapter 2

- 2:1,2** The reference here is to those that were abusing the authority given to them. Israel's leaders ignored God's just plan of dividing the land among the tribes (**Joshua chapters 13-19**). Instead, they plotted evil ways to secure as much land as possible for themselves.
- Undoubtedly, one of the references to coveting fields is taken from the account in **1 Kings 21**, where wicked King Ahab, along with his wife Jezebel, coveted the field of Naboth.
- These leaders of the people would devise evil upon their beds at night, and in the morning, carry it out. Paul wrote about people that were inventors of evil things (**Rom 1:30**).
- Please take note that 3 causes of judgment were covetousness, violence, and oppression.
- 2:3** In other words, the Lord is going to recompense these oppressors according to their own doing (**Gal 6:7,8**). It is not that the Lord is devising an evil thing against His people without a cause. No, the meaning of this is that in the judgment that would take place through the cruel and brutal treatment from the Assyrians, the people would consider what is happening to them as being an evil thing.
- This judgment is going to bring to an end their pride and haughtiness.
- 2:4** A lamentation (a song of extreme sorrow) will be sung to wail over the ruin in the land. The enemy (the Assyrians), will divide the land.
- In other words: "God has confiscated our land and sent us far away; He has given what is ours to others."
 - Again, it is important to note that God did not take away their land from them, but they forfeited the right to remain in the land because of their spiritual apostasy and rebellion.
- 2.6** Efforts were being made to stop the preaching and prophesying by the true men of God. The corrupt leaders were in union with the false prophets in spreading lies of false hope to the people. When Micah brought forth this word of rebuke and the need for repentance, the false teachers would reply, "Such evils surely will not come our way."
- 2 Peter 2:1** But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
- :2** And many will follow (*imitate, obey, yield to*) their destructive ways; because of whom the way of truth will be blasphemed.
- :3** By covetousness they will exploit you with deceptive words; whose judgment for a long time has not been idle, and their destruction does not

slumber.

1 Tim 6:3 If any man teaches otherwise, and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

:4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

:5 and useless disputings of men of corrupt minds and destitute of the truth, supposing that gain (*money-getting*) is godliness. From such withdraw yourself.

Thank God for His Truth!

How we need to clearly understand the heart of Abba when it comes to areas of rebuke and warning from Scripture. His warnings and rebukes are for our good, to get us on the right path again. God's love for us is demonstrated as much by His warnings and chastening as by His blessings.

Rev 3:19 As many as I love, I rebuke (*convict, tell a fault, reprove*) and chasten (*educate, by discipline or correction*). Be zealous therefore, and repent.

Prov 3:11 My son, despise not the chastening of the LORD; neither be weary of His correction;

:12 for whom the LORD loves He corrects, just as a father the son in whom he delights.

2:7 In other words, God's Word only does good to those that walk in obedience to it. So, the people needed to see that the judgment that was taking place all around them was not because of their heeding the Word of the Lord, but because of their refusing to heed it.

Blessed are those that walk uprightly.

Psalms 25:21 Let integrity and uprightness preserve me, for I wait for You.

Psalms 37:37 Mark the blameless man, and behold the upright; for the future of that man is peace.

Psalms 84:11 For the LORD God is a sun and shield; the LORD will give grace and glory; no good thing will He withhold from them that walk uprightly.

- Even though our faith in God's Word is tried, the end result is a harvest of good for those that build their house upon the Rock.

2:8 In spite of the stern rebuke and judgment upon the nation, the Lord still refers to Israel as "My people".
A man's robe was the equivalent to his bed or sleeping bag. To take away his robe was like taking his bed from under him. Compassion had given way to covetousness.

Zech 7:9 Thus says the LORD of hosts: "Execute true judgment, and show mercy and compassion every man to his brother.
:10 Oppress not the widow nor the fatherless, the stranger nor the poor. Let none of you imagine evil against his brother in your heart."
:11 But they refused to hearken, shrugged their shoulders, and stopped their ears so that they could not hear.
:12 Yea, they made their hearts like flint, lest they should hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets. Therefore great wrath came from the LORD of hosts.

Scripture says that in the body of Christ, there should be a mutual care for one another.

Rom 12:13 distributing to the needs of the saints, given to hospitality.

Gal 6:10 Therefore as we have opportunity, let us do good to all men, especially to those who are of the household of faith.

Heb 6:10 For God is not unrighteous to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.

Acts 4:34 Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,

:35 and laid them down at the apostles' feet; and distribution was made to every man according as he had need.

- The "Spirit" of Pentecost is demonstrated by ministering to one another in the love of Jesus Christ.

2:9 The women here refers to the unprotected widows that were being ripped off by the leaders and the false prophets.
The children would be taken away into captivity. Repeating what was mentioned in verse 16 of chapter 1.

2:10 The absolute unreasonableness of sin! Pollution and destruction are the wages of sin.

Rom 6:23 For the wages of sin is death...

Take note of the words "this is not your rest". In other words, this is not what I desired for you.

There is no rest when sin is given dominion in our lives.

Isaiah 48:22 "There is no peace," says the LORD, "for the wicked."

Isaiah 57:21 "There is no peace," says my God, "for the wicked."

Heb 3:13 But exhort one another daily, while it is called "Today"; lest any of you be hardened through the deceitfulness (*delusion*) of sin.

A daily key to experiencing the rest of The Lord...."Put off/Put on.

Eph 4:22 That you put off, concerning your former conduct, the old

man, which is corrupt according to the deceitful lusts;

:23 and be renewed in the spirit of your mind;

:24 and that you put on the new man, which after God is created in true righteousness and holiness.

- At the moment of our salvation, we enter into a position of rest in the Lord. We cease from our own works. We realize that all of our righteousness is but filthy rags (**Isa 64:6**). We come to Jesus like the publican in the temple, "God be merciful to me a sinner." (**Luke 18:13**)
- However, we experience the rest (peace) of the Lord as we progressively yield our entire life and will over to Him.

2:11 The nation did not want to hear the whole truth any more. They only were interested in having their ears tickled by the false prophets who would tell them things that they liked to hear. Ironically, the false prophets gained a hearing by preaching prosperity and luxurious living rather than judgment and bondage, repentance and holiness.

2 Tim 4:2 Preach the word. Be instant in season and out of season.

Reprove, rebuke, exhort with all longsuffering and doctrine.

:3 For the time will come when they will not endure (*put up with*) sound (*healthy, safe*) doctrine, but after their own lusts they will heap to themselves teachers, having itching ears;

:4 and they will turn away their ears from the truth and be turned to fables.

2:12,13 **A promise of the future regathering of the nation of Israel by their Messiah, their Shepherd/King.**

Amid pronouncements of wrath, God promised to gather His people as the Good Shepherd and King.

The Breaker (or "The One who breaks open") refers to the Messiah who will lead *all* His people Israel as Shepherd and King into the Millennium at His Second Coming. The term "breaker" describes "one who goes ahead

to remove obstacles in the path".

However, this promise is given only to the faithful remnant who were presently walking in the ways of The Lord.

Chapter 3

3:1 **To "know justice"** is to know what justice is, to love it, and to do it.

In the first four verses the Lord is addressing the leaders of the nation, particularly the magistrates and judges, who were supposed to maintain justice but instead were corrupting it.

- In both the political and religious arenas, we will see how indeed the love of money is the root of all sorts of evil (**1 Tim 6:10**).
- Greed was effecting the ability both to govern and *to* proclaim the truth of the Lord in a godly fashion.

- 3:2,3** The prophet not only condemns the wicked governors of covetousness, theft, and murder, but compares them to wolves, lions, and most cruel beasts.
“Who also eat the flesh of My people, pluck off their skin from them” gives a graphic portrayal of how they robbed their fellow countrymen of all their substance.
- The rulers’ oppressive treatment of the poor is likened to cannibalism.
 - These three verses indicate that the Lord expected these leaders to uphold a moral standard of leadership and justice in governing the people. (See **Rom 13:1-6**.)
- 3:4** The prayer of these government officials shall be rejected, because it is the mere cry for deliverance from the consequences of their sins, not that of repentance and deliverance from their sins. This was a worldly sorrow rather than a godly sorrow.

Our relationships horizontally do effect our vertical fellowship with the Lord Jesus.

There is a very important principle tucked away in these verses, and that is this: The Lord is extremely observant in the ways that we deal with other people. The Lord says in verse four, commenting on the previous three verses, that the leaders "behaved themselves ill in their doings". The prayer life of these leaders was hindered due to the ill or evil way they treated the people around them. Our own ill/evil treatment of others (*unkind, unloving, harsh, merciless*), or our ill/evil response to the wrong treatment of others against us (*unforgiveness, bitterness, resentment*), has a direct effect upon our prayer life and our fellowship with the Lord Jesus.

Matt 5:23 Therefore if you bring your gift to the altar, and there remember that your brother has something against you,

:24 leave there your gift before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Eph 4:30 And grieve not the Holy Spirit of God, by whom you are sealed unto the day of redemption. (The following are things that grieve the Holy Spirit of God.)

:31 Let all bitterness (*long standing resentment that broods over insults or injuries*), and wrath (*short-fused; explosive*), and anger (*bad attitude in a crock pot*), and clamor (*outcry, shouting*), and evil speaking (*insulting or demeaning speech*), be put away from you, with all malice (*malignant disposition*).

- God's Spirit is hindered due to our unloving, unforgiving, devouring words, attitudes, and actions toward one another.
- I know that a husband’s prayer life is effected by the way in which he treats his wife.

1 Peter 3:7 Likewise, husbands, dwell with them with understanding,

giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life; that your prayers may not be hindered.

- A real barometer of our fellowship with Jesus is revealed in our day-in and day-out dealings with one another.

3:5 “**Thus says the Lord concerning the prophets**” — Here he attacks the false prophets as he had before attacked the "princes."

“**Who make My people err**” — knowingly mislead the people by not denouncing their sins as incurring judgment.

“**Who cry, ‘Peace’ and chew with their teeth**” — i. e., who, as long as they are supplied with food, promise peace and prosperity in their prophecies.

“**But who prepare war against him who puts nothing into their mouths**” — Whenever they are not supplied with food, they foretell war and calamity. That is, they proclaimed war as a holy judgment of God because they were not fed.

“You cannot serve God and mammon.” (Luke 16:13)

Matt 7:15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

:16 You will know them by their fruits. Do men gather grapes from thorn bushes, or figs from thistles?

:17 Even so, every good tree brings forth good fruit, but a bad tree brings forth evil fruit.

:18 A good tree cannot bring forth evil fruit, neither can a bad tree bring forth good fruit.

:19 Every tree that does not bring forth good fruit is cut down and cast into the fire.

:20 Therefore by their fruits you will know them.

Acts 20:29 For I know this, that after my departure savage wolves will enter in among you, not sparing the flock.

:30 Also from among yourselves men will arise, speaking perverse things, to draw away disciples after them.

:31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

3:7 To paraphrase – "Then at last you will cover your faces in shame and admit that your messages were not from God." In other words, the time would come when these false prophets would need to publicly confess their self-made prophecies and covetous schemes.

3:8 Micah emphasized more forcefully than most writing prophets that the Spirit gave him the prophetic gift. In his messages calling for repentance in Israel, Micah needed to be filled with the Spirit of God in order that he might demonstrate the heart of God.

Isaiah 58:1 Cry aloud, spare not; lift up your voice like a trumpet, and

show my people their transgression, and the house of Jacob their sins.

- Stephen spoke of how his ancestors had resisted the Holy Ghost who spoke through the prophets. (**Acts 7:51**)
- John the Baptizer proclaimed a message of repentance as the forerunner to Jesus' ministry. (**Luke 3:3,4**)
- 66 times in the New Testament, the words repent or repentance are found.

3:9,10 Because of the failure of the leaders mentioned in **verses 1-3** to minister justice properly, the entire nation was filled with murder and iniquity.

3:11 Whether it was a political or a religious position in the nation, greed was the motive for their service.

In every generation, some teachers of religion have been guilty of commercializing their services, thus reducing the ministry to a career instead of a holy calling.

John 10:12 But he that is a hireling (*hired servant*), and not the shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them .

:13 The hireling flees because he is a hireling and does not care for the sheep.

- **Titus 1:11** speaks of individuals who taught certain things for money's sake.
- **1 Timothy 3:3** says that servants of the Lord are not to be "greedy for money".
- **1 Peter 5:2** writes that the ministers of the gospel are to serve willingly and eagerly, "not for dishonest gain".

3:12 We need to look at this prophecy as it is recorded in **Jeremiah**.

Jer 26:18 Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, "Thus says the LORD of hosts: 'Zion shall be plowed like a field, and Jerusalem shall become heaps of ruins, and the mountain of the temple as the high places of a forest. ' "

:19 Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the LORD and seek the LORD's favor? And the LORD

relented of the evil which He had pronounced against them. But we are doing great evil against our souls.

- As we just read, the effect of Micah's prophecy on Hezekiah was such that a thorough reformation of his kingdom ensued, which caused the averting of the execution of God's judgments on Jerusalem for more than 100 years.

- The Talmud and Maimonides record that, at the destruction of Jerusalem by the Romans under Titus, Terentius Rufus, who was left in command of the army, with a plowshare tore up the foundations of the temple. Thus, this prophecy included in its fulfillment not only the destruction of Jerusalem under Nebuchadnezzar, but that also under the Roman Titus.

Chapter 4

The 4th chapter opens with a reference to “the last days”. This is the time period that began with the advent of Jesus Christ, and it will continue through the Kingdom Age. Let’s take a brief look at what Scripture says about the last days.

Gen 49:1 And Jacob called his sons and said, “Gather together, that I may tell you what shall befall you in the last days”.

Isaiah 2:2 And it shall come to pass in the last days that the mountain of the LORD’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.

Acts 2:17 “And it shall come to pass in the last days,” says God, “I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.”

2 Tim 3:1 This know also, that in the last days perilous times will come.

Heb 1:2 (*God*) has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom also He made the worlds.

James 5:3 Your gold and silver are corroded, and their rust will be a witness against you, and will eat your flesh like fire. You have heaped treasure together for the last days.

2 Peter 3:3 Knowing this first, that there will come in the last days scoffers, walking after their own lusts.

4:1 God is going to establish His throne upon the earth.

The “mountain of the LORD’s house” is Mount Zion where the millennial temple will be built (cf. **Ezekiel 40-43**), and it will become chief among the mountains. That is, the temple site will be the center of the millennial government, the place from which Christ will rule.

Zech 8:3 Thus says the LORD: “I will return to Zion, and will dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth; and the mountain of the LORD of hosts, the Holy Mountain.”

4:2 This is an allusion to the Kingdom Age when Jesus will be sitting upon the throne of David, teaching those that come to Zion.

Isaiah 2:3 And many people shall come and say, “Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4:3 Prior to the Kingdom Age, at the Second Coming of Jesus, He will

judge the nations.

Matt 25:31 When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit upon the throne of His glory.

:32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

- Man will never be able to bring this era of peace to pass. There will be a time of false peace and safety; however, this will turn into one of the most vicious times upon the earth.

Joel 3:10 Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, “I *am* strong.”

:11 Assemble yourselves and come, all you nations, and gather together all around. Cause Your mighty ones to go down there, O LORD.

:12 “Let the nations be wakened, and come to the valley of Jehoshaphat; for there will I sit to judge all the surrounding nations.

:13 Put in the sickle, for the harvest is ripe. Come, go down; for the press is full, the vats overflow; for their wickedness *is* great.”

The Age of the Prince of Peace:

During the Kingdom Age, the military budgets of the world will be used towards agricultural needs. Implements of warfare (swords and spears) will be changed into tools of agriculture (plowshares and pruning hooks). Neither will there be a need to train people for warfare because the nations will be at peace.

Isaiah 2:4 He shall judge between the nations, and rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

4:4 There will be no fear in the Kingdom, for Christ’s perfect love casts out fear. (**1 John 4:18**) No security systems. No locks.

Each person sitting under his own vine and his own fig tree depicts security.

1 Kings 4:25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

- The only way to peace and security is to submit to the Lord in trust.

4:5 The phrase “all people walk each in the name of his god” refers to pagan nations in Micah’s day. They could not be the nations in the future Millennium because Micah had just written (**vv. 2-3**) that they will go to Jerusalem to learn of the Lord.

The nation of Israel will walk in the Name of Jehovah Elohim. To walk in His Name means that they purpose to follow His commandments for their lives.

Col 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

4:6,7 This is a prophecy of the regathering of the Jewish people. **Halteth** (or “lame”) is apart of a Hebrew idiom, “whatever halteth”, which is a metaphor for sheep wearied out from a journey. The returned remnant (cf. **Isaiah 37:32; Micah 2:12; 5:7-8; 7:18; Rom 9:27; 11:5**) of believing Jews will become a strong nation. And the LORD will rule over them (cf. **5:2; Zeph 3:15**) in Mount Zion (Jerusalem) throughout the Millennium and forever (cf. **Psalm 146:10; Luke 1:33; Rev 11:15**).

Prophecies of the future reign of Christ upon the earth:

Isaiah 9:7 Of the increase of *His* government and peace there shall be no end, upon the throne of David, and over His kingdom, to order it and establish it with judgment and with justice from henceforth, even forever. The zeal of the LORD of hosts will perform this.

Rev 11:15 And the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdoms of this world have become *the kingdoms* of our Lord, and of His Christ; and He shall reign forever and ever!”

4:8-10 Prior to this glorious regathering, Israel will once again experience a time of great pain and sorrows, during which they will call upon their Deliverer. “There shall you be delivered.” The very scene of their calamities is to be the scene of their deliverance. In the midst of enemies, when all hope seems cut off, there shall Cyrus the deliverer appear, Cyrus being the type of the greater Deliverer who shall finally restore Israel.

This passage contains a near and far prophecy.

The prediction that they would be taken to Babylon was an amazing prophecy because in Micah’s time Babylon was not the most powerful empire but was still under Assyria. This is the near prophecy. In the Tribulation, Jews will again be persecuted (**Dan 7:25**) and scattered (**Zech 14:5**); then when Christ returns they will be regathered (**Matt 24:31**). This is the far prophecy.

- Once again it must be remembered that the reason for the captivity was because of Israel’s unfaithfulness to the Lord.

Note the reference to the “tower of the flock” (v.8):

“O tower”: The Targumist applies these words to the Messiah: “But thou, O Messiah, who art hidden because of the sins of the congregation of Zion, the kingdom shall come unto thee.”

4:11,12 Many nations today are eyeing Israel, particularly Jerusalem, not knowing the thoughts or plans of the Lord regarding His people. **Zech 12:2** Behold, I will make Jerusalem a cup of trembling to all the people round about, when they lay siege against Judah and Jerusalem. **:3** And in that day will I make Jerusalem a burdensome stone for all peoples; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

- Many churches have told us that God is through with the Jews. Nothing could be further from the truth.

What did the Lord tell His people His thoughts were towards them?

Jer 29:10 For thus says the LORD: “After seventy years be accomplished at Babylon, I will visit you and perform My good word toward you, in causing you to return to this place.

:11 For I know the thoughts that I think toward you,” says the LORD, “thoughts of peace and not of evil, to give you a future and a hope.”

Perhaps as a Christian you are surrounded by the enemies of doubt, fear, or frustration and need a reminder of how our Lord thinks toward us.

Psalms 139:17 How precious also are Your thoughts toward me, O God! How great is the sum of them!

:18 If I should count them, they are more in number than the sand; when I awake, I am still with You.

4:13 This speaks of how the nation of Israel will rise up against all of the nations that are surrounding them in the Tribulation period, after which time Jesus, their Messiah will return in glory to defeat their enemies.

- The next chapter will show how the Lord will cause Israel to crush the Gentile nations.

Chapter 5

5:1 Jerusalem, besieged by the Babylonians, was called a city of troops (lit., “daughter of troops”), that is, a city surrounded by marauding soldiers.

The reference to a smitten ruler of Israel is another near/far prophecy.

Micah did not identify the ruler of Israel except to say that he would be struck “on the cheek with a rod.” To strike someone on the cheek was to humiliate him: ref. **1 Kings 22:24; Job 16:10; Lam 3:30**.

- With this understanding, consider the teaching of Jesus about turning the other cheek in the Sermon on the Mount (**Matt 5:39**).

The far prophecy points to Jesus Christ.

- Christ was struck on the head (**Matt 27:30; Mark 15:19**) and face (**John 19:3**).
- The next verse (**Micah 5:2**) refers to Him.

The near prophecy concerns Judah’s king Zedekiah.

- The first part of verse 1 refers to the Babylonian attack on Jerusalem.
- Christ was not smitten by troops of an enemy nation while Jerusalem was besieged. However, Nebuchadnezzar did capture Zedekiah and torture him (**2 Kings 25:1-7**).
- This pattern of present crisis being followed by a promise of both near and future deliverance is found quite often in Old Testament prophecies.

5:2 Bethlehem in Judah was the hometown of David (**1 Samuel 17:12**). We also know that the Messiah would come from the house of David.
Isaiah 11:1 And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots:

We know that Messiah would be born in Bethlehem.

Matt 2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem,
:2 saying, “Where is He that is born King of the Jews? For we have seen His star in the East, and have come to worship Him.”

:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

:4 And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ would be born.

:5 And they said to him, “In Bethlehem of Judea, for thus it is written by the prophet:

:6 ‘And you, Bethlehem, in the land of Judah, are not the least among the princes of Judah; for out of you shall come a Ruler who will shepherd my people Israel.’”

Scripture declares the Messiah would descend from the tribe of Judah.

Gen 49:10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the gathering of the people.

The Messiah would be God Incarnate.

“Everlasting” is literally “the days of eternity”, a phrase used also in The New Testament, clearly teaches the eternity of Christ.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Isaiah 9:6 For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Matt 1:23 Behold, a virgin shall be with child, and shall bear a Son, and they shall call His name Emmanuel, which is translated, God with us.

Phil 2:6 Who, being in the form of God, thought it not robbery to be equal with God;

1 Tim 3:16 And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, received up into glory.

- This passage, though not explicitly teaching it, nevertheless affirms the Messiah’s preexistence.

5:3 After the Messiah is “cut off” by the nation, as stated in **Daniel 9:26**, Israel will be given over to her foes until the Second Coming of the Son of David.

“The one who is in labor” refers to Jerusalem and, by extension, Judah (cf. **4:9, 10**) into which tribe the Messiah will be born.

The “remnant of His brethren” includes the northern tribes (cf. **4:8** for the hope for the whole of the Twelve Tribes).

Israel (except for the believing remnant) will be spiritually abandoned by God due to their rejection of Messiah Jesus until His Second Coming.

- **Romans chapters 9-11** are clear in revealing that Israel’s being “set aside” does not mean that God has completely forsaken them.

5:4 This verse highlights the ministry of Jesus Christ as Messiah/Son of Man. **He shall “feed His people”** may also be translated “shepherd His flock” which throughout the ancient Near East was a metaphor for ruling.

Psalms 23:1 The LORD is my shepherd; I shall not want.

:2 He makes me to lie down in green pastures; He leads me beside the still waters.

Isaiah 40:10 Behold, the Lord GOD will come with strong hand, and His arm shall rule for Him; behold, his reward is with Him, and His work before Him.

:11 He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young.

He shall supply strength to us.

Psalms 18:2 The LORD is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my shield and the horn of my salvation, *and* my stronghold.

Psalms 27:1 The LORD *is* my light and my salvation; whom shall I fear? The LORD *is* the strength of my life; of whom shall I be afraid?

The outcome of our response to Messiah’s care for us is “abiding” in Him.

John 15:4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

:5 I am the vine, you *are* the branches. He who abides in Me, and I in him, the same brings forth much fruit; for without Me you can do nothing.”

1 John 2:27 But the anointing which you have received from Him abides in you, and you do not need that any man teach you; but as the same anointing teaches you concerning all things, and is truth, and is not a lie, and even as it has taught you, you will abide in Him.

- As our Shepherd, Jesus ministers to us One on one. “All we like sheep have gone astray” (**Isaiah 53:6**), “but have now returned to the Shepherd and Overseer of (our) souls.” (**1 Peter 2:25**)
- Our strength to abide, worship, minister comes from our Shepherd, Jesus Christ.

Consider the greatness of our King Jesus.

Psalms 72:8 He shall have dominion also from sea to sea, and from the

River to the ends of the earth.

Luke 1:32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."

5:5 Note that the Messiah would be our Peace.

Isaiah 9:6 For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

John 14:27 Peace I leave with you, My peace I give to you; not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.

Eph 2:14 For He is our peace, who has made both one, and has broken down the middle wall of partition between us.

- Our tranquility can only be found in the Person of Jesus Christ. There is no peace nor absence of problems or anxiety in this world.

5:6 Jesus is our Deliverer from any and every foe!

Remember what Paul said at that time in his life when everybody had forsaken him?

2 Tim 4:17 But the Lord stood with me and strengthened me, so that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered out of the mouth of the lion.

:18 And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen.

Col 1:13 He has delivered us from the power of darkness and has translated *us* into the kingdom of his dear Son,

1 Thess 1:10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

Edifying, godly music in our lives can relate to our deliverance.

Psalms 32:7 You *are* my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance.

5:7,8 Many Bible scholars link "the remnant of Jacob" with the 144,000 in **Revelation 7**. If that be so, and it is a possibility, it is interesting where we find the only other use of this phrase in Scripture.

Isaiah 10:21 The remnant will return, *even* the remnant of Jacob, to the Mighty God.

- The Mighty God of course is referring to the Lord Jesus Christ.

5:10,11 When the Messiah reigns in Israel, He will abolish its armed forces and the defenses of its cities because they'll no longer be needed.

5:12 Witchcraft and fortune-telling (soothsayers), will be put to an end. **The Hebrew for witchcraft** (sorceries) here is kashaph (Kaw-shaf), which means to whisper a spell, i.e. to enchant or practice magic. However, it is quite interesting how this word which speaks of demonic spiritual influence is linked with the other vices.

1 Sam 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king.

Gal 5:20 idolatry, witchcraft, hatred, contentions, jealousies, wrath, selfish ambitions, dissensions, heresies.

The Greek for witchcraft means “a drug, i.e. spell-giving potion”; a druggist (“pharmacist”) or poisoner, i.e. (by extension) a magician: pharmakeia (far-mak-i’-ah); medication “pharmacy”.

- Both rebellion and drug abuse open a person to the influence of demonic spirits the same as witchcraft does.

The Hebrew for soothsayer not only refers to someone that experiments with sorcery or demonic spirits, but it also refers to someone that attempts to determine the “will of God” for their life by observing times by calculating the days on the calendar, the shift of the stars, fortune-telling, etc.

Lev 19:26 You shall not eat anything with the blood; neither shall you use enchantment, nor observe times (practice divination or soothsaying).

Deut 18:14 For these nations, which you will dispossess, listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you.

- It is interesting that what people today call “the New Age Movement” isn’t new at all. There were false prophets that were giving false messages to God’s people in the past.

Jer 27:9 Therefore do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who speak to you, saying, “You shall not serve the king of Babylon.”

- There are many New Age prophets today, even in the visible church of Jesus Christ.

Because of the onslaught of false prophets in the early church, listen to one of the signs of a false prophet.

“If any prophet, speaking in a trance, says, ‘Give me your money (or anything else),’ do not listen to him.”

—the Didache, “Money in Christian History”, Christian History, no. 14.

5:13 Note that graven and standing images are called the works of man’s hands. The Israelites’ use of images, trinkets, statues, etc., had nothing to do with the worship of the true and living God. It was then, and still is today, idolatry or pagan worship.

5:14 Groves were one of the places where the worship of false gods took place.

In 1820, a young man by the name of Joseph Smith experienced his first of several visions in a grove on the family's farm. In one of those visions, he claimed to have seen both Jesus Christ and God the Father. Here he claimed to receive the golden plates and the device with which to interpret them. They are known as The Book of Mormon today.

5:15 Please note upon whom the Lord is taking vengeance.

Rom 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him.

1 Thess 1:10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivers us from the wrath to come.

1 Thess 5:9 For God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.

- The wrath of God, by any definition of the word, is not for any of His children. Discipline? Yes. Correction and chastisement? Yes. Rebuke? Yes. Wrath? No!

Chapter 6

6:1,2 “Arise, contend” — or “Stand up, plead your case”, as in a court of law. Micah announces a controversy between God and Israel. There is a Divine Plaintiff (Yahweh), the Plaintiff's spokesman (Micah), the witnesses (the mountains), and the defendant (Israel).

6:3 The Hebrew word for wearied also has the meaning of disgusted. The Lord is basically asking Israel, “Why have you rejected Me? Where have I gone wrong?” We find the same kind of situation in **Malachi 1:2** where the Lord declares that He loved Israel, and they replied, “In what way have You loved us?”

Jer 2:5 Thus says the LORD: “What iniquity have your fathers found in Me, that they have gone far from Me, and have walked after vanity (*followed idols*), and have become vain (*idolaters*)?”

- The questions are rhetorical. The answer is that God had been abundantly faithful to Israel, while Israel had played the harlot.
- God is good. He daily loads us with blessings. Our turning away from Him, complaining about Him, expressing discontent with Him is not only sin, but it also reveals that we have not fully comprehended His gracious dealings with us.
- To think that we deserve or have earned the blessings of the Lord is pride to the utmost.

6:4 God reminded the people of His goodness in leading them out of Egypt into the Promised Land. The prophets often reminded the people of their deliverance from Egyptian slavery.

The name of Moses would remind the people of the Law, and Aaron would bring to mind the priesthood. Perhaps Miriam is mentioned because her name would bring to mind her song to the Lord and her role

as a prophetess (**Exodus 15:20,21**).

6:5 Micah next reminded God's people (again, "My people") of their forefathers' experience in the wilderness when Balak of Moab tried to get Balaam to prophesy against the covenant people (**Num 22-24**). Rather than cursing the people, Balaam was compelled by God to bless them (**Neh 13:2**).

Another memory recalled in this verse was the journey from Shittim (or Acacia Grove), the Israelites' last campsite before reaching the Jordan River (**Joshua 3:1**), to Gilgal, the first encampment after the miraculous crossing of the Jordan River (**Joshua 4:18,19**).

- In all these things God had not burdened His people. Rather, He was their Protector and Defender and Provider, giving them grace over and over.

6:6 The verdict after looking at God's provision and Israel's behavior? Guilty! Thus, the question: "With what shall I come before the LORD?" After seeing that they have displeased God, Micah here asks the Lord what must be done to get "back on track" with Him. His next question is not whether God wants the sacrifices, which He Himself instituted, but if He is satisfied with sacrifices alone while their lives are a disgrace.

- They erroneously thought that as long as they kept up the letter of the law, the Lord was unconcerned how they lived on a day to day basis.

6:7 In other words, bringing a larger volume of sacrifices, even offering up their firstborn to the Lord, were meaningless if the sacrifice wasn't brought with a heart motivated by a love for the Lord, expressed by obedience to His commandments.

1 Sam 15:22 And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams."

Prov 21:3 To do righteousness and justice is more acceptable to the LORD than sacrifice.

Ecc 12:13 Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man.

Furthermore, all of their religious duties were of no value if they didn't bring forth a love for one another. How did Jesus sum up the 613 commandments of the Old Testament?

Matt 22:36 "Teacher, which is the great commandment in the Law?"

:37 And He said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind.

:38 This is the great and first commandment.

:39 And a second is like it: You shall love your neighbor as yourself.

:40 On these two commandments depend all the Law and the Prophets."

- Did you ever catch the number of "one another's" in the New Testament? Our faith in Jesus Christ is meant to affect our walk with

one another.

- 6:8** This verse gives us a concise commentary on the practical side of Calvary. The Hebrew word for require means: “to follow, pursue or search for; to seek; it is also a word used in connection with worship of deity.” In other words, it implies a wholehearted search, not a glance. (**Jer 29:13**) Stated another way, we find here that when worship happens vertically, it affects human relations horizontally.

What is the Lord looking for from me? What is He asking of me?

“**To do justly**” in Hebrew is “*mispat*”, and the word here calls the people to respond to God by acting fairly towards others.

“**Mercy**” (*hesed*, Heb.) is a rich word which includes the idea of faithful love in action.

Luke 6:36 Be therefore merciful, as your Father also is merciful.

Col 3:12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

1 Peter 3:8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

“**Humbly**” stresses that man must remember that he is man, and God is God. The proud man will find that God resists him.

James 4:6 But He gives more grace. Therefore He says: “God resists the proud, but gives grace to the humble.”

1 Peter 5:6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

:7 casting all your care upon Him, for He cares for you.

- 6:9** Wisdom will recognize and reverence the name of God, who brings the rod of punishment on the city, which is probably Jerusalem.

- 6:10** “The scant measure that is abominable” refers to the common practice among merchants of cheating poor customers by using a “scant measure” to measure out the grain or oil they were selling to them. This is related to the use of false scales and weights.

Lev 19:35 You shall do no unrighteousness in judgment, in measurement of length, weight, or volume.

:36 You shall have just balances, just weights, a just ephah, and a just hin: I am the LORD your God, who brought you out of the land of Egypt.

Prov 11:1 A false balance is an abomination to the LORD; but a just weight is His delight.

- 6:11** Like the “scant measure” of the previous verse, this reveals how the wealthy merchants oppressed the poor.

- The Lord expects honesty from us in our business and practical matters.

6:12 The rich sought to increase wealth not only through falsified balances, but through violence, deceit, and lies.

- When YAHWEH was no longer loved and honored, the integrity of the people vanished.

“(L)ies...deceitful” — The leaders also lied to the people, probably making promises they had no desire to keep just to keep the oppressed quiet and under control.

6:13 Although not every sickness is due to sin in a person’s life, sickness is certainly because of sin in the world through the fall of Adam and Eve. Note that sickness and desolation can be caused by our sin.

6:14,15 This is the same thought that we find written in **Haggai**.

Haggai 1:6 “You have sown much, and bring in little; you eat, but do not have enough; you drink, but you are not filled with drink; you clothe yourselves, but no one is warm; and he who earns wages, earns wages *to put* into a bag with holes.”

:7 Thus says the LORD of hosts: “Consider your ways!”

This lack within the nation was due to their deliberate rebellion against the Word of The Lord.

Deut 28:38 You shall carry much seed out into the field, but shall gather little in, for the locust shall consume it.

:39 You shall plant vineyards and tend *them*, you shall neither drink of the wine, nor gather the *grapes*; for the worms shall eat them.

:40 You shall have olive trees throughout all your territory, but you shall not anoint *yourself* with the oil; for your olives shall drop off.

- How different this is from the **23rd Psalm, verse 1!**
- There is emptiness when a soul is in rebellion against the Lord. There is satisfaction when a soul is abiding in fellowship with the Lord. “Now godliness with contentment is great gain.” (**1 Tim 6:6**) In fact, the argument could be made that godliness causes contentment.

6:16 Omri and Ahab were considered two of the worst kings in the Northern Kingdom for in their rule great apostasy flourished, including the worship of Baal (**1 Kings 16:23-33**). In Ahab’s reign true prophets of the Lord were murdered (**1 Kings 18:3,4**).

Prov 29:2 When the righteous are in authority, the people rejoice; but when the wicked rules, the people groan.

The Lord is looking for a thankful people.

The Lord is looking for a faithful people.

The Lord is looking for a compassionate people.

The Lord is looking for an honest people.

The Lord is looking for a humble people.

Is that you today?

Chapter 7

7:1,2 “Woe is me!” Micah is grieved by the condition of the nation due to its rebellion against God.

In **Isaiah 5**, Israel is compared to a vine. Here, Micah is looking for a cluster of good grapes and finds none. The barren vine is a picture of fruitless Israel. Micah's cry echoes that voiced by David years earlier.

Psalm 12:1 Help, LORD, for the godly man ceases! For the faithful disappear from among the children of men.

- There was only a very small remnant of people that were faithful to the Lord during this time.

This depravity of man is the very reason we need a Redeemer.

Psalm 14:2 The LORD looks down from heaven upon the children of men, to see if there are any that understand, who seek God.

:3 They have all turned aside, they have together become corrupt; there is none that does good, no, not one.

7:3 Bribery and dishonesty were running rampant through every strata of life in Israel – government, the market place, even in the religious system.

7:4 Even the “best people” were like a brier, meaning you had to be very careful or you could get pricked!
The overall effect of this visitation of God upon the people due to their rebellion against His moral laws was perplexity. The word speaks of the confusion and hopelessness that follows man's desire to be independent of the rule of God in his life.

Isaiah wrote of the invasion of Israel by the Persians due to their rebellion against the Lord:

Isaiah 22:5 For *it is* a day of trouble and treading down and perplexity by the Lord GOD of hosts in the Valley of Vision, breaking down the walls, and of crying to the mountains.

Jesus described the tribulation period like this:

Luke 21:25 And there will be signs in the sun, in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring;

:26 men's hearts failing them for fear, and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken.

- The inevitable result of man ruling himself is perplexity. That is the folly of humanism. That is the folly of faith in any political party or system. That is the folly of any type of "self help" program.
- Man was created to walk with the Lord. We were created to find liberty in obedience to the Lord.
- Rebellion and perplexity go hand in hand.

7:5,6 Micah described family conflict during the troubled times of God's judgment on Israel's sinfulness.

- Rebellion against the Lord caused problems within the family unit.

Jesus spoke of the division that would occur in homes where His Lordship is not accepted by all.

Matt 10:35 “For I have come to set a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law;

:36 and a man's foes will be those of his own household.”

Paul told Timothy that in the last days, children would rebel against their parents and that there would be the loss of natural affection (**2 Tim 3:1-3**).

- Sin kills relationships; sin's wages are still death (**Rom 6:23**).
- Only a true turn towards and trust in Jesus Christ can give to a family hope and security.

How important it is for us to build our homes upon God's Word in these perilous times!

Psalms 127:1 Except the LORD build the house, they labor in vain who build it; except the LORD keep the city, the watchman stays awake in vain.

Prov 21:30 *There is no wisdom or understanding or counsel against the LORD.*

Prov 24:3 Through wisdom is a house built, and by understanding it is established;

:4 by knowledge the rooms are filled with all precious and pleasant riches.

7:7 Amidst total moral collapse, God's faithful have only one hope. Thank God that we have Him to turn to in difficult times! Thank God that Jesus is our Refuge, and very present help in times of trouble (**Psalm 46:1**)! Thank God for the privilege of prayer!

7:8 Christians are perfectly forgiven, but they are not sinlessly perfect.

Prov 24:16 For a righteous man falls seven times, and rises up again

- In the midst of spiritual warfare, we can be confident in the Lord's promise of forgiveness and renewal of strength when we fail or fall.

In the midst of those times sitting in darkness (think of a photographer in the darkroom developing film), we can be confident in God's sovereign hand controlling circumstances in our life. His light (His Word) tells us that all things work together for good (**Rom 8:28**). He began a good work in me and He is faithful to complete it (**Phil 1:6**). My times are in His hand (**Psalm 31:15**).

- When you are at those places in your walk when you are uncertain about what direction to take, stay obedient to those things that you

know you should be doing.

Job 23:11 My foot has held fast to His steps; His way have I kept, and not turned aside.

:12 Neither have I departed from the commandment of His lips; I have treasured the words of His mouth more than my necessary food.

7:9 We see here a picture of true repentance:

- The willingness to bear the consequences of their sin against the Lord.
- The acknowledgement of their need for the Lord to plead their case, mediate for them.
- Following this confession and repentance of sin, the Lord will bring them into His light and reveal to them His righteousness.

Paul wrote this to the church at Corinth about repentance:

2 Cor 7:8 For though I made you sorry with a letter, I do not regret it; though I did regret. For I perceive that the same epistle made you sorry, though only for a season.

:9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry after a godly manner, that you might suffer loss from us in nothing.

:10 For godly sorrow produces repentance to salvation, not to be regretted; but the sorrow of the world produces death.

:11 For behold this very thing, that you sorrowed after a godly manner. What diligence it produced in you, what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what vindication! In all things you have proven yourselves to be innocent in this matter.

- Repentance is both confession *of* my sin as well as the turning away *from* my sin.

7:10 Every enemy of God's people will be ashamed and destroyed. The mockers that once said, "Where is your God?" will meet Him face to face!

7:11,12 These blessings of future restoration will be based upon the covenant God made with Abraham.

Gen 12:1 Now the LORD had said to Abram, "Get out of your country, from your kindred, and from your father's house, to a land that I will show you.

:2 And I will make you a great nation; I will bless you and make your name great; and you shall be a blessing.

:3 And I will bless those who bless you, and I will curse him who curses you; and in you shall all families of the earth be blessed."

Gen 15:18 On the same day the LORD made a covenant with Abram, saying, "To your descendents have I given this land, from the river of Egypt to the great river, the river Euphrates".

7:13 Prior to the time of blessing, there would be a time of judgment due to the

“fruit of their deeds.” This time of desolation could be a prophecy of Jacob's trouble (**Jer 30:7**).

- Again note that the land of Israel and the people of Israel are connected. As the people went spiritually, so went the land physically.

7:14 Here Micah asks God to be the Shepherd of His flock (Israel) in the Kingdom Age.

The word for “feed” also means rule. Another picture of the future rule of Jesus Christ during the Millennium.

Matt 2:6 And you, Bethlehem, in the land of Judah, are not the least among the princes of Judah; for out of you shall come a Ruler, who will shepherd My people Israel.

The image of the Good Shepherd and His flock is one of the tenderest pictures in Scripture of our relationship with Jesus.

Psalm 95:7 For He is our God, and we *are* the people of His pasture, and the sheep of His hand.

Psalm 100:3 Know that the LORD, He is God; *it is* He *who* has made us, and not we ourselves; we are His people, and the sheep of His pasture.

Isaiah 40:11 He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry *them* in His bosom, *and* gently lead those who are with young.

John 10:27 “My sheep hear My voice, and I know them, and they follow Me.

:28 And I give them eternal life, and they shall never perish; neither shall any man pluck them out of my hand.

- What comfort there is in knowing and believing that the Lord Jesus is my Shepherd!

7:15 The Lord here holds out the promise that He will repeat His marvelous Works, just as He did when He brought Israel out of Egypt.

7:16,17 When Jehovah begins again to move Israel back into the land, the world will stand in amazement, just as in the time of their exodus out of Egypt. The present day return of the Jewish people to their ancient homeland is a partial fulfillment of these verses as well as a foreshadowing of the future fulfillment that will occur during the 1,000 year reign of Jesus Christ.

7:18,19 From time to time we find the human writers of Scripture in awe of the greatness and beauty of the Lord.

Exodus 15:11 Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?

Deut 33:26 *There is* no one like the God of Jeshurun (*Israel*), who rides upon the heavens to help you, and in His excellency on the clouds.

Isaiah 40:18 To whom then will you liken God? Or what likeness will you compare to Him?

- You can sense in these words of awe the realization of man's littleness

in comparison to God's.

- "Who am I?" is a question that should stimulate thanks and praise to God for His gifts of life and salvation.
- Our Lord has no equal. He really has no opposite, because He alone is the uncreated One.

A picture of the grace of God.

There are other passages showing the completeness and finality with which God deals with the sins of His people.

Psalm 103:12 As far as the east is from the west, so far has He removed our transgressions from us.

Eph 1:7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Luke 7:41 There was a certain creditor who had two debtors. The one owed five hundred denarii, and the other fifty.

:42 And when they had nothing with which to repay, he frankly forgave them both. Tell Me, therefore, which of them will love him more?

- Note that our forgiveness stems in part from the fact that God delights in showing mercy.
- In **Luke 15:10** we're told that heaven rejoices over one sinner who repents.

On the afternoon of Rosh Hoshana, it is traditional to go to a river or body of water for a special observance called, "Tashlich". This is a Hebrew word that means, "Cast into the sea". Stones, designated as certain sins in your life for which you are sorry and seeking forgiveness, are thrown into the sea. No matter how hard you try, you can never retrieve that stone again. It's been observed that some children, while collecting stones before this occasion, have held on to some of the prettier ones, symbolic of holding on to some sins in our lives. These children were to be told that there is no such thing as a pretty sin...toss them all into the water and be free from the debt and damage of those sins.

7:20 Time does not weaken or hinder the promises of God from being fulfilled.

Matt 24:25 "Heaven and earth will pass away, but My words shall never pass away."

Psalm 105:8 He has remembered his covenant forever, the word *which* He commanded to a thousand generations.

:9 *The covenant* which He made with Abraham, and His oath to Isaac, **:10** and confirmed it to Jacob for a statute, and to Israel for an everlasting covenant,

:11 saying, "To you will I give the land of Canaan as the allotment of your inheritance,"

:12 when they were but few in number; yea, very few, and strangers in it.

KOINONIA FELLOWSHIP
500 Main Street
East Rochester, New York 14445
(585) 385-0450

2002