

2/14/16

Micah 1-2

We come to the sixth book of the Minor Prophets and the author is Micah prior to the captivity of the Northern Kingdom by Assyria in 722 B.C.

The natural division of the book fall into three messages repeated phrase “Hear”. Mic. 1:2; 3:1; 6:1

- I. To all people. Mic. 1-2
- II. To the leaders. Mic. 3-5
- III. To the people. Mic. 6-7

Three are three divisions by subject matter.

- I. Present judgment. Mic. 1-3
- II. Future blessing. Mic. 4-5
- III. Present repentance. Mic. 6-7

1:1-7 The judgment of Judah and Jerusalem.

1:1 The introduction.

- 1) The word of the Lord once again indicates divine revelation.
- 2) The phrase “came to Micah”, indicates the Spirit of God was anointing His prophet. 2Pet. 1:20-21
* Micah means “who is like Yahweh” which is an abbreviated form of Micaiah

- 3) The period Micah prophesied in involved three kings.
 - a) Jothan reigned from 750-735 B. C.
* He had a co-regency with Azariah or Uzziah for ten years, 750-740 B.C.
 - b) Ahaz reigned from 735 to 715 B. C.
 - c) Hezekiah reigned from 715-687 B. C.
* 2Kings 15-20, 2Chron. 27-32
- 4) The word saw “chazah” indicates a vision while he was awake.
- 5) The message is to Samaria and Jerusalem, the capitals of the north and southern kingdoms.

1:2-5 The coming judgment.

1:2-4 The address is to all the people at the return of God in judgment.

* Ps. 2; 2Thess 1; Rev. 19

- 1) The call to hear is to “the peoples, O earth” and it refers to all the nations. vs. 2a-e
* This is the first of three sermon that begin with the word “hear” Mic. 3:1; 6:1
- 2) The LORD Yahweh was a witness against the sin of mankind. vs. 2f
- 3) The location is His holy temple, heaven. vs. 2g

- 2) He will come to destroy the locations of sin in the high places of the earth. vs. 3
- 3) Nothing can stand His holy presence. vs. 3
- 4) He brings about earthquakes. vs. 4
* “Then every **island** fled away, and the mountains were not **found**.” Rev. 16:20

1:5 The reason for God’s judgment was apostasy by Jacob and the sins of Israel.

- 1) Began in Samaria the capital of the Northern kingdom through Omri, then Ahab and Jezebel the daughter of Ethbaal served Baal. And Elijah defeated the prophets of Baal on Mount Carmel. 1Kings 16:31; 18
- 2) Idolatry spread to Judah, their high places, through the marriage of Athaliah, the daughter of Ahab and Jezebel. 2Kings 11; 2Chron. 24:7

1:6-7 The spiritual harlotry of Samaria would be judged by Assyria.

- 1) Samaria was utterly destroyed by Assyria. vs. 6
 - a) The beauty of her palace of ivory on the hill would be reduced to a ground for vineyards as her building stones remained in the valley, even her foundations.

- b) King Hoshea of Israel withheld paying tribute to Assyria, so Shalmanesser III ravaged the land and Sargon finalized the captivity. 2Kings 17:4-6
- c) Sargon in his inscription claimed he deported 27,290 Israelites.
- d) Assyria would be the rod of God’s anger. Is. 10:5
- e) Today it is in ruins!
- 2) The idols of Samaria of precious metals from the profit from harlotry would be melted and carried away by Assyria. vs. 7
 - a) The sensual worship of Baal that brought great profits.
 - b) The practice of sacred prostitution also.
 - c) Amos and Hosea had already prepared the ground for Micah.

1:8-16 The prophets mourning and lamentation.

1:8-9 The grief over the coming judgment.

- 1) He went wailing and howling barefooted and naked, referring to only a loin clothe, lamenting in grief, like a jackal and ostrich, in grief over the destruction to come. vs. 8
* The devastation would be so great, beyond imagination.

- 2) He declared the wound of Judah as incurable, indicating she had passed the time of repentance. vs. 9
 * The incurable wickedness had spread to the very heart of Jerusalem.

1:10-15 The prophet goes into a section that is a play on words to communicate their condition and judgment.

- 1) Gath means wine press, they were to not weep town, lest the Philistines would rejoice over their calamity. vs. 10a-b
 2) Beth-Aphrah means house of dust, roll yourself in the dust, sign of mourning. vs. 10c
 * Jer. 6:26; Ezk. 27:30
 3) Shaphir means beautiful, they were to pass by naked to their shame and dishonor by the Assyrians. vs. 11a-b
 4) Zaanah means going out, but does not go out to help their neighbor against the enemy in battle. vs. 11c
 5) Beth-Ezel means house near by, but will be taken away giving no refuge. vs. 11d-e
 6) Maroth means bitterness, though it looked for good, only disaster would come down from Yahweh to the gate of Jerusalem. vs. 12

- 7) Lachish means horse town, harness your steeds, Rehoboam had it as a military fortress against the Philistines. vs. 13
 a) Thirty miles southwest of Jerusalem, six miles southwest of Micah's hometown Moresheth-Gath.
 b) Solomon began depending on horse and chariots for commercial purposes and became to be the source of their trust. Duet. 17:16; 1Kings 10:26-28
 c) Other believer the horses could have been for idolatry?
 8) Moresheth means possession of Gath, a gift for the dowry of a bride. vs. 14a
 9) Micah's town, Achzib means lie or deceit town, such it would be to the king regarding help against Assyria. vs. 14b
 10) Moreshah means a crest of a hill, but it would be "Adullam" a refuge or conquered. vs. 15
 c. The marks of grief for their children and their captivity, baldness. vs. 16
 9) Moreshah means crest of the hill, an heir to you is believer an allusion to David's flight Adullam for refuge. 1Sam. 22:1, 2; 2Sam 23:13

1:16 The call to express their grief and lamentation.

- 1) The marks of grief for their children, who would go captive to the various places of

Assyria, making themselves bold and cut their hair.

- 2) The word eagle “neshar”, means vulture.
- 3) The people panicked with the approaching Assyrian army. Is. 10:28-32

2:1-11 The sins of the wealthy against the poor.

2:1-5 The injustices to the people.

- 1) Micah denounced those who planned and plotted their evil during the night on their beds and ready to implement it at morning light, God was fully aware. vs. 1
 - a) The word woe “hawy”, has the idea of startling grief in terms of judgment.
 - b) The word devise “chashab”, means to think, calculate or invent.
 - c) God was the silent observer of the process of the thoughts and intents of their hearts to achieve their wicked imaginations.
 - d) The reason they did all this wickedness was simply that it was in the power of their hand, no one would stop them.
- 2) Micah declared the specific evil. vs. 2
 - a) These were cold hearted crimes coveting particular fields and houses by violent brutal force. vs. 2a-c

- 1)) The word covet “chamad”, means to desire what someone else has and make it your own, like Ahaz did with Naboth’s field. 1Kings 21
 - 2)) By abusive judges through bribes defrauded contracts or titles.
- b) Micah declared their evil deeds were to rob them of their inheritance. vs. 2d-e
- 1)) The injustice is marked by the word oppress “ashaq”, means extort and defraud deceitfully.
 - 2)) The entire family losing the land passed down through the generations as an inheritance. Is. 5:8-10
- 3) Micah declared four things about these evil people. vs. 3
- a) All four are under the authority of Yahweh, “Therefore thus says the LORD.” vs. 3a
 - b) God was against the wealthy covetous culprits devising disaster. vs. 3b
 - c) God would punish them with a yoke of bondage on their necks. vs. 3c
 - d) God would humble their proud full haughtiness. vs. 3d
 - e) God identified the time, “For this *is* an evil time.” vs. 3e
- 4) Micah declared their hopeless words in the day God would punish them. vs. 4

- a) Their castigation would be certain, acknowledging God's judgment by Assyria, bewailed with bitter regret in a proverb.
 - b) The reference to turncoat "shuwb" refers a traitor or rebel, the King of Assyria.
 - * "Woe to Assyria, the **rod** of My **anger** And the staff in whose hand is My indignation." Is. 10:5
- 5) Micah declared their being carried away from their land into captivity to come. vs. 5
- a) No one would be left to survey boundaries of the land given by lot, even at the time Jubilee.
 - 1) The land had been divided by lots. Josh. 18:8-10
 - 2) The land would lie devastated and desolate.

2:6-11 The sin of rejection the prophets of God.

- 1) God revealed through Micah the wealthy people told the prophets of God not to speak forth the words from God. vs. 6
 - a) The word prattle "nataph", means to drip or drop, used for speech and prophecy. Job 29:22; Amos 7:16
 - b) The people were saying, "stop saying things that irritate, bother and

- disgrace us, as to other prophets. Is. 30:10; Jer. 5:30-31; Amos 2:12
 - c) Their words would be honored by God, they would no longer prophesy to them and return insult for insult.
 - * They would not cast their pearls before the swine.
- 2) God rebuked the entire nation through Micah for their arrogance to think they had the authority to silence God. vs. 7
- a) God asked some rhetorical questions to the people, "Is the Spirit of the LORD restricted?" vs. 7a-b
 - 1)) The word restricted "qatsar" means to be short or impatient, context will determine the one.
 - 2)) Micah said the fact that they told him and other prophets to be silent did not mean they could silence or restrain the Spirit of Yahweh? NO!
 - b) "Are these His doings?", Are these the ways of His character, to be silent about sin and judgment to come? NO! vs. 7c
 - * They could not blame God for the judgment coming upon them, it was their own fault!
 - c) "Do not My words do good to him who walks uprightly?" Yes! vs. 7d
- 3) God accused the rich of treachery against the poor becoming enemies of God being

cruel and hostile to those trusting God in the midst of war. vs. 8

- a) The phrase pull off “pashat” is used raid of a marauding party against the enemy or the stripping for spoil of war. 1Sam. 23:27; Hos. 7:1
 - b) The reference is to the pledge of security and perhaps even as the people fled from Assyria, they would take steal these things. Ex. 22:26-27
- 4) God accused the people of becoming uncompassionate. vs. 9
- a) Defenseless women, probably widows were left homeless, their children sold into slavery and captivity.
 - * You foreclose on mortgages, like the widow and her two sons. 2Kings 4:1
 - b) Denied the blessing of God to the next generations, “My glory”.
- 5) God proclaimed their ultimate captivity. vs. 10
- a) The reality was that little time was left, “Arise and depart, For this *is* not *your* rest.” vs. 10a
 - b) The reason is that they defiled the land, “Because it is defiled.” vs. 10b
 - * The land would vomit them out because they had defiled it, going into captivity. Lev. 18:25, 28

- c) The repercussion was not good, “It shall destroy, Yes, with utter destruction.” vs. 10c-d
- 6) God proclaimed their extreme condition of being out of touch with God. vs. 11
- a) These individuals only want the false prophets to speak out because they condone evil lives by a false spirit and lies approving wine and drink.” vs. 11a-c
 - 1)) The luxury of wealth allowed them to hire “yes prophets”, who spoke blessings on them.
 - 2)) Their wealth also had resulted in the vice of drunkenness, confirmed by Amos, Hosea and Joel.
 - b) These false prophet would reinforce their own deception and lies, “Even he would be the prattler of this people.” vs. 11d
 - 1) “The prophets prophesy falsely, And the priests rule by their *own* power; And **My people** love *to have it* so. But what will you do in the end?” Jer. 5:31
 - 2) “Woe to those who rise early in the morning, *That* they may follow intoxicating drink; Who continue until night, *till* wine inflames them! The harp and the strings, The tambourine and flute, And

wine are in their feasts; But they do not regard the work of the LORD, Nor consider the operation of His hands.” Is. 5:11-12

2:12-13 The remnant restored at the Kingdom Age.

1:12 The future hope of the re-gathering.

- 1) God is the speaker, declaring the certainty of not one person being excluded, limited to the house of Jacob, Israel. vs. 12a-b
 - a) Micah goes from his prophecy of judgment to the prophecy about the Kingdom Age without any warning or distinction.
 - b) He mentions the Kingdom Age throughout, most in chapter 4-5.
 - c) God will establish the Kingdom Age, right after the Great-Tribulation.
- 2) God declared the identity of the full number, “I will surely gather the remnant of Israel.” vs. 12c
 - a) The remnant means all who believe in their Messiah. Rom. 9
 - b) Appears six times. Mic. 2:12; 4:7; 5:3, 7. 8; 7:18
- 3) God declared their unity based on Him, “I will put them together like sheep of the fold.” vs. 12d

- a) The phrase “I” is repeated three times in this verse.
- b) Jesus said, “And **other sheep** I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd”, speaking about Jew and Gentile one in Christ. Jn. 10:16
- 4) God declared He would care and protect them, “Like a flock in the midst of their pasture.” vs. 12e
 - * Under the vigilant eye of their Shepherd.
- 5) God declared their great number, “They shall make a loud noise because of *so many* people.” vs. 12f
 - * Their overwhelming joy of the Kingdom.

2:13 The future hope reconciled to their Messiah.

- 1) Jesus will be present with them, as the one who breaks open will come up before them. vs. 13a
 - a) Jesus was sent to His own, but His own received Him not. Jn. 1:11
 - b) Jesus wept over Jerusalem, as He rejected her and to be destroyed, not having known her “day and visitation”. Lk. 19:41-44

c) Jesus said, “for I say to you, you shall **see Me** no more till you say, ‘Blessed *is* He who comes in the name of the LORD!’” Matt. 23:39

* This refers to the Second Coming!

2) Jesus will be their King, “They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head.” vs. 13b-f

a) The Millennial reign. Mic. 4:1

b) The Messiah’s reign. Mic. 4:7

c) The Messiah’s birth. Mic. 5:2