

*Book of Micah*  
(NASB)

*Chapter 3:1-12*

<sup>1</sup> *And I said, “**Hear** now, heads of Jacob and **rulers** of the house of Israel. **Is it not for you to know justice?**”*

**Hear** > (Strong’s) > to hear intelligently (often with implication of attention, obedience,)

Many of the commentators divide the Book of Micah into three segments ... all beginning with the word *Hear*:

**Micah 1:2** > *Hear, O peoples, all of you; listen, O earth and all it contains, and let the Lord GOD be a witness against you, the Lord from His holy temple.*

Precepaustin.org > Section 1 > [Judgement will come](#)

**Micah 3:1** > *And I said, “Hear now, heads of Jacob and rulers of the house of Israel. Is it not for you to know justice?”*

Precepaustin.org > Section 2 > [Blessing will follow judgment](#)

Precepaustin.org > Also gives us Ryrie’s outline for this section:

- A. **Doom**: The Coming Judgment > Micah 3:1-12 (our study today)
- B. **Deliverance**: The Coming Kingdom > Micah 4 – 5:1
- C. **Deliverer**: The Coming King > Micah 5:2-15

**Micah 6:1** > *Hear now what the LORD is saying, “Arise, plead your case before the mountains, and let the hills hear your voice...”*

Precepaustin.org > Section 3 > [An indictment of Sin and A Promise of Blessing](#)

**Rulers** > (Strong’s) > a magistrate (as deciding) or other leader

**Keil and Delitzsch** > The heads of Jacob are addressed, that is to say, the princes of the tribes and families of Israel, and the qetsinim, lit., *deciders*

***Is it not for you to know justice*** > Barnes reminds us of the sons of Eli (and, sadly, the sons of Samuel after him). Eli was the priest. His sons grew up in the priest’s household – they *should* have known that which was important to the Lord. But I Samuel 2:12 says, <sup>12</sup> *Eli’s sons were scoundrels; they had no regard for the LORD.* (Needless to say > there is a whole other message here.)

**Patterson** > The word includes a judgment, a legal decision rendered, justice as a state or condition of fairness in disputes. **Justice** "refers to the entire process of the administration of justice, including hearing the case, rendering a decision, pronouncing a verdict, and implementing the sentence."

**Vine** > his word has two main senses; the first deals with the act of sitting as a judge, hearing a case, and rendering a proper verdict ... (Justice) can also refer to the "rights" belonging to someone.

<sup>2</sup> *"You who **hate** good and **love** evil, who **tear off** their skin from them and their flesh from their bones, <sup>3</sup> Who eat the flesh of my people, strip off their skin from them, break their bones and chop them up as for the pot and as meat in a kettle."*

**Hate** > (Strong's) > to hate (personally)

**Love** > (Strong's) > to have affection for

**Tear off** > (Strong's) > to pluck off; specifically, to flay, strip or rob

**Davis** > Micah didn't have a camcorder. He had to paint his picture in words only. Hence his savage, graphic, blistering barrage to expose the truth about these judicial officials.

<sup>4</sup> ***Then** they will **cry out** to the LORD, but He will not **answer** them. Instead, He will **hide** His face from them at that time because they have practiced evil deeds.*

**Then** > The context gives us that timing

**Cry out** > (Strong's) > to shriek (from anguish or danger)

**Answer** > (Strong's) > properly, to eye or (generally) to heed, i.e. pay attention; by implication, to respond

**Hide** > (Strong's) > to hide (by covering), literally or figuratively:

**Proverbs 21:13** > *He who shuts his ear to the cry of the poor will also cry himself and not be answered.*

**Davis** > Western secularists may tout their sacred cow of 'separation of church and state', but that mantra will not win them immunity from the scrutiny and judgement of God's word.

<sup>5</sup> Thus says the LORD concerning the prophets who lead my people **astray**; when they have something to bite with their teeth, they cry, "Peace," **but against him who puts nothing in their mouths they declare holy war.**

**Ezekiel 19:**

**6** > <sup>6</sup> They see falsehood and lying divination who are saying, 'The Lord declares,' when the LORD has not sent them; yet they hope for the fulfillment of their word.

**10** > It is definitely because they have misled My people by saying, 'Peace!' when there is no peace. And when anyone builds a wall, behold, they plaster it over with whitewash;

**22** > Because you disheartened the righteous with falsehood when I did not cause him grief, but have encouraged the wicked not to turn from his wicked way and preserve his life,

**Astray** > (Preceptaustin.org) > *taah* > means literally to wander, to wander off, to stagger, to roam about, to travel about without any specific goal ... Almost half of the occurrences of **taah** are in the *hiphil* form which means to cause someone to stray (which is what kings, prophets, and priests did to the nation).

**But against him who ...** > (Barnes) > Literally, and (that is, immediately; it was all one; bribes refused, war proclaimed,)

<sup>6</sup> Therefore it will be night for you—without vision, and darkness for you—without divination. The sun will go down on the prophets, and the day will become dark over them. <sup>7</sup> The seers will be ashamed, and the diviners will be embarrassed. Indeed, they will all cover their mouths because there is no answer from God.

Compare these verses to a passage from Jeramiah and a comment from Matthew Henry:

**Jeramiah 23:16** > Thus says the LORD of hosts, "Do not listen to the words of the prophets who are prophesying to you. They are leading you into futility; they speak a vision of their own imagination, not from the mouth of the LORD.

**Matthew Henry** > They kept others in the dark, and now God will bring them into the dark.

<sup>8</sup> **On the other hand** I am filled with **power** — with the Spirit of the LORD — and with **justice** and **courage** to make known to Jacob his rebellious act, even to Israel his sin.

**On the other hand** > Translated in the KJV as *truly*

**Power** > (Strong's) > from an unused root meaning to be firm; vigor, literally (force, in a good or a bad sense) or figuratively (capacity, means, produce)

**John Stott** > Before Christ sent the church into the world, he sent the Spirit into the church. The same order must be observed today.

(Preceptaustin.org >) **Paul** echoes Micah in his first letter to the Corinthians...

***1 Cor. 2:4** > My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power*

***1 Cor, 2:12, 13** > Now we have received, not the spirit of the world, but the Spirit Who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.*

**Justice** > (Strong's) > a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective)

**Courage** (?) > (Strong's) > force (literally or figuratively); by implication, valor, victory

<sup>9</sup> Now **hear** this, heads of the house of Jacob and rulers of the house of Israel, who **abhor** justice and **twist** everything that is straight, <sup>10</sup> Who build Zion with bloodshed and Jerusalem with violent injustice.

**Hear** > (Strong's) > to hear intelligently (often with implication of attention, obedience,)

**Abhor** > (Strong's) > to loathe, i.e. (morally) detest

*Preceptaustin.org > Abhor (taab related to toebah = abomination) means to despise, detest, to loathe, to degrade, to have a hatred or very strong dislike for something. It describes "persons, things or practices that offend one's ritual or moral order. *Taab* can mean to behave in a vile manner or to act shamefully. *Taab* implies not only contempt for that something, but also a low opinion of its value.*

**Twist** > (Strong's) > to knot or distort; figuratively, to pervert (act or declare perverse)

*Preceptaustin.org > It is worth noting that the verbs used in the Septuagint to translate *abhor* and *twist* are both in the present tense indicating these depraved actions are their daily, habitual practice, in essence their very "lifestyle!"*

<sup>11</sup> Her leaders pronounce judgment for a **bribe**, her priests instruct for a **price** And her prophets divine for money. Yet they **lean** on the LORD saying, "Is not the LORD in our midst? Calamity will not come upon us."

**Bribe** > (Strong's) > a donation

**Preceptaustin.org** > Once again we see the uniqueness of the OT in contrast to pagan nations. In his study of Mesopotamian texts Finkelstein can state, “There is no known cuneiform law outlawing bribery specifically”; “it (i.e. bribery) was not only a common practice, but was recognized as a legal transaction”.

**Price** > (Strong’s) > from an unused root meaning to buy; price, payment, wages

**Money** > (Strong’s) > silver

**Lean** > (Strong’s) > to support one's self:--lean, lie, rely, rest (on, self), stay

<sup>12</sup> Therefore, **on account of you** Zion will be plowed as a field, Jerusalem will become a heap of ruins, And the mountain of the temple will become high places of a forest.

**On account of you** > The “Leaders”, “Priests”, and “Prophets” in verse 11 above.

We want to compare this verse with what is found in **Jeremiah 26:1-19**.

<sup>1</sup> In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying, <sup>2</sup> “**Thus says the LORD**, ‘Stand in the court of the LORD’S house, and speak to all the cities of Judah who have come to worship in the LORD’S house all the words that I have commanded you to speak to them. **Do not omit a word!**’ <sup>3</sup> Perhaps they will listen and everyone will turn from his evil way, that I may repent of the calamity which I am planning to do to them because of the evil of their deeds.’ <sup>4</sup> And you will say to them, ‘Thus says the LORD, “If you will not listen to Me, to walk in My law which I have set before you, <sup>5</sup> to listen to the words of My servants the prophets, whom I have been sending to you again and again, but you have not listened; <sup>6</sup> then I will make this house like Shiloh, and this city I will make a curse to all the nations of the earth.””

<sup>7</sup> The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. <sup>8</sup> When Jeremiah finished speaking all that the LORD had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, “You must die! <sup>9</sup> Why have you prophesied in the name of the LORD saying, ‘This house will be like Shiloh and this city will be desolate, without inhabitant?’” And all the people gathered about Jeremiah in the house of the LORD.

<sup>10</sup> When the officials of Judah heard these things, they came up from the king’s house to the house of the LORD and sat in the entrance of the New Gate of the LORD’S House. <sup>11</sup> Then the priests and the prophets spoke to the officials and to all the people, saying, “A death sentence for this man! For he has prophesied against this city as you have heard in your hearing.”

*<sup>12</sup> Then Jeremiah spoke to all the officials and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that you have heard. <sup>13</sup> Now therefore amend your ways and your deeds and obey the voice of the LORD your God; and the LORD will change His mind about the misfortune which He has pronounced against you. <sup>14</sup> But as for me, behold, I am in your hands; do with me as is good and right in your sight. <sup>15</sup> Only know for certain that if you put me to death, you will bring innocent blood on yourselves, and on this city and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing."*

*<sup>16</sup> Then the officials and all the people said to the priests and to the prophets, "No death sentence for this man! For he has spoken to us in the name of the LORD our God." <sup>17</sup> Then some of the elders of the land rose up and spoke to all the assembly of the people, saying, <sup>18</sup> "Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'Thus the LORD of hosts has said,*

***"Zion will be plowed as a field,  
And Jerusalem will become ruins,  
And the mountain of the house as the high places of a forest."***

*<sup>19</sup> Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and the LORD changed His mind about the misfortune which He had pronounced against them? But we are committing a great evil against ourselves."*