

Bible Baptist Theological Seminary

***“The Word of the LORD that came to
MICAH”***

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Background

Micah (“*Who is like Jehovah*”)¹ prophesied during the materialistically affluent reigns of Jotham, Ahaz, and Hezekiah of the Southern Kingdom, and he witnessed the moral decay of the Northern Kingdom of Israel (Samaria) that led to their captivity and exile in 722 BC (II Kgs.17:6, 18). King Ahaz of Judah compromised the covenant with Jehovah and placed his trust in Assyria (II Kgs.16:1-9; II Chron.28:5-21; Is.7-8), which allowed the spiritual wickedness of Samaria to spread to Judah as a “*Wound is incurable*” (Mic.1:9). Micah warned of the coming Assyrian invasion against Samaria (Mic.1:1-7) and Judah (Mic.1:8-16; II Kgs.19). His message quickly moved from Samaria and focused on Judah, which would eventually succumb to the Babylonians between 605-586 BC (Mic.4:10).

The LORD used Micah to condemn the injustice, lack of mercy, and pride of wealthy leaders who took advantage of the poor, weak, and needy woman and children (1:16, 2:1-2, 6:8). In contrast to the exuberantly proud leaders that wrought injustice, the LORD promised the Messiah would come from the insignificantly little town of Bethlehem (5:2) to be “*Ruler in Israel.*” Micah’s prophecy pointed to the perfect and just rule of the Lord Jesus Christ in the Millennial Kingdom! The Messiah of humble beginnings would pardon sin (7:18) and restore the believing remnant (2:12-13) after the exile in Babylon, which looked forward to His restoration after the Tribulation.

Author

The name Micah means “who is like God” (Mic.1:1, 7:18). The name Micah (מִיכָה) is the abbreviated form of “*michaiah*” (מִיכַיָּהוּ, *miychayah*), which is a compound name (מִי *mi* = who, כִּי *ki* = like, יְהוָה *jah* = LORD). The very nature of Micah’s ministry was a type of the LORD’s attitude toward the sin of Israel represented by his namesake, and the LORD’s validation of Micah who was spurned by the people. Micah was a Morasthite (1:1), who was from the town of Moresheth-gath that means “*possession of Gath*” (1:14). The small town is South of Gath and North of Lachish. Micah “*Saw*” (חָזָה, *chaza*) the “*Word of the LORD*” regarding Samaria and Jerusalem, which were the key cities in the Northern and Southern Kingdoms. As an inhabitant of this town in Judah, Micah was knowledgeable of the injustice that rampantly occurred throughout the land. Micah’s contemporaries at the time included Amos (Amos 1:1) and Hosea (Hos.1:1) in the Northern Kingdom and Isaiah (Is.1:1) in the Southern Kingdom. The Assyrian presence was strong and spiritual compromise abounded in order to placate man instead of Jehovah (Mic.2:6-11). Jeremiah would later reference Micah’s prophecy during the time of Hezekiah regarding Judah’s destruction (Mic.3:12; Jer.26:18-19).

Audience

Micah’s prophecy provides a view of both the Northern and Southern Kingdom compared to the single view of his contemporaries. Micah revealed Samaria’s impending demise as the hands of the Assyrian Empire that occurred during his ministry in 722 BC (II Kgs. 17; Mic.1:6-7). As well, he revealed the Assyrian invasion

¹The Hebrew name Micah means “*Who is like Jehovah.*” The prefix מִי (*mi*) means “*who.*” The particle כִּי (*ki*) means “*Like,*” and the contracted noun יְהוָה (*jah*) means “*Jehovah*” and is from the full form noun יְהוָה (*Jehovah*).

of Judah that was miraculously cut short by Hezekiah’s prayer of faith and the Angel of the LORD’s victory in one night (II Kgs.19:32-36; II Chron.32:21; Is.37:33-37; Mic.1:8-16). Furthermore, he revealed that Judah would ultimately succumb to Babylonian invasion and exile (Mic.4:10).

Resistance to Preaching

The Northern Kingdom continued rolling in blatant paganism and chaos from Jeroboam (I Kgs.13:33) to its final king Hoshea (II Kgs. 15:30; 17:1-10), whereas the Southern Kingdom had godly kings sprinkled throughout its history. Micah would see the fate of Hoshea, and Samaria overrun by the Assyrians, and he was able to minister to the godly king Hezekiah that faced tremendous pressure from Assyria (Jer.26:18-19). Nevertheless, the majority of the leaders and people would resist preaching of judgment. Micah 2:6 reveals they wealthy false prophets did not want to be scolded for financially swindling the poor by saying “*Prophecy ye not*” (Mic.2:1-5; Amos 2:6-7, 5:10, 7:10-13). The LORD revealed the people would only accept “*A man walking in the spirit and falsehood*” that preached the prosperity of wine and strong drink (Mic.2:11)! The apostasy of spiritual leaders and sarcastic rejection of Micah was seen by his contemporaries in that day (Hos.4:6-10; Amos 5:10; Is.28:9-10).

Date

The listing of kings in Micah 1:1 provides a time range of Micah’s ministry from the reign of Jotham (II Chron.27:1-9; II Kgs.15:32) to Hezekiah (II Chron.29-32, II Kgs.19:14ff). Jeremiah verified that Micah ministered in Hezekiah’s time in Jeremiah 26:18-19. Approximately, Micah ministered from 740-690 BC. He ministered during a busy and chaotic time as he saw the exile of Samaria and the miraculous defeat of the Assyrians and Sennacherib outside Jerusalem by the Angel of the LORD in 701 BC.

Date	Event	Assrian King	Babylonian King	King of Judah	Verse
740 BC	King Uzziah dies	Tilgathpileser III (745-727 BC)		Uzziah (792-740 BC)	Is.6:1; II Kgs.15:1-7
	Isaiah called to serve as prophet			Jotham (750-732 BC)	Is.6:1; II kgs. 15:32-38
734-732 BC	Syro-Ephraim War - Ahaz & Judah trust Assyria and TP3				Ahaz (735-716 BC)
722 BC	Northern Kingdom falls to Assyria	Shalmaneser (727-722 BC)			II Kgs.16:1-20
722-705 BC	Sargon completed captivity of Israel	Sargon II (722-705 BC)		Hezekiah (716-687 BC)	Is. 20:1
701 BC	Isaiah encourages Hezekiah & Judah in face of Assyria	Sennacherib (705-681 BC)			Is.36-37
688 BC	Historical records indicate Isaiah was sawn asunder by Manasseh			Manasseh (697-643 BC)	II Kgs.19:2
614 BC	Babylon conquers Assur		Nabopolassar (626-605 BC)	Josiah (641-609 BC)	
612 BC	Babylon conquers Ninevah				
605 BC	Babylon conquers Egypt - Battle of Carchemish			Jehoiakim (609-598 BC)	Jer. 46:2
	First Deportation of Jerusalem - (Daniel)		Nebuchadnezzar II (605-562 BC)		II Chron.36:6-7; Dan.1:1-7
597 BC	Second Deportation of Jerusalem - (Ezekiel)			Jehoiachin (598-597 BC)	II Kgs.24:13; Ezek.1:2
586 BC	Third Deportation - Destruction of Temple & City			Zedekiah (597-586 BC)	II Kgs.25:1-10; Jer.52
539 BC	Cyrus the Great & Medes-Persia defeat Babylon		Nabonidas (556-539 BC); Belshazzar (son & co-regent)		Dan.5:1-31; Is.44:28-45:4

Assyrian Campaign

Date	Assrian King	Event	Babylonian King	King of Judah	Verse
740 BC	Tilgathpileser III (745-727 BC)	Aligned with Ahaz (Is.7-8) & fought Syro-Israel war 734-732		Uzziah (792-740 BC)	Is.6:1; II Kgs.15:1-7
				Jotham (750-732 BC)	Is.6:1; II kgs. 15:32-38
734-732 BC				Ahaz (735-716 BC)	II Kgs.16:1-9; II Chr.28:5-21; Is.7-8
722 BC	Shalmaneser (727-722 BC)	Occupied NK - II Kgs.17:3			II Kgs.16:1-20
722-705 BC	Sargon II (722-705 BC)	exiled NK in 722 BC			Is. 20:1
701 BC	Sennacharib (705-681 BC)	Sieged Jerusalem & Hezekiah prayed II Kgs.19; Is.37:36		Hezekiah (716-687 BC)	Is.36-37

Isaiah's Life

Date	Event	Assrian King	Babylonian King	King of Judah	Verse
740 BC	King Uzziah dies	Tilgathpileser III (745-727 BC)		Uzziah (792-740 BC)	Is.6:1; II Kgs.15:1-7
	Isaiah called to serve as prophet			Jotham (750-732 BC)	Is.6:1; II kgs. 15:32-38
722 BC	Northern Kingdom falls to Assyria	Shalmaneser (727-722 BC)		Ahaz (735-716 BC)	II Kgs.16:1-20
722-705 BC	Sargon completed captivity of Israel	Sargon II (722-705 BC)			Is. 20:1
701 BC	Isaiah encourages Hezekiah in face of Assyria	Sennacharib (705-681 BC)		Hezekiah (716-687 BC)	Is.36-37
688 BC	Historical records indicate Isaiah was sawn asunder by Manasseh			Manasseh (697-643 BC)	II Kgs.19:2
614 BC	Babylon conquers Assur		Nabopolassar (626-605 BC)	Josiah (641-609 BC)	
612 BC	Babylon conquers Ninevah				
605 BC	Babylon conquers Egypt - Battle of Carchemish			Jehoiakim (609-598 BC)	Jer. 46:2
	First Deportation of Jerusalem - (Daniel)				II Chron.36:6-7; Dan.1:1-7
597 BC	Second Deportation of Jerusalem - (Ezekiel)		Nebuchadnezzar II (605-562 BC)	Jehoiachin (598-597 BC)	II Kgs.24:13; Ezek.1:2
586 BC	Third Deportation - Destruction of Temple & City			Zedekiah (597-586 BC)	II Kgs.25:1-10; Jer.52
539 BC	Cyrus the Great & Medes-Persia defeat Babylon		Nabonidas (556-539 BC); Belshazzar (son & co-regent)		Dan.5:1-31; Is.44:28-45:4

Ezra’s Life

Date	Event	Babylonian King	Persian King	Verse
605 BC	Babylon conquers Egypt - Battle of Carchemish			Jer. 46:2
	First Deportation of Jerusalem - Daniel carried away			II Chron.36:6-7; Dan. 1:1-7
597 BC	Second Deportation of Jerusalem - (Ezekiel taken to Babylon)	Nebuchadnezzar II (605-562 BC)		II Kgs.24:13; Ezek. 1:2
586 BC	Third Deportation - Destruction of Temple & City			II Kgs.25:1-10; Jer.52
539 BC	Cyrus the Great & Medes-Persia defeat Babylon	Nabonidas (556-539 BC); Belshazzar (son & co-regent)	Cyrus (558-529 BC)	Dan.5:1-31; Is.44:28-45:4
538 BC	Daniel's understands Jeremiah's prophecy			Dan.9:2; Jer.25:11-12
536 BC	50,000 exiles return; Rebuilding of Temple foundation begins			Ezra 1:1-4; 3:8-13;
535 BC	End of Seventy Year Exile			Is.44:28; Jer.25:11-12
520 BC	Haggai & Zechariah exhort Jews to complete Temple		Darius 1 (522-485 BC)	Hag.1:1; Zech.1:1-16
516 BC	Completion and dedication of Temple			Ezra 6:15
c.464 BC	Mordecai writes the events of <i>Esther</i> - Jews (Ezra & Nehemiah) spared to revive and rebuild walls		Xerxes I (a.k.a.Ahasuerus) (485-464 BC)	Ezra 4:5-7; Est.1:1
458 BC	Artaxerxes decrees the freedom of Jewish remnant to return. Ezra arrives in Jerusalem		Artaxerxes I (464-423 BC)	Ezra 7:7-13
445 BC	Nehemiah arrives in Jerusalem		Artaxerxes I (464-423 BC)	Neh.2:1
444 BC	Nehemiah orchestrates the rebuilding of the walls of Jerusalem in 52 days		Artaxerxes I (464-423 BC)	Neh.6:15

David’s Life

Date	Event	Verse
1011 BC	Beginning of David's rule in Hebron (30 years old)	II Sam.5:4-5
1004 BC	Beginning of David's rule in Jerusalem (37 years old)	II Sam.5:4-5
	David returned Ark of Covenant/Tabernacle to Jerusalem	II Sam.6:12
	David appointed Asaph (30 years old) in charge of Levite worship in Tabernacle	I Chron.16:4-5
971 BC	David died at 70 years old (40 year reign). Asaph presumably 63 years old	II Sam.5:4; I Kgs.2:10-11
	Solomon begins 40 year reign	
967 BC	Solomon begins building Temple in his fourth year as king. Asaph 67 years old.	I Kgs.6:1
960 BC	Solomon completes Temple. Asaph at Temple dedication (74 years old).	II Chron.5:12; I Kgs.8
931 BC	Solomon dies. Kingdom divided.	I Kgs.11
910 BC	Temple treasures taken by Pharaoh Shishak	I Kgs.14:25; II Chron.12:1-11
835 BC	Jehoash (Judah) and Jehoiada repair Temple damage	II Kgs.12:5-14
826 BC	Jehoash, King of Israel, attacks Jerusalem and plunders the Temple treasure	II Kgs.14:13-14
742-735 BC	Jotham (Judah) builds upper gate of Temple	II Kgs.15:35; II Chron.27:3
722 BC	Northern Kingdom falls to Assyria	II Kgs. 17:6
720 BC	Ahaz closes the temple, empties treasury, and breaks up Temple vessels to pay Assyrian king	II Kgs.16:8-12; II Chron. 28:21
715 BC	King Hezekiah opens the temple and restores worship	II Chron.29:1-31:12
711 BC	Hezekiah forced to strip gold off the temple doors to pay tribute to Assyrian King	II Kgs.18:15-16
703 BC	Hezekiah reveals Temple treasures to Babylonian prince (Is.39:1-8)	II Kgs.20:12-21; II Chron.32:31
695-642 BC	Manasseh defiles the Temple with idols	II Kgs.21:4-7
622 BC	King Josiah of Judah commands Levites to return ark to the Temple	II Chron.35:3
605 BC	Battle of Carchemish - Babylon destroys the Assyrian-Egypt alliance and empire	Jer. 46:2
	1st deportation to Babylon - King Jehoiakim, Daniel, and other elites deported.	II Chron.36:6-7; Dan. 1:1-7
	King Nebuchadnezzar of Babylon pillages the Temple treasures	II Chron.36:7
597 BC	2nd Deportation to Babylon. Further pillaging of Temple treasure	II Kgs.24:13; II Chron.36:7
	King Jehoiachin deported to Babylon along with Ezekiel	II Chron.36:9-10; Ezek.1:2
586 BC	3rd Deportation to Babylon. Jerusalem sacked and Temple destroyed	II Kgs.25:1-10

Brief Eschatology

Event	Sub-Event	Passage
Creation - Literal Seven Days		Gen.1
Old Testament		
	Prophecy of birth	Gen.3:15; Numb.24:17; Is.7:14, 9:16;
	Prophecy of death, burial, resurecction	Is.49-53; Mal.4:2
	Prophecy of reign	Gen.49:10; II Sam.7:12-14; Ps.2; Zech.9:9-10; 14:9
New Testament		
	Death, Burial, Resurecction	Mt.26-27; Mk.14-15
	Temple Destroyed	Mt.24:1-8; Luke 21:5-7
	Peter Crucified	Jn.21:18-19; II Pt.1:12-15
	Mystery of Rapture	I Cor.15:51-54; I Thess.4:13-18
Rapture		Rev.4-5
Tribulation		Rev.6-19; Joel 2
75-Gap Period		Dan.12:12; Mt.24-25
Millennium		Is.40-66; Ezk.40-48; Rev.20
Eternity		Rev.21-22

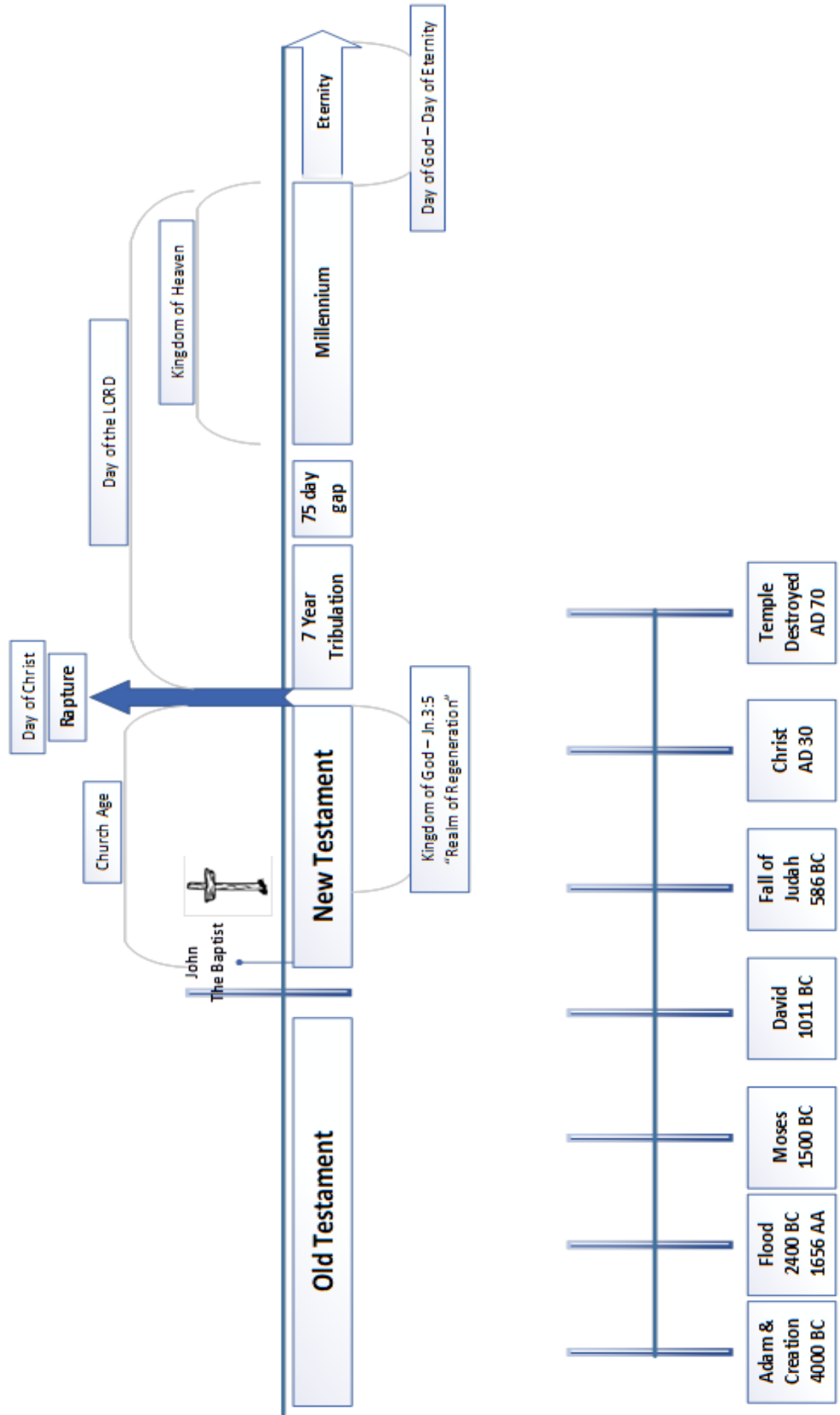
Time of Christ

Roman & Jewish Government - Birth of Christ to Destruction of Temple			
Event	Roman Caesar	Jewish King/Tetrarch	Roman Governor of Judea
	Julius Caesar (100-44 BC)		
Birth of Christ (c. AD 1-3)	Octavian Augustus (31 BC - AD 14)	Herod I (37-4 BC)	
Death of John the Baptist (c. AD 28)	Tiberius (AD 14-37)	Archelaus & Philip the Tetrarch AD 4-34	Coponius (AD 6-9)
Death of Christ (c. AD 30)		Herod Antipas AD 4-39	Pontius Pilate (AD 26-36)
Saul persecutes Jerus. Church (c. AD 30)			
	Gaius Caligula (AD 37-41)		
James writes epistle to <i>Diaspora</i> (c. AD 42)	Claudius (AD 41-54)	Agrippa I AD 37-44	about 9 different governors during this tumultuous time
Agrippa I kills James, Peter hides (AD 44)			
Jews expelled from Rome (AD 49)			
Paul writes " <i>Hebrews</i> " (AD 64-67) Jewish-Roman War (AD 66-73)	Nero (AD 54-68)	Agrippa II AD 48-100	Gessius Florus (AD 64-66)
Temple Destroyed (AD 70)	Vespasian (AD 69-79) & General Titus		

World Powers

World Powers and the LORD's People								
Date	Event	Assrian King	Babylonian King	Persian King	King of Judah	Greek King	Roman King	Verse
722 BC	Northern Kingdom falls to Assyria	Shalmaneser (727-722 BC)			Ahaz (735-716 BC)			II Kgs. 16:1-20
586 BC	Third Deportation - Destruction of Temple & City		Nebuchadnezzar II (605-562 BC)		Zedekiah (597-586 BC)			II Kgs. 25:1-10; Jer. 52
539 BC	Cyrus the Great & Medes-Persia defeat Babylon		Nabonidas (556-539 BC); Belshazzar (son & co-regent)	Cyrus				Dan. 5:1-31; Is. 44:28-45:4
520 BC	Haggai & Zechariah exhort Jews to complete Temple			Darius I (522-485 BC)				Hag. 1:1; Zech. 1:1-16
516 BC	Completion and dedication of Temple							Ezra 6:15
444 BC	Nehemiah orchestrates the re-building of the walls of Jerusalem in 52 days			Artaxerxes I (464-423 BC)				Neh. 6:15
333 BC	Greece defeats Medo-Persia					Alexander the Great		Dan. 2:37-40, 7:6, 8:21-22, 11:3-4, Zech. 1:8
323 BC	Death of Alexander the Great and Division of Kingdom					Ptolemy, Cassander, Seleuces, Antigones		Dan. 11:3-4
142 BC	Hasmonean Revolt - Judea's Independence from Selucia Greece				Mattathias - Priest led revolt against turning temple into Zeus Sanctuary			
31 BC	Battle of Actium - Rome defeats Antony/Cleopatra in Egypt				Herod the Great		Octavian Augustus (Great nephew of Julius Caesar - adopted son)	Dan. 2:37-40, 7:6, 8:21-22, 11:3-4

Eschatology Timeline



Purpose

The false prophets of the land tickled the ears of the wealthy princes (Mic.2:11, 6:9-16; Amos 6:4) “*Who hate the good, and love the evil*” (3:1, 9) in order to line their own pockets for “*Reward...hire...money*” (3:11). All the while, the false prophets mocked and rejected the shame-inducing Word of the LORD that rebuked their obvious sin (Mic.2:6; Hos.4:6; Is.28:9-10). Ultimately, Jehovah placed blame on the prophets “*That make my people err*” (3:5; Hos.4:6; Jms.3:1). The spiritual wickedness occurred in view of the LORD, who summarily stated that “*Shall Zion for your sake be plowed as a field*” (3:12). Micah revealed that after Zion’s destruction the people would be exiled in Babylon for a time until the LORD delivered and redeemed them from their enemies (4:10-11). Nevertheless, the promise of the coming King would inspire the persecuted remnant to wait on the LORD in hope (Mic.5:1-2).

In contrast to the wicked prophets, Micah revealed “*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*” (3:8). The LORD used Micah to confront the pagan idolatry of Samaria that spread to Judah (Mic.1:9; 6:7). Furthermore, Micah rebuked the injustice (2:1-3; 3:1-10; Is.1:17) and insincere worship (6:7-8; Is.1:13) occurring at all levels in the land. Micah would reveal the future glory of Jerusalem (4:1-8) under the rule of the Messiah (5:2). The LORD implored His people to return to their covenant duty of obeying His Word so that they could avoid coming judgment (6:8). Micah found joy in the LORD’s salvation and restoration of the righteous remnant, Micah 7:18-19 states, “*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. 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.*”

Key Themes

Hope for the Remnant: the Coming of the King

In the midst of abuse of power, injustice, deception, and abhorrent sin, Micah 5:1-2 is the crux of the entire book. In many ways, the deception by the leaders and the rejection of the Word prefigured the Earthly ministry of Jesus Christ (Mic.5:1). Nevertheless, King Jesus will come from the miniscule town of Bethlehem (Mic.2:13). As the Breaker, the LORD would break them and their walls down in judgment and lead them into captivity; however, He would also break them out of bondage and lead them as their King and Shepherd (2:13). The King and Shepherd will reign from Jerusalem, the Tower of the flock that will be established in the top of the mountains (4:1; 4:8). The believing remnant looked forward in faith the LORD God of salvation. Micah was able to look forward to the vengeance of the LORD and the resurrection of the faithful (7:7-10). The LORD concludes His oracle to Micah with the truth that God will pardon sin, forgive the iniquity of Israel, and uphold His covenant to Abraham (Gen.13:15, 17:7-8; 48:4).

Contrasts:

The Word of the LORD to Micah provides several contrasts that exhibit behavior contrary to the LORD’s covenant that sprung from the cancerous idolatry of Samaria (1:7-8). The wealthy and powerful in Judah were

wickedly devising how to overtake the poor and disadvantaged widows (2:1, 9).² The LORD established His watchful jealousy over widows and orphans by inscribing it into His law in Exodus 22:22-24, “*Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.*” The wealthy used “*wicked balances*” and “*deceitful weights*” to defraud the helpless; nevertheless, the LORD cried out “*hear ye the rod, and who hath appointed it*” as a warning of their impending judgment (6:9; Is.10:5).

The LORD revealed the contrast of the greedy false prophets and priests with His prophet, Micah (3:1-7, 3:8). The false prophets tickled the ears of the masses with a twisted form of syncretism by endorsing their actions to assuage their guilt in view of the *Torah* (2:6-11). The LORD placed a great deal of culpability on the misguidance of the false prophets and priests (3:5; cf. Hos.4:6). In return, the unjust leaders and wicked elite remunerated the false prophets for assuaging their guilt and condoning their actions (3:11). In contrast, Micah declared, “*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.*” Micah declared the Word of God that brought shame to those in sin (2:6).

The leadership of Judah was wicked from King Ahaz down to the princes and wealthy elite (cf. II Chron.28:22-23; Mic.2:1, 3:1). Subsequently, corruption was rampant among the “*heads,*” “*priests,*” and “*prophets*” and the kingdom was on the verge of decimation (3:11-12). In contrast, the LORD revealed the Messiah would come from the feeble town of Bethlehem to be “*Ruler in Israel*” (5:2). Micah’s contemporary, Isaiah, revealed in further detail the attributes of King Jesus, “*For unto us a child is born, unto us a son is given: And the government shall be upon his shoulder: And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, Upon the throne of David, and upon his kingdom, To order it, and to establish it with judgment and with justice From henceforth even for ever. The zeal of the LORD of hosts will perform this.*”

The LORD revealed He wanted to make His people a “*kingdom of priest, and an holy nation*” (Ex.19:6); however, because of their breach of covenant with the LORD, Judah was about to be plowed like a field (3:12; II Chron.36:15-17). Under the reign of Christ in the Millennium, Zion will be established in the “*top of the mountains*” (4:1). The Messiah will rule and feed “*in the strength of the LORD*” and “*be the peace*” (5:4-5). In contrast to Ahaz, He will not align with Assyria but “*waste the land of Assyria with the sword*” (5:6).

Covenant Breaking

Micah 3:11 reveals that the false prophets found safety in the LORD’s covenant despite their sin (cf. Rom.6:1); “*Yet will they lean upon the LORD, and say, is not the LORD among us?*” The ongoing sentiment among the false prophets was the twisted scripture that the LORD would not harm his beloved city of Jerusalem or His Temple that was authorized and filled with the “*Glory of the LORD*” (Is.1:21; Jer.7:4; Ezek.11:3). They found safety in the physical blessings of the LORD, which gave them a false sense of security to not fear Him or obey

²Numerous other passages on the demand to care for orphans and widows include Job 22:9, 29:12, 31:16-18, Exodus 22:21-24, Deuteronomy 10:18, 14:28-29, 27:19, Psalm 10:14, 82:3, 146:9, Proverbs 15:25, 19:17 Isaiah 1:17, Hosea 14:3, Zechariah 7:9-10, Malachi 3:5, Luke 21:1-4, I Timothy 5:3-16.

His commandments (Deut.6:1-4; Ps.50:21). However, the LORD revealed that loving God was to be manifested by obeying His commandments, which included the protection and provision for the poor (Deut.6:1-4, 28:1-15).

Removal of Incurable Sin:

The worst offenders can have their sins pardoned and cast into the depths of the sea by the Lord Jesus Christ! Micah exposed their sin and declared judgment upon them; however, it was paired with the beautiful message of a coming Savior (5:2), the Lamb of God, who would pardon and remove sin (7:18-20)! Despite the detour in keeping His covenant, the LORD will perform the truth that He promised to Abraham (7:20, cf. Gen.13:15, 17:7-8, 13, 19, 48:4; II Cor.6:16; Heb.8:10; Rev.21:3, 7; Rom.4:13; Heb.4:1-10).

Hate Good and Love Evil

Micah and Isaiah both revealed Israel’s descent into full deception. Micah 3:2 states, “*Who hate the good, and love the evil.*” Isaiah 5:20 warns, “*Woe unto them that call evil good, and good evil; That put darkness for light, and light for darkness; That put bitter for sweet, and sweet for bitter!*” Exchanging the truth for a lie is the primary operation of the wretched heart’s engine (Rom.1:25). The heart desperately wants to pursue its lust and prevent exposure at all costs (Jms.1:13-15). These prophets revealed the critical juncture that led to normalizing sin, which was followed by persistent justification and propagation of sin (Mic.2:6).

Progression into the deceptive exchange of the truth for a lie:

- Disappointment with God – “*I did not get life on my terms.*”
- Pragmatic sin and not ready to give it up (bad habits form)
 - Gradually push truth out of their heart and life to avoid conviction.
 - God is far and aloof of their sin
 - Go to war with God (Jms.4:6)
- Give up on trying to change the old man or pursue the Spirit-filled life (Rom.8:1)
- Resign to their unchangeable wretched heart (Rom.7:24)
- Normalize the sin – “*Hate good and love evil.*”
 - Blame, Justify, Rationalize, Alleviate, and reinvent the truth.

The Economy of False Teaching: Deceive for Reward, Hire, and Money

Micah 1:7 reveals the exchange of funds for idolatry, which is likened to the wages of a whore. Micah provides more nuance to their idolatry; it was not just the purchasing of idols, but the compensation for validation of sin. Micah 2-3 highlights the ministry of deception, which has always been around. In essence, there are those who will pay to have their sin justified and alleviated, and there are those who will gladly proclaim error in exchange for monetary gain (II Pt.2:1-5).

Key word studies in Micah regarding economic gain for deception include:

- “*Hire*” (אֶתְנַן, *ethnan*) found in Micah 1:7 – means “*the hire of a whore or harlot.*”
 - Found eleven times in the MT and rendered in the KJV as “*hire*” (Deut.23:18; Is.23:17-18; Ezek.16:31, 41; Mic.1:7) and “*reward*” (Ezek.16:34; Hos.9:1)
- “*Covet*” (רָמַדָּה, *chamad*) found in Micah 2:2 – means “*to desire, to treasure.*”

- It is found twenty-one times in the MT. The KJV renders the Hebrew verb as “*covet*” “*desire*” (Gen.3:6, Ex.34:24, Deut.5:21, 7:25; Job 20:20; Ps.19:10, 21:20; Is.1:29, 53:2), “*desireth*” (Ps.68:16, Prov.12:12), “*delight*” (Prov.1:22, SoS.2:3), “*pleasant*” (Gen.2:9), “*beauty*” (Ps.39:11), “*lust*” (Prov.6:25), and “*delectable things*” (Is.44:9).
- “*Pull off*” (פָּשַׁט, *pashat*) found in Micah 2:8 – means “*to plunder, take off.*”
 - It is found forty-three times in the MT. It is primarily rendered in the KJV as “*strip*” (Numb.20:26, I Sam.18:4; I Chron.10:8-9; Is.32:11; Ezek.16:39, 23:26) “*stript*” (Gen.37:23).
- “*Pervert*” (שָׁבַט, *aqash*) found in Micah 3:9 – means “*to twist.*”
 - It is found five times in the MT and rendered as “*perverse*” (Prov.28:18), “*crooked*” (Is.59:8), “*pervert*” (Mic.3:9), “*prove perverse*” (Job 9:20), and “*perverteth*” (Prov.10:9).
- “*Build up*” (בָּנָה, *bana*) found in Micah 3:10 – means “*to build, develop buildings.*”
 - It is found three-hundred and seventy-five times in the MT, and two times in Micah (3:10, 7:11).
- “*Reward*” (שָׂוָה, *shochad*) found in Micah 3:11 – means “*a gift, bribe.*”
 - It is found in the MT twenty-three times and is rendered as “*reward*” (Deut.10:17, 27:25; Ps.15:5, 21:14; Is.5:23, 45:13; Mic.3:11), “*gift*” (Ex.23:8; Deut.16:19; II Chron.19:7; Pr.6:35, 17:8, 23; Is.1:23; Ezek.22:12), “*bribes*” (I Sam.8:3; Ps.26:10; Is.33:15), “*present*” (I Kgs.15:19; II Kgs.16:8), “*bribery*” (Job 15:34).
- “*Hire*” (מְחִיר, *mechiyr*) found in Micah 3:11 – means “*purchase price, money, wages, equivalent value.*”
 - It is found fifteen times in the MT and rendered as “*price*” (Deut.23:18, II Sam.24:24, I Kgs.10:28; II Chron.1:16; Job 28:15; Ps.44:12; Prov.17:16, 27:26; Is.45:13, 55:1; Jer.15:13), “*money*” (I Kgs.21:2), “*is sold unto us*” (Lam.5:4), “*gain*” (Dan.11:39), and “*hire*” (Mic.3:11).
- “*Money*” (כֶּסֶף, *keseph*) found in Micah 3:11 – means “*silver, money.*”
 - Found four-hundred and three times in the MT, and only once in Micah. See Isaiah 7:23, 52:3, 55:1-2.
- “*Redeem*” (גָּאָל, *ga'al*) found in Micah 4:10 – means “*to buy back, reclaim, avenge, redeem such as the kinsman redeemer.*”
 - Found in Isaiah twenty-three times (Is.35:9, 41:14, 43:1,14, 44:6, 22-24, 47:4, 48:17, 20, 49:7, 26, 52:3, 9).
 - Found in Hosea once (Hos.13:14).
- “*Gain*” (בֵּצָה, *betsa*) found in Micah 4:13 – means “*unjust gain, lucre.*”
 - Found twenty-three times in the MT and rendered as “*gain*” (Jdg.5:19, Job 22:3; Pr.1:19, 15:27, Is.33:15, 56:11; Mic.4:13), “*covetousness*” (Ex.18:21; Ps.119:36, Prov.28:16; Is.57:17; Jer.22:17, 51:13; Ezek.33:31; Hab.2:9), “*profit*” (Gen.37:26, Ps.30:9, Mal.3:14), “*given to covetousness*” (Jer.6:13, 8:10), “*dishonest gain*” (Ezek.22:13), “*lucre*” (I Sam.8:3).
- “*Substance*” (חַיִּיל, *Chayil*) found in Micah 4:13 – means “*wealth, property, landowner.*”

- Found nine times in Isaiah and rendered as “riches” (Is.8:4, 10:14, 30:6), “army” (Is.36:2, 43:17), “forces” (Is.60:5, 11), “strength” (Is.5:22).
- “Wealth” (Gen.34:29, Deut.8:17-18; II Kgs.15:20; Ps.49:6, 10; Prov.13:22; Zech.14:14).
- “Treasuries” (אֹצָר, *otsar*) found in Micah 6:10 – means “treasure, storeroom, supply.”
 - Found seventy-nine times in the MT; found in Isaiah 2:7, 30:6, 33:6, 39:2-4, 45:3.
- “Measure” (אֵפָה, *ephah*) found in Micah 6:10 – means “grain measure.”
 - Found forty times in the MT; notably in Ex.16:36, Lev.5:11, Is.5:10, Ezek.45:10-11.
- “Balances” (מֵאֲזַנִּים, *mozenayim*) found in Micah 6:11 – means “a balance for measuring weight of a resource.”
 - Found fifteen times in the MT and usually in the context of unjust balances for deceiving people. See Lev.19:36, Job 6:2, 31:6; Ps.62:9; Prov.11:1, 16:11, 20:23; Is.40:12, 15; Jer.32:10; Ezek.5:1, 45:10; Hos.12:7; Amos 8:5; Mic.6:11.
- “Bag” (כֶּסֶף, *kis*) found in Micah 6:11 – means “a purse for money.”
 - Found six times – Deut.25:13, Prov.16:11; Is.46:6; Mic.6:11; Prov.1:14, 23:31.
- “Shalt sow” (זָרַע, *zara*) found in Micah 6:15 – means “to sow with goal of reaping.”
- “Reward” (שְׁלִימָה, *shillum*) found in Micah 7:3 – means “compensation, payment.”
 - Found three times in the MT: “recompense” (Is.34:8; Hos.9:7) and “reward” (Mic.7:3).

The Poetic Justice of the LORD

Hebrew poetry is used all throughout the Old Testament scriptures in various forms. For instance, the *Psalms* employ the use of chiasmic structures and *Proverbs* utilize pithy parallelism. Micah is unique in the use of Hebrew puns primarily used while prophesying a judgment (Mic.1:8-16, 2:4, 2:11). For instance, the wicked were stripping clothes, property, and wealth from the righteous (Mic.2:8); consequently, the LORD would send the Assyrians and Babylonians to do the same thing to them (Ezek.16:39, 23:23-26). Likewise, they financially swindled the widows and poor out of land and money; subsequently, the Babylonians charged them for their own water and wood (Lam.5:8).

Structure

The structure of Micah emphasizes the Hebrew poetry forms of parallelism and contrast; specifically, the oracle contrasts judgment with salvation in three major sections of the book. The letter is rich with Hebrew puns (1:10-16), alliteration (2:4), and word play (2:11). Micah 4:9-5:6 reveals a micro-sample of the contrasting message of judgment and salvation that is anchored with the opening word “Now” (עַתָּה, *attah*) three times. The below table provides a structure of the book.

	Chapter 1-2	Chapter 3-5	Chapter 6-7
Message of Judgment	Judgment of Samaria and Judah by Assyria (1:1-2:11)	Sin of Judah's Leaders and coming judgment (3:1-12)	Judgment for insincere worship and injustice (6:1-7:7)
Message of Salvation	Restoration of the Remnant by the Shepherd, Breaker, King (2:12-13)	Kingdom of Heaven in the Millennium under Rod of Iron Rule by Christ (4:1-5:15)	Jerusalem vindicated and Removal of Israel's Sin (7:8-20)

Chapter Summary

Chapter 1

1:1-7 – Assyrian Exile of Samaria (NK)

The first of three “Hear” (שָׁמַע, *shama*) judgments³ in 1:2 reveals that the “Lord God” (אֲדֹנָי יְהוָה, *Adonai Jehovah*) would arise from His holy temple to exact judgment and fiery destruction on Samaria and the Northern Kingdom through the “Assyrian, Rod of mine anger” (Is.10:5).⁴ The upheaval of Samaria would beat, burn, and desolate the pagan idols of their spiritual adultery against Jehovah’s covenant (1:7). The “Hire” (אֶתְנָן, *ethnan*) or whorish wealth gathered by Samaria’s pagan adultery and spiritual deception would be returned to the hire of Assyria, which would transfer Samaria’s wealth to their own pagan temples for idolatry (1:7, 2:6-11). Amid the judgment, the LORD draws a consistent theme regarding the whorish exchange of money for spiritual deception; not only did they purchase pagan idols, but they paid false prophets to affirm their sin (2:6-11, 3:1-11). At the root, the people did not want to feel ashamed, nor did they want to repent of their sin; hence, they paid the “hire” of a whore (false prophets) to assuage their guilt.

1:8-16 – Assyrian Invasion of Judah (SK)

The judgment of the LORD would extend from Samaria to Judah because of their viciously contagious sin that spread into Jerusalem. Micah revealed that the LORD’s judgment and Assyria’s threat would stop at the gates of Jerusalem (1:9, 12). Several authors under inspiration would record the Angel of the LORD’s miraculous destruction of Sennacherib and his 185,000 men in one night because of Hezekiah’s prayer of faith (II Kgs.19:32-36; II Chron.32:21; Is.37:33-37). Nevertheless, the Assyrian army would march through Judah and destroy numerous cities. The LORD through Micah employed numerous Hebrew puns and word plays to creatively declare His destruction of their beloved cities:⁵

- The first and last phrase focuses on dark times in the life of David – the death of King Saul and David’s flight to the cave Adullam (v.10, 15).
- “*Declare ye it not at Gath*”
 - The Hebrew word behind “*Declare*” is נָגַד (*nagad*) and it is similar in sound to “*Gath*” גַּת (*Gath*). The phrase is the same as David’s instruction in II Samuel 1:20 when he did not want the tidings of Saul’s death to be made known in Gath (Philistine stronghold and perpetual enemy) lest they rejoice. Micah’s meaning gives the same sense as David’s – don’t let Gath know about your impending destruction lest they rejoice in your trouble!
- “*In the house of Aphrah roll thyself in the dust*”

³See also Micah 3:1, 6:1-2. Cross reference the LORD’s initial imperative command for Israel to “Hear” in Deuteronomy 6:4, “*Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*”

⁴Wicked Pekah, King of Samaria, aligned with Syria to fight off the Assyrians with little effect (II Kgs.16:1-7); meanwhile, Ahaz, king of Judah, aligned with Assyria for temporary help (II Kgs.16:7). After Pekah’s death, Hoshea led Samaria (Northern Kingdom) into servitude with Shalmaneser of Assyria (II Kgs.17:3-10); subsequently, they fully embraced Assyrian idolatry on top of the already syncretic worship (I Kgs.13).

⁵Gary Smith explains the Hebrew puns as similar to a modern preacher saying, “*Watertown will be covered with water. Washington will be washed away, and Waterloo will meet its waterloo.*” Smith, G. *Hosea, Amos, Micah*. NIVAC. Grand Rapids, MI. Zondervan. 2001, p.452.

- The inhabitants of the town “Aphrah” (עַפְרָה – “dust”) were to lament their coming judgment in the “Dust” (עַפָּר, *aphar*).
- “Inhabitant of Saphir, having thy shame naked”
 - The beautiful people of “Saphir” (שָׁפִיר, *shafir* – “Fair, beautiful”) will suffer the opposite effect of shame (בִּשְׁתָּ, *bosheth*) and nakedness in destruction.
- “Inhabitant of Zaanan came not forth”
 - The Hebrew town of Zaanan⁶ means “to migrate, to come out;” however, the inhabitants of that town will not be able to come forth during the havoc and judgment of Judah.
- “The Mourning of Beth-ezel; he shall receive of you his standing”
 - “Beth-Ezel” means “House nearby (house next door).” The LORD “Shall receive” or take away his “Standing” (עֲמָדָה, *emdah*). In essence, the house nearby will lose its standing as it mourns the collapse of neighboring cities.
- “The inhabitant of Maroth waited carefully for good: but evil came down from the LORD”
 - The town of “Maroth” (מְרוֹת, *maroth* – “bitterness”) waited for “Good” (טוֹב, *tov*) but only received “Evil” (רָע, *ra*) even to Jerusalem, the city of peace.
- “The inhabitant of Lachish, bind the chariot to the swift beast”
 - The poetic use of assonance between the Hebrew word “Lachish” (לָכִישׁ, *lakish*) and “Swift beast” (רֶקֶשׁ, *rekesh*); simply, in Hebrew the endings of *lakish* and *rekesh* sound the same. The stronghold of Lachish was to ready the chariots and flee the destruction!
 - Lachish was about 30 miles southwest of Jerusalem (Josh.10:3; Is.36:2). The LORD revealed that city introduced the sins of Samaria to Judah; in the sovereignty of Jehovah, Sennacherib would plunder Lachish prior to being defeated at Jerusalem.
- “Therefore shalt thou give presents to Moresheth-gath”
 - Moresheth was Micah’s hometown, which was on the verge of destruction. The town name Moresheth is similar to the Hebrew word *meorasah* (“Betrothed”), which would receive “Presents” (שְׁלֻחִים, *shilluchim*) or literally a “farewell or parting gift” (cf. I Kgs.9:16) The essence of the pun is that Moresheth would receive its farewell gift as it departs from its family (Judah).⁷
- “The houses of Achzib shall be a lie”
 - The town of “Achzib” (אַחְזִיב, *akzib* – “deceit”) would become a “Lie” (אֲכָזִב, *akzab*). The Hebrew word for “Lie” is אֲכָזֵב (*akzab*), which is only found twice in the MT. It is found in Jeremiah 15:18 in reference to a stream or river that dries up and deceives as it disappeared. This town will deceive those who thought it existed as it would soon no longer exist!
- “Yet will I bring an heir unto thee, O inhabitants of Mareshah”
 - Assonance occurs between the Hebrew word behind “Heir” (יָרֵשׁ, *yoresh* – “heir, possessor”) and “Mareshah” (“the head, Conqueror”). The meaning of the pun is that a new heir or possessor would take over the conquering and head town of Mareshah.
- “He shall come unto Adullam the glory of Israel”
 - Zion and Jerusalem were the glory of Israel that would retreat into exile like David retreated to the cave Adullam in bitterness (I Sam.22:1). Verse 16 reveals that depopulation of Israel’s children in captivity as a bald eagle.

⁶The Hebrew root behind the name of the town is צָאן (*tson*) that means “To come out, to migrate.”

⁷McComiskey, T. The Expositor’s Bible Commentary with the New International Version: Micah. Grand Rapids, MI. Zondervan. 1985, p.408.

Chapter 2

2:1-5 – Injustice toward the Widows and Fatherless

The Land and Seed promise in the Abrahamic covenant came with specific stipulations on dividing and occupying the land down to each family plot (Gen.15:18). Each tribe received its allotment (Numb.26:55-56, 33:54; Josh.14:1-5). Furthermore, each family had their individual lot marked off for their personal stewardship (Deut.19:14, 27:17; Job 24:2; Prov. 22:28, 23:10). Despite all the enlightenment from the LORD regarding the blessing of the Promised Land, the wealthy elite oppressed the poor by stealing their land and fields. Hosea 5:10 provides insight on how this was done, *“The princes of Judah were like them that remove the bound: Therefore I will pour out my wrath upon them like water.”*

The wealthy wicked plotted their schemes upon their *“beds”* (מִשְׁכָּב, *mishkab*) during the night and upon the morning light they *“practice it”* (Ps.36:4, Zech.7:10, Prov.4:16, 6:14, Hos.7:6). Why? Because it was in the *“power of their hand”* (Gen.31:29, Prov.3:27). Certainly, power provides an opportunity to expose one’s heart. Subsequently, they used *“violence”* (גָּזַל, *gazel*) or violent tearing away and seizure to carry out their plans.

The LORD used the adverb *“therefore”* (לָכֵן, *laken*) to indicate that in return for their sin He would devise evil against the wicked. The LORD described His evil as such to not remove their necks; they would not be able to save their own necks or escape. As well, the LORD’s evil would humble them *“for this time is evil”* (Amos 5:13). Another reminder that all evil is punished in due time.

Verse 4 provides more Hebrew poetry to expressively judge the wicked. *“In that day”* seems to refer to the near judgment of Babylon spoiling and dividing the land. The wealthy greedily abused and stole land from the poor; hence, the LORD would send the Assyrians (II Kgs.18:9-16) then the Babylonians to brutally seize the land from Israel (II Chron.36:14-17). Subsequently, a *“parable”* (מָשָׁל, *mashal*) or a proverbial song of mocking would be sung in memoriam of their sin and consequence at forewarned by the LORD in Deuteronomy 28:37 (II Kgs.9:7, II Chron.7:20, Ps.69:11, Is.14:4).⁸ The phrase *“and lament with a doleful lamentation”* is an example of Hebrew alliteration - וְנָהַח נְהִי נִהְיָהּ, *we nahah nehi niheyah*; the Hebrew consonant *nun* (נ) starts each word of the lamentation.⁹ These essence of the proverb is that the LORD allowed the precious land to exchange hands from Israel to its enemies temporarily (Deut.30:1-8, Is.44:28-45:1).

Verse 5 reveals that Israel would no longer *“cast a cord by lot”* to divide their land justly or unjustly (Deut.32:8-9, Josh.14:1-5, Ps.15:5, Amos 7:17) because they would no longer possess their land. Abuse the blessing then lose the blessing. The *“congregation”* (קָהָל, *qahal*) or assembly of Israel would be scattered and dispersed. The core blessing of their congregating as a nation was the land, and because of sin it would be no more (II Kgs.17:18, Lev.26:33, Ezek.22:15).

⁸The LORD countered the false proverbs used by the false prophets to soothe the conscience of the wicked throughout Ezekiel (Ezek.12:22-23, 14:8, 18:2-3). Ultimately, the LORD would allow His proverb of lament to be sung (Deut.28:37).

⁹In contrast, the LORD sang a song of blessing to those who uphold His Word via Hebrew alliteration in Psalm 119.

2:6-11 – Attitude of the False Prophets and Leaders

Verse 6 - Micah quoted the False prophets that told Micah *“Prophesy ye not”* – Stop preaching against the sins of the land! Why? *“That they shall not take shame”* The false prophets acted as a buffer and insulation to their paying audience – to protect them from the intrinsic shame that follows every sinner and all sin!¹⁰ The word *“shame”* (קִלְמָה, *kelimma*) means *“shame, reproach, dishonor,”* which is the intrinsic element that conflicts with our conscience (co-knowledge of God) that signals to us that we have sinned; it is the deeply intimate and internal feeling that one has sinned – despite outward ownership. The Truth put forward by Micah confronted their sin and the subsequent judgment, which caused them to feel shame (Jms.1:24). The error put forward by the false prophets assuaged (alleviate/placate) their sin, and caused them to feel comfortable in sin. In the overall context of financial gain, the false prophets seemingly did not want to lose paying constituents because they felt ashamed by their behavior all of a sudden

Verse 7 reveals Micah’s response to their various justifications, namely, *“O thou that art named the house of Jacob.”* Micah calls them by their historical name, which is an attention-grabbing phrase that cries– don’t forget the Covenant! Micah quotes another one of their rebuttals: *“Is the spirit of the LORD straitened.”*¹¹ In a completely deceived mindset they ask, *“Are these his doings?”* Is the LORD really going to judge His covenant people? Could the poetic justice put forth in Micah 1 truly be the will of God? (Micah 1:6, 3:12) In essence, is Jehovah angry and impatient? After all, Exodus 34:6 states, *“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,”* The people believed the lying words of the prophet that they were protected by any judgment through the Abrahamic and Mosaic Covenants. However, they neglected the clear teaching in Deuteronomy 28, which stated the blessing for obedience and cursing for disobedience.

The false prophets preached a false security in their disobedience and disregard of the Law. As will be discussed in Micah 3:11. *“...yet will they lean upon the LORD, and say, is not the LORD among us.”* They preached a portion of scripture and mis-applied it to the people; they neglected to mention the clear curses against sin! Similarly, Jeremiah countered false prophets a century later that preached the protection in the Covenant. Jeremiah 7:4 reveals, *“Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.”* The LORD revealed the brief and amazing summary of their construct of deception in Jeremiah 7:8 *“Behold, ye trust in lying words, that cannot profit.”*

- POA: NT saints
 - a) Romans 6:1 *“What shall we say then? Shall we continue in sin, that grace may abound?”*
 - b) Jude 1:4 *“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”*
 - c) One dimensional preaching – that focuses on one aspect and neglects and counters other Truth
- Micah finished his point: *“Do not my words do good to him that walketh uprightly?”*
 - a) Those that obey the Word of God receive *“Good”* (טָב, *yatab*)
 - b) Deut.28:2 – *“And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God”*
- Vs. 8

¹⁰Micah 3:11 – Lose audience, then lose Reward, Hire, Money!

¹¹The Hebrew word behind *“straitened”* is קָצַר *“qatsar”* that means *“to be short, to be impatient.”*

- The wealthy leaders are compared to enemies of the LORD’s people in their lack of social concern
 - a) They stripped the clothes off the poor like an invading army would strip the conquered ones
 - b) Responsibility to lead the people in obedience, but you are an enemy to them in your disobedience
- Vs. 9
 - The vulnerable widows were forced out of their homes (cf. Gen.21:10, 16-20)
 - Their sin would affect all the future children
 - a) Generational consequence of sin!
 - i. Sin impacts children, but it does not pre-determine them to continue in sin!
 - ii. Determinism – Emil Kraepelin – Nature vs. Nurture
 - Your genes and environment pre-determine your mental illness
 - b) Lamentations 5:7 “*Our fathers have sinned, and are not; And we have borne their iniquities.*”
 - c) Ezekiel 18:2-4 – popular proverb for blameshifting to parents “*What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?*”
 - i. The soul that sins will be judged – the LORD is just!
- Vs. 10
 - Micah warns against the sin of abusing vulnerable women/children
 - a) Arise, depart – it shall destroy you with sore destruction
 - This is not your rest – rest in the Promised Land was to provide physical/spiritual peace and safety – this was not it!
 - The ongoing topic of “*Rest*” – apart of Covenant
 - a) Gen.2:2-3 – LORD rested on 7th day
 - b) Ex.20:9-11 – Jews Sabbath rest for spiritual worship
 - c) Josh.22:4 – Jews physical rest in the promised land
 - d) Heb.4:10 – The finished creation work pre-figured the spiritually finished work of Christ on the cross – faith and enter into rest – no more sacrifice!
- Vs. 11
 - The LORD mocks the people for choosing to listen to false prophets
 - a) Two issues: false prophets deceive, people choose who they follow (Dt.13)
 - The LORD states:
 - a) You are so desirous of greed and sin, that if a false prophet walking in or after the wind/spirit promises you wine and strong drink – that is who you would choose!
 - i. Wine and strong drink have always been a lucrative business (cf. Joel 1)
 - The LORD puns on two words in Hebrew: “*Falsehood*” (שֶׁקֶר, *sheqer*) and “*Strong Drink*” (שֵׁכָר, *shekar*)
 - a) Shin, Qof, Resh (Sheqer) and Shin, Kaf, Resh (Shekar)
 - b) Draws the parallel between “*Falsehood*” (lies) and “*Strong drink*”
 - c) The LORD provides his perspective on alcoholic beverage here

2:12-13 – Deliverance by the Shepherd, Breaker, and King

This is the first glimmer of hope for the believing remnant in Micah’s message. The LORD would temporally orchestrate rulers and leaders to release Israel from exile and to lead them back to Jerusalem. These individuals would in part prefigure the Messiah as Shepherd, Breaker, and King (Cyrus, Zerubbabel, Joshua, Ezra, etc.). The deliverance from Babylon (4:10) included assembling, gathering, and putting back in the flock in Jerusalem, which would point to the ultimate gathering of Israel at the end of the Tribulation by the King of Kings.

- Shepherd motif (cf. Is.44:28-45:1-5)
 - Assemble “*all of thee*”
 - Gather the remnant
 - Put them together
 - Flock in the midst of their fold
 - They shall make great noise
- The Breaker comes from the root Hebrew verb פָּרַץ (*parats*), which is found forty-five times in the MT. Similarly, the noun form פָּרָץ (*perets*) is found nineteen times in the MT.
 - It is used twice with two different verb stems in Micah 3:12
 - “*The Breaker*” (פָּרַץ, *parets*) *Qal* participle masculine singular verb
 - “*Broken up*” (פָּרְצוּ, *paretsu*) *Qal* perfect third person plural
 - The use of this title for the LORD is interesting in that the He broke down the walls that exposed Israel and allowed judgment; however, He would also break them out of exile and Shepherd them back to the flock. As well, the Judgment found in Micah 1-2 up to this point highlights the total breaking of Israel in every way.
 - Use in Exodus: “*break forth*” (Ex.19:22, 24)
 - Use in Isaiah: “*break down*” (Is.5:5), “*break forth*” (Is.54:3), “*breach*” (Is.30:13), and “*repairer of the breach*” (58:12).
 - Use in Hosea: “*break out*” (Hos.4:2) and “*increase*” (Hos.4:10)
 - Use in Nehemiah: “*broken down*” (Neh.1:3, 2:13), “*break down*” (Neh.4:3), “*breaches*” (Neh.4:7), and “*breach*” (Neh.6:1).
 - Use in Psalms: “*broken down*” (Ps.80:12, 89:40), “*brake*” (Ps.106:29), and “*scattered*” (Ps.60:1).
 - Use in Ezekiel: “*gap*” (Ezek.13:5, 22:30)
 - Use in Amos: “*the breaches*” (Amos 4:3; 9:11)
 - The LORD will come before them and break them out of bondage so they can pass into the gate of the Millennial kingdom to serve the King, who is the LORD.
 - Zechariah 12:1-10
 - Zechariah 14:4 “*shall cleave*” (בָּקַעַ, *baqa*) – the Mount of Olives will break, and they will flee to safety at the end of Tribulation.
- King (Deut.33:5, Ps.24:9-10, 47:6, 48:2, 95:3; Gen.49:9-10; Num.24:17; 2 Sam.7:16)

**The Shepherd, The Breaker, The King
Micah 2:12-13**

Premise: The Lord Jesus Christ is the Shepherd, Breaker, and King who broke the physical hedge of protection (the walls) and allowed judgment to break Jerusalem; subsequently, He will Shepherd the people back into the fold of Jerusalem, Break them free from bondage, and reign over them as King of Kings. Temporal fulfillment would occur after Babylonian exile (Is.44:28), and future fulfillment at the end of the Tribulation (Zech.12, 14:4).

Word Study: “*The Breaker*” (verb – *perets*) is the same verb and noun root behind “*break down*” (Is.5:5, Neh.4:3), “*gap*” (Ezek.13:5, 22:30), and “*breach*” (Is.30:13, 58:12, Neh.4:7, 6:1, Amos 4:3, 9:11) regarding the LORD’s judgment on the walls.

(1) The Importance of the Wall around Jerusalem

- Built by the Jebusites (Josh.15:63, Jdg.1:8; II Sam.5:5-10)
- Enhanced and repaired by David (II Sam.5:5-10)
- Extended by Solomon (I Kgs.9:15, 11:27)
- Repaired and fortified by Hezekiah (II Chron.32:5)

Represented Spiritual and Physical protection (Is.5:5)

- Physical protection from invaders (II Chron.32:5)
- The prophets were the Watchmen on the Walls (Ezek.33:2-7, Is.62:6, Habb.2:1) – also wall builders for hedge of protection (Ezek.13:6, Is.5:5)
- They were the spiritual defenders upon the physical defense of Israel.

(3) The Role of the Breaker

- Breaks down His people
 - Would break the walls of Israel and expose their idols and deception (Mic.1:6, 9, 12; Lam.2:8-9)
 - Babylonians destroyed Jerusalem’s wall (II Kgs.25:10, II Chron.36:19; Jer.52:14, Ps.79:1)
 - Severe judgment and exile followed the break down of the walls (Lam.4:6, 5:4)
- Breaks out His people from bondage and breaks down obstacles
 - Out of exile in Babylon (Is.44:28-45:4)
 - Restores His people to be “repairers of the breach” (Is.58:12, Zech.3:1)
 - Removes the mountain before their face (Zech.4:7)
 - Rebuilds the Temple and wall (Ezra 6:15; Neh.6:15, Mic.7:11)
 - Splits Mt. Olives in two & prevents annihilation in the Tribulation (Zech.14:4-5, Rev.19:13-14)

(2) Breakdown in the Wall = Breakdown in Spiritual and Physical Protection

- The walls would weaken and erode – good kings and prophets would constantly repair the walls for spiritual and physical defense (Ezek.13:6)
 - the blessing of protection was used to hide idols (Mic.1:6, Ezek.13:10)
- Gaps or breaches would occur in the walls = Disobedience
 - Is 5:5, 30:13.
- Prophets were to stand in the “gap” and preach the Word (Ezek.22:30)
 - False prophets mocked, marginalized, and murdered God’s men (Mic.2:6; Is.57:1) – no one stood in the gap.
 - False prophets preached “Peace, peace” and built up the holes with untempered mortar that would easily fall (Ezek.13:10-15)
- In judgment, the LORD would allow them to be taken captive through the gaps in the wall (Amos 4:3)

(4) “The breaker is come up before them” - The Breaker in your life:

- Christ breaks us down by judging our proud hearts (Rom.2:1-3; Jms.4:6-8)
- Christ went before us into the Holy of Holies (Heb.9:24, 10:20)
 - the veil in the temple was rent in two (Mt.27:51)
- Christ went before us in His resurrection (I Cor.15:23, Jn.14:19)
 - Believers will be broken from the bondage of corruption (Rom.8:21)
- Believers are broken from the bondage of the Law and Sin (Rom.6:11, Gal.4:9)
- Christ breaks down the obstacles to His will in:
 - temptation “a way of escape” - I Cor.10:13
 - assembling in the place of worship (Ps.77:13, 19; Zech.1:16; Heb.10:23-25; I Thess.5:24)
 - providing for His flock (Lk.12:22-32; Phil.4:19)

Chapter 3

Depriving the poor of their land and livelihood (respect of persons) brought a seething assessment and judgment from the LORD (cf. Is.1:15, 21-23). Their sin was likened to the sickening sin of cannibalism (v.2-3). Ironically, the LORD would bring the terrible blight of cannibalism upon Jerusalem during the siege by Babylon and Rome (Ex.34:15; Dt.12:30-31, 18:10, 28:56-57; II Kgs.6:29; II Chron.28:3-4; Is.9:19, 49:26; Lam.2:20, 4:10; Jer.19:9; Ezek.5:10). The root of rebellion was the greed of the false prophets and religious leaders (Hos.4:1-19). Subsequently, the false prophets would grope in the darkness blind leaders of the blind. Sadly, the false prophets preached “Peace” (שָׁלוֹם, *shalom*) in contrast to the wrathful judgment of God by Micah and Isaiah (cf. Jer.6:14, 14:13, 23:17, 28:9; Ezek.7:25, 13:10, Is.48:22, 57:21).

Another Hebrew pun is made upon the word “bite” (נָשַׁק, *nashak*) in verse 5, which is in the context of financial compensation for preaching deception (Mic.3:1-3, 11). The manuscript form of the verb in the MT is נֹשְׁקִים (*noshekim*), which is a masculine plural *Qal* participle that is used as a verbal adjective attributive to the false prophets’ actions. The definition of the word is nuanced as 1) to literally bite with teeth like a serpent, or 2) to lend on usury or to exact interest (the bite of interest). The Hebrew root is found twenty-eight times in the MT. The word is used in the context of biting with teeth eleven times (Gen.49:17, Numb.21:6, 8-9; Prov.23:23; Eccl.10:11; Amos 9:3). However, it is used twelve times in reference to “usury” (Ex.22:25, Lev.25:36, Deut.23:19; Prov.15:5, 28:8; Ezek.18:13) and five times as “lend, lent, or bite” (Deut.23:19-20; Habb.2:7). McComiskey aptly notes the parallelism of the Hebrew structure regarding this word:

“In this structure bite is paralleled by ‘not put into their mouths,’ and ‘peace’ by ‘war.’ The parallelism thus determines that the word ‘bite’ has to do with the action of putting something into the mouth. While nashak is never used for ‘eating’ in the OT, there is no reason why Micah could not have used this forceful figure to express the voracity with which these greedy prophets accepted the bribes given them for the performance of their prophetic activity.”

In short, they bit the people with the poisonous message of error (2:1-6) all the while collecting interest and remuneration for allowing the leaders to pillage the poor (3:11)! As long as they were fed, they would preach the message that assuaged their guilt. Subsequently, those who “*putteth not into their mouths, they even prepare war against him.*” The righteous, such as Micah, that refused to pay or tolerate their error were marked as targets for war. The LORD would upend the heresy and error of the false prophets by plowing the walls, city, and Temple as a field in judgment.

Verse 8 provides bright light in the darkness as the man of God preaches the Word of Truth under the control of the Spirit. In stark contrast to the false prophets, the LORD used “*but truly*” (וְאֵלֶּם, *we ulam*) to reveal the bright distinction of Micah from the darkness of the heretics. The first person *Qal* perfect verb “*am full of*” (מָלֵאתִי, *malethi*) denotes the completed action of being filled up and consecrated with the virtues of power (כֹּחַ, *choach*), judgment (מִשְׁפָּט, *mishpat*), and might (גְּבוּרָה, *geburah*). He had authority, discernment, and grit to declare truth before the haters of truth.

These virtues were “*by the Spirit of the LORD*” (בְּרוּחַ יְהוָה, *et ruach Jehovah*). The Spirit of the LORD did not permanently indwell or fill Old Testament believers; however, the Spirit was active in the empowerment of those ministering with the Word of God (Gen.1:2; Ps.51:11; Jdgs.14:6; Job 33:4; I Sam.16:13; Neh.9:20; Ps.139:7, 143:10; Ezek.36:26; Zech.4:6).

The necessity of the Spirit-empowerment of power, judgment, and might was for the purpose of declaring “transgression” (עֲשָׂרָה, *pesa* – crimes) and “sin” (חַטָּאת, *chattath* – missing the mark of God’s law) to Jacob and Israel. The human vessel desperately needs power, judgment, and might from the Spirit to expose one’s sin followed by pointing to a Savior (5:2) that will forgive sins (7:19).

Verse 9 reveals the actions, motivations, and destruction of the false prophets. The LORD would include all guilty parties (heads, princes, priests, prophets) that conspired together. Their actions denoted that they “abhor” (בָּעָבָה, *ta’ab*) judgment.¹² The manuscript form of the verb is מְתַעֲבִימ (mataabim), which is a *Piel* participle denotes an intensive type of action. “Abhor” (בָּעָבָה, *ta’ab*) is one of the strongest words for detesting and despising something (Deut.23:7; Ps.119:163; cf. Job 15:16; I Kgs.21:26; Ps.14:1, 53:1; Is.14:19). Likewise, they “pervert” or literally twist and make something straight crooked. This verb is in the *Piel* imperfect stem that continues to denote the intensive action of twisting the “equity” (יָשָׁר, *Yashar*)¹³ or straightness of God’s Law.

Verses 10-11 further reveal the details of their actions. Their position and influence were used to “build up” (בָּנָה, *banah*) Jerusalem with murderous blood¹⁴ and twisted lawlessness (Is.1:19-22; Jer.22:13; Ezek.22:27; Habb.2:12). Each station of the nation’s government and religious authority was filled with greed and corruption (consider King Ahaz – II Kings 16:15).¹⁵ Their wicked hearts (Jer.17:9) were primarily motivated by the idol of money, which was and continues to be a warning for anyone in a spiritual authority position (Mic.7:3; Is.1:23; cf. Lev.10:11; Deut.17:9, 11; Mal.2:7; Jer.6:13; II Pt.2:1-4; Jude 11). Per usual, demon-controlled heretics¹⁶ would “divine” (קָסַם, *qasam*) or consult the dead for short-term manipulation¹⁷ of individuals (I Kgs.22:20-23; I Sam.28:3-25; cf. I Cor.10:20-21).¹⁸ These individuals ultimately resembled what they worshipped.

Verse 11b reveals the hubris of insincere worship before an Almighty God who sees one’s actions and one’s heart motivations (I Sam.16:7). In particular, the false teachers held onto the covenant mercy of the LORD with complete disregard for the law and conditional elements of the temporal aspects (Gen.15:17-19; Ex.19:5-

¹²II Peter highlights the contrast of the engaged Christian with the out-of-control heretic who hated self-control and pastoral authority with a greedy heart (II Pt.2:7, 18 = Licentiousness, 2:10, 18, 3:3 = lust; 2:8 = lawless; 2:7 = unprincipled, 3:17; and 2:12, 19 = corruption).

¹³This Hebrew root is rendered as “right” (Deut.6:18), “upright” (Job 1:1), “righteous” (Prov.2:7), and “straight” (Jer.31:9).

¹⁴The most abominable and anti-Christ of pagan worship was human sacrifice; the offering of sometimes willing and mostly unwilling human flesh and blood to appease the deceptive demon behind an idol to bring about rain or victory in battle, or to placate a god in failure. This was often to “Molech” (king) in the Old Testament, but is seen to various gods in various cultures through Ancient history to present time (honor suicides in Japan, black magic use of sex trafficking victims, RCC abuse of orphans). See: Ex.20:2-5; Lev.18:21; Deut.12:31, 18:10; II Kgs.16:3, 17:17, 21:6, 23:10; II Chron.33:6; Jer.7:31, 19:5, 32:35; Ezek.20:26, 31, 23:37.

¹⁵See list of financial terms in the introduction for further study.

¹⁶Witchcraft was used to conjure up secret knowledge from demons and abominable means to exact power over others; Leviticus 19:31 reveals, “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.” See also: Lev.20:6; Is.8:19; I Sam.31:1-10.

¹⁷Sorcery used the blood of oneself or another to conjure demonic power through the façade of an idol; this was done to placate the idol and bring about a manifestation of power or rain. Leviticus 19:26-28 warned, “Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.” See also: Ezek.13:20; Mal.3:5.

¹⁸Consider notes from *Turn Ye Unto Me: An Exegetical Commentary on Zechariah* (Strouse, M) on the extensive demonic activity in Israel and in the Tribulation (pp.375-378).

25:1). They claimed the LORD’s presence and “lean upon the LORD” (שָׁאֲנוּ, *sha-an* – cf. II Sam.1:6; Job 8:15; Prov.3:5; Ezek.29:7; Is.36:6). Surely Micah’s prophecy of judgment was not true since God was for them (Is.48:2; Jer.7:4, 8-11).

Verse 12 succinctly undercuts their proud and unstable hope with a vivid picture of judgment. The cherished city of Jerusalem would be “plowed” (חָרַשׁ, *charash*)¹⁹ or engraved as a field into “heaps” (יָ - *iy* from the root חָרַשׁ- *avah*) or literally twisted ruins from twisting the law (Jer.9:11; Ps.79:1). While Ahaz rebelled (II Kgs.16:15), his son Hezekiah would recall Micah’s prophecy as a warning to the people of his time (Jer.26:18-19).

The LORD warned the people in Deuteronomy 28:64-67 and 30:1-6 about exile if they continued in sin. Likewise, Asaph prophesied of their coming destruction in Psalm 74 and 77. Furthermore, Micah and Isaiah provided clear counsel regarding incoming destruction (Mic.1:7, 3:11, 4:10; Is.10:5-6, 6:11-12, 13:17-19).

The Northern Kingdom of Israel (Samaria) was led into their captivity and exile in 722 BC (II Kgs.17:6, 18). King Ahaz of Judah compromised the covenant with Jehovah and placed his trust in Assyria (II Kgs.16:1-9; II Chron.28:5-21; Is.7-8), which allowed the spiritual wickedness of Samaria to spread to Judah as a “Wound is incurable” (Mic.1:9). Micah warned of the coming Assyrian invasion against Samaria (Mic.1:1-7) and Judah (Mic.1:8-16, 3:12, 4:10; II Kgs.19).

The Babylonians deported and exiled the Southern Kingdom of Judah in three deportations from 605 BC to 586 BC, which culminated in the destruction of the Temple and City of David in 586 BC (II Chron.36:10-21, Dan.1:1). Jeremiah, the prophet who served before and during the Babylonian exile, revealed that the exile would last seventy years²⁰ in Jeremiah 25:11-12, “*And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*”

Chapter 4

The chaotic disarray of Jerusalem and its rulers, who originally did not want Jehovah as their God anymore (I Sam.8:10), would be contrasted with the Millennial Kingdom of King Jesus in Micah 4. Under the reign of Christ “*in the last days,*” Jerusalem would sit as the highest point on Earth and be the Tower of the flock (4:1, 8; Zech.2:11, 14:16; Is.2:3, Jer.3:16; Ezek.37-48). Verse 2 emphasizes that the Word of God would be valued, elevated, and obeyed (Is.11:9; Rom.11:26; Jn.6:45; Ps.25:8-9; Is.54:13).

Verse 3-4 denotes that righteousness will prevail (Is.2:4; 9:6, 11:3-5; Jn.16:8-9; Ps.2:5-9, 110:5-6; Rev.2:27; 12:5). The result of His righteous rule is a land of peace (Hos.2:18; Joel 3:10). In part, Satan and the demons will be bound during the millennial reign (Zech.13:2; Rev.20:1-3). Sadly, the Adamic curse of man will pass through the offspring of the redeemed that survive the Tribulation and enter the Millennium (Is.65:20;

¹⁹This Hebrew root is used in reference to Christ (Ps.129:3), engraving of sin on the heart (Jer.17:1), and the planting of sin (Hos.10:11-13). The reference to judgment aligns with Christ’s back being plowed to become sin for mankind (II Cor.5:21) and to receive the wrath of God in place of man (Is.53:10).

²⁰The seventy-year exile began with the first deportation that included Daniel in 605 BC, which would bring the end of exile to 535 BC.

Zech.14:17). For the believer in the Millennium, they will enjoy peace and prosperity (Zech.3:10; I Kgs.4:25; Is.61).

Verse 5 reveals the removal of idols in the Millennium, which stands in contrast to the state of Israel at that time (Zech.10:8-12, 13:1-7). No Satan or demons meant no spiritual energizing of manufactured idols (Is.40-48). Nevertheless, the idols of man’s heart will rebel by refusing to go to Jerusalem to worship the King (Zech.14:17; Ezek.48:35). See Isaiah’s message contrasting Christ with empty idols in Is.40-48.

- Isaiah’s broad message is that of Judgment (ch.1-39) and Redemption (ch.40-66).
 - Near judgment and exile in Babylon prefigured the Tribulation; Redemption from exile = Millennium
 - Isaiah 40-48 reveals the power to restore Israel after Babylonian exile from idolatry (II Chron.36:14-16).
 - They were going into judgment for idolatry (Is.1:11-14): don’t continue in idolatry in Babylon!
 - The Redeemer will bring them out by the tool of Cyrus and Medo-Persia (Is.40:18-20)

	Redemption	Idolatry	Devotion to Idol	Meaning of Devotion	Use of Cyrus
Is.40	Is.40:10, 26	Is.40:17-20	"Shall not be moved"	Secure it in safe place	
Is.41	Is.41:8-27	Is.41:5-7, 29	"Fastened it with nails"	Secure it in safe place	Is.41:1-4
Is.42	Is.42:1-25	Is.42:17	"Trust in graven images"	Trust and commitment	
Is.43	Is.43:1-22	Is.43:12, 23-24	"Bought me no sweet cane with money"	Spent time and money	
Is.44	Is.44:1-8	Is.44:9-22	"Deliver me, for thou art my god"	Sought it for vanity, profit, deliverance	Is.44:28
Is.45	Is.45:1-25	Is.45:16, 20	"Shall go to confusion"	self-deception is exacerbated	Is. 45:1-4
Is.46	Is.46:9-13	Is.46:1-8	"They could not deliver"	committed despite lack of results	Is.46:11
Is.47	Is.47:4	Is.47:8-15	"I am, and none else beside me"	Self-deceived, committed	Is.47:1-5
Is.48	Is.48:	Is.48:1-5, 18	"Mine idol hath done them"	Glorify idol for blessings instead of God	Is.48:20-21

Verse 6-7 indicates the role of the Shepherd that will gather Israel at the end of the Tribulation and bring them into the Millennial Kingdom (Is.11:11-16; Mt.24:31). The believing remnant will be on the verge of annihilation at the end of the 7-year Tribulation (Zech.12::2; Zeph.3:19; Ezek.34:16). Harking back to Micah 2:13, Christ will be Shepherd and King (Is.9:6-7, 24:23; Dan.7:14, 27; Lk.1:32-33; Rev.11:15).

Verse 8 shows that Jerusalem will be the headquarters for the Shepherd-King as it is named the “tower of the flock” (Ps.48:3, 12; 61:3). It would be the stronghold of protection for those that waited in hope for Christ (II Chron.27:3, 33:14; Neh.3:26).

Verses 9-10 reveal the incoming Babylonian captivity (II Kgs.36:6) after the Assyrians remove the Northern Kingdom and antagonize the Southern Kingdom (Micah 1:8-10; Hos.3:4-5; Jer.30:5-7). The destruction and exile by Babylon are literal, but it also prefigures the 7-year Tribulation of Israel as a woman in labor (Jer.6:24, 30:6; 8:19; Is.13:8; Rev.6:1-20:3; Mic.7:3-8). It will be a horrendous time of labor and trouble where the Gospel (Rev.14:6-7) will go forward; however, the righteous will be slain (Rev.6:9-13). Nevertheless, just as the LORD would deliver them from Babylon and rebuild the Temple, so too will He deliver them from the Tribulation and rebuild the Millennial Temple (Ezek.40-47). The labor pains of Babylonian exile would be followed by the birth of the King in accordance with Daniel’s timeline (compare 4:9 to 5:2-3; cf. Dan.9:25-26).

Verses 11-13 again show the pre-figurement of Babylon for the end of the Tribulation. Israel and the believing remnant will be small and looked up in shame. Both parties in their designated times will be small, vulnerable, and on the verge of annihilation; nevertheless, the LORD will redeem and rescue by gathering them

as sheaves on the floor (v.12; Is.55:8-9). The believing remnant will assist the Lord Jesus Christ in His destruction at the end of the Tribulation (Is.41:15; Zech.12:2-10; Rev.19:11). The victory will glorify the LORD (Rev.19:16; cf. Ps.2:1-12).

Chapter 5

The labor pains of the incoming Babylonian Exile (4:9-13; Jer.30:6) would bring forth the birth of a child who was born to die as the Lamb of God and reign as King (5:2-5; Is.9:6; Mt.3:1; Ps.2). Nevertheless, the King would be rejected and smitten. Israel refused the LORD’s leadership and wanted a human king, who would persistently lead them away from Jehovah (I Sam. 8:10; II Sam.7:1017). The judges of Israel rejected the Law that pointed to Christ the Lawgiver and Judge (Jms.4:12), which led to the siege against Jerusalem from Babylon (586 BC), Rome (AD 70), and the nations of the world (Zech.12:1 – end of Tribulation). Ultimately, the labor pain of the Tribulation would bring the culmination of this King’s arrival (Zech.14).

Verse 1 reveals the incoming siege of Jerusalem by Assyria and completed by Babylon (see timeline); furthermore, this looks to the final siege of Zion in Zechariah 12 at the end of the Tribulation. The “*daughter of Zion, like a woman in travail*” (4:10, 13) would need to “gather” (גָּדַד, *gadad*) or literally cut itself into groups of “troops” (גִּדּוּד, *gedud*) as the “*daughter of troops.*” The focus on the vulnerable and feminine daughter would find a strong, masculine King that will deliver and rescue.

Looking near and far, “*the judge of Israel*” would be smitten with the rod (see Christ in Mt.26:67). At that time, the judges who rejected the LORD (Mic.3, Hos.4:6-10; cf. II Kgs.25:7; Jer.39:6-7, 52:10-11) would be smitten by the Assyrians and Babylonians. Looking forward, Israel would reject and smite its Judge and King, Jesus, which would bring destruction to the city, Temple, and covenant community. The Hebrew word behind “judge” (שֹׁפֵט, *shaphat*) is similar in structure and sound to the Hebrew word behind “rod” (שֵׁבֶט, *shebet*), which is the same word behind “scepter” and “rod of iron” in Genesis 49:10 and Psalm 2:9 respectively.

The focus on “cheeks” (לֶחִי, *lechi*) is another shadow of Christ. Jeremiah would reference the lament of the Israel’s smitten cheeks in Lamentations 3:30. Micah’s counterpart, Isaiah, would reference Christ submissively giving His back to the smiters and His cheeks to be plucked of hair (Is.50:6). Job prefigured Christ in this regard in Job 16:10, “*They have gaped upon me with their mouth; They have smitten me upon the cheek reproachfully; They have gathered themselves together against me.*” Subsequently, the Lord Jesus Christ taught about giving up one’s cheek in response to those that persecute Christians (Mt.5:39; Lk.6:29). In time, King Jesus will break and dash those who reject Him and enslave His people into pieces (Ps.2:9).

Verse 2 pivots to the glorious message of hope found in the coming King. The darkness of Israel in travail followed by the Judge of Israel being smitten would be followed with the arrival of the Savior, Redeemer, and King. In contrast to the itemized cities that would be destroyed in Micah 1, the LORD focuses on the little town of Bethlehem-Ephrath. Bethlehem means “house of bread”²¹ and Ephrath means “fruitful.”²² This little town

²¹Bethlehem was a town in Judah (Jdg.17:7-9, 19:1-2; Ruth 1:1-2; I Sam.17:12). Bethlehem is linked to David’s great grandparents Boaz and Ruth (Ruth 1:19, 22, 2:4, 4:11; I Sam.16:4, 17:15, 20:6 & 28; II Sam.2:32, 23:14-16).

²²See first reference in Genesis 35:16, 19 and 48:7 regarding Bethlehem Ephrath as the location of Rachel’s travail in labor, and compare to fulfillment of Jeremiah’s prophecy about Rachel’s lament in Matthew 2:17 after Jesus was born in Bethlehem Ephrath (cf. Jer.31:15).

was not arbitrarily chosen, but directly linked to the house of David and the covenant the LORD made with him (II Sam.7). The genealogy of David’s line linked to Christ is resoundingly backed up in Matthew 1:6-21.

The phrase “*shall he come forth*” (יָצָא, *yatsa*) is a frequently used word that means “to come out or go out,” which is in reference to Christ being born in Bethlehem through the lineage and town of David (Lk.2:1-7; Mt.1). In line with the context, Christ would come out of Bethlehem, David’s lineage, and the “*stem of Jesse*” (Is.11:1). Isaiah 11:1 uses the same root word, יָצָא, *yatsa*, behind the phrase “*And there shall come forth a rod out of the stem of Jesse.*”

Christ’s “*goings forth*” (מֵאֲחֻזֵּי, *motsaah*) is a Hebrew hapax only found here that simply means “origin;” it comes from a more used root word מָצָא (*motsa*) that means “to bud, to spring” (Ps.19:6; Ezek.12:4; Is.41:18; Ps.107:33). The origin of Christ came from “*old*” (קִדְמוֹת, *quedem*) and from “*everlasting*” (עוֹלָם, *olam*), which seems to point to the historical record of Christ antiquity in Scripture (Deut.33:27; Hab.1:12; Is.37:26; Lam.2:17) and the eternal record of Christ before creation (Pr.8:22-25). Christ’s coming has been known before creation and since creation in the Garden (Gen.3:15, 4:1).

Verse 3 - Consequently, the LORD will give His people up for a period where they will be *lo-ammi* (not my people – Hosea 1:9, 3:4-5). Again, this will occur during the 70-year exile and futuristically during the 7-year Tribulation. In Micah 5:3, the phrase “*hath brought forth*” (יָלַד, *yalad*) means “to bare, begat, born,” which is the same root behind the phrase “*woman in travail*” found in Micah 4:9-10 and Jeremiah 6:24, 22:23, 30:6, 49:24, and 50:43. This does not refer to the birth of the King in Micah 5:2, because the reference of the woman’s labor pain is in reference to the future Tribulation. Furthermore, upon the climax of labor pains (end of Tribulation) the remnant of Jewish brothers “*shall return*” into the fold of Israel. This is an echo back to Micah 2:3 that refers to the Breaker-King who will break down the obstacles of the Tribulation and return the remnant into the Millennial Kingdom (Zech.14:1-6; Mic.2:13).

Verse 4-5 inject hope for the believing remnant that there will be peace under Christ’s rule; as Shepherd, He will feed His flock and they “*shall abide*” in His greatness and protection. The Lord Jesus Christ will be “*the peace*,” which is in line with Isaiah’s title “*Prince of peace*” (Is.9:6). The Angel of the LORD, Jesus Christ, would deliver Judah from the Assyrian invasion (Is.37:8, 36); however, He would also deliver from the future Assyrian and Babylonian (land of Nimrod) in the Tribulation.

Verses 6-15 reveal the LORD’s “*cut off*” action of sorcery in the land presumably during the 75-day gap prior to entering into the Millennial kingdom.²³ In particular, the “*groves*” (אֲשֵׁרָה, *Asherah*)²⁴ of the Canaanite goddess Asherah. The removal of idols and sorcery is a staple of the LORD’s program prior to entering the Millennial Kingdom of heaven (cf. Zech.10:2, 13:2; Jer.10:8, 27:9; Mal.3:5).

²³See notes on Micah 3:8-12.

²⁴This Hebrew word is found 40 times in the MT and is rendered as “*groves*;” however, the Hebrew word is *Asherah*, which is the name of the Canaanite goddess.

Chapter 6

6:1-8 – Hear the LORD’s Controversy

The LORD declared His “controversy” (רִיב, *rib*) with His people. The LORD brought the mountains and foundations of Earth as His witness against His people. He asked, “*what have I done unto thee?*” He reminded them how He delivered and redeemed them from Egypt. Even more, He recollected how He overcame Balaam’s curse on the people. He then pivots from His numerous points of deliverance to their empty, insincere worship of Him. They offered calves, rams, oil, and even their firstborn in syncretistic occult worship. What an offence! Nevertheless, He made clear that He desired justice, mercy, and humility in connection with the Royal Law of loving God and loving others (Deut.6:5; Lev.19:18).

6:9-16 – Hear Ye the Rod

Upon declaring His controversy with the evil works and insincere worship in Israel, the LORD warned them of His incoming “rod” (מַטֵּה, *matteh*)²⁵ through His cry unto the city. In the short term, Assyria would be the first rod of the LORD’s anger to chasten Israel in 722 BC (Is.10:5), which would be followed by Babylon in 605 BC (II Chron.36:15-17). The rod of God was known as a tool of judgment and chastening by Job (Job 9:34, 21:9), Samuel (II Sam.7:14), David (Ps.2:9), Solomon (Pr.10:13, 13:24, 22:8, 22:15, 23:13-14, 26:3, 29:15), Isaiah (Is.10:5,15, 11:4, 30:31), Jeremiah (Lam.3:1), and Ezekiel (Ezek.21:13). The LORD used the *Qal* imperative verb in the second person plural שִׁמְעוּ (shimu)²⁶ as a bold warning and direct command to listen to the inevitable blow of judgment that was coming to Israel. It is as if the LORD wanted them to recall the sound of the rod in their everyday lives so they had an idea of the punishment that was coming. The LORD ensured that the rod was attributed to Him as the one “*who hath appointed it*”²⁷

Subsequently, the prudent individuals that were established with “wisdom” (תְּוִשְׁיָה, *tushiyyah*)²⁸ would “see”²⁹ the Lord’s name and “hear” the LORD’s warning. This was in contrast to the hoards that paid false teachers to excuse and justify their sin (Mic.2:6-11, 7:1-2). After all, the LORD already told them “*do not my words do good to him that walketh uprightly?*” (Mic.2:7). Sentiment of Wisdom’s cry in Proverbs 1:20-23 reverberate in this passage. Only the wise would see, hear, and prepare their hearts for the incoming rod.

²⁵Compared to the Hebrew word שֵׁבֶט (*shebet*) that behind “rod” in Isaiah 10:5, which similarly means “stick, branch, staff, scepter” and is often used in the context of correction. Both words are most commonly rendered in the KJV as “tribe” or branches of a tree; however, they both are also translated as “rod” in regard to a branch used for correction.

²⁶The Hebrew root is שָׁמַע (*shama*) that means “to hear, listen, obey.” This common instructive word is found 1,157 times in the MT. Most notably, Deuteronomy 6:3 uses this root in the LORD’s command to “*hear therefore, O Israel, and observe to do it.*”

²⁷The Hebrew *Qal* perfect verb יָדָה (*ye ada*) means “to appoint, designate, summon” and expresses a completed action, which would take place in the future according to the context. The coming of the rod was as good as done.

²⁸This Hebrew noun תְּוִשְׁיָה (*tushiyyah*) is a different word than the common Hebrew noun behind “wisdom” (חָכְמָה, *chakmah*). *Tushiyyah* means “to lift up or erect, establish wisdom.” It is found ten times in the MT and rendered as “*sound wisdom*” (Pr.2:7, 3:21, 8:14), “*wisdom*” (Job 6:13, 12:16, Pr.18:1, and Micah 6:9), “*working*” (Is.28:29), and “*enterprise*” (Job 5:12).

²⁹Although the Hebrew root word for “see” (רָאָה, *raah*) has similarities to the root word behind “fear” (יָרָא, *yare*), the KJV translators appropriately use the word “see” instead of “fear.” Modern translations use the word “fear” based on the similar vocalization of the two words and use of the similar phrase in Psalm 86:11.

Verse 10 reveals the LORD’s rhetorical question, “*Are there yet the treasures of wickedness in the house of the wicked...*” Were the wicked wealthy still adding to their wealth from pillaging the poor widows (Mic.2:1-4)? Yes. Hence, the LORD’s rod would be warranted in exacting justice. The wealthy deceived the vulnerable of society with “*scant*” (רָזוֹן, *razon*) or lean grain measures that provided less than the actual value of their grain. The LORD called this “*abominable*” (זָאָם, *zaam*), which was His express indignation for this type of abuse (Prov.11:1, 20:10, 23; Jms.1:27).

Verse 11 continues the LORD’s questioning with the *ha* interrogative particle (הַ) by questioning their so-called purity or moral cleanness. Does moral purity correlate with “*wicked balances*”? What about the “*bag of deceitful weights*”? The LORD begins to unpack the rampant amount of deception among the people. The “*deceitful*” (מִרְמָה, *mirmah*) weights were “*scant*” and untrue. This subtle deception used against the base of society was reprehensible before the LORD.

Verse 12 further emphasizes the amount of deception among the violent “*rich*” (אֲשִׁיר, *ashir*)³⁰ in Israel, which fully warranted the LORD’s judgment. Simultaneously, Isaiah accused Jerusalem of being full of “*murderers*” (Is.1:21). The “*violence*” (חָמָס, *chamas*) was carried out toward the vulnerable after they devised their wicked plans (Mic.2:1-4). The powerful used their “*lies*” (שֶׁקֶר, *sheqer*) and “*deceitful*” tongues to manipulate the masses into justifying their sinful actions (Mic.2:11).

Verse 13 begins the LORD’s judgment of becoming “*sick*”³¹ in “*smiting thee*.” Isaiah 1:5b-6 shares the same sentiment about Jerusalem, “*...the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.*” Their sin and sickness perpetually spread throughout the nation like cancer. Furthermore, the LORD’s judgment would make them “*desolate*” (שָׁמֵם, *shamem*), which means “*to be deserted, astonished, stunned, stupefy, appalled.*”³² The desolation would include destruction of the city, exile from the land, and enslavement of the people; this would occur first to the Northern Kingdom in 722 BC by Assyria, and next to the Southern Kingdom in 586 BC by Babylon.

Verses 14-15 expand the judgment that would come like a sickness. Normality such as eating would no longer bring satisfaction because of sickness or from lack of food, which seems to extend in the greater context that their sins would no longer satisfy. Certainly, sickness takes away any pleasure in food, such would be the case with this judgment. Hosea 4:10-11 states a similar judgment, “*For they shall eat, and not have enough: They shall commit whoredom, and shall not increase: Because they have left off to take heed to the LORD. Whoredom and wine and new wine take away the heart.*” The dainties of food and wealth “*take away*” (לָקַח, *laqach*) or seize the heart from fearing the LORD.

The phrase “*thy casting down shall be in the midst of thee*” is rendered in the Hebrew from the root noun יָשַׁח (yeshach), which is only found once in the MT and means “*empty hole, empty stomach, sinking feeling.*” In essence, Israel would be humbled and brought down like one with sickness in their bowels. Furthermore, whatever

³⁰The root for this Hebrew adjective is found twenty-three times in the MT (Ex.30:15, Ru.3:10, II Sam.12:2,4, Ps.49:2, Prov.14:20, 18:11, 23, 22:2, 7, 22:16, 28:6, 11, Eccl.5:12, 10:6).

³¹The LORD used the *hiphil* perfect verb (הִשְׁלִיחַ, *hecheleti*) in the first person singular to indicate a causative action that would be completed in the future.

³²This Hebrew root is found ninety-three times in the MT with various renderings in the KJV: “*desolate*” (Gen.47:19), “*astonished*” (Lev.26:32), “*astounded*” (Ezra 9:3-4, “*destroy*” (I Sam.5:6), “*waste*” (Ezek.36:35).

they had would not be able to be used in the next phase (sow but not reap, olive oil but not anointing, sweet wine but unable to drink). The inability to enjoy the fruit of sin is a general consequence. Consequently, this would be fulfilment for prior warnings (Lev.26:16; Deut.28:38-40; Amos 5:11).

Verse 16 reveals that Israel kept the statutes and counsels of Omri and Ahab instead of the LORD (Dt.6:1-6). Omri was a wicked king that led Israel into various forms of idolatry; as well, he bought the hill Samaria of Shemer. Samaria would become an alternative name for the Northern Kingdom of Israel (I Kgs.13:32; 16:24; Is.7:9, 8:4). Israel “kept” Omri’s deceptive ways and walked in the counsel of Ahab, which both were steeped in “vanities” (הַבָּזוּת, *hebel*)³³ or the idols of the day. Historically, Solomon’s idolatry led to the divided kingdom (I Kgs.11:33), which was followed by Jeroboam’s new syncretistic religion with golden calves (I Kgs.12:28). By the time of Omri and his son Ahab, they were immersed in pagan idolatry.

I Kings 16:31-33 states, “*And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.*”

The result – this generation would bear the reproach of the precious position of “my people” (אֲמִי, *ammi*). Shame, desolation, hissing, and reproach in a most painful manner. Judgment was coming for idolatry. Psalm 16:4 summarizes the vanity of idols, “*Their sorrows shall be multiplied that hasten after another god: Their drink offerings of blood will I not offer, Nor take up their names into my lips.*”

Chapter 7

Verses 1-2 in this final chapter reveal Micah’s consideration of the discouraging environment for the small, believing remnant. Micah declared that he could hope in the coming Messiah while there was much to bemoan and concern for the believing remnant in this grim period. The LORD used the Hebrew noun שְׂאֵרִית (*Sherith*) that is translated as “remnant” five times in His word to Micah (2:12, 4:7, 5:7-8, 7:18). Similarly, Isaiah used the same word in his message six times (Is.14:30, 15:9, 37:4, 37:32, 44:17, 46:3).³⁴ The contextual use of remnant is two-fold among the prophets: 1) the remainder of the children of Israel for the fulfillment of the Abrahamic covenant, and 2) the remnant that remains faithful to Jehovah.

Micah used the rare interjection “Woe is me” (אֵלַי, *allay*) that means “to wail, lament,” which is only used one other time in Job 10:15. His despair is at the incoming judgment and the diminished number of those faithful to Jehovah (Is.1:4-5). He provides a metaphor regarding the Summer harvest of grapes, which is known as a “vintage.”³⁵ In particular, he describes that his situation is like showing up for the Summer harvest of the “first

³³*Hebel* (הַבָּזוּת) is found seventy-three times in the MT and is translated as “vanities.” The common contextual reference regards the various forms of idols that superseded the LORD (Ex.20:1-3).

³⁴A similar Hebrew noun behind the English translation of “remnant” is שָׂרִיד (*sarid*) that is notably used in Isaiah 1:9, which gives the sense of running away or fleeing.

³⁵The Hebrew word בָּצִיר (*batsir*) is rendered as “vintage” seven times in the MT. It simply means the fruit of the vine plant.

ripe fruit” (בִּכּוּרָה, *bikkurah*),³⁶ but upon his arrival they had been picked over and none were left to his disappointment. As he transitions to the meaning of the metaphor in verse 2, he simply states that his “soul” (נֶפֶשׁ, *nephesh*) “desired” (אָוָה, *avah*) the first fruits; literally he craved or deeply longed for them.³⁷ He likens his disappointment to the destruction or perishing (Is.57:1) of “the good man” (חֲסִיד, *chasid*) out of the Earth.³⁸ The righteous were murdered, marginalized, and marauded by the wicked and wealthy (Mic.2:1-4, Is.1:119-22). The LORD used absolute nouns such as “none upright” and “all lie in wait” to denote the totality of the wickedness; again, his counterpart, Isaiah, indicated, “the whole head is sick, and the whole heart faint” (Is.1:5). The inhabitants of the precious land and seed promise were involved in the intentional and premeditated murder of the righteous by lying in wait for their blood, which was condemned all throughout the *Tanak* (Dt.19:11, Prov.1:11, 18, 7:12, 12:6, 23:28, 24:15, Ps.10:9, 59:3). This sin was heightened because it occurred among the family unit, which was and is a fatal blow to any society. In particular, “they hunt” (צֹד, *tsud*) their own familial and blood “brother” (אָח, *ah*) with a drag net (Gen.4:8, 37:24).³⁹ Consequently, the LORD would allow the Babylonians to “hunt our steps” in the destruction of Jerusalem (Lam.4:18).

Verses 3-4 provide the graphic and descriptive nature of their particular sin. They were fully invested in their evil in that they did it with “both hands” in earnest and continuous fashion. The prince and the judge were both involved in asking for “reward” (שְׁלֹמָה, *shillum*) as they would heed to the “mischievous desire” (הַוָּוָה, *hawwah*)⁴⁰ of the “great man” (גָּדוֹל, *gadol*). The government and religious leaders could be paid off to allow injustice, specifically, the fraudulent dealing of land and borders (Mic.2:1-4; 3:11). Once they agreed on the plan and price they would “wrap it up” (עָבַת, *abath*), which means “to twist or weave together.”⁴¹ The gloom of Micah’s context was the replacement of truth with error and the elevation of deception (3:2; 6:16; Is.5:20); consequently, those that seemed good and upright of society were sharp and injurious like the “brier” (חֲדֵק, *chedeq*) and the “thorn hedge” (מְסֻכָּה, *mesukah*)⁴² (cf. Prov.15:19). Most were very evil and the seemingly good were also evil.

Nevertheless, the LORD jarringly revealed “the day of thy watchmen and thy visitation cometh.” The LORD was not lax, absent, or unaware; He had sent prophets who warned against trespassing the *Torah* time after time (II Chron.36:14-17). Originally, the watchmen⁴³ stood alertly in the watchtower looking on the horizon for invaders and danger to the city (II Sam.18:24-27; Is.21:8). However, the LORD called His prophets to be watchmen over the sincere worship of Israel in a time of tremendous deception (Jer.6:17; Is.21:6; Habb.2:1; Ezek.3:17). Sadly, there were corrupt and deceptive prophets that undermined Micah (2:6; Ezek.33:2, 6-7;

³⁶Compare with the similar use in Hosea 9:10.

³⁷Interestingly, the Old Testament and New Testament both refer to the faithful and godly as the first fruits of God’s creation (Hos.9:10, Mic.7:1-2, Jms.1:18, Rom.8:23, 11:16, 16:5, I Cor.15:20, 23, 16:15, Rev.14:4). It gives the literal sense of being first and also having priority among the inhabitants of the world (Jms.1:18, Rev.14:4).

³⁸Note the relation in the Hebrew roots between חֶסֶד (*chesed*) and חֲסִיד (*chasid*). The former refers to the covenant mercy and kindness of the LORD to His people, and the latter refers to the godly that remain faithful to Him.

³⁹Ironically, the LORD indicates He will hunt His people in judgment (Jer.16:16, Lam.4:18). As well, the whorish woman hunts the soul of simple men (Prov.6:26), and the false prophetesses hunt the souls of the people with deception (Ezek.13:18).

⁴⁰This rare noun is found three times in the MT (Prov.10:3, 11:6, Mic.7:3) and means “evil and eager desire.”

⁴¹This rare verb is only found here in the MT.

⁴²This rare noun is only found once in the MT. It comes from the root שָׁקַף (*sook*) that means “a barrier or hedge.”

⁴³The Hebrew root verb is טָפַח (*tsaphah*) that means “to keep watch, spy, look, scan.” This particular word is a *Piel* participle in a masculine plural construct. The *Piel* verb stem expresses an intense and iterative repeated action of watching. As well, the word indicates a plural group of men in this role, which the LORD revealed were His prophets (Is.21:6, Ezek.3:17, 33:2, 6, 7; Hos.9:8)

Hos.9:8). The masses rejected truth and embraced error; only a small remnant remained (Is.1:9). Consequently, the “visitation” (פְּקֻדָּה, *pequddah*) or their commission was at hand – warn the people of the sword or else (Mic.1:1-8; Ezek.33:2-7). Judgment and deep “perplexity” (מְבוּכָה, *mebukath*) or confusion would come in the form of Babylonian exile and the destruction of Jerusalem and the temple (cf.Is.22:5).

Verses 5-6 reveal the key process metric of any society on the verge of collapse – the disintegration of the family unit. Micah advised that the believing remnant not rely on the unfaithful. There was no “trust” (אֱמֶן, *aman*) among “friend” (רֵעַ, *rea*). There was no “confidence” (בִּטָּח, *batach*) in the “guide” (אֲלֻפִּי, *allup*) or close friends.⁴⁴ Micah warned that the husband-and-wife relationship was so precarious that men should “keep the doors of thy mouth” (Ps.141:3) from their own wives that rest in their embrace. Furthermore, the LORD reveals the breakdown between son and father,⁴⁵ daughter and mother, and daughter-in-law and mother-in-law. Summarily, the family unit becomes a den of enemies between members; Christ referenced this division in the context of true disciples and their offended families (Mt.10:36, 11:6, 13:57-58; Lk.14:26).⁴⁶

Verses 7 begins the transition from the darkness of evil to the bright hope of the feeble believer. In connection with the “watchmen” (שָׂפָח, *tsaphah*) in verse 4, Micah declares he “will look” (שָׂפָח, *tsaphah*) unto the LORD. The interesting connection is the usage of the same root verb used in the *Piel* verb stem that indicates an intensive action of looking. The watchmen intensively looked on the behavior of Israel and compared with Scripture; likewise, Micah looked unto the LORD in an iterative and intense manner. He looked and waited on the “God of my salvation” and was confident that “my God will hear me.” Micah’s faith was steadfast in the LORD despite the bleak horizon. Similarly, Jeremiah would declare in Lamentations 3:26 “It is good that a man should both hope and quietly wait for the salvation of the Lord.” Likewise, Habakkuk 3:18 states, “Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places.”⁴⁷

Verse 8-10 contain tremendous theological truth of the Messiah’s advocacy and the hope of the resurrection that was expected since Job (Job 19:25-26).

- Vs.8
 - Micah’s hope in the LORD and His justice over the wicked gave him boldness
 - You can knock me down, but I will arise. Oppression of the righteous
 - Living in a world of deceptive darkness – the Light is coming and it will expose!
 - The LORD guides us in the light of His truth amid deception – watchmen need to discern truth
 - Psalm 33:19 – the LORD vindicates those that fear and wait on Him
- Vs.9
 - Confession of sin by faithful

⁴⁴This Hebrew adjective is found nine times in the MT and is rendered as “guide” (Ps.55:13, Prov.2:17; Jer.3:5), “chief friends” (Prov.16:28), “friends” (Prov.17:9), and “captains” (Jer.13:21).

⁴⁵The Hebrew verb behind “dishonoureth” is מְנַבֵּל (menabbel), which is a *Piel* participle that shows the intense and iterative action of foolishly dishonoring one’s father. The proper noun form נָבָל (nabal) is found twenty-two times in the MT (I Sam.25:3-5). The adjective form נָבָל (nabal) is found eighteen times in the MT and is rendered as “fool” (Ps.14:1, 53:1, Jer.17:11), “foolish” (Deut.32:6, 21, Job 2:10, Ps.39:8, Ezek.13:3), and “vile person” (Is.32:5-6).

⁴⁶Zechariah 12:11-14 and 13:3-6 reveal family division over Christ at the end of the Tribulation; upon the arrival of Christ, believer’s will be empowered to slay their own family members that took the mark of the beast. Sadly, Jews that rejected the risen Lord Jesus Christ will mourn in view of the powerful Judge they rejected.

⁴⁷Also see Joel 2:23, Job 13:15, Psalm 9:14, 13:5, 21:1, 35:9, and Luke 1:47.

- Advocacy of the faithful remnant
- Judgment of the wicked
- Righteous into light and can stand before His righteousness
- Vs.10
 - The wicked will recognize their folly and be covered in shame.
 - The LORD vindicates the righteous!
 - The righteous will watch the wicked be trodden down

Verses 11-13 describe the LORD’s victory and the protection of the believing remnant during the Millennial reign of Christ.

Verses 14-15 reveal that victory is through the LORD’s Shepherding.

Verses 16-20 reveal the pardoning and forgiveness of sins of Israel that will be through the once for all sacrifice of Jesus Christ. The LORD will maintain His covenant to Abraham in the Tribulation by the preservation of the 144, 000 and the exaltation of Israel going into the Millennium.

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