

PITWM VERSE BY VERSE

MICAH

[Micah 1](#) [Micah 2](#) [Micah 3](#) [Micah 6](#) [Micah 7](#)

MICAH 1:1-16

[NEXT 2:1-13](#)

SYNOPSIS:

The author of the Book of Micah was the prophet Micah. ¹Micah was the 6th in order of the Minor Prophets; one of 12 Minor Prophets. "*Minor*" means that these prophets wrote shorter prophecies than the 4 greater or Major Prophets. The greater ones were Isaiah, Jeremiah, Ezekiel and Daniel. Micah was from Moresheth, also called Moresheth-Gath, a small town in southwest Judah. Micah lived in a rural area, but often rebuked the corruption of city life in Israel and Judah.

²Micah prophesied during the reigns of Jotham, Ahaz and Hezekiah (1:1)

- a. Jotham: basically a good king, but he did not remove the high places of idolatry from the kingdom (see 2 Kings 15:32-35).
- b. Ahaz: a wicked king; it was during his reign that the captivity of the northern tribes occurred (see 2 Kings 16:2-4).
- c. Hezekiah: a good king who withstood the Assyrian siege of Jerusalem in 701 B.C. (see 2 Kings 18:13-19:36).

Through Micah, God convenes court (calling all the people to let them know that He, the Lord will be witness against them); the Judge arrives (the Lord comes forth out of His high place); and He names the defendants (addresses His own people), Samaria (Israel) and Jerusalem (Judah)—the two seats of government. The rulers of both kingdoms led the people in the worship of idols. For this, God's judgment must fall. The pronouncement of judgment over Samaria came first (1:2-7), then, pronouncement of judgment over Judah (1:8-16). ³The prophet said he would grieve because of Samaria's destruction (1:8-9); then through a clever use of several word-plays he called on certain towns of Judah to mourn for Samaria and for themselves because they too would feel the brunt of an Assyrian invasion (1:10-16).

[TOP](#)

¹<http://www.easyenglish.info/bible-commentary/micah-lbw.htm>

²<http://flatwoodscoc.tripod.com/sitebuildercontent/sitebuilderfiles/micah.pdf>

³<http://www.easyenglish.info/bible-commentary/micah-lbw.htm>

<http://www.pitwm.net/pitwm-sunday-school.html>

⁴Micah's name means *'Who is like Yahweh (God)?'* He was the 6th in order of the minor prophets. "Minor" means that these prophets wrote shorter prophecies than the 4 greater prophets (Isaiah, Jeremiah, Ezekiel, and Daniel). In Chapter 1, *"the Word of the Lord came to Micah"* concerning Samaria and Jerusalem. Micah pronounces "Woe" in Chapter 2. This time it gives attention to the evil leaders and false prophets that will suffer.

2:1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. Micah pronounces "Woe" upon the political leaders (having power in their hand) because of their unbridled lust and quest for power and possession of the land. When they go to bed at night, they devise evil plots, and in the daylight they bring them into realization. The power that they possess enabled them to bring their evil schemes to realization for they controlled the courts and the councils at the city gates. Thus they got what they wanted. Micah declares "Woe" to them, meaning great sorrow, grief misery, and trouble.

2:2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. The leadership of Israel did not improve, for they continued to covet the fields and possession of their subjects and violently deprive their citizens of their rightful heritage; illegally evicting families. The Mosaic Law required that the land remain with the families and within the tribes. If anybody sold family property, it was only until the next Year of Jubilee, at which time all land reverted to the original owners (Lev.25:13-17). In this arrangement, the rich were kept from oppressing the poor which would cause the economy to stabilize; there would be no coveting.

2:3 Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil. In verse 1 "Woe" announces the fact that as they devised evil, God devised a penalty in this verse.

- "...From which ye shall not remove your necks" means that even some may escape man's vengeance; none will escape God's; you won't be able to get out of this noose.
- "...neither shall ye go haughtily" means with head erect; not having their head up in the air.
- "...For this time is evil" speaking of the coming Assyrian invasion. that's planned for them.

As a result of sin, God would allow foreign invaders to divide their land; none of them would have the inheritance apportioned to them. As the rich took from the poor, so God would take back that which He gave as judgment on the nation. Jehovah will take up their cause and will avenge the evil done upon them. God will humble the haughty nation by giving the land to another nation, and the people will be delivered as captives into that land.

2:4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and

⁴ <https://www.easyenglish.bible/bible-commentary/micah-lbw.htm>

PITWM VERSE BY VERSE

say,— The tragedy will be so bitter in that day that others will compose a taunting (*song, chant, parable*) bewailing their fate. Their enemies will take it up and use it in mockery and ridicule against them. Because of the sins of the nation, particularly those of nobility, no one will be able to divide the land, for there will be no lands to divide.

2:4b This taunting song or parable will be: **...We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.** The oppressors had seized property from the defenseless and now there will be no land to divide because God will confiscate the land and send them far away. All of the land will pass under the control of Assyria. The rulers who seized that which did not belong to them will in turn be evicted and homeless of that which they had seized; all will be losers and mocked.

2:5 **Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.** The image underlying this verse is a reference to the days of Joshua when the land was originally apportioned to the people of Israel by lot and each section was measured off with a line, a cord. The land will now be in heathen hands not to be distributed after exile. There will be no need to cast the line, a cord by lot.

2:6 **Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.** Prophecy ye not was directed at Micah by the false prophets, and also by the people who took the side of the false prophets. Those people were rich and wealthy. Micah's message is understandably unpopular, hard to take even though it was true. The nation and its rulers take issue with the prophet and pleaded with him not to prophecy the truth. Instead, they wished to hear the false prophets who will convey messages that pleased the people. The people rejected the prophetic Word. The evil leaders and false prophets didn't want to be disgraced.

2:7 **O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?**— God responds through Micah by pointing to "*those who are named the house of Jacob*"; *descendants of Jacob*.

- First question, "*Is the Spirit of the Lord restricted?*" (Does God lose His temper?). *Is it right for you to claim that the Lord did what he did because he was angry?*"
- Second question, "*Are these His doings?*" (Is this the way He acts?). "*Doesn't he always bless those who do right?*"
- And third question, "*Do not my words do good to him that walketh uprightly?*" (Isn't He on the side of good people?). In effect Micah is saying that when they criticize him, they are criticizing the Lord, and more so the Spirit of God. God's words toward His people will be a blessing only if they will walk uprightly and abide by His Word. His message has no danger for those who do what God wants. Only those who are in opposition of God need to fear.

To the descendants of Jacob, in effect Micah is saying that when they criticize him, they are criticizing the Lord, and more so the Spirit of God.

2:8 **Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.** In support of the justice of God's judgment, the prophet cites current sins of the nation, particularly its leaders, which shows that the nation justly deserve the judgment of God. The indictment is impressive. They robbed the poor and innocent (who pose no threat to anyone) of their

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

robes, the only covering that they had to shelter them from the cold of night.

2:9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. They robbed helpless widows of the homes they had inherited from their deceased husbands which contained their precious memories. Even the helpless, orphaned children of the widows are deprived of their livelihood; stripped of their blessings; God's glory forever. The widows and orphans have always been the object of God's eye, and he who violates them brings destruction upon himself.

2:10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. These heartless oppressors would be banished from their homes and land, even as they had torn others from their homes. Because of the extent of their depravity, judgment must fall upon rulers and nations; and it will mean their utter destruction. Micah says, "*This is not your rest*" refers to Canaan as a resting place for Israel; their Promised Land. However, this land is about to be taken from them and given to oppressors. The reason? - It is polluted; polluted by the sins of its inhabitants. Consequently, "*it shall destroy you, even with a sore destruction,*" which speaks of the land vomiting the people out.

2:11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. So, *if a man walking in the spirit* (evil spirit)... *and prophesy* (temporal blessings, such as wine and strong drink), that's the kind of prophet people liked. The false prophet can always be identified by his false message; in keeping with what the people want to hear, because the false prophet is a partaker of the people's sins and cannot condemn that of which he approves, and in which he readily participates. It is always contrary to the true message of God. The people of Micah's day did not like him or his message, and they sought those false prophets who were more acceptable. People will always seek a preacher who will console them, rather than convict them of sin.

2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. In the dark picture of judgment, a promise of restoration will come peeping through. It is assured in this verse and it becomes visual in verse 13. ⁵This is a complete change from the previous verse. This is speaking of the restoration of the remnant of people God will gather. He still calls them Jacob, which is speaking of all twelve tribes of Israel. The noise of the multitude is, possibly, the voices of so vast a number praising God. They are classified as sheep, which represent the saved in Christ.

2:13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them. This predicts a king leading his army out (they break through) from an enclosed city (pass the gate). And the king goes before them; he leads the way (back to their own land). The "*breaker*" refers to Israel's Messiah, the Lord Jesus Christ, who will break down every obstacle between the people and their God. He comes to restore them, forgive their sins, and implant within them a new heart. He will lead them to glorious restoration, and He will rule over them and be their King. No one will be able to hinder His Messianic Millennial work, for He is the Lord (Jehovah)! The purpose of this prophecy was not to predict exactly how this would occur, but that it

⁵<http://www.lovetheLord.com/books/micah/02.html>
<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

would. However, we do know it's in the future. But, this gave the people hope and helped them turn from sin.

SUMMARY:

1Micah pronounces "**Woe**" upon the political leaders (having power in their hand) because of their unbridled lust and quest for power and possession of the land. **2**The leadership of Israel did not improve, for they continued to covet the fields and possession of their subjects and violently deprive their citizens of their rightful heritage; illegally evicting families. **3**The Lord announced a Woe in verse 1; devised an evil, a penalty against those which will not be removed from their necks; neither shall they walk haughtily; or heads erect: for this time is evil (**2:1-3**).

In that day, Israel will lament and grieve their fate. Their enemies will begin to mock and ridicule them with a taunting song. Their sins, especially those of nobility, had led them to this point. They will of them say "*we are utterly destroyed...etc.*" The land the rulers had confiscated from the poor would be divided among their enemies. There wouldn't be any casting a cord by lot in the congregation of the Lord. Neither the false prophets nor the people wanted to hear Micah's prophecy, so, they sought these false prophets. They wanted comfort. Those who rejected Micah didn't want truth and therefore, exposed themselves of their beliefs. They didn't think God would do them harm. What they failed to understand was that God's Words do reward the righteous, but they also rebuke those engaging in evil deeds (**2:4-7**).

⁶God accuses the rulers in which Micah mentions 3 things of which the rulers are guilty of:

1. They steal the fine clothing from people's backs as though they were spoils of war (**2:8**).
2. The rulers force the nation's women to leave their own pleasant houses (**2:9**).
3. And from the children they had taken away His blessings (My glory) (**2:9**)

This means the rulers had robbed the people of clothing; the widows forced from their homes, and stripped their children of their God-given right. The rulers had taken the children's happiness, as well as the widows.

As they had torn others from their homes, these heartless oppressors would even be banished from their homes and land. Because of the extent of their depravity, judgment must fall upon rulers and nations; and it will mean their utter destruction (**2:10**). The people of Micah's day did not like him or his message, and they sought those false prophets who were more acceptable. People will always seek a preacher who will console them, rather than convict them of sin (**2:11**). In the dark picture of judgment, a promise of restoration will come peeping through. God will put them together as the sheep of Bozrah making a great noise (**2:12**). This predicts a king (Israel's Messiah) leading his army out (they break through) from an enclosed city (pass the gate). And the king goes before them; he leads the way (back to their own land). He comes to restore them, forgive their sins, and implant within them a new heart. He will lead them to glorious restoration, and He will rule over them and be their King. He comes to restore them, forgive their sins, and implant within them a new heart. He will lead them to glorious restoration, and He will rule over them and be their King (**2:13**) (**2:10-13**).

[TOP](#)

⁶<http://www.easyenglish.info/bible-commentary/micah-lbw.htm>
<http://www.pitwm.net/pitwm-sunday-school.html>

3:1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?— This message opens with a call to hear the Lord. The heads of Jacob, and the princes of the house of Israel are those leaders in both the northern and southern kingdoms who were particularly charged with the upholding of justice in the land. They of all men were the ones who were to know justice; protect the innocent and punish the guilty. They were to uphold the righteousness in the land.

3:2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;— Instead of hating the evil and loving the good, they violated their trust and persecuted the very ones that they were supposed to protect. ⁷The design of the expressions is to show what rigorous, cruelty, and oppressions, these rulers exercised on the people. By their heavy taxes and levies, and exorbitant penalties and fines, pillaged and plundered them of all they had in the world, and left them quite bare, portrayed as bones stripped of their skin and flesh.

3:3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. The idea of the last verse is repeated here with more emphasis. Their pursuit of the ones they were supposed to protect was so merciless and barbarous that it is portrayed in language that fits in the crudest of terms the butchery and eating of animals. So addicted are they to their pursuit of evil and persecution of the helpless and innocent that only the judgment of God can bring them to their senses. The poor, innocent and righteous are always the object of God's love. And to do violence to them is to arouse the anger of God.

3:4 Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings. Crying out to the Lord really didn't matter because He did not hear them. The leaders treated the people miserably in order to satisfy their own desires, and then had the gall to ask for God's help when they found themselves in trouble. God's anger will fall; judgment will overtake those to whom judgment had been entrusted and violated their trust. Jehovah will hide His face from them, even as they have hidden their faces from those who they were to protect.

3:5 Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. This verse concerns the prophets who enjoy the popularity of the people. But do not have the authority of God behind them. They are false prophets who cause the people to err; cry peace when they have food to sink their teeth into, but declare war against the one who puts nothing in their mouths. If the customary bribes are withheld, these prophets announce war and calamity as inevitable. These people, like the rulers in 2:1-4, have violated

⁷<http://biblehub.com/micah/3-2.htm>

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

the integrity of the office. They speak to please the people and even to console the rulers in their sin. God has said that judgment will come (v.4), but these prophets say there shall be only peace.

3:6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. God sends a message, *"you shall live in the dark, far from the sun, and the day shall be dark for them."* This is a picture of the worst thing that could happen to a prophet, to have no message to give. This is what will happen to these false prophets. They will seek to have a vision and to communicate some kind of an authoritative, authentic message, but none will come.

3:7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. The true nature of these seers and diviners will be discovered and be made ashamed and confounded. In their own self-interests and self-preservation, they do give forth a false message that does not in fact come to pass; not true. The God they claim to represent will in fact give no answer to them. They will in turn cover their lips, for they will be put to shame; total embarrassment.

3:8 But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Here, Micah sets himself forth as the true prophet of God, in contrast to all the false prophets. The false prophets and diviners could get no answers from God because they had no fellowship with Him. However, Micah is full of power by the Spirit of the Lord, and of judgment, and of might. He had already declared unto Jacob and Israel (v.1) that they shall know judgment. Here, Micah speaks of their transgression and sin, not about peace. The true prophet of God, strengthened by God's Spirit can objectively and authoritatively proclaim not only the sin of the people, but also God's judgment. Having God to back him up, he will declare boldly and accurately the sins of both the norther and southern kingdoms.

3:9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. Micah wants the heads of the house of Jacob, and princes of the house of Israel to hear what the Lord has to say. They weren't really looking for judgment, they abhorred judgment. They hated and detested justice. They love to corrupt and pervert fairness and justice.

3:10 They build up Zion with blood, and Jerusalem with iniquity. Instead, the rulers and princes have violated their sacred trust (vv.1-3). The great palaces built up Zion with money gained by extortion, rape, and judicial murders—bloodshed, and Jerusalem was built with wickedness; gained by unlawful means. They had made the nation great by making its citizens miserable, with the result that the nation is filled with sin instead of righteousness.

3:11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. The leaders deal out judgment for a bribe; personal use; they take rewards. The priests take financial gain; take payment to teach which was expressly forbidden by Moses (Exo.23:8, Deut.16:19). The prophets get silver for reading the future; performed their function for financial gain, which in and of itself was evidence of the fact that they were false. Yet, in all of this, they claimed they were doing the Will of the Lord; leaning on the Lord, and that no evil can come upon them, for they claim God was among them. The tragedy is that the activity of rulers, priests, and prophets alike was carried out under the guise of religious activity. They leaned on the Lord and boasted of His presence among them. They made the fatal mistake of mistaking God's favor for favoritism.

3:12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. The city Zion that they so carefully built up will be utterly destroyed. It will plowed up like the fields. And Jerusalem will become rubble, heaps; rock piles. The mountain of the house in which the city sits will become desolate. This prophecy was fulfilled and the lamentation over the desolate city is recorded in the book of Lamentations.

SUMMARY:

⁸The false prophets were like vicious animals or like serpents with forked tongues and fangs that would poison (3:5). Their messages were geared to the favors they received (3:6). Micah prophesied that one day the false prophets would be shamed by their actions (3:7). He attributed the power of his ministry to the Spirit of the Lord (3:8). Up to now Micah has been speaking to the northern kingdom of Israel but now he turns specifically to Jerusalem (3:9). He accuses the leaders of making cruelty and murder a way of life in Jerusalem (3:10). Micah severely condemned religious leaders who ministered only if they get paid for it (3:11). The judges were judging for reward; the priests were teaching for hire; and the prophets were prophesying for money. This is Micah's message to them and to us. This is a prediction that for their sins there will be a complete desolation of the city of Jerusalem (3:12). (3:5-12).

[TOP](#)

⁸[http://www.family-times.net/commentary/evil-rulers-and-lying-prophets/
http://www.pitwm.net/pitwm-sunday-school.html](http://www.family-times.net/commentary/evil-rulers-and-lying-prophets/http://www.pitwm.net/pitwm-sunday-school.html)

INTRODUCTION:

Chapters 4 and 5 are full of hope. Having focused upon the glory that will be Israel's in the future (chapter 5), the prophet now turns to look at the sins that infect Israel in the present (chapter 6). Chapters 6 and 7 proclaim judgment and appeal to the people to repent.

6:1 Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Micah is God's prophet and he exhorts Israel to now listen to what the Lord says. "*Arise, stand up and state your case against me; let it begin in the hearing of the mountains and let the hills hear what you say.*" The mountains and hills are called to be witness to their complaint. The mountains were there before Israel was in the land and they will be there when Israel is removed.

6:2 Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. Micah exhorts the mountains to listen to the Lord's complaints. He advises the mountains of God's controversy with His people and will prosecute Israel to the full. Jehovah addresses the mountains and advises them of His controversy with His people and condescends to plead with His wayward nation.

6:3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. God addresses His people directly. In spite of their grievous sins, God still calls them "my" people. Though they had disowned Him, He is still faithful and had not disowned them. God asks what has He done to them and where has He wearied them; then He invites them to testify against Him. The people would never be able to answer these questions because God had done nothing wrong. He had given them every opportunity to return to Him.

6:4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. God recites the historical record to demonstrate that He has done only good to Israel. He brought them up out of the slavery of Egypt and gave them Moses (the law giver who told them what God wanted), Aaron (the high priest who interceded in behalf of the people when they failed to do what God wanted), and Miriam (the prophetess who led Israel in the dance of victory after Israel had crossed the Red Sea to be their national leaders).

6:5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. God continues to relay the history of what He has done. "Remember what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord." These leaders were manifestations of God's grace to them. And God had provided deliverance. He delivered them from Balak, the king of Moab, who hired Balaam the son of Beor (Num.22-24) to curse Israel. God overruled, and the curses were turned into blessings. God cares for His people, even when they are in the enemy territory. Shittim was the location of the first campsite where Israel paused after her encounter with Balaam. Gilgal was the first place where they stopped in the land of Canaan. It was there that they were totally disabled in the presence of their enemies, for God required Joshua to have all the males circumcised as a testimony of the father's belief of God's promises to Abraham. God showed them all of this that they might know the righteousness of the Lord.

6:6 Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?— The Lord continues to speak to Israel, in effect, telling Israel what they have done. The people have tried all kinds of ways to please God. Apparently convicted by Jehovah's contention (vv.1-5), they addressed their questions to the prophet. They asked what is necessary to obtain the favor of Jehovah. With burnt offerings? With calves of a year old? Their questions indicate that they think that God will be content with external formalities. If "*quality*" will influence Jehovah, then they will offer the best of burnt offerings; of their calves, etc.

6:7 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?— If "*quantity*" will impress Jehovah, then they will offer thousands of rams, or ten thousands of rivers of oil. If "*human sacrifice*" will secure Jehovah's favor, then they will offer their first-born children to atone for their sins. The fact is that none of these will secure Jehovah's favor, for all are external and stem from a wrong motive and a false understanding of Jehovah. They actually thought God would trade forgiveness for sacrifice.

6:8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?— Israel is addressed as "*O man*" to remind them that these instructions are universally applicable. Jehovah's requirements move in three dimensions: one- outwardly, two- inwardly, and three- upwardly.

1. **Outwardly**— to do justly. It is necessary to deal righteously with one's fellow man. Justice means "treating people right because you know God."
2. **Inwardly**— to love mercy. It's necessary to have an inward commitment to God and the revelation that will manifest itself in a right relationship towards man and God. This speaks of the way we treat others; loving the unlovely even when they don't love you back.
3. **Upwardly**— to walk humbly with thy God. It is necessary to have a right attitude towards God and a determination to walk in continuous fellowship with Him. Humility is also how one walks in relation to his fellow man

This verse sums up what God really wants. indicative of his inward resolve and relationship to God.

PITWM VERSE BY VERSE

SUMMARY:

Jehovah addresses the mountains and advises them of His controversy with His people and condescends to plead with His wayward nation (6:1). Micah is God's prophet and he exhorts Israel to now listen to what the Lord says. "Arise, stand up and state your case against me;.... and let the hills hear what you say" (6:2). Now, Jehovah addresses His people directly. ⁹God asked the question, "O my people, what have I done to you?" In spite of these grievous sins, God still calls them **my people**. The people could not answer because God had done no wrong. Then He invites them to testify against Him. In fact God had been exceedingly patient with them and had given them every opportunity to return to Him (6:3). He brought them up out of the slavery of Egypt and gave them Moses (the law giver who told them what God wanted), Aaron (the high priest who interceded in behalf of the people when they failed to do what God wanted), and Miriam (the prophetess who led Israel in the dance of victory after Israel had crossed the Red Sea to be their national leaders) (6:4). God continued to be kind to His forgetful people but their short memory and lack of thankfulness condemned them (6:5). When people refuse to see how fortunate they are and begin to take God's gifts for granted they become self-centered. We need to remember God's goodness and thank Him. Remembering God's past protection will help us see his present provision. Israel responded to God's request by trying to appease him with sacrifice hoping He would leave them alone (6:6-8). But sacrifice and other religious rituals are not enough; God wants changed lives. He wants us to become living sacrifices (Rom.12:1-2), not just doing religious deeds. It is impossible for us to follow God consistently without his transforming love in our hearts. People have tried all kinds of ways to please God (6:6-7), but God has made His wishes clear; He wants His people to be just, merciful and to walk humbly with Him (6:8). (6:1-8).

[TOP](#)

⁹ <http://www.family-times.net/commentary/the-lords-challenge-to-his-people/>
<http://www.pitwm.net/pitwm-sunday-school.html>

Chapter 7 Micah watched as society rotted around him. Rulers demanded gifts; judges accepted bribes; and corruption was everywhere. But God promised to lead the people out of the darkness of sin and into His light. Micah, the prophet pictures himself and the nation as an orchard and vineyard after each has been harvested. But, he admits "*Woe is me*"; he laments and confesses the circumstances of his day, for there was not even a cluster of grapes to eat; no good fruit left. In the land Micah couldn't find an honest man anywhere. They laid in wait for blood, turning against their own brothers (7:1-2). The belief in the unconditional covenant God gave to Israel had perished in the land. Instead of seeking to do righteousness and seeking to serve Jehovah, they sought to do evil with both hands. The prince, judge, and great man used their sharpness to bring hurt as a brier and a thorn. Therefore, Israel's watchmen, the prophets of God predicted their judgment must come. It would be a visitation of judgment that would result in the sharp princes, judges, and notable men punished for the evil deeds that they had performed against the godly (7:3-4).

Because sin was so rampant throughout the land, it affected, distorted and perverted every human relationship. A friend could not be trusted; a guide could not be given confidence; sons and daughters rebelled against their parents; a man's wife rebelled against his mother; and household servants turned against their masters (7:5-6). In short, chaos reigned throughout the land, destroying every interpersonal relationship; for it was once again as it was in the days of the judges, with each man doing that which is right in his own eyes (Judges 1:25). The prophet expresses his confidence in Jehovah who alone remains faithful against the backdrop of such infidelity in every human relationship. Micah showed great faith in God as he proclaimed that:

1. He would wait upon God because God hears and saves when help is needed (7:7).
2. God would bring him through when times were tough (7:8).
3. He would be patient in punishment because of sin, and God would bring him and the nation out of darkness into the light when God begins to plead his case and execute judgment (7:9). Punishment does not mean rejection.
4. His enemies would be punished (7:10).
5. In that day, Israel's wall; cities will be rebuilt, and the decreed of sin is removed (7:11).
6. In that day, honor will come to the faithful remnant (7:12).

Micah returns back to the thought that before the nation can be a blessing to the world, it must be purged of its sin. Israel will be attacked and destroyed; immediate desolation as just recompense for their sin (7:13).

7:14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. The prophet Micah petitioned and prayed for Jehovah to shepherd and feed like a flock, and protect His people from danger; to meet temporal needs, for they were living alone; avoiding the society of others; without companions, unattended in the woods, as without a shepherd in the midst of Carmel. The "**rod**" is not an instrument of punishment, but rather an instrument of provision, comfort, and protection as in Psalm 23:4. Carmel is set as a fruitful vintage

PITWM VERSE BY VERSE

looked at as woods. Bashan, and Gilead were fertile areas east of the Jordan. They were among the first lands that Israel gained (Josh.13:19-31) and the first lands lost (2Kgs.10:32-33; Jere.50:19). Micah wanted Jehovah to allow His people to feed in these lands once more as they did long ago.

7:15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. Jehovah's response to Micah's prayer looked back to an earlier time when the Israelites were in Egypt. As He delivered them out of Egypt, God promises to also do wonderful and mighty things for them again.

7:16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. God now looks forward into the future, when the nations see God's miracles and His deliverance. They will no longer brag about their power as they put their hands over their mouths, refusing to listen! They will be embarrassed that their power is so insignificant, for God promises to defeat the nations before them. And they will stand in silent awe, deaf to everything around them!

7:17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. These are figures of abject defeat and servitude. ¹⁰"*Lick the dust*" gives the example when a king has lost a battle. He will crawl to the king that has defeated him. He will lie down in front of that other king (Psalm 44:25). He will lie down because he will be afraid of that other king. It will be the same for all the nations except Israel. Those nations will come to the Lord in great fear. They will crawl out of the places where they have hidden like snakes (*worms*) (Genesis 3:14, 15). In other words, they will come out of their strong castles. The nations will tremble in front of the Lord. "*Lick the dust*" describes their actions. They will realize that they have no power. They will crawl in the dust in unconditional surrender. The reason for their fear is not the nation or its strength, but it's Israel's God, Jehovah, who had accomplished this.

7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. The closing words of this prophesy are words of praise in which the prophet praises Jehovah for His dealings with the remnant He rescued. Micah's own name actually means "*Who is like Yahweh (God)?*" Jehovah God, who forgives and pardons sin, is shown to be a God who will not always be angry with His sinful people. He is a God who delights in mercy, so, therefore, "*Who is a God like unto thee?*" There is none like unto Him!

7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. "*He will turn again*" means "*He has had compassion*" many times before, and He will do it again. The phrase "*He will subdue our iniquities,*" actually means that He will literally tread under foot our iniquities, consequently, totally rescuing us from their grasp; squash our guilt of

¹⁰ <http://www.easyenglish.info/bible-commentary/micah-lbw.htm>
<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

sin that it may not condemn us. That sin will not have power over us; it will not rule us. "*He will cast all their sins into the depths of the sea*" means sin is obliterated and buried in the deep sea never to rise again.

7:20 **Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.** Micah concludes by allowing Israel see that in spite of their unfaithfulness, Jehovah will fulfill His unconditional promises He had sworn in days of old made to their forefathers. The prophet's confidence rests upon the revealed Word of God which he described as the truth to Jacob and the mercy to Abraham.

SUMMARY:

Micah prays that God would in due time bring His people back to feed in the plains of Bashan and Gilead, and no longer to be fed in the woods and mountains as in days of old (7:14). God answers that "*he will show them marvellous things*" when He took them out of Egypt (7:15).

Nations will see and be mystified. They will give up all their power; putting their hands over their mouths and their ears will become deaf (7:16). They will lick the dust and crawl out of their holes where they have hidden like snakes. They will fear God and be in awe of Him (7:17).

Because God is such an awesome God, there is no one like Him. He pardons sins; passes over wrong; doesn't retain anger forever because He delights in mercy (7:18). He will have compassion upon Israel, just as He has had before, and tread their sins under His feet, as He cast those sins into the depths of the sea (7:19). He will keep His promises as He has sworn to their fathers of old (7:20). (7:14-20).

[TOP](#)