

Book of Micah

Chapter 6:1-16

Charles Ryrie's Outline of Micah

- The Lord's First Indictment > Micah 6:1-5
- Israel's First Reply > Micah 6:6-8
- The Lord's Second Indictment > Micah 6:9-16
- Israel's Second Reply > Micah 7:1-10 (next week for us)

The Lord's First Indictment

¹ **Hear** now what the LORD is saying, "**Arise, plead your case before the mountains, and let the hills hear your voice.** ² "**Listen, you mountains, to the indictment of the LORD, and you enduring foundations of the earth, because the LORD has a case against His people; even with Israel He will dispute.**

Hear ... Listen > (Strong's) to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.)

Preceptaustin > (The word used) conveys the basic idea is of perceiving a message or a sound, but also connotes the idea of hearing with attention, reverence and obedient assent. It is a call It's the idea of giving God one's undivided attention. It is not a suggestion but a command and calls for the reader (hearer) to give his full attention!

Arise > Court is now in session!

Plead your case > (Strong's) a primitive root; properly, to toss, i.e. grapple; mostly figuratively, to wrangle, i.e. hold a controversy; (by implication) to defend

Before the mountains ... mountains ... enduring foundations > (Kaiser) In the Near East literature, mountains serve as witnesses in other treaties, so it is not unusual here.

Preceptaustin has an interesting take here that is reflected in the writings of other commentators ... "Listen" in the beginning of the second verse is interpreted as Micah speaking as the Lord's attorney.

Indictment ... Case > (Strong's) a contest (personal or legal)

Dispute > (Strong's) a primitive root; to be right (i.e. correct); reciprocal, to argue; causatively, to decide, justify or convict

³ ***My people**, what have I done to you, and how have I **wearied** you? Answer Me.*

⁴ *“Indeed, I brought you up from the land of Egypt and ransomed you from the house of slavery, and I sent before you **Moses, Aaron and Miriam**.”*

My people > (Barnes) This one tender word, twice repeated (vss. 3, 5), contains in one a whole volume of reproof

Wearied > (Preceptaustin) is a verb means to become impatient, be (become) weary, be frustrated. (The Hebrew word) can refer either to physical or psychological weariness.

Contrast “Lack of weariness” to “Release from slavery”

Moses, Aaron, Miriam > (Barnes) Moses, Aaron, and Miriam together, are Lawgiver, to deliver and instruct; Priest, to atone; and prophetess (Exodus 15:20) to praise God

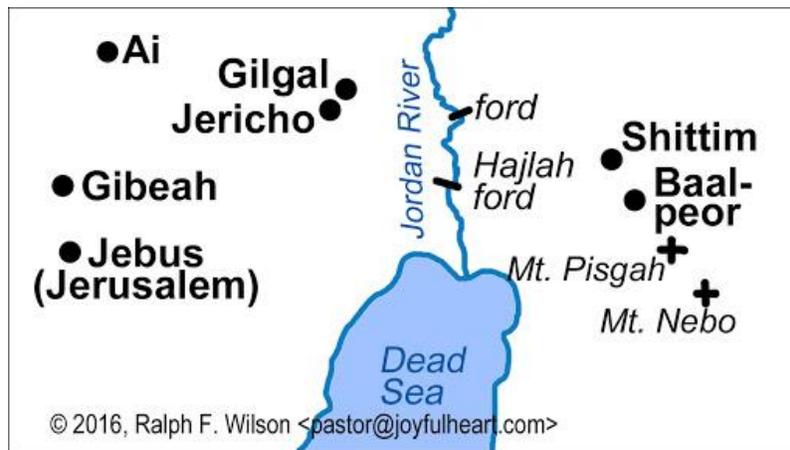
Clarke > I sent before thee Moses, my chosen servant, and instructed him that he might be your leader and lawgiver. I sent with him Aaron, that he might be your priest and transact all spiritual matters between myself and you, in offerings, sacrifices, and atonements. I sent Miriam, to whom I gave the spirit of prophecy, that she might tell you things to come, and be the director of your females. To this sense the Chaldee, "I have sent three prophets before you; Moses, that he might teach you the tradition of judgments, Aaron, that he might make atonement for the people; and Miriam, that she might instruct the females."

⁵ ***My people, remember now what Balak king of Moab counseled and what Balaam son of Beor answered him, and from Shittim to Gilgal, so that you might know the righteous acts of the LORD.***

Remember now what Balak ... > This part of the story is found in Numbers 22-24. Balak, King of Moab, wanted Balaam to prophecy *against* Israel ... but the Lord would not let him do so and gave him blessings instead.

Remember now > (Barnes) The word translated now is a very tender one, like our "do now remember" or "do remember," beseeching instead of commanding.

Shittim to Gilgal > Numbers 22-24 relay the blessings of God on Israel. Numbers 25 relays the story of the Sin of Peor (in Shittim, the last encampment on the way to the promised land) ... then the plague ... then the reset ... the review (the Book of Deuteronomy) ... the miraculous crossing of the Jordan ... Gilgal (the first encampment in the promised land)



Barker > The Lord offers four proofs of His tender care for Israel:

- Deliverance from slavery
- Provision of Godly leaders
- Cursing turned to blessing
- Deliverance from Shittim to Gilgal

Israel's First Reply

⁶ *With what shall I **come to** the LORD And bow myself before the God on high? Shall I **come to** Him with burnt offerings, with yearling calves? ⁷ Does the LORD take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my **rebellious acts**, the fruit of my body for the sin of my soul?*

You can't read this paragraph without the word "Sad!" coming to mind. They completely missed His intent and desire. You see an admission of guilt and a desire to "appease His wrath" (K&D) ... but not a repentance with a change of heart and actions. An obnoxious attitude of, "So what do you want me to do!!!"

Come to > (Strong's) (This is not the word expected ... this one means) to project (one self), i.e. precede; hence, to anticipate, hasten, meet (usually for help)

Rebellious Acts > (Preceptaustin) is derived from (a Hebrew verb) which means to break a relationship between parties (civil or religious). And so the (Hebrew noun) signifies willful deviation against a constituted authority (civil or religious), in this passage, clearly Jehovah.

The Septuagint translates this as > *⁶Wherewithal shall I reach the Lord, and lay hold of my God most high? shall I reach him by whole-burnt-offerings, by calves of a year old? ⁷Will the Lord accept thousands of rams, or ten thousands of fat goats? should I give my first-born for ungodliness, the fruit of my body for the sin of my soul?*

Weirsbe > The sins of the people were hidden behind a veneer of religious activity— routine worship that didn't come from their hearts. Micah's contemporary, the prophet Isaiah, told the people that the nation was sick from head to foot (Isa. 1:5–6) but wouldn't admit it, and that their "worship" was nothing more than "trampling" the temple courts (v. 12). They were like the patient who asked the doctor to retouch his X-rays so he wouldn't have to endure surgery! His deceit didn't cure him; it made him worse. "Doing penance" without truly repenting and trusting God's mercy only multiplies the sin and deadens the conscience. Thinking they were good enough to please God, the people asked Jesus, "What shall we do, that we may work the works of God?" He replied, "This is the work of God, that you believe in Him whom He sent" (John 6:28–29 NKJV).

⁸ *He has **told** you, O man, what is good; and what does the LORD require of you but to **do justice**, to **love kindness**, and to **walk humbly with your God**?*

Interesting comment!! (G.L.Robinson) > "This verse stands as the motto of the alcove of religion in the reading room of the Congressional Library in Washington." (We need to send our leaders to the Religion Reading Room!!)

Micah, the attorney, speaking for the Lord, reminding them that the Lord already told them what was expected > (Barnes) **Deuteronomy 10:12, 13** > ¹² "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, ¹³ and to keep the LORD'S commandments and His statutes which I am commanding you today for your good? They had asked, "with what outward thing shall I come before the Lord;" the prophet tells them, "what thing is good," the inward man of the heart, righteousness, love, humility.

Patterson > Limburg's (1988:192) analysis is pertinent: "The worshiper's question had been based on the false assumption that God wanted some thing."

Told > (Strong's) a primitive root; properly, to front, i.e. stand boldly out opposite; by implication (causatively), to manifest; figuratively, to announce (always by word of mouth to one present)

Do justice ... love kindness ... walk humbly with your God > What were the earlier indictments we saw back in the first 5 chapters?

Ironside > Communion is the normal state of one who has thus been made a child of God. It is the practical manifestation of that life in abiding fellowship with the Father and the Son. For the saints of Micah's day it was, according to the revelation then made, enjoyment of Jehovah's favor. This Israel had forfeited by disobedience; and it could only be regained by self-judgment. The principle abides. Only when that which is known to be contrary to the Word of the Lord is unsparingly condemned in my own life and walk, will I enjoy communion with God.

The Lord's Second Indictment

⁹*The voice of the LORD will call to the city—and it is sound wisdom to fear Your name: "Hear, O tribe. Who has appointed its time?"*

And it is sound ... > The second half of this verse is translated by the following:

NIV > *and to fear your name is wisdom-- "Heed the rod and the One who appointed it.*

NKJV > *Wisdom shall see Your name: "Hear the rod! Who has appointed it?"*

Young's > *And wisdom doth fear Thy name, Hear ye the rod, and Him who appointed it.*

Sound wisdom > (Preceptaustin) (*Sound wisdom*) means "sound judgment" or "efficient wisdom," the wisdom that leads to practical success.

¹⁰*"Is there yet a man in the wicked house, along with treasures of wickedness and a short measure that is cursed?"* ¹¹*"Can I justify wicked scales and a bag of deceptive weights?"* ¹²*"For the rich men of the city are full of violence, her residents speak lies, and their tongue is deceitful in their mouth."*

Short > (Strong's) thinness ... leanness

Cursed > (Strong's) a primitive root; properly, to foam at the mouth, i.e. to be enraged

Wicked > (Strong's) a wrong (especially moral):--iniquity, wicked(-ness)

Violence > (Patterson) In the OT prophets the (Hebrew word translated as) *violence* describes various forms of exploitation of the socially disadvantaged, accomplished by means of physical and psychological violence The English word *violence* refers to the use of physical force, usually with an intent to violate or destroy and clearly is a violation of God's perfect order.

Deceitful > (Strong's) remissness, treachery

¹³ "So **also I will** make you **sick**, striking you down, **desolating** you because of your sins. ¹⁴ "You will eat, but you will not be satisfied, and your **vileness** will be in your midst. You will try to remove for safekeeping, but you will not preserve anything, and what you do preserve I will give to the sword. ¹⁵ "You will sow but you will not reap. You will tread the olive but will not anoint yourself with oil; and the grapes, but you will not drink wine.

Also I will > (Barnes) Literally, *And I too*

Pococke > "As thou madest sick the heart of the poor oppressed, so will I, by My grievous and severe punishments, make thee sick"

Sick > (Strong's) properly, to be rubbed or worn; hence (figuratively) to be weak, sick, afflicted; or (causatively) to grieve, make sick

Desolating > (Strong's) to stun (or intransitively, grow numb), i.e. devastate or (figuratively) stupefy (both usually in a passive sense)

Utley > This term is found in many Akkadian* medical texts translated *paralyze, numb, lame*

(*Webster > An extinct Semitic language of ancient Mesopotamia)

Preceptaustin > (The Hebrew word translated as *desolating*) means to be *desolate, deserted, laid waste*. It also means *to shudder or be horrified*. So while it has the basic idea of desolation caused by some great disaster (usually a result of divine judgment), it also conveys a sense of being appalled, thus stressing the horror caused by desolation of judgment. Moses uses (this word) in God's warnings hundreds of years before in Leviticus 26:31-35:

³¹ *I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas.* ³² *I will make the land desolate so that your enemies who settle in it will be appalled over it.* ³³ *You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.* ³⁴ *'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths.* ³⁵ *All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it.*

Vileness > (Strong's) from an unused root meaning to gape (as the empty stomach); hunger

¹⁶ “The statutes of **Omri** and all the works of the house of **Ahab** are observed; and in their devices you walk. Therefore I will give you up for destruction and your inhabitants for derision, and you will bear the reproach of My people.”

I Kings 16:22-26 > ²³ In the thirty-first year of Asa king of Judah, **Omri** became king over Israel and reigned twelve years; he reigned six years at Tirzah. ²⁴ He bought the hill Samaria from Shemer for two talents of silver; and he built on the hill, and named the city which he built Samaria, after the name of Shemer, the owner of the hill. ²⁵ **Omri did evil in the sight of the LORD, and acted more wickedly than all who were before him.** ²⁶ For he walked in all the way of Jeroboam the son of Nebat and in his sins which he made Israel sin, provoking the LORD God of Israel with their idols.

I Kings 16:28-30 > ²⁸ So Omri slept with his fathers and was buried in Samaria; and **Ahab** his son became king in his place. ²⁹ Now Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah, and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. ³⁰ **Ahab the son of Omri did evil in the sight of the LORD more than all who were before him.**

