

2/28/16

Micah 3-4

The book of Micah can be divided by the repeated phrase “Hear now” Mic. 1:2; 3:1; 6:1 or by subject matter as we stated.

- Ch. 1-3 Present judgment.
- Ch. 4-5 Future blessing.
- Ch. 6-7 Present repentance.

3:1-4 The foolish leaders of the nation.

3:1 The confrontation of the leading men of Israel.

- 1) The presiding judge indicting them of their guilt is God. vs. 1a-b
 - a) The word hear “shama”, means to listen with understanding to comprehend what is said.
 - * This marks the second message of the book, the first and third message bears the same word. Mic. 1:2; Mic. 6:1
 - b) The declaration is an imperative command demanding them to listen.
 - * The expression “hear now”, also implied that the end of God’s patience had come, after a little over 200 years.

- c) The entire nation is the confrontation by God to charged His people.
 - 1) The “heads of Jacob” and “the house of Israel” refer to the entire nation.
 - 2) God made this clear as He called the entire earth to hear His witness against the two capitals Samaria and Jerusalem?” Mic. 1:5
- 2) The prosecuting attorney bringing forth the general charge is also God, that they are to know justice” vs. 1c
 - a) The leaders of the twelve tribes were to be the comprehend and be examples of justice in court hearings, but instead took advantage of the people.
 - b) The question is a rhetorical one with only one correct answer! “Is it not for you to know justice?” YES!
 - c) The word justice “mishpat”, the act of making judgments that were upright and equitable and righteous. vs. 8c, 9c

3:2-3 The condemnation of the leading men of Israel.

- 1) God charged them with having an ungodly character, hating good and loving evil. vs. 2a
 - * The reason for their unjust deeds.

- 2) God charged them with a specific charge of injustice against the people. vs. 2b-3
- a) The imagery is that of an unfaithful shepherd who is dishonest benefitting himself from the sheep of the flock, robbing his master.
 - b) They have no caring compassion, like a common butcher, having no guilt or conviction. vs. 2b-3

3:4 The desperation of the leading men of Israel.

- 3) God gives His verdict of these leaders, He had given them up. vs. 4
- a) When their calamity comes, they will call on God in vain, He will not hear and hide His face from them. vs. 4a-c
 - b) The reason being, they have been evil in their deeds. vs. 4d

* Isaiah his contemporary said,
 “Behold, the LORD’S **hand** is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden *His* face from you, So that He will not hear. For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken lies, Your tongue has muttered perversity. No one

calls for justice, Nor does *any* plead for truth. They trust in empty words and speak lies; They conceive evil and bring forth iniquity.” Is. 59:1-4

3:5-8 The sins of the false prophets of the nation.

3:5 The false prophets were deceivers.

- 1) The charges are their covenant God Yahweh. “Thus says the LORD.” vs. 5a
- 2) The serious charge was of making God’s people stray. vs. 5b
 - a) The word stray “ta’ ah”, means to wonder from God.
 - b) These men directed the people away from God in their devotion and worship that was offensive to Him and benefitting themselves.
- 3) Their hypocrisy was in declaring “Peace”, as they devastated and destroyed the people. vs. 5c-d
 - a) These men in their false message of peace were biting with their teeth declaring war on those unable to pay them, plotting to rob them and favoring those who did.
 - b) God had not sent them, yet they prophesied. Jer. 23:21

3:6-7 The false prophecies would come to an end.

- 1) God would see to it that their familiar spirits would be stopped. vs. 6a-b
 - a) Their messages would cease, “shall have night without vision”, “darkness without divination.” vs. 6b-c
 - b) They would be perplexed over their inability, “The sun shall go down on the prophets, And the day shall be dark for them.” vs. 6d-e
- 2) God would silence these false prophets. vs. 7
 - a) They would be humiliated as shameful diviners. vs. 7a-b
 - b) They would be in desperately shocked no longer unable to speak by these demons, “all covering their lips.” vs. 7c-d

* The false prophets told Ahab to go to battle, but Micaiah said he would die. 1Kings 22

3:8-12 The sins of leaders of Jerusalem.

3:8 The distinction of Micah and the false prophets.

- 1) Micah was directed by the Spirit of God, “But truly I am full of power by the Spirit of the LORD.” vs. 8a

- a) Burning in his heart, like Jeremiah. Jer. 20:9
- b) The Spirit of God was in control of His mind and heart filling his utterance, not demonic spirits.
- 2) Micah was a prophet of righteousness by justice and might. vs. 8b-c
 - a) What was just, lawful and true by the word justice, the idea being with valor and courage. vs. 1c, 9c
 - b) He was proving this by his judgment over the nation, proclaimed judgment in Jerusalem, over the southern kingdom, Judah and Benjamin. vs. 8c

* As he proclaimed judgment in Samaria, over the northern kingdom, the ten tribes.

3:9-11 The declaration of the charges and their guilt.

- 1) The general charges. vs. 9
 - a) The entire nation is included. vs. 9a-b
 - 1) The heads of the house of Jacob were the elders of the tribes.
 - 2) The rulers of the house of Israel were those responsible to the heads of the tribes.
 - b) The courts were corrupted. vs. 9c
 - 1) These men abhorred “ta; ab”, this means to loath and detest justice

- “misphat” righteous judgments upholding the law. vs. 1c, 8c
- 2) These men perverted “aqash”, twisted, distorted and made crooked equity “yashar”, what was correct, upright, straight and true.
- 2) The specific charges. vs. 10
- a) These men constructed their buildings in Zion and Jerusalem by murder and injustice. vs. 10
 - b) These men permeated all levels of society. vs. 11
 - 1) “Her heads judge for a bribe.” vs. 11a
 - 2) “Her priests teach for pay.” vs. 11b
 - 3) “And her prophets divine for money.” vs. 11c
 - c) These men professed to be one with God. vs. 11d-g
 - 1) Trusting God, “Yet they lean on the LORD.” vs. 11d
 - 2) Affirming themselves by rhetorical questions, “and say, Is not the LORD among us?” vs. 11e-f
* They and the people would say yes! But they should of said no!
 - 3) Deceiving themselves confirming they were safe, “No harm can come upon us.” vs. 11d-g

* Like those in the days of Jeremiah trusting the temple for their safety. Jer. 7

- 3:12** The deliberation of the judgment to come on the nation.
- 1) The temple mount would be desecrated like a plowed field.” vs. 12a
 - a) The word “therefore” means this is the conclusion of the matter.
 - b) The vivid picture is a poetical form, a figurative imagery of turning over a field and people were responsible for the coming destruction of leveling Zion, as if it had been plowed like a field.
* Jeremiah quotes Micah. Jer. 26:18
 - 2) The city of David would be destroyed, left in heaps of ruins. vs. 12b
 - a) Nebuchadnezzar destroyed the entire city and burnt.
 - b) The temple sacked and desecrated.
 - 3) The holy mountain would become common and uninhabited like the bare hills of the forest. vs. 12c
 - 1) No one worshipping God.
 - 2) No one present for years.

4:1-8 The Lord’s reign in Zion.

4:1 The Kingdom Age established.

- * Micah deals with the Millennium in chapter 4-5 with the exception of a few verses, but he already touched on the Kingdom Age, involving the remnant of Israel. Mic. 2:12-13
- 1) The word “But” would better instead of now, it is in sharp contrast to what proceeds it where Jerusalem and the temple mount would be destroyed.
 - 2) The term “in the latter days” is used for the end days.
 - The other phrase is “in that day”. Mic. 4:6; 5:10 “
 - a) Sometimes used for the tribulation.
 - b) The context here is the Millennium.
 - 3) The mountain of the Lord’s house indicates and identifies Jerusalem and the temple mount, the center of worship for all nations.
 - 4) The mountain of the Lord’s house will be exalted above the mountains and hills, figuratively speaking she will reign supreme over the nations on the earth.
 - 4) Jerusalem will be the place where all the people of the earth shall flow to it, no longer having to go out and take the gospel, but all will come to Jerusalem. Zech 8; 14:4

4:2 The Messiah will teach the nations. Is. 11:9

- 1) Their own words are quoted, they will be to go up and be taught by Jesus. vs. 2a-c
* Verse 1-2 are identical to Isaiah. Is. 2:2-3
- 2) To teach His ways, in order to walk in His paths. vs. 2d-f
 - a) The word teach comes from “to cast a javelin” or “shoot anarrow”.
 - b) The idea is of pointing to walk in His paths.
- 3) Jerusalem and Zion will be the center of all spiritual instruction for life. vs. 2g-h
* The law and word of Yahweh will go forth.

- 4:3** The world will experience righteous justice and peace through Christ.
- 1) Jesus will judge between people perfectly. vs. 3a
 - 2) Jesus will rebuke nations afar off, being all knowing. vs. 3b
 - a) He will rule with a rod of iron. Rev. 2:27
 - b) Controlled peace and tranquility will exist, though sin will be present. Is. 11:6-10; Hos. 2:15
 - 3) The entire military budgets of the nations will be for agricultural means. vs. 3c-f
 - a) Beating their swords into plowshares and their pruning hooks. vs. 3c-d

- b) Nation shall not lift up sword against nation. vs. 3e
- c) Neither shall they learn war any more. vs. 3e
 - 1)) This verse is identical to Isaiah. Is. 2:4
 - 2)) Joel has just the opposite for Armageddon. Joel 3:10

4:4 The righteous justice, peace and safety is affirmed.

- 1) This is the common Hebrew phrase and symbols for Israel, both the fig and vine. vs. 4a
 - * The nation of Israel and the world will experience be security and prosperity. Zech. 3:10
- 2) No one will make them afraid. vs. 4b
- 3) This is due to the authority of the Captain of the armies of heaven and earth, Jesus, who has declared it so. vs. 4c
 - a) No more weeping or crying, but longevity will reinstated as a child will die at 100 years old. Is. 65:19-20
 - b) A child will led a lion and the wolf and lamb feed together. Is. 11:6; 65:25

4:5 The explanation of this peace and safety.

- 1) In that day the nations will no longer walk after their gods, as they did prior to the Millennium. vs. 5a
- 2) Israel will walk in the name of the Lord forever. vs. 5b
 - * Their spiritual blindness removed towards their Messiah.

4:6-7 The blessing of Israel in the Millennium.

- 1) In that day God will gather His people the Jews. vs. 6a
- 2) The certainly is state, “says the LORD”. vs. 6b
 - * The context seems to be the Jews, in their abused condition during the Great-Tribulation, not the Gentiles who enter in.
- 3) Jesus will “in that day” at the establishing of the Millennium, will assemble the lame, gather the outcast and the afflicted. vs. 6c-d
- 4) Jesus will make a remnant of the lame, the outcast a strong nation and reign over them in Mount Zion forever. vs. 7
 - * The context limits it to the Jewish remnant! Replacement theology is unbiblical! Rom. 9-11

4:8 The former dominion of Jerusalem will be restored.

- 1) The tower of the flock and stronghold of the daughter of Zion, refers to the city of Jerusalem again. vs. 8a-c
* The word stronghold “opel” is the name to the original city of David, west of the temple, at a lower elevation.
- 2) Jesus will restore the former authority or dominion of the Kingdom of David, Jerusalem. vs. 8d-e

4:9-13 The chastening before restoration.

4:9-10 The Babylonian captivity for Judah and deliverance.

- 1) Micah comes back to the present situation in irony rebuked them for what they had brought on themselves. vs. 9a-b
* Their complaint was too late and self-inflicted!
- 2) Their short-term judgment was as sure as giving birth to a child, as they were carried away to Babylon. vs. 9c-10a-g
 - a) Hezekiah showed all in his house to the ambassador from Babylon after his recovery and Isaiah said they would carry all away. Is. 39:6-7
 - b) Zedekiah was taken to Riblah, where the last thing he saw was his son

killed, then his eyes were put out and led to Babylon! 2Kings 25:6-7

- 3) But God would deliver them. vs. 10h-i
 - a) By God’s anointed, Cyrus. Is. 44:28-45:1

4:11 The long-term restoration in Great Tribulation after all the nations gather against Israel.

- 1) There is the battle Gog and Magog by Russian with her confederacy of Islamic nations, at the beginning of the Tribulation when the rapture take place. Ezk. 38-39
- 2) The battle of Armageddon at the end of the tribulation when the entire world attacks Israel. Rev. 19
- 3) This is a plurality of nations now, not the nation of Babylon, quoting their words of hatred towards Israel.

4:12 The sovereignty of God to used to use a wicked nation to chasten His people and then turn and judge them after.

- a) They are ignorant to God’s involvement, even as the prophet Habakkuk. Hab. 1:1-13
- b) They are oblivious to the purposes of God.
- c) They will be headed for their own destruction.

* His thoughts and way higher than ours.
Is. 55:8-9

4:13 The defeat of the nations by God
using Israel for His glory.

- 1) The figurative language of a horn of iron and hooves of bronze means they would be the instrument of God's power and judgment! vs. 13a-c
- 2) There will be absolute victory and abundance of spoil. vs. 13d-f