THE BOOK OF MICAH

I. INTRODUCTION - 1:1

A. The Name - מיכה
   1. Meaning: Who is Like God? - 7:18
   2. Referred to in Jeremiah 26:16-19

B. Family - Nothing Known

C. Date - 739-686 B.C.
   1. The Kings
      a. Jotham - 739-735
      b. Ahaz - 735-715
      c. Hezekiah - 715-686
   2. Wider Date - 739-686
   3. But before Assyrian Invasion of 701 B.C.
   4. Narrow Period - 739-701 B.C.
   5. Contemporary of Isaiah

D. Locale
   1. Moresheth-Gath - In the Shephelah
   2. Small Town Prophet

E. Historical Setting
   1. Ahaz - Wicked king responsible for putting Judah under Assyrian control
2. Hezekiah - Good king but rebellion would bring Assyrian invaders
3. The Northern Kingdom has been destroyed
4. The problem of false prophets

F. Major Points
1. God will punish both Israel and Judah for their sins
2. The Jewish leaders are responsible for leading the nation astray
3. The Survival of the Remnant
4. Israel’s redemption will come by way of the Messiah

G. Theme: Wrath Upon Judah and Samaria

H. Quoted Twice in the New Testament
1. 5:2 - Matthew 2:5-6
2. 7:6 - Matthew 10:35-36

I. Three part outline all beginning with: יָשַׁר יְהוָה - Hear Ye

J. The Verse
1. The Source: The Word of Jehovah
2. The Means: That came to Micah the Morashtite
3. The Timing: In the days of the Kings of Judah
   a. Jotham
   b. Ahaz
   c. Hezekiah
4. The Subject: Which He saw concerning
a. Samaria

b. Jerusalem
II. JUDGMENT UPON ISRAEL AND JUDAH - 1:2 - 2:13

A. The Declaration of Judgment - 1:2-7

1. The Call - 1:2

   a. The world is the witness - To witness the case

      (1) Hear ye peoples - All of you

      (2) Hearken O earth - And all that therein is

   b. God is the prosecutor

      (1) Let the Lord Jehovah be witness against you

         (a) Lord - From His throne will declare the punishment of case

         (b) You - Israel is the defendant

      (2) The Lord - From His Holy Temple

2. The Case - 1:3-4

   a. God comes forth in judgment - 1:3

      (1) For behold - Jehovah comes forth out of His place

      (2) And will come down

      (3) And tread upon the high places of the earth

      (4) Complete fulfillment - Second Coming

      (5) Here - Shalmaneser V and Sennacherib

   b. The results - 1:4

      (1) And the mountains shall be melted under Him

      (2) The valleys shall be cleft
(a) As wax before the fire

(b) As waters that are poured down a steep place

3. The Cause - 1:5

a. The cause stated: Sin - 1:5a

(1) For the transgression of Jacob is all this

(2) For the sins of the House of Israel

b. The cause explained - 1:5b

(1) Sin is in the capital

(a) What is the transgression of Jacob? - Is it not Samaria?

(b) What are the high places of Judah? - Are they not Jerusalem?

(2) Samaria - Other gods

(3) Judah

(a) Jehovah in idolatrous worship

(b) Even good kings failed to remove the high places

4. The Result - 1:6-7

a. The destruction of the City of Samaria: Therefore I will make Samaria - 1:6

(1) As a heap of the field

(2) As places for planting vineyards

(3) I will pour down the stones thereof into the valley
(4) I will uncover the foundations thereof

b. The destruction of her idols - 1:7

(1) All her graven images shall be beaten to pieces

(2) All her hires shall be burned with fire - Gifts given by idol worshippers

(3) All her idols will I lay desolate

(4) Considered harlotry

(a) For the hire of a harlot had she gathered them

(b) And unto the hire of a harlot shall they return

B. The Results on Judah - 1:8-16

1. The Lamentation of the Prophet - 1:8-9

a. Personal grief - 1:8

(1) For this will I lament and wail

(2) I will go stripped and naked

(a) Barefoot and naked - Sign of mourning

(b) II Samuel 15:30

(3) I will make a wailing like the jackals

(4) A lamentation like the ostriches

b. The reason for the lamentation - 1:9

(1) For her wounds are incurable - Sin of Judah is incurable

(a) Here Assyria
(b) Later under Babylon

i) II Chronicles 36:14-16, therefore verse 17

ii) Jeremiah 8:18-22

(2) *For it will come even unto Judah* - The judgment that fell on Samaria will continue to the gate of Jerusalem

(3) Point: Does not say that Jerusalem is taken

(a) *It reaches unto the gate of My people*

(b) *Even to Jerusalem*

2. The Destruction of the Judean Cities - 1:10-15

a. Introduction: Use of *paronomasia* - Play upon words

(1) Example: Philadelphia has no brotherly love

(2) Actual cities involved - Grief and satire

b. Gath - “Tell it not in Tell Town” - 1:10a

(1) *Tell it not in Gath*

(a) Proverbial - II Samuel 1:20

(b) Don't let the enemy know the severity of the situation

(2) *Weep not at all*

c. Beth-Le-Aphrah - House of Dust - 1:10b

(1) *At Beth-Le-Aphrah have I rolled myself in the dust*

(a) Roll in dust in the house of dust

(b) “Roll in dust in Dust City”
(2) Implication of a funeral or humiliating defeat

d. Shaphir - 1:11a

   (1) Pass away - O inhabitant of Shaphir - In nakedness and shame

      (a) Beautiful, fair

      (b) “Beauty Town will be unbeatified”

   (2) People will become prisoners of war totally stripped of their fine clothing

e. Zaanan - 1:11b

   (1) The inhabitant of Zaanan is not come forth

      (a) To go forth

      (b) “Go Forth Town will not go forth”

   (2) Will not go forth to fight the enemy but will stay besieged inside its walls

f. Beth Ezel - 1:11c

   (1) The wailing of Beth-Ezel will take from you the stay thereof

      (a) Neighbor Town

      (b) “Neighborly standing will be taken away from Neighbor Town”

   (2) Will have too many losses of its own to be of help to its neighbor

g. Maroth - 1:12

   (1) The inhabitant of Maroth waits anxiously for good
(a) Bitterness

(b) "Bitterness comes to Bitter Town"

(2) *Because evil is come down from Jehovah unto the Gate of Jerusalem*

(3) The bitterness comes from both God and man

h. Lachish - 1:13

(1) *Bind the chariot to the swift steed - O inhabitant of Lachish*

(a) Swift steed - City of chariot horses

(b) "Harness the horse in Horse Town"

(c) They put their trust in their military

(d) They failed to put their trust in God

(2) *She was the beginning of sin to the Daughter of Zion*

(a) First to fall into idolatry

(b) Which they then spread to other parts of Judah

(3) *For the transgression of Israel was found in you - Other gods and idolatry*

i. Moresheth-Gath - 1:14a

(1) *Therefore shall you give a parting gift to Moresheth-Gath*

(a) Gift, inheritance

(b) "Inheritance Town will become the inheritance to the enemy"
(2) Also contains the concept of betrothed - She is betrothed to one but will become the property of another

j. Achzib - 1:14b

(1) The houses of Achzib shall be a deceitful thing unto the kings of Israel

(a) Deception

(b) "Deceit Town is deceptive"

(c) Did not stop the invasion

(2) Jeremiah 15:18 - Used of a wadi to which a thirsty person arrives hoping to find water but only finds a dry river bed

k. Mareshah - 1:15a

(1) I will bring unto you - O inhabitant of Mareshah - Him that shall possess you

(a) Inheritance

(b) "The enemy inheritor will come to Inheritance City"

(2) Will inherit it by right of conquest

l. Adullam - 1:15b

(1) The glory of Israel shall come even unto Adullam

(a) David's refuge

(b) "Glory of idolatry will seek refuge in Refuge Town"

(2) Like David, they will be driven into exile
3. The Mourning of Israel - 1:16

a. The signs of mourning
   (1) *Make you bald*
   (2) *Cut off your hair for the children of your delight*
   (3) *Enlarge your baldness as the eagle*

b. The reason: *For they are gone into captivity from you*
   (1) Complete fulfillment under Babylonian Captivity
   (2) The fulfillment
      (a) Samaria - II Kings 18:9-12 (722-721 B.C.)
         i) The destruction - 18:9-11
         ii) The cause - 18:12
      (b) Judah - 701 B.C.
         i) The cities - II Kings 18:13-16 and Isaiah 36:1

c. The light in the north under judgment - Isaiah 9:1-2


1. The Sin and Judgment of Covetousness - 2:1-5

   a. The sin - 2:1-2
      (1) The description of the sin - 2:1
         (a) *Woe to them that devise iniquity and work evil upon their beds*
i)  *Woe* - To rich: Power in their hand

ii) *Devise* - What to do: Deliberation as over against a sudden impulse

iii) *Work* - How to do it

iv) *Upon their beds* - Spend all night planning iniquity and evil

(b)  *When morning is light* - *They practice it*

i) *Practice* - Doing it

ii) They carry out in the morning what they planned the previous night

(c)  *Because it is in the power of their hand*

i) *Power* - Authority to do it

ii) For might makes right

(2)  Content of the sin - 2:2

(a)  Taking away of the inheritance

i) *They covet fields* - *And seize them*

ii) *Houses* - *And take them away*

iii) *They oppress a man and his house* - *Even a man and his heritage*

(b)  *Isaiah 5:8*

b.  The judgment: *Therefore* - *Thus says Jehovah* - 2:3-5

(1)  Evil for evil - 2:3
(a) *Behold: Against this family do I devise an evil -* 
God too is devising evil

i) Men - Evil in the sense of sin

ii) God - Evil in the sense of calamity

(b) The certainty: *From which ye shall not remove your necks*

(c) The result: *Neither shall ye walk haughtily*

i) Against their confidence

ii) Against their pride

(d) The means: *For it is an evil time - A time of calamity*

(2) Derision by enemies - 2:4

(a) The timing: *In that day*

(b) The act

i) *Shall they take up a parable against you*

ii) *And lament with a doleful lamentation*

iii) *Parable - Repetition of the cry in mockery*

a) The cry - "He took away my toy"

b) The lament - "He took away my toy" in mockery

iv) Hebrew - Lament with a lamentation of lamentations

(c) The lament: *And say*
i) *We are utterly ruined* - Lament over loss and not over sin

ii) *He changes the portion of my people*

   a) *How does he remove it from me*

   b) What they took away is taken from them

iii) *To the rebellious he divides our fields* - Unwilling to admit rebelliousness

(3) Removal of their inheritance - 2:5

   (a) *Therefore you shall have none that shall cast the line*

   i) There will be none to measure out the land

      a) Joshua 18:8-10

      b) Psalm 16:5-6

   ii) Now enemies will inherit

   (b) *In the Assembly of Jehovah* - Still the people of God

2. The Sin and Judgment of the False Prophets - 2:6-11

   a. The sin: rejection of Micah's message - 2:6-9

      (1) First attack: *Prophesy ye not - They prophesy* - 2:6a

         (a) Don't prophesy this way

         (b) True prophets don't say such things

            i) Isaiah 30:10
ii) Amos 2:12

iii) Amos 7:16

(2) The first response - 2:6b

(a) They shall not prophesy to these - True prophets will indeed stop prophesying this way

(b) Reproaches shall not depart - But the fulfillment will come anyway

(3) The second attack - 2:7a

(a) Shall it be said - O House of Jacob - Rhetorical questions said by the House of Jacob

i) Is the Spirit of Jehovah straitened? - Has the Spirit really lost His patience?

ii) Are these His doings? - Would He really do such a thing?

(b) Appeal to the goodness of God but ignore the justice of God

(4) The second response - 2:7b-9

(a) Do not My words do good to him that walks uprightly? - Good to those who are righteous - 2:7b

(b) But of late My people is risen up as an enemy - Israel has become the enemy of God in two ways - 2:8-9

i) First: Oppression of the stranger - 2:8

a) Ye strip the robe from off the garment from them that pass by securely - As men averse from war
b) Exodus 22:25-27 - For garment motif

ii) Second: Oppression of the widow and orphan - 2:9

a) The widow: *The women of My people ye cast out from their pleasant houses*

b) The orphan: *From their young children ye take away my glory for ever*

c) Isaiah 10:2

b. The judgment - 2:10

(1) The exile

(a) *Arise ye*

(b) *And depart*

(2) The purpose: *For this is not your resting place*

(a) They will not have rest in the Lord

(b) But the Land will have rest

i) Deuteronomy 12:9-10

ii) Psalm 95:8-11

(3) *Because of uncleanness that destroys*

(a) *Even with a grievous destruction*

(b) Land would vomit you out

i) Leviticus 18:24-30
ii) Leviticus 20:22-26

(4) The Land (Palestinian) Covenant - Deuteronomy 29-30

(a) Obedience – Rest

(b) Disobedience – Exile

c. The cause - 2:11

(1) Desire for false prophets

(a) *If a man walking in a spirit of falsehood do lie saying - I will prophesy unto you of wine and strong drink* 

(b) *He shall even be the prophet of this people*

(2) What they want to hear - Jeremiah 5:30-31

d. Application

(1) Present exile and dispersion due to disobedience to revelation

(2) Babylonian Exile - II Chronicles 36:11-21

(a) Cause - Disobedience to revelation (Moses)

(b) Till - Seventy years

(3) The Dispersion - Matthew 23:37-39

(a) Cause - Disobedience to revelation (Messiah)

(b) Till - The Remnant returns

D. The Remnant of Israel - 2:12-13

1. The City of Refuge - 2:12
a. The Tribulation persecutions
   (1) Matthew 24:15-22
   (2) Revelation 12:6, 13-14

b. Biblical descriptions of the City of Refuge
   (1) Revelation 12:6, 14 - The Wilderness
   (2) Daniel 11:41 - The Transjordan
   (3) Matthew 24:15-22 - The mountains
   (4) Isaiah 33:16
      (a) Refuge of rocks
      (b) Food and water supplied

c. Bozrah/Petra - City of Refuge
   (1) The fact
      (a) *I will surely assemble - O Jacob - All of you*
      (b) *I will surely gather the Remnant of Israel*
   (2) The place
      (a) *I will put them together as the sheep of Bozrah*
         i) As - Refers not only to sheep but to place as well
         ii) *Bozrah* means “sheepfold”
      (b) *As a flock in the midst of their pasture*
         i) Another example of *paronomasia*
         ii) “The Remnant (sheep) of Israel will
come to the fold at Sheepfold Town”

(3) They shall make a great noise by the reason of the multitude of men

(a) Hum with men

(b) Because of the number of men

2. The Avenger of the Blood - 2:13

a. The GOEL as the Kinsman Redeemer

(1) The Breaker is gone up before them

(2) They have broken forth

(a) And pass on to the gate

(b) And are gone out thereof

(3) Their King is passed on before them

(4) Jehovah at the head of them

b. Titles

(1) Breaker - Taken as Messianic in Midrash Rabbah on Genesis 28:29 (LXXXV:14):

She meant: This one is greater than all who will make breaches, for from thee will arise [he of whom it is written], The breaker is gone up before them. p.799

(2) King

(3) Jehovah

c. Progression

(1) Breaks through
(2) Marches on
(3) Gone out
d. Gate - Petra Pass
e. Isaiah 34:1-7
f. Isaiah 63:1-6
III. THE CONDEMNATION AND CONSOLATION OF ISRAEL - 3:1-5:15

A. The Condemnation of Israel - 3:1-12

1. The Condemnation of the Rulers - 3:1-4

   a. The charge: And I said - 3:1-3

      (1) The addressees - 3:1a

         (a) Hear - I pray you - Ye heads of Jacob

         (b) And rulers of the House of Israel

      (2) Is it not for you to know justice? - The ones knowing what is just are the ones who fail to practice it - 3:1b

      (3) The crime - Rob their fellows of all their possessions - 3:2-3

         (a) You who hate the good and love the evil

         (b) Who pluck off their skin from off them

         (c) And their flesh from off their bones

         (d) Who also eats the flesh of My people

         (e) And flay their skin from off them

         (f) And break their bones and chop them in pieces

            i) As for the pot

            ii) As flesh within the cauldron

   b. The judgment - 3:4

      (1) Judgment in kind

         (a) Then shall they cry unto Jehovah - But He will not answer them
(b) \textit{Yea He will hide His face from them at that time}

(c) \textit{According as they have wrought evil in their doings}

(2) People cried to judges for justice but failed to get it

(3) Judges will cry to God for help but fail to get it

2. The Condemnation of the Prophets: \textit{Thus says Jehovah concerning the prophets} - 3:5-8

a. The charge - 3:5

(1) \textit{That make My people to err} - They cause the people to commit error

(2) \textit{That bite with their teeth and cry: Peace} - Prophesy good if fed

(3) \textit{And whoso puts not into their mouths} - They even prepare war against him

(a) Hebrew: They sanctify a war

(b) Decree a holy war against those who fail to feed them

b. The judgment - 3:6-7

(1) \textit{Therefore} - Retribution in kind

(2) Saved out of darkness - Now in darkness

(a) \textit{It shall be night unto you} - That ye shall have no vision

(b) \textit{It shall be dark unto you} - That ye shall not divine
(c) *And the sun will go down upon the prophets -*
And the day will be black over them

(3) Prophecy and vision of the false prophets will fail -
Will show their darkness

(a) *And the seers shall be put to shame*

(b) *And the diviners confounded*

(c) *Yea - They shall all cover their lips*

i) To remain silent

ii) To prophesy no more

(d) The reason: *For there is no answer of God*

(4) Summary: A curse situation

(a) *Night to you* - Because of your phony vision

(b) *Darkness to you* - Because of your divining

(c) To divine - Always used in a bad sense

(d) *Cover their lips* - A sign of shame

c. The True Prophet - 3:8

(1) Has the Spirit: *As for me - I am full of power by the Spirit*

(a) *Of Jehovah*

(b) *Of judgment*

(c) *Of might*

(2) The message

(a) *To declare unto Jacob his transgression*
(b) *To Israel - His sin*

3. The Condemnation of the Ruling Classes - 3:9-12

a. The charge - 3:9-11

(1) The addressee: *Hear this I pray you* - 3:9a

(a) *Ye heads of the House of Jacob*

(b) *And rulers of the House of Israel*

(2) Justice perverted - 3:9b

(a) *Ye that abhor justice*

(b) *Pervert all equity*

(3) Jerusalem built by blood - Excuse their actions by saying Jerusalem is being built - 3:10

(a) *They build up Zion with blood*

(b) *And Jerusalem with iniquity*

(4) Specific charges - 3:11

(a) *The heads thereof: Judge for reward* – Bribery

(b) *The priests thereof: Teach for hire* – Payment

(c) *The prophets thereof: Divine for money*

(d) **Blindness: Yet they lean upon Jehovah and say**

i) *Is not Jehovah with us?*

ii) *No evil shall come upon us*

b. The judgment: *Therefore* - 3:12

(1) In kind - Those who built Jerusalem are responsible for its destruction

   (a) *Shall Zion for your sake be plowed as a field*

   (b) *Jerusalem shall become heaps*

   (c) *The Mountain of the House as the high places of a forest* - The Temple will be destroyed

(2) Point - Leaders leading nation astray, and, hence, cause the destruction

(3) Quoted in Jeremiah 26:18

4. The Jewish Leadership Responsibility

a. Present day leader's claim

   (1) If Jesus is the Jewish Messiah, why didn't the Jewish leaders accept him?

   (2) Given reason for Dispersion - To bear witness among Gentiles

b. Jeremiah 26:1-19 - Jewish leaders reject the message of the prophets

c. Zechariah 11:4-14 - Leaders reject the ministry of the Messiah

   (1) Matthew 12:22-24 - Basis of rejection: demon possession which lead to judgment

   (2) John 11:47-53 - Jewish leaders decree the death sentence

d. Matthew 23:13-36 - Condemnation of the Jewish leaders
Sermon Notes: The Twelve Minor Prophets

e. Matthew 23:37-39 - Leaders who led nation to the rejection of Christ must lead the nation to the acceptance before He returns

f. This acceptance will bring in the conditions of Micah four

B. The Consolation of Israel - 4:1-5:15

1. The Messianic Program - 4:1-5

a. The establishment of the kingdom - 4:1

   (1) The timing: *But in the latter days it shall come to pass*

   (a) In contrast to 3:12

   (b) The Messianic Kingdom

   (2) *That the Mountain of Jehovah's House shall be established on top of the mountains*

   (a) *Mountain of Jehovah's House* - Ezekiel 40-48

   (b) The Millennial Temple will be on the highest mountain in the world

   (3) *It shall be exalted above the hills*

   (4) The place of pilgrimage: *And peoples shall flow unto it*

b. Instruction in the Kingdom - 4:2

   (1) Gentile pilgrimages: *And many nations shall go and say*

   (a) *Come ye*

   (b) *Let us go up*

      i) *To the Mountain of Jehovah's House*

      ii) *To the House of the God of Jacob*
Sermon Notes: The Twelve Minor Prophets

(c) The purpose

i) He will teach us of His ways

ii) We will walk in His paths

(2) The will of God will be decreed from Jerusalem

(a) For out of Zion shall go forth the Law

(b) And the Word of Jehovah from Jerusalem

c. International peace - 4:3

(1) Messiah will settle all disputes

(a) He will judge between many peoples

(b) And will decide concerning strong nations afar off

(2) No need for weapons - Disputes are settled by Messiah

(a) They shall beat their swords into plowshares

(b) Their spears into pruning-hooks

(c) Nation shall not lift up sword against nation

(3) No military training: Neither shall they learn war anymore

d. Personal peace - 4:4

(1) Prosperity: But they shall sit every man

(a) Under his vine

(b) Under his fig-tree

(2) Safety: None shall make them afraid
(3) The basis: *For the mouth of Jehovah has spoken it*

e. The confession of Israel - 4:5

(1) But - Although (Hebrew)

(2) Israel determined to obey God regardless of what anyone else will do

(a) *For all the peoples walk everyone in the name of his god*

(b) *But we will walk in the Name of Jehovah our God forever and ever*

2. The Messianic People - 4:6-5:1

a. The restoration of Israel - 4:6-8

(1) The regathering - 4:6-7

(a) The timing: *In that day says Jehovah* - The prophetic future

(b) The people that God scattered God will gather

i) *I will assemble that which is lame*

ii) *I will gather*

a) *That which is driven away*

b) *That which I have afflicted*

(c) That which was afflicted will be made strong

i) *I will make that which was lame a remnant*

ii) *That which was cast far off a strong nation*
(d) Jehovah will be their King

i) Jehovah will reign over them in Mount Zion

ii) From henceforth - Even forever

(2) The Kingdom of Israel - 4:8

(a) The addressee

i) And you - O Tower of the Flock
   a) Hebrew: Migdal Eder
   b) Reference to Bethlehem - Where Messiah was born

ii) The Hill of the Daughter of Zion - Jerusalem
   a) Where Messiah died
   b) The city from where Messiah will rule

(b) The promise: Unto you shall it come

i) Yea, the former dominion shall come
   a) Davidic
   b) Sovereignty restored

ii) The Kingdom of the Daughter of Jerusalem

b. The Tribulation before the restoration - 4:9-5:1

(1) The travail - 4:9-10

(a) Now why do you cry out loud?
i) Is there no king in you?
   a) No king - Sign of divine displeasure
   b) It means that this judgment will come at a time that Israel will have no king

ii) Is your counselor perished?

(b) That pangs have taken hold of you as a woman in travail?
   i) Travail: Symbol of Israel in the Tribulation before giving birth to the Kingdom - Jeremiah 30:4-7
   ii) This travail will lead to Israel's new birth

(c) The call: O Daughter of Zion
   i) Be in pain - Birth pain
   ii) Labor to bring forth
   iii) Like a woman in travail

(d) The rescue from Babylon
   i) For now shall you go forth out of the city
   ii) Shall dwell in the field
   iii) Shall come even unto Babylon
   iv) There shall you be rescued
   a) Babylon - World Capital
(b) Rescue of Jews taken captive - Zechariah 14:2

v) *There will Jehovah redeem you from the hand of your enemies*

(2) Armageddon - 4:11-5:1

(a) All nations - 4:11

i) *And now - Many nations are assembled against you*

a) Zechariah 12:2-3

b) Zechariah 14:1-2

ii) *That say*

a) *Let her be defiled*

b) *Let our eye see our desire upon Zion*

(b) God's purpose for the gathering is to destroy them - 4:12

i) *But they know not the thoughts of Jehovah*

ii) *Neither understand they His counsel*

iii) *For He has gathered them as the sheaves to the threshing-floor*

(c) Means of destroying them is the Messianic People - 4:13

i) *Arise and thresh - O Daughter of Zion*

a) *For I will make your horn iron*
b)  *I will make your hoofs brass*

c)  *And you shall beat in pieces many peoples*

ii)  *I will devote their gain unto Jehovah*

iii)  *And their substance unto the Lord of the whole earth*

(d)  5:1 - Nevertheless, Israel loses and needs to be rescued

i)  *Now shall you gather yourself in troops - O Daughter of Troops*

ii)  *He has laid siege against us*

iii)  *They shall smite the Judge of Israel with a rod upon the cheek*

a)  *Judge - Not king*

b)  *Smite - Shows his fall*

(3)  Summary

(a)  All nations against Jerusalem are regathered in order that God may destroy them

(b)  Suffer great losses at the hands of the Jews

(c)  Israel falls nevertheless

3.  The Messianic Person - 5:2-15

a.  His origin - 5:2

(1)  Human origin - 5:2a

(a)  Bethlehem: *But you - Bethlehem Ephrathah*
Sermon Notes: The Twelve Minor Prophets

i) Which are little to be among the thousands of Judah

ii) Out of you shall one come forth unto Me

a) Unto Me - To fulfill purpose of God

b) Emphatic position - God is doing this

iii) The purpose: That is to be ruler in Israel

(2) Divine origin - 5:2b

(a) Pre-existence: Whose goings forth are from of old

(b) From everlasting - Strongest Hebrew term for eternity past

i) Psalm 90:2

ii) Proverbs 8:22-23

(3) The divine and human nature - Isaiah 9:6-7

b. His relationship to Israel - 5:3a

(1) Therefore He will give them up - Resulting from rejection of the Messiah by the Jewish leadership

(2) Until the time that she who travails has brought forth

(a) Reference back to 4:9-10

(b) When Israel is saved through Jewish leaders

(c) The results of Israel's return - 5:3b-4

(1) Unification of Israel and Judah: Then the residue of his brethren shall return unto the Children of Israel - 5:3b
(2) Administration of Messiah over Israel - 5:4

(a) *And He shall stand*

(b) *And He shall feed His flock*

   i) *In the strength of Jehovah*

   ii) *In the Majesty of the Name of Jehovah - His God*

(c) The result: *And they shall abide*

(d) The reason: *For now shall He be great unto the ends of the earth*

d. The establishment of peace - 5:5-15

(1) Defend Israel from her enemies - 5:5-6

(a) *And this Man shall be our peace - The Messiah*

(b) *When the Assyrian shall come into our land - The Antichrist*

(c) *When he shall tread in our palaces*

(d) *Then shall we raise against him*

   i) *Seven shepherds – Completeness*

   ii) *Eight principle men*

      a) One extra

      b) Hence, more than enough, more than complete

(e) *And they shall waste the Land of Assyria*

(f) *And the Land of Nineveh in the entrance thereof*
(g) *And He shall deliver us from the Assyrian*

i) *When he comes into our land*

ii) *When he treads within our borders*

(2) Empowered to overcome the enemies - 5:7-9

(a) *And the Remnant of Jacob shall be in the midst of many people - 5:7*

i) *As dew from Jehovah - Through spiritual ministry*

ii) *As showers upon the grass*

iii) *That tarry not for man - Nor wait for the son of men*

(b) *The Remnant of Jacob shall be among the nations - 5:8*

i) *In the midst of many peoples*

ii) *As a lion among the beasts of the forest - Power and judgment*

iii) *As a young lion among the flocks of sheep – Devastating*

a) *Who if he go through treads down*

b) *Tears in pieces*

c) *None to deliver*

(c) The admonition - 5:9

i) *Let your hand be lifted up above your adversaries*

ii) *Let all your enemies be cut off*
(3) Through the purging of Israel - 5:10-15

(a) Weapons - 5:10

i) The timing: *And it shall come to pass in that day* - Says Jehovah

ii) *That I will cut off your horses from the midst of you*

iii) *And will destroy your chariots*

(b) Fortified cities - 5:11

i) *I will cut off the cities of your land*

ii) *And will throw down all your strongholds*

(c) The occult - 5:12

i) *I will cut off witchcraft out of your hand*

ii) *You shall have no more soothsayers*

(d) Idolatry - 5:13-14

i) *I will cut off out of the midst of you*

   a) *Graven images*

   b) *Pillars*

ii) The result: *You shall no more worship the work of your hands*

iii) *I will pluck up your Asherim out of the mist of you*

iv) *I will destroy your cities* - Where these idols were worshipped
(e) Vengeance upon Gentiles - 5:15

i) *I will execute vengeance in anger*

ii) *And wrath upon the nations which hearkened not*
IV. GOD'S CONTROVERSY WITH ISRAEL - 6:1-7:20

A. The Controversy of Jehovah - 6:1-16

1. The Call to Judgment - 6:1-2 (Prophet speaking: Hear ye now what Jehovah says)

   a. Israel the defendant: Arise

      (1) Contend you before the mountains

      (2) Let the hills hear your voice

      (3) Mountains are enduring and immutable and have been eyewitnesses from the beginning

         (a) Deuteronomy 4:26

         (b) Deuteronomy 30:19

         (c) Deuteronomy 31:28

         (d) Isaiah 1:2

   b. The call to the mountains to judge the case

      (1) Hear - O ye mountains - Jehovah's controversy

      (2) Ye enduring foundations of the earth

   c. God - The plaintiff

      (1) Jehovah has a controversy with His people - True even in light of apostasy

      (2) He will contend with Israel

         (a) Contend - To plead a case

         (b) Israel has repaid God's love with apostasy

   d. Calling the court to session
(1) Call to the people

(2) Call to the mountains

2. The Challenge of Jehovah's Case - 6:3-5 (Jehovah speaking)

a. Challenge to testify against God - 6:3

(1) The call: *O My people* - Still true in spite of unbelief

(2) Two questions

   (a) *What have I done unto you?*

   (b) *Wherein have I wearied you?*

(3) Isaiah 5:3-4

(4) Isaiah 43:22-24

(5) The challenge: *Testify against Me*

b. Summary of God's grace - 6:4-5

(1) Redeemed them from slavery

   (a) *For I brought you up out of the Land of Egypt*

   (b) *Redeemed you out of the house of bondage*

(2) Provided them with spiritual leaders - *I sent before you*

   (a) *Moses*: Prophet - God to the People

   (b) *Aaron*: Priest - People to God

   (c) *Miriam*: Taught women

(3) *O My people*: The Balaam incident - Blessed in spite of desire to curse
(a) Remember now what Balak king of Moab devised

(b) What Balaam the son of Beor answered him

(4) Shittim to Gilgal - Remember from Shittim unto Gilgal

(a) Shittim

i) The last encampment before crossing the Jordan River

ii) Sin of Baal-Peor - God could have destroyed

(b) Gilgal

i) First encampment in the Promised Land

ii) Protected by God when weakened through circumcision

(5) The purpose: That ye may know the righteous acts of Jehovah

3. The Response of the People - 6:6-7 (People speaking)

a. Admission of guilt

   (1) Wherewith shall I come before Jehovah?

   (2) And bow myself before the High God?

   (3) Shall I come before Him with burnt offerings?

   (4) With calves a year old?

b. Bid high for forgiveness - But all are external acts

   (1) Will Jehovah be pleased with thousands of rams?

   (2) With ten thousands of rivers of oil?
(3) Shall I give my firstborn for my transgression?

(4) The fruit of my body for the sin of my soul?

c. Observations

(1) Admission of ignorance as to how to obtain God's blessing

(2) Thousands and ten thousands - Questions of quantity rather than quality

(3) No sacrifice by itself would be adequate - Even to the offering up of sons as with Abraham

4. The Reply to the Response - 6:8 (Prophet speaking)

a. He has showed - O man - What is good

(1) Man: כַּהֲנָה

(a) Collective singular

(b) Personification of Israel

(c) Communal responsibility

(2) What is good - For their own well-being

b. What does Jehovah require of you

(1) Not sacrifice and iniquity

(2) But sacrifice and faith

(a) Psalm 50:7-23

(b) Isaiah 1:10-17

c. The requirements

(1) To do justly - To establish justice
(a) Justice - Used by the prophets to emphasize social obligations for social preservation
   
i) Covers the negative commandment such as bribery, oppression, etc.
   
   ii) Covers the responsibility toward the weaker members of society
   
   iii) Covers the rights of others

(b) Norm for justice - The Law of Moses

(c) This will assure the other two

(2) To love kindness

(a) Ṭoph - Loyalty: Loyal love

(b) Acts of mercy: Manward

(c) To love your neighbor as yourself - Leviticus 19:18

(3) To walk humbly with your God: Godward

(a) The basis for the other two

(b) Fellowship with God

(c) Walk modestly - Chastity, purity

(d) To walk - In accordance with the Law of Moses

(e) This would require personal saving faith

5. The Results of Israel's Failures - 6:9-16 (Jehovah speaking)

a. Declaration of judgment against Jerusalem - 6:9

   (1) The Voice of Jehovah cries unto the city
(2) The man of wisdom will see Your Name

(3) Hear ye the rod

(a) Rod - Symbol of punishment

(b) Isaiah 10:5-6, 24

(4) Who has appointed it

b. Reasons for the judgment - 6:10-12

(1) Failure to establish justice - The law - 6:10-11

(a) Are there yet treasures of wickedness in the house of the wicked?

(b) A scant measure that is abominable?

(c) Shall I be pure with wicked balances?

   i) False balances used to illustrate failure

   ii) Leviticus 19:35-36

   iii) Deuteronomy 25:13-16

(d) With a bag of deceitful weights?

(2) Failure in acts of mercy: Social injustice - 6:12

(a) For the rich men thereof are full of violence

(b) The inhabitants thereof have spoken lies

(c) Their tongue is deceitful in their mouths

c. Nature of the judgment - 6:13-15

(1) Therefore: Desolation - Because of sin - 6:13

(a) I also have smitten you with a grievous wound
(b) *I have made you desolate - Because of your sins*

(2) Hunger - 6:14

(a) *You shall eat but not be satisfied*

(b) *Your humiliation shall be in the midst of you*

(c) *You shall put away - But shall not save*

(d) *That which you save will I give up to the sword*

   i) They will come to the point of giving birth but birth will not take place

   ii) If birth does come, the baby will also be given to the sword

(3) Unproductivity - 6:15

(a) *You shall sow- But shall not reap*

(b) *You shall tread the olives - But shall not anoint yourself with oil*

(c) *The vintage - But shall not drink the wine*

d. Reason for the judgment - Failure to walk humbly with God - 6:16

(1) *For the statues of Omri are kept - Worst up to his time*

   (a) II Kings 16:25-26

   (b) Corrupt worship of the true God

(2) *All the works of the House of Ahab*

   (a) Worship of a foreign god

   (b) *Ye walk in their counsels*
(3) Result – Judgment

(a) *That I may make you a desolation*

(b) *The inhabitants thereof a hissing*

(c) *Ye shall bear the reproach of My people*

B. The Judgment in Force - 7:1-6 (Prophet speaking for Faithful Remnant)

1. Lamentation of the Prophet: Woe is me - 7:1

   a. I feel like I am in a field looking for fruit - But all the fruit has already been collected

      (1) *I am as when they have gathered the summer fruits*

      (2) *As the grape gleanings of the vintage*

      (3) *There is no cluster to eat*

   b. *My soul desires the first ripe fig* - Special delicacy

      (1) Isaiah 28:4 - Quick to be grasped

      (2) Hosea 9:10 - Symbol of Israel

      (3) But this, too, is gone

2. The Reason for the Lamentation - 7:2a

   a. *The godly man is perished out of the earth*

      (1) The godly are removed from the earth

      (2) *נַחֲלָה* - *Chasid* - The practice of good deeds

      (3) Intimation of Rapture - Lament of a Jew after the Rapture

         (a) Psalm 12:1
(b) Psalm 14:2-3

(c) Psalm 53:2-3

(d) Isaiah 57:1-2

(4) The fruits of 7:1 are the godly of 7:2a

b. The result: *There is none upright among men*

3. Corruption of the People - 7:2b-4a

a. General corruption - 7:2b

(1) *They all lie in wait for blood*

(2) *They hunt every man his brother with a net*

b. Legal corruption - 7:3

(1) The Zeal: *Their hands are upon that which is evil - To do it diligently*

(2) The prince asks - *And the judge is ready for a reward*

(a) Civil leaders ask for a false verdict

(b) Judge - For a bribe so decrees

(c) Example: I Kings 21:5-16

(3) The great man - *He utters the evil desire of his soul*

(a) The rich one

(b) They do what they want

(4) Thus they weave it together

(a) חות - Chut - To bind together

(b) The three categories are in accord in conspiracy
c. The most moral of them is still a stinker - 7:4a
   
   (1) The best of them is as a brier
   
   (2) The most upright is worse than a thorn hedge

4. Declaration: Tribulation has Come - 7:4b
   
   a. The Day of Your Watchmen - True prophets
      
      (1) Isaiah 21:6, 11-12
      
      (2) Ezekiel 33:7
   
   b. Even your visitation is come - What the prophets predicted is here
   
   c. Now shall be their perplexity

5. Corruption of Relationships - 7:5-6
   
   (1) Distrust of close ones: Progression from far to near - 7:5
   
   (2) Trust ye not in a neighbor
   
   (3) Put ye not confidence in a friend
      
      (a) Hebrew: נִמְלָא
      
      (b) Confident - Best friend
   
   (4) Wife: Keep the doors of your mouth from her that lies in your bosom - Secrets revealed during sexual intercourse betrayed

b. Disunity of the family - 7:6
   
   (1) Change in the Jewish family structure
      
      (a) For the son dishonors the fathers
(b) *The daughter rises up against the mother*

(c) *A daughter-in-law against her mother-in-law*

(d) *A man's enemies are the men of his own house*

(2) Prophecy of the Messiah

(a) Matthew 10:34-36 - This was the result of His coming and Israel's rejection

(b) Especially true during Tribulation

(3) Ministry of Elijah: To rectify this very problem - Malachi 4:5-6

C. Hope During the Judgment - 7:7-10 (Prophet Speaking for Faithful Remnant)

1. First Hope - Salvation - 7:7
   a. *But as for me - I will look unto Jehovah*
   b. *I will wait for the God of my salvation*
   c. The assurance: *My God will hear me*

2. First Message to the Enemy - 7:8
   a. Enemy: Feminine singular collective - All of Israel's enemies
   b. *Rejoice not against me, O mine enemy* - Not to rejoice when Israel falls
   c. The reasons
      
      (1) *When I fall - I shall arise*
      
      (2) In darkness God will be the light - *When I sit in darkness, Jehovah will be a light unto me*

3. Second Hope - Deliverance - 7:9
a. Indignation will be borne for sin - *I will bear the indignation of Jehovah because I have sinned against Him*

b. *Until*

   (1) *He plead my cause* - He will eventually plead my case

   (2) *And execute judgment for me*

c. *He will bring me forth to the light and I shall behold His righteousness* - The Second Coming

4. The Second Message to the Enemy - 7:10

a. *Then my enemy shall see it* - At the Second Coming

b. The result: *Shame shall cover her who said me*

   (1) *Where is Jehovah your God?* - Psalm 79:10

   (2) *My eyes shall see my desire upon her*

c. Enemy will be destroyed - *Now she shall be trodden down as the mire of the streets*

D. Promise of Restoration - 7:11-13 (Jehovah Speaking in Answer to Hope)

1. The Restoration - 7:11

a. *A day for building your walls* - Jerusalem will be rebuilt

b. The decree: *In that day shall the decree be far removed*

   (1) The Tribulation decree - Isaiah 28:22

   (2) Tribulation judgment removed

   (3) Boundaries extended

2. The Regathering From Egypt and Assyria - 7:12

a. The timing: *In that day* - The prophetic future
b. Chiasm

A. Shall they come unto you from Assyria

B. And from the cities of Egypt

B. From Egypt

A. Even unto the River - The Euphrates

(1) Isaiah 11:15-16

(2) Isaiah 27:13

(3) Hosea 11:11

(4) Zechariah 10:10-11

c. From sea to sea

d. From mountain to mountain

3. The Desolation Before the Blessing - 7:13

a. Yet shall the land be desolate because of them that dwell therein

b. The reason: For the fruit of their doings

E. Prayer for the Restoration - 7:14 (People speaking)

1. Feed Your people with Your rod

a. The flock of Your heritage

b. Which dwell solitarily

2. The geographical places

a. In the midst of Carmel - The Cisjordan

b. Let them feed in
(1) Bashan – Golan

(2) Gilead – Transjordan

3. The comparison: As in the days of old

F. The Promise of Humiliation of the Enemy - 7:15-17 (Jehovah Speaking)

1. Repetition of the Miracles of Egypt: As in the days of your coming forth out of the Land of Egypt will I show you marvelous things - 7:15

2. Nations will be Ashamed - 7:16
   a. The nations shall see and be ashamed of all their might
   b. They shall lay their hands upon their mouths - A sign of reverential silence
   c. Their ears shall be deaf

3. Nations Shall Fear - 7:17
   a. Come out for the Judgments of the Gentiles
      (1) They shall lick the dust like a serpent
      (2) Like crawling things of the earth - They shall come trembling out of their closed places
   b. Afraid because the basis of judgment is anti-Semitism
      (1) They shall come with fear unto Jehovah our God
      (2) And shall be afraid because of you

G. The Response of Praise - 7:18-20 (Prophet Speaking)

1. Promise of Forgiveness of Sin - 7:18-19
   a. Who is a God like You?
Sermon Notes: The Twelve Minor Prophets

(1) Play upon words of Micah's name

(2) Response after Exodus - Exodus 15:11

b. The attributes of God

(1) That pardons iniquity

(2) Passes over the transgression of the Remnant of His heritage?

(3) He retains not His anger forever - Because He delights in lovingkindness

(4) He will have compassion upon us

(5) He will tread our iniquities under foot

(6) You will cast all their sins into the depths of the sea

c. Origin of Tashlich - The symbolic Jewish practice of emptying pockets into a body of water during the Feast of Trumpets

2. Basis of Forgiveness: The Abrahamic Covenant - 7:20

a. You will perform the truth to Jacob

b. The lovingkindness to Abraham

c. Which you swore unto our fathers - From the day of old