

# Outline of the Book of Micah

*“He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God”*

Micah 6:8

## Introduction:

Little is known about the prophet Micah. He is referred to as a “Morashtite” (Micah 1:1) which indicates his home place of Moresheth-gath in Judah. The books of Jeremiah (Jer. 26:18 / Micah 3:12) and Matthew (Matt. 2:6 / Micah 5:2) have quotes from Micah. Said associations indicate the authenticity of Micah’s place in the canon of scripture. Micah prophesied during the days of Jotham (740 – 732 BC), Ahaz (732 – 716 BC), and Hezekiah (716 -687 BC), kings of Judah (Micah 1:1). Samaria was destroyed by the Assyrians at 722 BC. Micah speaks of this event in the future tense at Micah 3:6 and thereby the book must have been written before this date sometime during the days of Jotham.

The days of Micah were evil times (Micah 2:3). There was scarcely a godly person to be found (Micah 7:2). Dependable and trustworthy people could not even be found among one’s own family (Micah 7:5-6). The wicked spent their time devising sinful deeds against the impoverished people around them (Micah 2:1). The wealthy had no conscience when coveting, planning, and taking possession of another’s field (Micah 2:2). God’s people were guilty of idolatry (Micah 1:7), witchcraft (Micah 5:12), and possessing a haughty spirit (Micah 2:3). The people’s “*desire*” and areas of “*diligence*” were not truthfulness and justice but rather “*evil ways*” (Micah 7:3). The “*sin of Jacob and the house of Israel*” (Micah 1:5) was not limited to any one class of people. The rulers, heads, prophets, and priests were all guilty of coveting financial gain at the expense of others (Micah 3:1-11). Prophets who spoke negatively about their deeds were looked down upon (Micah 2:6).

The book of Micah may remind us of a court scene. Jehovah God calls all the earth to hear His testimony against Israel and Judah (Micah 1:2). The mountains and hills are likened unto a jury that God calls Israel to give their complaining testimony to (Micah 6:1ff). Israel exemplifies their state of spiritual delusion when exclaiming their faithfulness to God while practicing unlawful deeds (cf. Micah 3:11; 7:4). Jehovah explains to His people that it matters not whether they sacrifice thousands of rams and offer ten thousand rivers of oil He will always reject it as long as their hearts and deeds are far from Him (Micah 6:6-7). The Lord then states, “*He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God*” (Micah 6:8). While Israel cheats the farmers, is unkind to the poor, and refuse to acknowledge their sins with a spirit of humility they remain impure and separate from Jehovah (cf. Micah 6:11).

The hope that any may cling to in these wicked days was to be found in the coming Messiah from Bethlehem (Micah 5:2). He will reign in a kingdom (Micah 4 all) that is comprised of forgiven sinners (Micah 7:18-20). God will certainly save a remnant who by faith walk in the steps of hope that they will one day be forgiven as God has promised (Micah 2:12; 5:7; 7:20).

The book of Micah teaches Christians living in the 21<sup>st</sup> Century. The prophets that were before and those after Micah had the same basic message. Let man do justly, love kindness, and walk humbly with thy God. To live in such a way is to display a spirit of faith and humble subjection to the will of God rather than my own personal will (cf. Rom. 8:1ff). God has created all things and even time itself. He has the sovereign right to measure man by His standard and expect that we will do as He pleases. Eternity is at the heart of books like Micah. We will not find within its pages a plan to get rich or to be successful in climbing the corporate ladder. What we find are instructions that will help us make it to heaven.

## Chapter 1

### I. All Israel shall be punished for their Idolatry (1:1-7):

- A. *“The word of Jehovah that came to Micah the Morashtite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, ye peoples, all of you; hearken, O earth, and all that therein is: and let the Lord Jehovah be witness against you, the Lord from his holy temple. For behold, Jehovah comes forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be melted under him,*

*and the valleys shall be cleft, as wax before the fire, as waters that are poured down a steep place”* (1:1-4).

1. We are not told whether the Lord spoke directly to Micah or that he was given a vision or dream yet indeed the *“word of Jehovah came to Micah.”*
  2. The message that God gave Micah to speak to the whole *“earth and all that therein is”* was that God was witnessing against them from His holy temple (i.e., God had witnessed their fault).
  3. Due to the people’s error God would come out of His dwelling place and exercise judgment.
- B. *“For the transgressions of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?”* (1:5-6).
1. The reason Jehovah comes forth out of the temple for judgment is the transgressions of Jacob and for the sins of the house of Israel. Sin is a violation of God’s sovereign will. All the earth must do as God wills else be subject to punishment. God’s will for man is nothing but good.
  2. Micah poses the question: *“What is the transgression of Jacob?”* and then answers his own question with *“Is it not Samaria?”* Jacob represents all of Israel (both north and south kingdoms). The point is that both Israel (the Northern kingdom) and Judah (the Southern kingdom) were guilty of idolatry in the high places.
- C. *“And all her graven images shall be beaten to pieces, and all her hires shall be burned with fire, and all her idols will I lay desolate; for of the hire of a harlot hath she gathered them, and unto the hire of a harlot shall they return”* (1:7).
1. Israel as a whole (i.e., the northern and southern kingdoms) shall have their beloved idols beaten into pieces. Israel had considered her allegiance to these idols of worship as cause for her prosperity and thereby the Lord proclaims their acts of harlotry.
  2. The one true God would lay desolate the mindless idols.

## II. Micah’s Lamentation (1:8-16):

- A. *“For this will I lament and wail; I will go stripped and naked; I will make a wailing like the jackals, and a lamentation like the ostriches. For her wounds are incurable; for it is come even unto Judah; it reaches unto the gate of my people, even to Jerusalem”* (1:8-9).
1. The effects of Israel’s impending punishment due to her whoredom against Jehovah gave cause for the prophets lamenting and wailing in sorrows for the ignorant and un-repenting people.
  2. The wound of whoredom (her unfaithfulness) is incurable is that their minds have proved through time that they will not be sorry nor repent for their wicked deeds against God’s laws.
- B. *“Tell it not in Gath, weep not at all: at Bethleaphrah have I rolled myself in the dust. Pass away, O inhabitant of Shaphir, in nakedness and shame: the inhabitant of Zaanan is not come forth; the wailing of Bethzezel shall take from you the stay thereof”* (1:10-11).
1. The next few verses are somewhat difficult to interpret. It seems that Micah is using a play on the meaning of the names of the city and applying the meaning to Israel’s sin.
  2. Gath, a chief city of Philistia, is not to be told of Israel’s impending misery.
  3. Bethleaphrah (a house of dust) is where Micah rolled in dust due to his sorrows and mourning over Israel’s judgment.
  4. Shaphir represents nakedness and shame.
  5. Zaanan is nowhere to be found.
  6. Bethzezel wails in anguish.
- C. *“For the inhabitant of Maroth waits anxiously for good, because evil is come down from Jehovah unto the gate of Jerusalem. Bind the chariot to the swift steed, O inhabitant of Lachish: she was the beginning of sin to the daughter of Zion; for the transgressions of Israel were found in thee”* (1:12-13).
1. Maroth waits anxiously for something good yet sees only the harsh judgment of God.
  2. Lachish is warned to prepare for battle due to Israel’s sin having its beginning with her. We are not told how Israel’s sins began with Lachish yet there must have been the seed of idolatry planted here first.
- D. *“Therefore shalt thou give a parting gift to Moreshethgath: the houses of Achzib shall be a deceitful thing unto the kings of Israel. I will yet bring unto thee, O inhabitant of Mareshah, him that shall*

*possess thee: the glory of Israel shall come even unto Adullam. Make thee bald, and cut off thy hair for the children of thy delight: enlarge thy baldness as the eagle; for they are gone into captivity from thee” (1:14-16).*

1. Moreshethgath (the hometown of Micah) shall be taken as a gift by Israel’s enemies. Achzib shall deceive the kings of Israel in some unrecorded way. Mareshah shall be taken and occupied by the Assyrians. Adullam shall be taken as well.
2. Each of the cities represents parts of God’s judgment against the sinful and un-repenting people of Judah and Israel. Micah recommends that the inhabitants of Israel and Judah begin to bald their heads now in shame and sorrow.

## Chapter 2

### I. Woe to greedy Oppressors (2 all):

- A. *“Woe to them that devise iniquity and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hand” (2:1).*
  1. Israel (both north and south kingdoms) was comprised of men who spent their time devising sinful deeds.
  2. No shame at all rest in the hearts of Israel. The sinful deeds that affronted the sovereign will of God were performed in the broad daylight of morning. Such brazen actions took place because within the people’s hearts they determined they had the power to perform such acts and since they could they should.
- B. *“And they covet fields and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage” (2:2).*
  1. The wicked in Israel see a field, covet the field, seize by force, and thereby oppress the poor even at the expense of his heritage.
  2. To take all that a man has and leave him and his family to nothing is to exercise a cold, callous, and selfish spirit. Israel was far removed from God.
- C. *“Therefore thus saith Jehovah: Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye walk haughtily; for it is an evil time” (2:3).*
  1. The days before Micah’s prophecy; i.e., the days of Amos, were recognized as “*evil times*” too (Amos 5:13). The wicked have “*devised*” (cf. Micah 2:1) iniquity against Israel and now God shall devise (make plans) against the wicked. The family that God devises evil (i.e., judgment) is the covetous rich who seek nothing more than gain from others.
  2. The day that God’s devised plans unfold will be a time when Israel is carried away captive by the Assyrians and Judah by the Babylonians. These will be days of shame for these two countries and so they shall walk no more with a spirit of “*haughtiness*.”
- D. *“In that day shall they take up a parable against you, and lament with a doleful lamentation, and say, We are utterly ruined: he changes the portion of my people: how doth he remove it from me! To the rebellious he divides our fields. Therefore thou shalt have none that shall cast the line by lot in the assembly of Jehovah” (2:4-5).*
  1. “*They*” that take up a parable against Israel would be the enemies that soundly defeat them. With a mocking spirit they lament “*we are ruined, God has removed our portion, why oh why Lord? Our fields are divided and given to the enemy...*”
  2. The boundaries of the people’s lands have been removed and marred. There will be no one left to redo the property lines. Truly all is lost.
- E. *“Prophecy ye not, thus they prophesy. They shall not prophesy to thee: reproaches shall not depart” (2:6).*
  1. The people of Israel and Judah grew weary of the negative prophecy from God’s prophets. They could indeed shut the prophets up; however, this would not change the Lord’s will for the disobedient (see Isa. 30:10).

2. Prophet after prophet was sent to Israel and Judah. Though some were killed and mistreated the Lord continued to send them out of love and mercy for His people (II Kings 17:13ff; Hos. 11:2).
- F. *“Shall it be said, O house of Jacob, Is the Spirit of Jehovah straitened? Are these his doings? Do not my words do good to him that walks uprightly?”* (2:7)
1. The ASV footnote reads “impatient” for “straitened.” To be patient or impatient is a character trait. Once again, as a multitude of other times, the word “spirit” is used to identify a character trait (see study # 1; The Spirit of Man).
  2. Israel cannot conceive of the idea that their God would do anything bad toward them. Israel had a ‘once saved always saved’ mentality. God is not impatient nor would He do such a thing as destroy Samaria and Jerusalem (see study # 2; Self Imposed Delusion).
  3. Micah reminds Israel that the Lord’s *“words do good to him that walks uprightly.”* The individual, thereby, determines whether good or evil comes to him in this life by their words and actions. Those who walk contrary to the sovereign God’s will have nothing but punishment to look to. Those who walk *“uprightly”* (i.e., by the standard of revealed truth) will have God’s favor and much good will come (see study # 3; The Reward of the Righteous).
- G. *“But of late my people is risen up as an enemy: ye strip the robe from off the garment from them that pass by securely as men averse from war. The women of my people ye cast out from their pleasant houses; from their young children ye take away my glory for ever”* (2:8-9).
1. Israel is its own worst enemy. The debtors strip the robe off the one in debt, cast women in the streets making them homeless, and separate the mother from child through human trafficking for debts.
  2. These cold acts of indecency caused the name of God to be blasphemed and thereby His glory is evil spoken of.
- H. *“Arise ye, and depart; for this is not your resting place; because of uncleanness that destroys, even with a grievous destruction. If a man walking in a spirit of falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people”* (2:10-11).
1. Micah calls upon the ungodly of Israel to *“arise and depart”* due to their wicked works of darkness. Israel’s attentive ear is only to the prophet that speaks lies while for hire of wine and strong drink. As long as the erring prophet is paid he will tell the people what they want to hear. While we may be appalled by such a thought it none the less happens even in our society today. Preaching becomes a job to many evangelists. To maintain one’s job smooth words that do not condemn are often the key to staying in one place for many years (see study # 4; Preaching and Preachers).
  2. Note that the phrase *“spirit of falsehood”* once again indicates that the word *“spirit”* is an indicator of one’s character and disposition. The apostle John instructs Christians to make a distinction between the false and true spirits of his and our day (I Jn. 4:1ff) (see study # 1).
- I. *“I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as a flock in the midst of their pasture; they shall make great noise by reason of the multitude of men. The breaker is gone up before them: they have broken forth and passed on to the gate, and are gone out; and their king is passed on before them, and Jehovah at the head of them”* (2:12-13).
1. Micah delivers a few words of hope in the midst of all the doom on Israel and Judah. There will be a *“remnant”* that shall be gathered as a large flock of sheep and saved from the awful judgment of God.
  2. Some believe the *“breaker”* here to be the future Messiah that breaks down the wall sin (through forgiveness) that separates one from God.

## Chapter 3

### I. Judgments against the heads or rulers of the people (3:1-4):

- A. *“And I said, Hear, I pray you, ye heads of Jacob, and rulers of the house of Israel: is it not for you to know justice? Ye who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron”* (3:1-3).
1. The *“heads of Jacob”* were the princes or rulers of the people (i.e., head or ruler over a tribe of people). These men had the responsibility of knowing and practicing justice. There would be cases of the common people that would come before them and they would need to base their judgments upon the instructions of God’s laws. Rather than practicing justice these heads were unjust. These men *“hate good and love evil.”*
  2. The ruler’s love of evil was so base that Micah depicted them as those who would chop people in pieces, eat the flesh, and break the bones of their countrymen.
- B. *“Then shall they cry unto Jehovah, but he will not answer them; yea, he will hide his face from them at that time, according as they have wrought evil in their doings”* (3:4).
1. Israel and Judah’s *“wounds are incurable”* (cf. Micah 1:9). They have practiced idolatry (1:7), devised evil (2:1), taken necessities of life from the poor out of their greed (2:8-10), and loved the lies of false prophets hired for strong drink (2:11). Thereby God *“will not answer them”* but rather hide His face. Truly sin separates one from the Lord (see study # 5; Sin Separates one from God).
  2. The Lord has nothing but judgment for the wicked because *“they have wrought evil in their doings.”*

### II. Judgment against the false prophets among the people (3:5-8):

- A. *“Thus saith Jehovah concerning the prophets that make my people to err; that bite with their teeth, and cry, Peace; and whoso puts not into their mouths, they even prepare war against him: therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them”* (3:5-6).
1. How did the prophets make God’s people *“err”*? They told them lies rather than truth (cf. Micah 2:11). Lies have the power to deceive and thereby we see the importance of exposing such teachings.
  2. The false prophets in Micah’s day would give the people all the smooth and positive messages they wanted to hear as long as the cash and food flow continued to come. Those who would not support the false prophets were told negative and harsh things. The determining factor for what was preached was the prophet’s monetary gain. Many preachers today approach gospel preaching the same way. While the financial support is there we shall preach smooth things (see study # 4).
- B. *“And the seers shall be put to shame, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God. But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin”* (3:7-8).
1. Those who speak of their own accord shall have their mouths stopped.
  2. Micah; however, spoke from divine revelation. Micah claimed to be full of power, judgment, and might by the Spirit of Jehovah that he may declare the sin of Judah and Israel. The words of condemnation from the prophet were of divine origin (i.e., *“by the Spirit of Jehovah”*). To have the *“Spirit of Jehovah”* is to prophecy words of truth from the mind of God (cf. Numb. 11:26-30; 12:6) (see study # 6; Divine Revelation).

### III. A Denouncing Statement given for Israel’s Priests, Prophets, Heads, and Rulers (3:9-12):

- A. *“Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity”* (3:9).
1. The prophet earnestly calls upon the heads and rulers of Israel to consider their sinful ways.

2. The heads and rulers “*abhor justice and pervert all equity.*” Their abhorrence of justice is found in their cheating, robbing, and lying to the common man. They perverted equity in that they were not fair in their dealings with the poor.
- B. “*They build up Zion with blood, and Jerusalem with iniquity*” (3:10).
1. The heads and rulers bore the responsibility of murdered men who sought justice and equity.
  2. The heads and rulers caused Jerusalem to become wealthy by cheating and lying to the common man.
- C. “*The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? No evil shall come upon us*” (3:11).
1. Micah gives specifics as to how Zion is built up on blood and iniquity. The motivation for the heads, priests, and prophets is money. Money will be the determining factor, rather than truth, for the direction of judgments and truth.
  2. The heads and priests, while committing crimes against God’s laws, conclude that God is with them and no evil shall befall them. They have practiced their sin for so long that it has become their standard of living rather than God’s laws. Delusion often rules the hearts of men today. When we believe a practice or teaching is right we may convince ourselves of its validity simply by use of human reason (see study # 2).
- D. “*Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest*” (3:12).
1. Due to Judah and Israel’s sins that they refuse, through a spirit of delusion, to repent of they shall be “*plowed as a field.*”
  2. The Lord God Almighty is certainly patient and merciful to those who will repent (cf. Jonah 4:1ff). God will not; however, overlook the sins of man. Those who will not change are destined to judgment. The only sin thereby man will not be forgiven of is the sin he refuses to repent of (cf. Numb. 15:30-31; Mk. 3:28-30; I Jn. 5:16-17).

## Chapter 4

### I. The Establishment of Zion in the Latter Days (4:1-5):

- A. “*But in the latter days it shall come to pass, that the mountain of Jehovah’s house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it*” (4:1).
1. Micah 4:1-3 is found at Isaiah 2:2-4. Isaiah’s time of prophecy began a few years earlier than Micah’s but for the most part they were teaching at the same time. Some believe Micah or Isaiah quoted from each other. It is also just as likely that the same God that revealed this information to Micah revealed to Isaiah.
  2. The “*latter days*” point to a time when the kingdom of God, the church, would be established. Proof of this statement is found when comparing Daniel 2:28 (i.e., Daniel’s interpretation of Nebuchadnezzar’s dream) to the time of Christ (days of Roman rule), His crucifixion, resurrection, ascension, and empowering of the apostles with the Holy Spirit on the day of Pentecost recorded at Acts 2:1ff. Peter quotes from Joel 2:28ff at Acts 2:16-21 as he connects the current events of Acts 2 with the prophecy of the coming of the kingdom of God in the “*latter days.*” Furthermore, after the church was established at Acts 2 the apostle Peter said, “*Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days*” (Acts 3:24) (see study # 7; The Church in Prophecy).
  3. During these “*latter days*” Micah states that “*the mountain of Jehovah’s house shall be established.*” The prophet Zechariah reveals to us what the “*mountain of Jehovah’s house*” is. He stated, “*Thus saith Jehovah: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of truth; and the mountain of Jehovah of hosts, the holy mountain*” (Zech. 8:3). Zion / Jerusalem was the sight of David’s residence and was earlier known as “*the city of David*” (II Sam. 5:7). “Eventually the term ‘Zion’ was

extended to include the entire city (Jerusalem), but this synecdoche usually occurs in poetic passages.”<sup>1</sup> The author of Hebrews gives the spiritual meaning of Zion saying, “*but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to spirits of just men made perfect...*” (Heb. 12:22-23).

**B.** “*And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem*” (4:2).

1. “*Many nations*” (i.e., Jew and Gentile alike) will come to the kingdom of God (i.e., spiritual Zion / the mountain of Jehovah’s house) after it is established that they may be taught of his ways. Men will be drawn to the kingdom of God due to their belief in Jesus and hope of having their sins forgiven (see Jn. 6:44-45).

2. Note the equivalence between the law and the word of Jehovah. Out of the Zion church will come the law of God (cf. Eph. 3:10). God’s law (Rom. 3:27) equates to truth and the gospel message (cf. Gal. 6:2; Eph. 1:13). The apostles, prophets and preachers all went forth from Jerusalem spreading the law of God (cf. Acts 2 all; 8:1).

3. The apostle Peter preached God’s new covenant law first on Pentecost (cf. Acts 2).

**C.** “*and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shalt make them afraid: for the mouth of Jehovah of hosts hath spoken it. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever*” (4:3-5).

1. “*He*” is none other than Jehovah. The Lord shall judge between nations in that He shall set the gospel before mankind and note the direction they take. Paul wrote, “*Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?*” (Rom. 6:16).

2. Those who obey the law of God shall be one nation under the kingdom of God as opposed to being many nations with contrary languages, beliefs, and races (see study # 8; Unity in the Body of Christ). This one nation under God shall be united in truth and have no interest in fighting each other due to their common stand in the hope of heaven through the forgiveness of sins. These nations shall “*walk in the name of Jehovah our God*” (cf. Eph. 4:1ff).

## **II. The Glorious Reputation of God’s Kingdom Returns (4:6-8):**

**A.** “*In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast far off a strong nations: and Jehovah will reign over them in mount Zion from henceforth even for ever*” (4:6-7).

1. When “*that day*” shall come (i.e., the kingdom of God established in Jerusalem) the Lord will assemble the lame and those who have been afflicted and cast out. The call to assemble will come from none other than the gospel message (cf. II Thess. 2:13-14). The seemingly weak, feeble, downtrodden people will be those who comprise the kingdom of heaven (cf. I Cor. 1:18-25). Here are humble people who see their error and desire to be forgiven in hope of eternal life.

2. The rich, proud, powerful, and wise of the world will see no need for truth and thereby reject it. God; however, will reign as king over His humble servants throughout eternity. The rich and powerful of this world who would not subject themselves to Christ’s authority shall have their time and then forever end in pain and agony.

**B.** “*And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem*” (4:8).

---

<sup>1</sup> Robinson, E. The International Standard Bible Encyclopedia; Vol. 4, pg. 1198

1. Micah now uses the term “**kingdom**” in relation to the mountain of Jehovah’s house, house of God, Zion, Jerusalem, and strong nation (cf. Micah 4:1-7). The “*tower of the flock*” and “*hill of the daughter of Zion*” is Jerusalem / kingdom / church.
2. To the kingdom of God shall come “*the former dominion.*” David was the warlord who conquered many lands and nations. Israel was viewed as a mighty nation that could not be easily challenged. This former reputation and glory would return to God’s people as they united in truth and formed a massive kingdom of baptized forgiven believers the world over (cf. Amos 9:11-12).

### III. **The Victorious Kingdom of God (4:9-13):**

- A. “*Now why dost thou cry out aloud? Is there no king in thee, is thy counselor perished, that pangs have taken hold of thee as a woman in travail? Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon: there shalt thou be rescued; there will Jehovah redeem thee from the hand of thine enemies*” (4:9-10).
  1. Micah, while speaking of the future hope of a united kingdom under God, tells God’s people that there is even nearer hope than this.
  2. Their current state is pain and anguish due to the news of their punishment. They will be cast into the field and taken to Babylon as captives. God will not forsake them in Babylon. The Lord shall redeem or rescue them from their enemies and cause them to return to Jerusalem (cf. Ezra and Nehemiah).
- B. “*And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see our desire upon Zion. But they know not the thoughts of Jehovah, neither understand they his counsel; for he hath gathered them as the sheaves to the threshing-floor. Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples; and I will devote their gain unto Jehovah, and their substance unto the Lord of the whole earth*” (4:11-13).
  1. Micah looks to the day of Israel and Judah’s fall. “*Many nations are assembled against thee.*” The surrounding nations have a desire to see Israel fall due to their jealousy and hatred for her. Edom is one nation who took pleasure and even plundered Judah as she fell to the Babylonians (cf. Obadiah 1:10ff). Wicked nations such as Assyria and Edom have no understanding of the will of God and they thereby will be threshed by the kingdom of God.
  2. In what way shall nations like Edom and Assyria be threshed by God’s kingdom? It seems that the wicked of Edom are representatives of the wicked of all time (i.e., the devil and his children). Satan shall have no power over those in the kingdom of God. The Lord’s people are victorious over sin and death through the blood of Jesus Christ. Truly Satan has been crushed. Another interpretation is that Assyria would be literally conquered by God’s people.

## Chapter 5

### I. **The ruler of eternal peace comes from Bethlehem and will produce a strong Kingdom (5:1-9):**

- A. “*Now shalt thou gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek*” (5:1).
  1. Though chapter four ends this verse no doubt belongs to its context. Assyria would certainly siege Israel and smite the king and they shall be led away as captives.
  2. While defeat seems permanent God’s true remnant will be eternally victorious because God has all this in His providential plan. God’s sovereignty is to be seen in Assyria’s rise to power, Israel’s fall, Babylon’s rise to power, and Judah’s fall. Yet let us all note that the people of God were never intended to forever fall to their enemies. God has an eternal kingdom that shall be greater than any nation that the earth has ever known in power and longevity.
- B. “*But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from old, from everlasting*” (5:2).

1. Though the coming days of judgment and punishment seem dark and drear God is planning on bringing a *“ruler in Israel”* forth from Bethlehem Ephrathah. This ruler shall be he *“whose goings forth are from old, from everlasting.”* This ruler would be an eternal being as deity. People, during Jesus’ day, considered this prophecy to be fulfilled by the Messiah (cf. Matt. 2:5-6). This would be the *“King”* of God’s spiritual kingdom (cf. Matt. 2:1-2) (see study # 9; The Messiah in Prophecy).
  2. Jesus’ birth and Matthew’s record at chapter 1:5-6 prove his identity. Not only so but we note that Jesus’ *“goings forth are from old, from everlasting”* (cf. Jn. 1:1-2, 14).
- C. *“Therefore will he give them up, until the time that she who travelth hath brought forth: then the residue of his brethren shall return unto the children of Israel”* (5:3).
1. God gives up His people to captivity, pain and anguish for the sins they have committed against him. This shall last until His people have produced the ruler that is to be born in Bethlehem.
  2. At that time will the *“residue of his brethren return”* to God through the ruler from Bethlehem.
- D. *“And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth”* (5:4).
1. Jesus would go on to say, *“I am the good shepherd; and I know mine own, and mine own know me... and other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd”* (Jn. 10:14-16).
  2. As shepherd of the flock of sheep the Lord cares, tends, feeds, and supplies all the necessities of life for those under his care.
- E. *“And this man shall be our peace. When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: and he shall deliver us from the Assyrian, when he comes into our land, and when he treads within our border”* (5:5-6).
1. *“This man”* is the Christ, ruler, and one who shall *“feed his flock.”* Peace between God and man through the forgiveness of sins will be possible through *“this man.”*
  2. The Assyrian under consideration must be a figurative use of the nation to indicate all the enemies of God. There was no Assyrian threat during the days of the Christ and so this must be viewed as figurative.
  3. The sword used by the people of God in His kingdom will be the word of God rather than carnal weapons against those we disagree with (cf. Eph. 6:17).
- F. *“And the remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass, that tarry not for man, nor wait for the sons of men”* (5:7).
1. Those who comprise Zion (i.e., the kingdom of God / church) are now depicted as *“the remnant of Jacob.”*
  2. God’s people are compared to *“dew and showers upon the grass.”* The grass is sustained and grows by the water and even so the nations shall be spiritually sustained and grow by the waters of life that the disciple of Christ shall distribute through teaching.
- G. *“And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, treads down and tears in pieces, and there is none to deliver. Let thy hand be lifted up above thine adversaries, and let all thine enemies be cut off”* (5:8-9).
1. Through the ruler of this new spiritual kingdom God’s people will have peace. They shall not be fearful of threats from enemies such as the Assyrians. The people of God shall be as growth and strength producing rain upon the nations they contact.
  2. Those; however, who reject the ruler and his kingdom shall be no threat against the spiritual kingdom. The enemies of God shall have no strength or power to overcome the kingdom of God.

## II. Vengeance against the Wicked (5:10-15):

- A. *“And it shall come to pass in that day, saith Jehovah, that I will cut off thy horses out of the midst of thee, and will destroy thy chariots: and I will cut off the cities of thy land, and will throw down all thy strongholds”* (5:10-11).
1. All things such as horses, chariots, cities, and strongholds that the people put their trust into would be cut off.
  2. *“That day”* is a time of a spiritual kingdom under the ruler from Bethlehem. The weapons of the people from the spiritual kingdom shall be spiritual rather than carnal (II Cor. 10:4).
- B. *“And I will cut off witchcrafts out of thy hand; and thou shalt have no more soothsayers: and I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no more worship the work of thy hands; and I will pluck up thine Asherim out of the midst of thee; and I will destroy thy cities. And I will execute vengeance in anger and wrath upon the nations which hearkened not”* (5:12-15).
1. These verses indicate how deep Israel and Judah’s rebellion to Jehovah God had gone. The land was occupied by those who practiced witchcraft and soothsaying (i.e., false prophets who claimed to be able to tell what was to happen in the future). The land had graven images and pillars (i.e., obelisks) erected within. The Asherim (i.e., an Assyrian goddess who was supposedly wife to the war god Asir, the national god of Assyria) was also found in the land. The people who claimed to belong to God even worshipped these images which were the *“work of their own hands.”*
  2. When the kingdom of God is established and the ruler from Bethlehem reigns supreme God will cut off all these wicked works of man’s hands through vengeance, anger, and wrath. All such things affront the name of Jehovah God and thereby are only representatives of people who will not hear and obey His ways.
  3. One may read such verses and conclude that God desires his eternal kingdom to crush all who stand in its way. The crusaders took on the same mentality as the Muslims in this respect. But again, we must remember that the text clearly points to a spiritual kingdom. Micah’s ruler born in Bethlehem that would be king over God’s Zion kingdom is the Christ of Matthew 2:5-6. Jesus said that his kingdom was not of this world (Jn. 18:36). The great battle under consideration is a spiritual battle. Man has the power, through Jesus Christ, to destroy the strongholds of sin within the mind and rid them forever through the blood of Jesus Christ (Eph. 1:7).

## Chapter 6

### I. Israel is called upon to state their case against Jehovah (6:1-8):

- A. *“Hear ye now what Jehovah saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people, and he will contend with Israel”* (6:1-2).
1. The Lord proclaimed his controversy against Israel to Hosea too (cf. Hos. 4:1-6).
  2. The Lord has presented a case against Israel in the previous chapters. Israel and Judah are guilty of idolatry (Micah 1:1-7) and they practice injustice against the poor (Micah 2:1ff). The princes of the land along with the prophets and priests have conducted themselves in unjust ways with covetousness as their motivation (Micah 3 all). The mountains stand as a jury to hear the accusations of God against Israel and now they are called upon to hear Israel’s testimony against Jehovah.
- B. *“O my people, what have I done unto thee? And wherein have I wearied thee? Testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam”* (6:3-4).
1. Jehovah reasons with Israel asking what He has done to cause them to perform wicked acts against Him. How has the Lord wearied them by caring for them like a mother cares for her little ones (cf. Ex. 19:4)?
  2. When Israel was in hard bondage in Egypt the Lord sent Moses to deliver them.

- C. *“O my people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of Jehovah”* (6:5).
1. Jehovah requests that His people would *“remember”* the days when Balak hired Balaam to curse Israel; however, by the providential care of God Balaam actually blessed the nation (Numb. 22-24).
  2. Remember also the Shittim (the place of rest before crossing the Jordan and entering Canaan) *“unto Gilgal”* (the place they first camped after crossing the Jordan and entering Canaan). The *“righteous acts of Jehovah”* are to be remembered. God cared for Israel. He provided them safe passing through the Jordan River. He protected them and cared for them. How can a protected and cared for people act so violently against a loving Father?
  3. Remembering those who do great good and those who do great harm to the church today would certainly be scriptural. To forget the deeds of a false teacher is to later accept his teachings. Micah has no problem calling out the names of those who tried to destroy the people of God in times past (see study # 10; Calling the Names of False Teachers).
- D. *“Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?”* (6:6-8).
1. The ungrateful nation that accuses Jehovah God of wearying them asks, “In what way shall we gain your favor God... have we not made your ordained sacrifices?” The greatest mistake any child can make is to perform duties for the sole sake of appeasing a parent. When there is no true love and concern for the ones who love you acts of obedience will only be done because one “has to do them.” When an individual does what he or she is told because he / she respects, honors, and loves the lawgiver there is indeed a healthier relationship. Israel’s sacrifices were not done out of a spirit of love and adoration for God and His will but out of a spirit of ritualistic habit. Faith was not a part of their lives. Sacrifices were made because this is what they had always been taught to do by those who went on before them. As long as a spirit of unbelief continued the Lord proclaims that they could bow before Him, offer thousands of rams, and thousands of rivers of oil; however, as long as a heart of whoredom continued (i.e., performing acts of worship out of habit rather than by faith and spiritual love) God will never accept them. The Bible has many passages where these same concepts are taught (cf. I Sam. 15:22ff; Ps. 51:16-17; Hos. 6:5-6; Amos 5:4-6; Matt. 22:37-38) (see study # 11; What Does God Request of Me?).
  2. While Israel asks, *“wherewith shall I come before Jehovah...”* the Lord answers, “I have showed you in times pasts what I want but you have not listened.” What is it that is good conduct in the sight of Jehovah God? God requires that His people, *“do justly, and to love kindness, and to walk humbly with thy God”* (see study # 11).
    - a. God requires just conduct toward all men. Israel had cheated and even taken what was not rightfully theirs from the poor (cf. Amos 2:6-7; 4:1; 5:11-12; 8:4; Micah 6:11).
    - b. Rather than loving kindness many of the people of God were downright ugly to their fellow man. Their love was oppression rather than a spirit of kindness and willingness to help others (Hosea 12:7).
    - c. To *“walk humbly with thy God”* would be to voluntarily submit to God’s will. The Lord has delivered a law that is intended to help people. When we submit ourselves to this law and ask the Lord to forgive us when we violate it we display a golden attitude that God desires (cf. Isa. 57:15; Matt. 5:1ff).

## II. God’s Charge against His People (6:9-16):

- A. *“The voice of Jehovah crieth unto the city, and the man of wisdom will see thy name: hear ye the rod, and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked,*

*and a scant measure that is abominable? Shall I be pure with wicked balances, and with a bag of deceitful weights?" (6:9-11).*

1. Micah calls upon the people of God to hear the words and accusations made against them because they are the words of Jehovah! Those who are "*of wisdom*" will certainly hear and heed. The wise thing for all humanity is to give ear and heed to the Lord's will. The child who has had the rod of correction upon his hind will certainly respond with humble and loving obedience (cf. Prov. 29:15).
  2. The injustice of God's people is thoroughly exposed! The wealthy gain their treasures by false balances and deceitful weights. Here were scales and weights used in measuring the produce that was bought and sold of the poor that cheated them. The balance and weights were illegally calibrated to read less than the actual weight so that the merchant bought at much lower than market price.
  3. When God's people walked humbly with Him loving kindness and justice they would be viewed as "*pure.*" While cheating and lying went on there was no purity among the people.
- B.** "*For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore I also have smitten thee with a grievous wound; I have made thee desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy humiliation shall be in the midst of thee: and thou shalt put away, but shalt not save; and that which thou savest will I give up to the sword. Thou shalt sow, but shalt not reap; thou shalt tread the olives, but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I may make thee a desolation, and the inhabitants thereof a hissing: and ye shall bear the reproach of my people*" (6:12-16).
1. It is a "*violent*" "*sin*" to use cheating weights and balances.
  2. God's judgment against the wicked cheaters of His people was to punish them with a "*grievous wound*" (i.e., exile to the Assyrians and captivity to Babylon).
  3. Jehovah identifies Israel's wickedness as that of following the "*statutes of Omri and all the works of the house of Ahab.*" Jeremiah had called out the names of the wicked and false prophets of his days as now does Micah (cf. Jer. 28:1-4). The apostles also called out the names of the troubling teachers of their days (cf. I Tim. 1:20; II Tim. 2:17-18). Omri and his son Ahab did evil in that they cast off the Lord for Baal (cf. I Kings 16:29-33). Many today cast off the teachings of Jehovah God for the teachings of one's own imagination (see study # 10).

## Chapter 7

### I. Lamentations over the woeful spiritual state of God's People (7:1-6):

- A.** "*Woe is me! For I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat; my soul desires the first-ripe fig. The godly man is perished out of the earth, and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asks, and the judge is ready for a reward; and the great man, he utters the evil desire of his soul: thus they weave it together*" (7:1-3).
1. It is somewhat difficult to determine who is saying, "*Woe is me.*" It could be Micah, the land, or the people themselves. It seems more likely that it is the whole of the land.
  2. Micah compares the outlook of God's people to a season of summer fruits coming and going to the point of no more available fruit. The land has no "*godly and upright among men.*"
  3. The hands of present men are "*diligently*" fixed on evil rather than righteousness. The prince and judge are motivated by covetous desires and the great man by the "*evil desire of his soul.*" Where is the diligence and desire to follow God's ways (Phil. 3:14; II Tim. 2:15)? What has happened to the Lord's people? The wicked weave their plans together and thereby are praised for their common evil deeds (cf. Hos. 7:3).

- B. *“The best of them is as a briar; the most upright is worse than a thorn hedge: the day of thy watchmen, even thy visitation, is come; now shall be their perplexity”* (7:4).
1. The watchmen of old had spiritual foresight and warned of a day when God’s people would be visited with judgment due to their wicked deeds (see Ezek. 3:17).
  2. When God looks upon His people He sees that the best of them *“is as a briar”* in that he wounds all those who come his way. The one who would be deemed *“upright is worse than a thorn hedge.”* The people’s sin of injustice and idolatry has caused them to be a threat to others physical and spiritual well being.
  3. Micah proclaims, *“now shall be their perplexity.”* Why would Israel be baffled or puzzled over God’s judgments against them? Because they made their sacrifices as He had commanded (Micah 6:6-7) and were deluded into thinking that all was well (see Micah 3:11). Jesus tells us that many on the Day of Judgment will be just as perplexed (cf. Matt. 7:22) (Consider Jeremiah 2:22; 4:22; 13:22; 16:10) (see study # 2).
- C. *“Trust ye not in a neighbor; put ye not confidence in a friend; keep the doors of thy mouth from her that lies in thy bosom. For the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man’s enemies are the men of his own house”* (7:5-6).
1. Truly the days were evil (cf. Micah 2:3 and Amos 5:13).
  2. When one cannot trust a neighbor, friend, wife, son, daughter and a man’s enemies are those within his home truly the days are wicked.

## II. The Remnant Speaks (7:7-13):

- A. *“But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me”* (7:7).
1. There were those, like Micah, who continued to have faith in Jehovah God. These, unfortunately, lived in horrid days when unfaithfulness was the norm. These people of faith were able to recognize the hopeless state of their physical kingdom and thereby could only hope in God’s promises.
  2. Salvation truly awaited the one who patiently awaited God’s promises.
- B. *“Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me”* (7:8).
1. Again we are reminded of nations such as Edom that actually rejoiced over the fall of Jerusalem; however, the land speaks and exclaims that such times of calamity will not be a cause for real happiness. God will certainly raise His people, they shall come again to their home land, and it will be rebuilt.
  2. Though the present hour is dark and gloomy Jehovah will once again bring a bright ray of hope.
- C. *“I will bear the indignation of Jehovah, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then mine enemy shall see it, and shame shall cover her who said unto me, Where is Jehovah thy God? Mine eyes shall see my desire upon her; now shall she be trodden down as the mire of the streets”* (7:9-10).
1. Those worthy of God’s salvation are those who recognize that the punishment that they are about to experience is due to their sin against Jehovah God. With the heavy weight of punishment bearing down upon Israel in the form of Assyria the remnant of God’s people exclaim words of faith, God will save.
  2. The nations against Israel and Judah will desire to see her fall yet when she rises from the dust of punishment they shall be filled with shame for they shall recognize then that Jehovah is God (cf. Micah 4:11).
- D. *“A day for building thy walls! In that day shall the decree be far removed. In that day shall they come unto thee from Assyria and the cities of Egypt, and from Egypt even to the River, and from sea to sea, and from mountain to mountain. Yet shall the land be desolate because of them that dwell therein, for the fruit of their doings”* (7:11-13).
1. There appears to be a double meaning here much like as found at II Samuel 7:12ff. God had promised David that through his seed His kingdom would be established for ever. This was

obtained first through Solomon but later through the Christ. Likewise, God would bring back His people from Babylonian captivity under Zerubbabel to rebuild the walls around the city of Jerusalem but even further His people shall have a wall built round about them that is comprised of God's eternal being (cf. Zech 2:5).

2. "*In that day*" thereby refers to the Messianic age when men and women shall come to the kingdom of God from all parts of the world. While the world of sinful men wallows in a land of desolation "*in that day*" the people of God shall be blessed.

### III. The Faithful Remnant lift up their Voice in Prayer (7:14-20):

- A. "*Feed thy people with thy rod, the flock of thy heritage, which dwell solitarily, in the forest in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old, as in the days of thy coming forth out of the land of Egypt will I show unto them marvelous things*" (7:14-15).
  1. The rod or staff would guide the Lord's people into "*solitary*" areas (i.e. away from the world of sin and thereby sanctified cf. II Cor. 6:17ff).
  2. Jehovah would show forth His power through the Christ and His apostles as He did when he brought Israel out of Egypt. The signs and miracles worked by Jesus and the apostles were truly mighty works that caused amazement to those who witnessed them (cf. Lk. 9:43; Acts 2:7-12 etc.).
- B. "*The nations shall see and be ashamed of all their might; they shall lay their hand upon their mouth; their ears shall be deaf. They shall lick the dust like a serpent; like crawling things of the earth they shall come trembling out of their close places; they shall come with fear unto Jehovah our God, and shall be afraid because of thee*" (7:16-17).
  1. When Philip preached at Samaria and performed mighty works by the power of God all those who followed after Simon the sorcerer dropped what they were doing and followed God (cf. Acts 8:6ff).
  2. God's power would be demonstrated in ways that no one could refute. When the power was displayed men obeyed the gospel message (cf. Mk. 16:20).
- C. "*Who is a God like unto thee, that pardons iniquity, and passes over the transgression of the remnant of his heritage? He retains not his anger for ever, because he delights in lovingkindness. He will again have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea*" (7:18-19).
  1. The prayer of the remnant of God's people takes into consideration the identity of God. "*Who is a God like unto thee?*" The answer is simple, there is no God like Jehovah (cf. Isa. 46:9-10). The wonderful character traits of God are kindness, slow to anger, and compassionate.
  2. Though humanity is wicked God is patient and kind. He will forgive man of their iniquities and "*cast their sins into the depths of the sea*" (i.e., out of site and mind). God not only forgives but forgets the sins of the humble and repentant (cf. Jer. 31:34) (see study # 12; The Forgiveness of Sins).
- D. "*Thou wilt perform the truth to Jacob, and the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old*" (7:20).
  1. What "*truth*" to Jacob and Abraham had God "*sworn unto our fathers from the days of old?*" What will God "*perform*" in relation to this "*truth?*"
  2. The context of this chapter suggests that the Lord shall "*perform*" the act of forgiving men of their sins. This was the promise made to Abraham and Jacob and fulfilled through Jesus Christ (cf. Gen. 12:1ff; Gal. 3:8, 16).
  3. The book of Micah ends. These final words do not give man a formula for success in this life. We do not find suggestions that may help me to gain riches in this world. Success, from God's standpoint, is achieving the forgiveness of sins. Sin is man's main concern at any given point of one's life. To be forgiven of a violation of God's will is to obtain the greatest blessing man could ever experience (cf. Eph. 1:3ff). Those who fail to grasp this most important aspect of our life will forever feel the pain of failure.