



PITWM VERSE BY VERSE

MICAH 2:4-11

LESSON: MICAH STANDS FIRM FOR GOD — July 10, 2022

INTRODUCTION:

¹Micah'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, and 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 not with their 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.

LESSON: I. NOTHING TO CLING TO MICAH 2:4-7

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

¹ <https://www.easyenglish.bible/bible-commentary/micah-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>



PITWM VERSE BY VERSE

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 **Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.** Prophesy 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 prophesy 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?"*
- **Third question**, *"Do not my words do good to him that walketh uprightly?"* (Isn't He on the side of good people?). 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.

II. NO ONE TO BELIEVE MICAH 2:8-11

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 deserves the judgment of God. The indictment is impressive. They robbed the poor and innocent (who pose no threat to anyone) of their 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 out of their 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.** 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. Micah says *"This is not your rest"* referring to the evil rulers that they would no longer rest in this place. They would have to go because this land is about to be taken from them. The reason? -



PITWM VERSE BY VERSE

it's polluted. They polluted it with their sins. Consequently, *"it shall destroy you, even with a sore destruction,"* speaking of the land vomiting them 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.

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**).

It 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, not truth, so they rejected Micah, 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**).

²God 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**) (**2:10-11**).

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