

3/6/16

Micah 5-7

There are three sermons in the book of Micah indicated by the phrase “Hear” and “Hear now” Mic. 1:2; 3:1; 6:1

The subject matter also helps us to see the flow and progression of the book.

- Mic. 1-3 The present judgment.
- Mic. 4-5 The future blessing.
- **Mic.** 6-7 The present repentance.

So we are in the second chapter of future blessings.

5:1-5a The Messiah in relation to Israel.

5:1 The call to prepare for war.

- 1) The Hebrew text has verse one as the last of chapter four, a better division; Micah is still dealing with the city of Jerusalem. vs. 1
- 2) The exhortation is to defend herself against the siege gathering together as troops. vs. 1a
* The word troops “gada” is always used in a military sense.
- 3) The city is personified by the phrase, “O daughter of troops”, Jerusalem. vs. 1b
 - a) Depicting Jerusalem as a warlike city.
 - b) But at this time her hostility was against God and the less fortunate.

- 3) The judgment was directly from God, “He has laid siege against us.” vs. 1c
 - a) Hezekiah received a letter from the Assyrian officers to surrender, mocking God, so he spread it before the Lord in the temple and prayed. 2Kings 19:14-19
 - b) God sent Isaiah to tell Hezekiah Sennaheerib would not come into the city nor an arrow shot for He would defend the city. 2Kings 19:20-34
 - c) God sent out one angel to kill 250.000 front line Assyrian troops and Assyria departed. 2Kings 19:35-36
- 4) They will strike the judge of Israel with a rod on the cheek.” vs. 1d
 - a) The striking on the cheek was a gross insult having no respect for the king.
 - b) At this time it would be Hezekiah and ultimately fulfilled with Zedekiah, as Nebuchadnezzar took everyone captive. 2Kings 24:15; 25:17
 - c) Jesus was struck often in his interrogation and trial. Matt. 26:67; 27:30; Jn. 19:3

5:2-5a The future King of Zion.

5:2 The birth of the Messiah.

- 1) The city of Bethlehem “Beyth Lechem”, means house of bread and Ephratah “Ephraath”, means ash heap, a place of fruitfulness. vs. 2a-b

- a) The original home of David, Jesus came through His line. 1Sam. 17:12
* Matthew quotes the prophecy for the birth of Jesus. Matt. 2:4-6
 - b) Joseph and Mary travelled from Nazareth to Bethlehem by the decree of Caesar Augustus for taxation. Lk. 2:1-7
 - c) When the Magi's came seeking the King of the Jews Herod asked the priest and scribes as to where He was to be born and they quoted Micah. Micah 5:2; Matt. 2:2-6
- 2) The Messiah's humble birth is stated, "little among the thousands of Judah." vs. 2c
* The contrast to the well-known city of Jerusalem and the insignificant Bethlehem Ephratah.
- 3) The Messiah born was to be the Ruler of Israel. vs. 2d
- a) His birth speaks of His humanity, He ate, hungered, slept, cried and died.
 - 1)) Yet supernaturally. Gen. 3:15; Is. 7:14; Matt. 1:23; Gal. 4:4
 - 2)) Hem Shiloh, would come when the authority of Israel had been removed, the government would be upon His shoulders, a rod from the stem of Jesse. Gen. 49:10; Is. 8:6; 11:1
 - b) He would come forth to Me (the Father) the One to rule Israel.

- 1)) Jesus came from the Father, to do the will of the Father, depending on the Father.
 - 2)) Jesus returned to the Father.
- 4) The eternal nature of the Messiah. vs. 2e-f
- a) The statement means beyond the vanishing point, eternity.
 - b) The deity of Jesus is implied, as God Eternal.
 - 1)) Jesus said, "Before Abraham was I Am." Jn. 8:58
 - 2)) Both His deity and humanity are implied. Jn. 1:1,14
 - 3)) He emptied Himself of the glory. Phil. 2:5-8
- 5:3** The rejection of Israel by God until the 70th week of Daniel.
- 1) God has given His people up. vs. 3a
 - a) The North would go captive to Assyria in 722 B.C. , the South to Babylon by three sieges. 606, 596, 586 B.C.
 - b) The Jews rejected Jesus constantly so He declared judgment on them. Is. 61:1-2a; Lk. 4:18-21
 - 1)) Jesus wept over the city of Jerusalem saying, "You shall not see Me henceforth till you say, "blessed is He who comes in the name of the Lord" Matt. 23:37-39; Lk. 19:41-44

- 2)) God destroyed the city and temple in 70 AD. scattering the Jews all over the world.
- 3)) He came to His own and His own received Him not. Jn. 1:11
- 2) God would give them up till a particular time, till the tribulation and Great-Tribulation, the 70th Week of Daniel, when the remnant will call on His name. vs. 3b-c
 - a) When the Jews flee to Petra. Is. 16:1-4; Rev. 12:6
 - b) When Jesus will gather all the remnant. Rom. 9-11; Dan. 9:27

5:4-5a The celebration of the reigning Messiah with Israel in the Millennium.

- 1) Jesus will be faithful to His promises, a Shepherd to feed, tend and protect them. vs. 4a
- 2) Jesus will be seen in His glorious majesty due to His name. vs. 4b
 - * “In His days Judah will be saved, And Israel will dwell safely; Now this *is* His name by which He will be called: THE LORD **OUR RIGHTEOUSNESS.**” Jer. 23:6; 33:16; Heb. 1:1-3
- 3) Jesus will not be separated from them any more, they shall abide with Him reigning supremely on the earth. vs. 4c-d
- 4) Jesus is the Prince of Peace”, “And this *One* shall be peace.” vs. 5a

- a) “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.” Is. 9:6
- b) If you do not know Jesus as Savior, you can have Him be your peace “with God” for justification and “the peace of God” for life. Rom. 5:2-3; Eph. 2:14; Phil. 4:5-7

5:5b-15 The Judgment on the enemies of Israel.

5:b-6 The future peace of Zion.

- 1) The reference to Assyria is to the “latter days” not Assyria of Micah’s days. vs. 5b
- 2) First, the context is to establish the Kingdom Age, the future when Assyria, the area of Iraq, would “tread in their palaces”. vs. 5c
 - * Though Assyria did do this to Israel and took them captive in 722 B.C. they **never** entered Jerusalem, so it cannot even refer to a short-term fulfillment.
- 3) Second, their response will be to raise against him “Seven shepherds and eight princely men”. vs. 5d
 - a) This has to refer to the long-term fulfillment of the Great-Tribulation against the Anti-Christ or Battle of Armageddon.

- b) Some have interpreted these to be leader of the nation of Israel has had since 1948, as a short-term fulfillment?
- c) The number seven completeness and eight of new beginnings in Scripture.
- 4) Third reason it is the “latter days” is, they defeat Assyria, “They shall waste with the sword the land of Assyria and the land of Nimrod at the entrance.” vs. 6a-b
 - a) The Northern Kingdom never defeated Assyria nor did Judah
 - b) The Kingdom of Babel, Nimrod. Gen 10:9-11
- 5) Fourth reason God is the One delivering them, “Thus He shall deliver us from the Assyrian, When he comes into our land and when he treads within our borders.” vs. 6c-d
 - a) This could have a short-term fulfillment in the prophesy to Hezekiah by Isaiah when the angel slew 185,000 Assyrians, “within our borders”. 2Kings 19
 - b) But the long-term is the “latter days” that will bring in the Kingdom Age.

5:7-9 The future vindication of Zion.

- 1) At that time “the remnant of Jacob” will be reigning and being a blessing to those on the earth. vs. 7
 - a) This is a simile, “Like dew from the LORD, Like showers on the grass.” vs.7 a-c

- b) The blessing come through the Jews, but the source is Yahweh, “That tarry for no man Nor wait for the sons of men.” vs.7d
 - * God will use the 144,000 Jews to preach the gospel during the Great-Tribulation and many will be saved. Rev. 7
 - 2) At that time “the remnant of Jacob Shall be among the Gentiles”, ruling supremely. vs. 8-9
 - a) In full authority, “Like a lion among the beasts of the forest, Like a young lion among flocks of sheep, Who, if he passes through.” vs. 8a-e
 - b) With absolute power, “Both treads down and tears in pieces, And none can deliver.” vs. 8d-f
 - 3) At that time no nation will threaten or defeat Israel, “Your hand shall be lifted against your adversaries, And all your enemies shall be cut off.” vs. 9
- 5:10-15** The future purification of Zion.
- * God will purify His people in preparation of His Coming.
 - 1) The Lord “Yahweh” will purify the land of all the false dependency for victory in preparation of His Coming. vs. 10-14
 - 2) The context is still the Millennium, “in that day.” the “latter days”. vs. 10a; 4:1, 6: 7:12
 - 3) Seven times the phrase “I will” is repeated followed by “cut off”, ‘throw down’,

“destroy” and “execute”, this is God’s doing to establish His Kingdom. vs. 10-15

- 4) Jesus will destroy military confidence and self-dependency on horses and chariots. vs. 10b
* Man was not to trust in horses or chariots. Deut. 17:16; Ps. 20
- 5) Jesus will do away with their fortified cities and strongholds of protection. vs. 11
- 6) Jesus will do away with their occultic practices. vs. 12
 - a) Sorceries “kesheph”, means witchcraft.
 - b) Soothsayers “anan”, means to practice conjure, observe times, spiritist, enchanters, diviners and fortunetellers. Ex. 22:18; Lev. 19:26; Deut. 18:10, 12, 14; Is. 2:6; Jer. 27:9; Mic. 5:12
- 7) Jesus will remove all their false worship of idolatry. vs. 13
 - a) Carved images “p@ciyl” physical likeness of their gods. vs. 13a
 - b) Sacred pillars “qereb matstsebah”, memorial altars, stocks and stumps of trees in their groves, the places of sexual worship of their deities. vs. 13b
* Asherah was the goddess of fertility, worshipped in fertility sexual rites, sacred prostitution, Asherah poles. 1Kings 16:29-33
 - c) All the work of their hands will no longer be worshipped. vs. 13c

* Baal, Molech, Chemosh and Milcom. 1Kings 11:33

- 8) Jesus will pull up their wooden images from their midst and destroy their cities. vs. 14
- 9) Jesus execute vengeance in righteous anger and fury on the nations that have not obeyed, not the church. vs. 15

6:1-8 The supreme appeal of God with Israel.

6:1-2 The court of God is called into session.

- 1) God enters in to a lawsuit and Micah is His attorney, “Hear now what the LORD says.” vs. 1a
* This is the third message of the book, indicated by the word “hear”.
 - a) The world. Mic. 1:2
 - b) The leaders and prophets. Mic. 4:1
 - c) The nation Israel. Mic. 6:1
- 2) God calls for the nation to make a defense by pleading their case. vs. 1b-d
 - a) The phrase, plead your case “riyb”, literally to declared their complaint against God. Deut. 32:1; Is. 1:2; Jer. 22:29
 - b) The witnesses hearing were the mountains and hills, the eternal foundations.
* Hos. 6:4; 11:8; 12:2; Is. 1:16-20
- 3) Micah as God’s attorney call on the mountains to hear Yahweh’s declaration of

His complaint against His people, in order to contend with Israel. vs. 2

- a) The people have not heard or obeyed, so God calls on nature to be His witness!
* Israel includes both north and south.
- b) The word contend “yakach”, means to reprove and show to be right.

6:3 The defense of God is to ask what charges they had against Him.

- 1) Where and how He has failed them, “O My people, what have I done to you?” vs. 3a-b
- 2) In what way did God exhausted their patience?, “And how have I wearied you?” vs. 3c
- 3) Declare it, “Testify against Me.” vs. 3d
* Jer. 2:5-8

6:4-5 The evidence of all God had done for them.

- 1) He had redeemed them from Egypt. vs. 4a-b
* The land of Egypt was the house of bondage, slavery for 430 years. Ex. 3:13
- 2) He gave them leaders, Moses, Aaron and Miriam. vs. 4c-d
* Ex. 18:15-22; 15:20; Lev. 8, 16
- 3) He protected them against King Balak and Balaam. vs. 5a-b
* Balak asked Balaam to curse Israel. Num. 22-24

- 4) He led them to the last location before crossing the Jordan into the promise land, Gilgal. vs. 5c
* Deut. 11:30; Jos. 4:19
- 5) He did all this that they might know the righteousness of the Lord towards them. vs. 5d
 - a) The “righteousness of the LORD”, found only one other time. Judges 5:11
 - b) Jer. 2:5-8

6:6-7 The people responded to God seeking to justify and defend themselves.

- * Some interpret these to be the words of Micah playing the advocate, but the context does not fit.
- 1) The people responded disrespectfully regarding their sacrifices offered. vs. 6
 - a) They were in affect saying what else does God want from us, since they were going through the ritual!
 - b) It shows that ritual without righteousness is futile and God is not pleased with works void of faith.
- 2) The people became arrogant in their words. vs. 7
 - a) They were saying does God wants more in number or something that cost us the most, even their first born for their sin?
 - b) Revealing their heart of pride!
 - c) “For You do not desire sacrifice, or else I would give *it*; You do not delight in

burnt offering. The sacrifices of God *are* a broken spirit, A broken and a contrite heart-- These, O God, You will not despise. Do good in Your good pleasure to Zion; Build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, With burnt offering and whole burnt offering; Then they shall offer bulls on Your altar.” Ps. 51:16-19

- 6:8** The rebuke to the people by revealing what they already knew was the right answer.
- 1) God has revealed to them what is good and required of man. vs. 8a-c
 - a) Good “towb”, pleasing and agreeable with God.
 - b) Three commands follow.
 - 2) To do justly “mishpat”, to make righteous judgments in daily life and their courts. vs. 8d
 - * Man is unjust and evil by nature.
 - 3) To love mercy “cheched”, means loving-kindness. vs. 8e
 - * Man loves getting even and vengeance. Matt. 23:23; Ja. 1:27; 2:13
 - 4) To walk humbly “tsana” lowly and modest, literally “to walk low” with your God. vs. 8f
 - * Man is prideful.
 - a) All a product of relationship not religion!
 - b) Only Jesus kept all the law and fulfilled it, we can’t! Rom. 8:3-4

- c) The work of God is that we believe in Him, who He sent. Jn. 6:28-29
- d) The two tables of the law are represented, man’s relation with God and man’s relation with man. Matt. 22:36-40

6:9-12 **The evidence for the guilt of Judah.**

- 6:9-12** God revealed the guilty will not going unpunished.
- 1) Yahweh will be the judge, “The LORD’S voice cries to the city.” vs. 9a
 - 2) God knows all things and will miss no one unrepentnce person, “Wisdom shall see Your name: “Hear the Rod! Who has appointed it?” vs. 8b-d
 - a) The rod speaks chastening judgment by Assyria for the northern tribes. Is. 10:5
 - b) The wise would not only hear, but listen and obey God.
 - c) Wisdom cries out to the simple as a rebuke and certain calamity for not listening and obeying. Prov. 1-9
 - 3) God would expose those who became wealthy by corruption of fraudulent weights and measures. vs. 10
 - * Lev. 19:35; Deut. 25:14; Prov 20:10, 23
 - 4) God would expose those who profited by dishonst business, not count them pure of their wicked scales and deceitful weights. vs. 11
 - * Different weights to buy or sell.

- 5) God would expose their wicked character.
vs. 12
- a) The greedy wealthy resort to violence, “For her rich men are full of violence.”
vs. 12a
 - b) The nation of **Judah** can not be trusted seeking only to benefit themselves, “Her inhabitants have spoken lies, And their tongue is deceitful in their mouth.” vs. 12b-c

6:13-16 The judgment of God revealed.

- 6:13** The hand of God would punish Judah and Jerusalem.
- 1) Making them sick or weak by striking them through Assyria, “Therefore I will also make *you* sick by striking you.” vs. 13a
 - a. The idea of sick “chalah”, means weak and helpless.
 - b. The word is translated severe. Nah. 3:19
 - 2) Making desolate because of your sins.” vs. 13b
* Blessings and cursings. Lev. 26; Deut. 27-28

- 6:14** The hand of God would remove the abundance they knew giving them up to their enemy.
- 1) There would be famine, eat but not be satisfied; Hunger *shall be* in your midst.” vs. 14a-c

- * Lev. 26:25; Deut. 28:29; Hos. 4:10; Hag. 1:6
- 2) Their attempt to secure some provision in their flight would fail, “You may carry *some* away, but shall not save *them*; And what you do rescue I will give over to the sword.” vs. 16d-e
 - 3) They would not enjoy any of their labor, but others, “You shall sow, but not reap; You shall tread the olives, but not anoint yourselves with oil; And *make* sweet wine, but not drink wine.” vs. 15
* Deut. 28:33, 38; Hag. 1:6
 - 4) The reason is due to their evil practices and sin. vs. 16
 - a) They obey the evil dictates of Omri, “For the statutes of Omri are kept.” vs. 16a
* Omri was the Father of Ahab who purchased the hill of Samaria, an evil king, 885-841 B.C. 1Kings 16:24-25
 - b) They practiced all the evil of Ahab, “All the works of Ahab’s house *are done*; And you walk in their counsels.” vs. 16b-c
 - 1)) Ahab married Jezebel, the daughter of Omri and introduced Baal worship. 1Kings 16:31
 - 2)) Atheliah, the daughter of Jezebel and granddaughter of Omri killed all the seed royal, except Joash. 2Kings 8:26; 11:1-2

- 3)) They destroyed themselves and be disdained, “That I may make you a desolation, And your inhabitants a hissing. Therefore you shall bear the reproach of My people.” vs. 16d-f
 * Nearly 200 years later the effects were present.

7:1-6 The prophets lamentation over sin.

7:1-2b The prophet laments for the lack of faithful people.

- 1) Micah likens the scarcity of righteousness and righteous men by a simile of the summer gathering and gleaning. vs. 1
 - a) The painful lament, “Woe is me! For I am like those who gather summer fruits, Like those who glean vintage grapes.” vs. 1a-c
 * A simile is introduced by the word “like” or “as”.
 - b) The longing to gather with the godly was not possible, “*There is no cluster to eat Of the first-ripe fruit which my soul desires.*” vs. 1d
- 2) The application, “The faithful *man* has perished from the earth, And *there is* no one upright among men.” vs. 2

7:3c-6 The corruption of the entire society.

- 1) They rob through violence. vs. 2c-3a

- a) They wait patiently to entrap them like animals nets, to enslave or rob. vs. 2c-d
 - b) Their goal is to succeed in their fervent evil, indicated by “both hands”. vs. 2c-3a
- 2) The leaders are corrupted by money. vs. 3b-e
 - a) “The prince asks *for gifts*, The judge *seeks* a bribe, And the great *man* utters his evil desire.” vs. 3b-d
 - b) “So they scheme together.” vs. 3e
 * The phrase scheme together “abath”, means to weave together, indicating their help to each other to accomplish their evil.
- 3) They are worthless people are headed for judgment. vs. 4
 - a) Two similes reveal these people have no character, hurting and destroying others, “brier” and “sharper than thorns” only good for fire, judgment. vs. 4a-b
 - b) Their judgment was near for Micah is the watchman of God, “your punishment comes.” vs. 3c
 * Ezekiel gives the severe warning to the watchman. Ezk. 3:17; 33:2, 6, 7
 - d) They would be in great danger, “Now shall be their perplexity.” vs. 4c
 * Only wild grapes. Is. 5
- 4) The closest of friend and family could not be trusted. vs. 5-6
 - a) The command, “Do not trust in a friend; Do not put your confidence in a companion.” vs. 5a-b

- b) Their wife could not be confided with what they told them. vs. 5c
- c) Their closest family member also could not be trusted, sons and daughter-in-laws, for the men of his own household wee his enemies. vs. 6
* Jesus quotes. Matt, 10:34-36; Lk. 12:51-53

7:7-13 The prophets confession of faith in God.

7:7-10 The prayer of faith of Micah.

- 1) Micha's trust would be to look to the Lord, there was no hope in man. vs. 7a
- 2) Micah trust would be to wait for God of his salvation. vs. 7b
- 3) Micah's trust was that God would hear him in his lament. vs. 7c
- 4) The remnant cast themselves on God's mercy. vs. 8-10
* This will be the case for Israel in tribulation period, long-term fulfillment.
- a) Micah's submission to chastening, "Do not rejoice over me, my enemy; When I fall, I will arise; When I sit in darkness, The LORD *will be* a light to me." vs. 8
- b) Micah acknowledged his sin, "I will bear the indignation of the LORD, Because I have sinned against Him." vs. 9a-b
- c) Micah trusted in God, "Until He pleads my case And executes justice for me. He

- will bring me forth to the light; I will see His righteousness." vs. 9c-e
- d) Micah had confidence in God's protection and vindication against their enemies. vs. 10
* God would uses Assyria to chasten Israel, Babylon for Judah, but God would judge both of them for their pride and sins!

7:11-13 The final restoration by God for the Kingdom Age.

- 1) The phrase "In that day" is stated two times is for emphasis. vs. 11
 - a) The phrase is synonymous with "latter day" the Great-Tribulation and Millennium. Mic. 4:1
 - b) The walls will be built, speaking of protection of the remnant by God and decree to the whole world.
* The Gentiles will be blessed through the Jewish remnant. Gen. 12:1-3; Amos 9:11-12; 13-15; Rom. 9:30; Gal. 3:5-9
- 2) The entire earth will come to Jerusalem. vs. 12
 - a) The third time, "In that day".
 - b) They shall come to you From Assyria and the fortified cities, From the fortress to the River "Egypt", From sea to sea, And mountain *to* mountain". indicating the

entire earth. Mic. 4:1-4; Is. 2:1-5; 11:1-16; 34-35

- 3) The entire earth at this point has been utterly defeated by the Second Coming of Jesus, utterly desolate for the fruit of their deeds. vs. 13
 - a) The seven seals, trumpets and vial judgments have destroyed much of the vegetation, sea-life and population of the world. Rev. 4-17
 - b) The Anti-Christ has rule with an iron hand destroying everyone who opposes him.

7:14-20 The prayer of Micah for his people.

7:14-15 Micah's prayer was for God's loving care for His people.

- 1) Micah intercedes for the blessings of the remnant in the kingdom. vs. 14
 - a) The Lord Jesus being the Good, Great and Chief Shepherd caring for Shepherd the flock of Your heritage. vs. 14a-b
 - b) Their dwelling will be in safety, unthreatened and in abundance in the fertile grazing land in the north, "As in days of old." vs. 14c-f
- 2) Jesus will work by super-natural miracle, as when God brought them out of Egypt. vs. 15
 - * Ex. 3-12

7:16-17 Micah's prayer revealed God's victory over the nations.

- 1) The invading nations will be humbled before the remnant, shamed and silenced. vs. 16
 - * The battle of Armageddon and the judgment of the nations. Rev. 19; Matt. 25
- 2) The nations will be abased as animals. vs. 17
 - a) They shall lick the dust like a serpent." vs. 17a
 - b) "They shall crawl from their holes like snakes of the earth." vs. 17b
 - c) "They shall be afraid of the LORD our God, And shall fear because of You." vs. 17c-d

7:18-20 The prayer of Micah praising God for His forgiveness.

- 1) The incomparable God, "Who is like God?" vs. 18a
 - * Ex. 15:11; Ps. 89:6; Is. 40:18-25; 46:5
- 2) The graciousness of God to the remnant, "Pardoning iniquity And passing over the transgression of the remnant of His heritage?" vs. 18b
- 3) The nature of God, "does not retain His anger forever, Because He delights in mercy." vs. 18c-d
 - * Mercy "heced" loving-kindness. Ex. 34:6; Deut. 4:31; 2Chron. 30:9; Neh. 9:17; Jonah 4:2

- 4) The patience of God, “He will again have compassion on us, And will subdue our iniquities.” vs. 19a-b
- 5) The promise of God, “You will cast all our sins Into the depths of the sea.” vs. 19c
* Is. 1:18; 38:17; Ps. 103:12; 32; 51
- 6) The faithfulness of God to the Patriarchs to all He promised in the covenant. vs. 20
* Gen. 12:1-3; 13:15; 17:7, 13, 19; 28:10-15; 48:4