



BOOK OF  
MICAH

JESSAEL

## **Introduction to Micah**

**Author:** Micah of Moresheth

**Time Period:** 8th century BCE, during the reigns of Jotham, Ahaz, and Hezekiah (kings of Judah)

**Themes:** Judgment, justice, mercy, hope, and restoration

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### **Chapter 1: Judgment Against Samaria and Judah**

#### **1. Superscription and Introduction (1:1)**

- Identification of Micah's prophetic calling
- Historical context and divine origin of the message

#### **2. Announcement of Judgment on Samaria (1:2-7)**

- Divine courtroom: Earth called to witness
- Sins of Samaria and impending destruction
- Idolatry and consequences

#### **3. Judgment on Judah (1:8-16)**

- Micah's personal lament for Judah
  - Cities of Judah listed with wordplays on their names
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- Condemnation of those who plan evil
- Seizure of property and its consequences
- Loss of inheritance for the oppressors

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- Criticism of prophets who reject Micah's message
- Rebuke for preaching only what people want to hear
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- Hope for the remnant of Israel
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### **Chapter 3: Leaders and Prophets Rebuked**

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  3. **Deliverance from Babylon** (4:9-13)
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    - Triumph over enemies through God's intervention
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## **Chapter 5: The Ruler from Bethlehem**

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    - Prediction of the ruler born in Bethlehem
    - Description of the ruler's shepherd-like leadership
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    - Elimination of military power, idols, and false worship
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## **Chapter 6: The Lord's Lawsuit Against His People**

1. **God's Complaint Against Israel** (6:1-5)

- Covenant lawsuit: God calls Israel to account
  - Recounting God's acts of deliverance
2. **What Does the Lord Require?** (6:6-8)
    - Rhetorical questions about acceptable worship
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    - Condemnation of dishonest business practices
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## **Chapter 7: Lament and Hope**

1. **Micah's Lament over Israel's Corruption** (7:1-6)
    - Description of widespread social decay
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    - Micah's personal declaration of faith in God
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  3. **God's Compassion and Forgiveness** (7:11-20)
    - Promise of rebuilding and expansion
    - Assurance of God's mercy and steadfast love
    - Final praise for God's forgiveness and faithfulness to His covenant
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## **Conclusion**

### **Key Themes Recap:**

- Divine justice and mercy
- The Messiah's coming and the hope of restoration
- The call for justice, mercy, and humility

## **Introduction to the Book of Micah**

The Book of Micah is a prophetic text in the Old Testament, known for its profound messages of judgment, justice, and hope. Written by the prophet Micah, it presents a blend of divine warnings and promises, addressing the spiritual and societal issues of Israel and Judah. The book's central themes revolve around God's judgment on sin, His call for justice and humility, and His enduring promise of restoration through a future messianic king.

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## 1. Author and Historical Context

Micah, the book's author, was a prophet from Moresheth, a small town in the foothills of Judah, near Philistine territory. His name means "Who is like Yahweh?" a rhetorical question that highlights God's uniqueness. Micah prophesied during the reigns of **Jotham, Ahaz, and Hezekiah**, kings of Judah, roughly between 750 and 686 BCE. This period was marked by significant political upheaval, social injustice, and religious corruption.

Micah was a contemporary of prophets like **Isaiah, Hosea, and Amos**, sharing similar concerns about societal injustice, idolatry, and the exploitation of the poor by the elite. His ministry spanned critical events, such as the rise of the Assyrian Empire, the fall of Samaria (the northern kingdom) in 722 BCE, and the threats posed to Jerusalem.

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## 2. Historical and Social Context

The context in which Micah delivered his prophecies was one of moral decay and political instability. The northern kingdom of Israel was on the verge of collapse due to Assyrian aggression, and Judah was facing threats of invasion. Internally, both kingdoms struggled with corruption, as their leaders exploited the vulnerable. Wealthy landowners seized properties from the poor, the judicial system was corrupt, and religious leaders were complicit in moral decline.

Micah's prophecies were a direct response to:

- **Social Injustice:** The exploitation of the poor by the wealthy and powerful.
  - **Religious Hypocrisy:** Idolatry and empty ritualism in worship.
  - **Political Corruption:** Leaders who failed to uphold justice and righteousness.
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## 3. Literary Structure and Style

The Book of Micah consists of **seven chapters**, often grouped into three cycles of judgment and restoration (1–2, 3–5, 6–7). The structure alternates between oracles of judgment and salvation, giving the book a rhythm of warning and hope.

Micah's literary style is characterized by:

- **Poetic Imagery:** Vivid metaphors and symbolic language to convey both judgment and hope.
  - **Wordplay:** Particularly evident in Micah 1, where the prophet uses puns on the names of towns.
  - **Legal Language:** Particularly in chapters 6 and 7, where God presents a lawsuit (Hebrew: *rib*) against His people.
  - **Prophetic Lament:** Expressions of grief over the sins and impending judgment of the people.
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## 4. Key Themes and Messages

### 1. Judgment for Sin:

Micah denounces the sins of idolatry, greed, and injustice. He emphasizes that God will not tolerate sin, whether among the common people, leaders, or prophets. Judgment is presented as inevitable for both Israel and Judah unless they repent.

### 2. God's Call for Justice and Mercy:

One of the most well-known passages in Micah (6:6-8) encapsulates the ethical demands of true religion:

"He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."

This verse summarizes the heart of God's expectations, contrasting ritualistic religion with genuine ethical living.

### 3. The Coming Messiah:

Micah prophesies the birth of a ruler from Bethlehem (5:2), a clear messianic prophecy fulfilled in the birth of Jesus Christ. This ruler will shepherd God's people and bring peace and security.

### 4. Restoration and Hope:

Despite the harsh messages of judgment, Micah's prophecies are filled with hope for the future. He foresees a time when nations will gather at the mountain of the Lord, seeking His instruction and living in peace (4:1-5).

### 5. God's Compassion and Faithfulness:

The book closes with a vision of God's mercy. Micah praises God as one who delights in mercy and forgives sins, offering hope for restoration:

"Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance?" (7:18)

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## 5. Theological Significance

Micah's message transcends its historical context, offering timeless truths about God's character and human responsibility. Key theological insights include:

- **Divine Justice and Mercy:** God's justice requires that sin be addressed, but His mercy offers hope for repentance and restoration.
  - **Ethical Living Over Ritual:** True worship is demonstrated in ethical behavior—justice, mercy, and humility—not merely in religious ceremonies.
  - **Messianic Hope:** Micah's prophecy of a future ruler from Bethlehem underscores the continuity of God's redemptive plan, pointing toward the coming of Christ.
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## 6. Relevance for Today

Micah's call to "act justly, love mercy, and walk humbly" remains profoundly relevant. His critique of social injustice, political corruption, and religious hypocrisy speaks to modern societies struggling with similar issues. His vision of hope reminds readers that even in times of judgment, God's plan includes restoration and peace.

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## Conclusion

The Book of Micah offers a compelling blend of judgment and hope, challenging readers to reflect on their own lives in light of God's standards of justice and mercy. It is a call to faithfulness, humility, and trust in God's ultimate plan for redemption through the promised Messiah.

## CHAPTER 1:

### Verse Commentary on Micah 1:1-5 (KJV)

#### 1. Introduction to the Prophet and His Message (Micah 1:1)

**"The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem."**

This opening verse establishes the authority and context of Micah's prophecy. The phrase "the word of the LORD" indicates that what follows is divinely inspired revelation. Micah is identified as "of Moresheth," a town located approximately 25 miles southwest of Jerusalem, suggesting his rural background in contrast to the urban centers he addresses. This geographical detail emphasizes that God often chooses prophets from humble origins to deliver His messages.

The mention of the kings—Jotham, Ahaz, and Hezekiah—situates Micah's ministry within a specific historical framework (739 B.C. to 686 B.C.). Jotham was relatively righteous, while Ahaz was known for his idolatry and wickedness; Hezekiah later initiated significant reforms. This context highlights the moral decline during Ahaz's reign, setting the stage for Micah's urgent call for repentance.

The reference to both Samaria (the capital of Israel) and Jerusalem (the capital of Judah) indicates that Micah's message is directed at both kingdoms, emphasizing their shared need for divine judgment due to their sins.

#### 2. The Call to Attention (Micah 1:2)

**"Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple."**

In this verse, Micah calls upon all people and even the earth itself to listen attentively. The use of "Hear" signifies an urgent plea for attention to God's impending judgment. By invoking "all ye people," he emphasizes inclusivity; this message is not just for leaders or priests but for everyone.

The phrase “let the Lord GOD be witness against you” introduces a legal metaphor where God acts as both judge and witness in a courtroom setting. This underscores the seriousness of Israel’s transgressions as they are being held accountable before God.

The mention of “his holy temple” signifies God’s dwelling place in heaven from where He observes human actions. It reinforces His sovereignty over creation and serves as a reminder that divine judgment will come from a position of holiness.

### **3. The Coming Judgment (Micah 1:3-4)**

**“For behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.”**

These verses vividly depict God’s descent from heaven to enact judgment upon Israel and Judah. The imagery used here is powerful; God coming down suggests an active involvement in human affairs rather than remaining distant or uninvolved.

The phrase “tread upon the high places” refers to places associated with idol worship prevalent in both kingdoms. High places were often sites where pagan rituals occurred; thus, God’s trampling signifies His authority over false gods.

The description of natural phenomena—mountains melting like wax before fire—illustrates God’s overwhelming power. Such imagery conveys not only physical destruction but also spiritual implications: if even nature cannot withstand His presence, how can sinful humanity hope to escape judgment?

### **4. The Reason for Judgment (Micah 1:5)**

**“For the transgression 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?”**

Here we see a clear identification of sin as the reason behind God’s impending judgment. The term “transgression” implies rebellion against God’s laws while “sins” denotes moral failures among His people.

Micah poses rhetorical questions about Jacob’s transgressions specifically naming Samaria—the capital city representing Israel—and its idolatrous practices alongside Jerusalem—the center for worship in Judah—highlighting that both kingdoms have strayed from true worship.

By linking Samaria with idolatry (“What is... Samaria?”) and questioning Judah’s high places (“What are... Jerusalem?”), Micah underscores that both nations are guilty before God despite their differing contexts.

This passage serves as a sobering reminder that divine justice encompasses all who turn away from Him regardless of their status or location.



## **Verse Commentary on Micah 1:6-10 (KJV)**

### **Micah 1:6**

**“Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: I will pour down the stones thereof into the valley, and I will uncover her foundations.”**

In this verse, God declares His judgment against Samaria, the capital of the northern kingdom of Israel. The imagery used here is striking; Samaria is to be reduced to a “heap of the field,” suggesting total destruction and desolation. The comparison to “plantings of a vineyard” indicates that what was once a place of beauty and productivity will become barren land. The act of pouring down the stones into the valley symbolizes not only physical destruction but also a stripping away of its former glory. The uncovering of foundations implies that nothing will remain but ruins, emphasizing the complete annihilation of its structures.

### **Micah 1:7**

**“And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with fire; and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.”**

This verse continues to elaborate on God’s judgment by focusing on idolatry in Samaria. The “graven images” represent false gods worshipped by the Israelites, which God promises to destroy completely. The phrase “all the hires thereof shall be burned with fire” refers to offerings made to these idols—wealth gained through sinful practices that would ultimately lead to their ruin. The metaphorical language about gathering from “the hire of an harlot” suggests that Israel’s unfaithfulness to God is akin to prostitution; they have exchanged their loyalty for material gain from foreign gods. This stark imagery illustrates how their idolatry has corrupted them and led them away from true worship.

### **Micah 1:8**

**“Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.”**

Here, Micah expresses profound sorrow over God’s impending judgment. His decision to “wail and howl” signifies deep lamentation—not just for himself but for his people who are facing dire consequences due to their sins. Going “stripped and naked” symbolizes vulnerability and despair; it reflects a state of mourning where one removes their clothing as an outward expression of grief. The comparison to “dragons” (often interpreted as jackals) and “owls” emphasizes desolation; these creatures are associated with wilderness areas devoid of human life, further illustrating how desolate Samaria will become.

### **Micah 1:9**

**“For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.”**

In this verse, Micah acknowledges that Israel’s sin has resulted in an “incurable wound.” This indicates that their rebellion against God has reached a point where restoration seems impossible without divine intervention. The mention that this wound has come “unto Judah” signifies that Judah (the southern kingdom) is also affected by Israel’s sins—showing that sin has consequences beyond its immediate

context. By stating it has reached “the gate of my people,” Micah underscores that Jerusalem itself is not immune from judgment due to its proximity and shared culpability in idolatry.

### **Micah 1:10**

**“Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.”**

This verse contains instructions regarding how news should be communicated about Israel’s downfall. Micah advises against public mourning in Gath—a Philistine city—indicating that such news should not bring joy or celebration among enemies but rather sorrow among those who understand its implications. The phrase “in the house of Aphrah roll thyself in the dust” suggests a call for mourning rituals typical in ancient Near Eastern cultures where rolling in dust was a sign of grief or repentance. This serves as an invitation for genuine lamentation over Israel’s fate rather than mockery or gloating from neighboring nations.

In summary, these verses collectively depict God’s severe judgment upon Samaria due to persistent idolatry and sinfulness while also expressing Micah’s deep sorrow over this impending calamity.

### **Verse Commentary on Micah 1:11-16 (KJV)**

#### **Micah 1:11**

**“Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.”**

In this verse, Micah addresses the inhabitants of Saphir, a town whose name means “beauty.” The phrase “having thy shame naked” suggests that despite its previous reputation for beauty, it will now be exposed to disgrace and vulnerability due to impending judgment. The mention of Zaanan, which means “place of flocks,” indicates a community that is paralyzed by fear and does not come forth to support their neighbors in mourning. This reflects a broader theme in Micah’s prophecy where communities are depicted as isolated and unable to assist one another during times of crisis.

#### **Micah 1:12**

**“For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.”**

Maroth, meaning “bitter,” symbolizes a place filled with despair. The inhabitants had hoped for good fortune but were met with calamity instead. The phrase “evil came down from the LORD” emphasizes that this judgment is divinely ordained. It serves as a reminder that even those who expect blessings can face severe consequences when they turn away from righteousness. The reference to “the gate of Jerusalem” signifies that even the capital city is not exempt from divine judgment.

#### **Micah 1:13**

**“Draw thee water for the siege; fortify thy strong holds: go into clay, and tread the mortar; make strong the brickkiln.”**

This verse uses vivid imagery related to preparation for siege warfare. Micah instructs the people to draw water and fortify their defenses, indicating an imminent attack. The mention of clay and mortar refers to building materials necessary for constructing walls or fortifications. This imagery underscores

the futility of their efforts; no amount of preparation can save them from God's judgment if they remain unrepentant.

#### **Micah 1:14**

**“Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.”**

Moresheth-gath was Micah's hometown, and here he prophesies that Judah will have to pay tribute or gifts (presents) to this location as part of their subjugation. Achzib, meaning “deception,” represents cities that will fail to provide help or refuge when needed most. This verse highlights betrayal and disappointment among allies; those whom they relied upon will prove untrustworthy during times of crisis.

#### **Micah 1:15**

**“Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam, the glory of Israel.”**

The mention of Mareshah indicates another city facing destruction. However, there is a glimmering hope in this verse as it speaks about bringing an heir—a potential future leader or remnant—who will come unto Adullam. Adullam was known as a refuge during David's time and symbolizes hope amidst despair. This heir could represent restoration after judgment has been enacted.

#### **Micah 1:16**

**“Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.”**

This final verse conveys deep sorrow and mourning through symbolic actions such as shaving one's head—a common expression of grief in ancient Near Eastern cultures. The call to “enlarge thy baldness” emphasizes extreme mourning over lost children who have been taken into captivity. The reference to “the eagle” may symbolize swiftness or severity in their loss, reinforcing themes found throughout Micah's prophecies regarding impending exile due to disobedience.

In summary, these verses collectively illustrate a profound sense of impending doom for both Israel and Judah due to their sins while also hinting at future hope through remnants or heirs who may arise after judgment.

## **CHAPTER 2:**

### **Verse Commentary on Micah 2:1-5 (KJV)**

#### **Micah 2:1**

**“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.”**

In this verse, Micah begins with a proclamation of “woe,” a term indicating impending judgment. The phrase “devise iniquity” suggests a premeditated and intentional plotting of wrongdoing. The imagery of working evil upon their beds indicates that these individuals are not only contemplating but actively

scheming for ways to commit injustices. The reference to the morning light signifies that once dawn breaks, they put their malicious plans into action. The phrase “because it is in the power of their hand” highlights their ability to carry out these schemes without fear of retribution, reflecting a society where the powerful exploit the vulnerable.

### **Micah 2:2**

**“And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.”**

Here, Micah specifies the nature of the sins committed by these wealthy oppressors. The act of coveting fields illustrates greed and desire for possessions that do not belong to them. The use of “take them by violence” emphasizes the brutal means employed to seize property from others. This verse underscores the theme of oppression—these individuals are not merely taking land; they are robbing families of their homes and inheritances, which were vital for survival and legacy in ancient Israelite culture.

### **Micah 2:3**

**“Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.”**

In response to the injustices described in previous verses, God declares His intention to bring judgment upon those who perpetrate such acts. The phrase “I devise an evil” indicates divine retribution tailored specifically for those who have schemed against others. The imagery of having no escape (“from which ye shall not remove your necks”) suggests that they will be unable to evade God’s judgment or its consequences. Furthermore, God warns that pride (“neither shall ye go haughtily”) will be futile in light of impending calamity.

### **Micah 2:4**

**“In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.”**

This verse anticipates a future time when those who have suffered under oppression will express their grief through lamentation. The use of “parable” suggests that there will be a proverbial saying reflecting on their plight—a poetic form capturing collective sorrow over loss. The lamentation reveals deep anguish over being dispossessed (“We be utterly spoiled”). It also highlights how God has allowed or caused this reversal of fortunes as part of His judgment against injustice.

### **Micah 2:5**

**“Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.”**

The final verse serves as a stark conclusion to God’s pronouncement against these oppressors. “Thou shalt have none that shall cast a cord by lot” refers to losing one’s inheritance or share within Israel’s tribal system—an essential aspect of identity and belonging among God’s people. In essence, those who have unjustly seized land will find themselves excluded from any rightful claim within God’s covenant community.

In summary, Micah 2:1-5 presents a powerful indictment against social injustice characterized by greed and oppression among Judah's elite. It emphasizes God's awareness of human schemes and His commitment to justice.

### **Verse Commentary on Micah 2:6-10 (KJV)**

**Micah 2:6 - "Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame."**

In this verse, the people of Israel are depicted as rejecting the messages of the prophets. The phrase "Prophesy ye not" indicates a direct command from the people to their prophets, suggesting a refusal to hear warnings or admonitions about their sinful behavior. This rejection stems from a desire to avoid shame and accountability for their actions. The term "take shame" implies that the people are aware of their wrongdoing but prefer to silence those who would expose it. This highlights a common theme in prophetic literature where the audience often resists divine messages that challenge their comfort or status quo.

**Micah 2:7 - "O thou that art named the house of Jacob, is the Spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?"**

Here, Micah addresses the people directly by referring to them as "the house of Jacob," reminding them of their heritage and covenant relationship with God. The rhetorical questions posed emphasize God's omnipotence and willingness to bless those who follow His ways. The phrase "is the Spirit of the LORD straitened?" suggests that God's power is not limited; rather, it is the people's disobedience that restricts His blessings. Micah asserts that God's words are beneficial ("do good") for those who live righteously, reinforcing the idea that obedience leads to divine favor.

**Micah 2:8 - "Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war."**

In this verse, Micah condemns his own people for acting treacherously against one another. The imagery of pulling off a robe signifies theft and exploitation, particularly against those who are vulnerable ("that pass by securely"). This metaphor illustrates how Israel's societal fabric has been torn apart by greed and injustice. The comparison to "men averse from war" suggests that these acts occur in times of peace when individuals should be safe from harm. This stark contrast highlights how deeply ingrained sin has become within society.

**Micah 2:9 - "The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever."**

This verse reveals one of the most grievous injustices committed by Israel against its own citizens—specifically targeting women and children. By casting out women from their homes, oppressors violate familial structures and social stability. The phrase "my glory" refers to God's presence and blessing among His people, which is diminished when such injustices occur. The removal of children further emphasizes the long-term consequences of oppression; it threatens future generations' well-being and spiritual heritage.

**Micah 2:10 - “Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.”**

In this concluding verse, Micah calls for action—an urgent plea for his people to leave behind their current state characterized by corruption and moral decay. The command “Arise ye, and depart” serves as both a literal call for physical movement away from oppressive conditions and a metaphorical call for spiritual awakening. The term “this is not your rest” indicates that true peace cannot be found in such an environment filled with injustice. Furthermore, he warns that remaining in such a polluted state will lead to destruction (“sore destruction”), emphasizing both immediate consequences and long-term repercussions if they fail to change.

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The verses collectively illustrate Micah’s condemnation of social injustices prevalent in Israel during his time while also calling for repentance and restoration through adherence to God’s word.

#### **Verse Commentary on Micah 2:10-13 (KJV)**

**Micah 2:10 - “Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.”**

In this verse, the prophet Micah calls upon the people of Israel to “arise” and “depart,” indicating a need for them to leave their current situation. The phrase “this is not your rest” signifies that the land they inhabit, which was once a place of promise and peace, has become corrupted due to their sins. The term “polluted” refers to the moral and spiritual decay that has taken root among the Israelites through idolatry, injustice, and oppression. The warning that it “shall destroy you” emphasizes the consequences of their actions—if they continue in their sinful ways, they will face dire repercussions. The phrase “even with a sore destruction” indicates that the destruction will be severe and painful.

**Micah 2:11 - “If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.”**

Here, Micah contrasts true prophecy with false prophecy. A man who walks in deceit and lies about his prophetic messages—specifically promising indulgence in wine and strong drink—will be accepted as a prophet by the people. This reflects a broader theme where people prefer messages that cater to their desires rather than those that call for repentance and righteousness. The mention of “wine” and “strong drink” symbolizes hedonism and self-indulgence. This verse critiques both the leaders who promote such falsehoods for personal gain and the populace that seeks out such comforting lies instead of confronting their sins.

**Micah 2:12 - “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 the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.”**

In this verse, God expresses His intention to gather His people together again after judgment. The reference to “the remnant of Israel” suggests hope for restoration despite impending judgment. The imagery used here compares God’s people to sheep being gathered into a fold—a metaphor for safety

and community under God’s protection. Bozrah was known as a place where flocks were kept safe from predators. The phrase “they shall make great noise” implies joy and celebration among God’s gathered people once they are restored.

**Micah 2:13 - “The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.”**

This verse introduces an image of liberation led by a figure referred to as “the breaker.” This likely symbolizes either God Himself or a messianic figure who leads His people out from oppression into freedom. The act of breaking through gates signifies overcoming barriers that have kept them captive or oppressed. The mention that “their king shall pass before them” indicates leadership during this exodus or restoration process—implying divine guidance as well as earthly leadership aligned with God’s purposes. Finally, stating “the LORD on the head of them” reinforces God’s sovereignty over His people during this transformative journey.

### **Conclusion**

These verses collectively convey themes of judgment due to sinfulness but also hope for restoration through divine intervention. Micah’s message serves both as a warning against complacency in sin and an assurance that God remains committed to His covenant people.

## **CHAPTER 3:**

### **Verse Commentary on Micah 3:1-5 (KJV)**

**Micah 3:1 - “And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?”**

In this opening verse, Micah addresses the leaders of Israel directly. The term “heads of Jacob” refers to the ruling class or leaders among the people of Israel, while “princes of the house of Israel” emphasizes their authority and responsibility. Micah’s plea to “hear” indicates a call for attention and reflection on their duties. The rhetorical question posed—“Is it not for you to know judgment?”—implies that these leaders should be well-versed in justice and righteousness. It underscores their obligation to uphold moral standards and administer justice fairly. This sets the stage for Micah’s condemnation of their failure to fulfill these responsibilities.

**Micah 3:2 - “Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;”**

Here, Micah starkly contrasts good and evil by accusing the leaders of hating what is good and loving what is evil. This moral inversion highlights a deep corruption within leadership. The graphic imagery used—“pluck off their skin” and “their flesh from off their bones”—serves as a metaphor for how these leaders exploit and harm the very people they are meant to protect. It suggests a cannibalistic nature in

their governance where they consume the resources and well-being of the populace for personal gain. This vivid language aims to awaken a sense of horror regarding their actions.

**Micah 3:3 - “Who also eat the flesh of my people, and flay their skin from them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron.”**

This verse continues with similar imagery from verse two but intensifies it further. The repetition emphasizes the brutality with which these leaders treat God’s people. The phrase “eat the flesh of my people” reinforces that they are treating citizens as mere commodities rather than individuals deserving dignity and respect. The metaphorical language comparing this exploitation to preparing meat for cooking illustrates how deeply ingrained this abuse is within societal structures. It paints a picture of systemic injustice where those in power are likened to predators feasting on those who are vulnerable.

**Micah 3:4 - “Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.”**

In this verse, Micah prophesies about divine retribution against these corrupt leaders. When they eventually cry out to God for help due to their dire circumstances—likely resulting from consequences stemming from their own actions—they will find Him unresponsive. “He will even hide his face from them” signifies God’s withdrawal of favor or blessing due to their persistent wrongdoing. This reflects a theological principle found throughout scripture where God’s silence serves as judgment against those who act unjustly despite knowing better.

**Micah 3:5 - “Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry Peace; and he that putteth not into their mouths, they even prepare war against him.”**

This verse shifts focus from political leaders to false prophets who mislead God’s people. These prophets are characterized by deceitful practices—“that make my people err”—indicating that they lead others away from truth through false assurances (“cry Peace”). The phrase “bite with their teeth” suggests an aggressive stance towards those who do not conform or provide material support to these prophets; it implies coercion or manipulation rather than genuine guidance. This highlights a broader theme in Micah’s message about accountability among all leaders—both political and spiritual—and warns against complacency in leadership roles.

## **Verse Commentary on Micah 3:6-12 (KJV)**

### **Micah 3:6**

***“Therefore night shall be unto you, that ye shall not have a 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 dark over them.”***

In this verse, Micah pronounces judgment against the false prophets of Israel. The imagery of “night” and “darkness” symbolizes spiritual blindness and a lack of divine revelation. The phrase “the sun shall go down upon the prophets” indicates that their ability to receive and convey God’s message will cease. This reflects God’s withdrawal of guidance from those who mislead His people.



**Micah 3:7**

***“Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.”***

Here, Micah emphasizes the shame that will come upon those who falsely claim to speak for God. The term “seers” refers to those who claim insight into God’s will, while “diviners” are those who use various methods to predict the future or discern truth. Their inability to provide answers signifies God’s rejection of their falsehoods. Covering their lips symbolizes their silence in the face of God’s absence.

**Micah 3:8**

***“But truly I am full of power by the spirit of the LORD, and of judgment, and might, to declare unto Jacob his transgression, and to Israel his sin.”***

In contrast to the false prophets, Micah asserts his authority as a true prophet filled with the Spirit of God. He acknowledges that his strength comes from divine empowerment rather than personal merit. His mission is clear: to confront Israel with its sins—specifically addressing both individual transgressions and collective injustices.

**Micah 3:9**

***“Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.”***

Micah calls out the leaders (“heads”) for their moral failures. They are characterized by a disdain for justice (“abhor judgment”) and a tendency to distort fairness (“pervert all equity”). This indictment highlights how those in positions of power have failed in their responsibilities toward justice.

**Micah 3:10**

***“They build up Zion with blood, and Jerusalem with iniquity.”***

This verse illustrates how corrupt practices have tainted Jerusalem’s foundations. The phrase “build up Zion with blood” suggests that violence and injustice are integral to their societal structure. It implies that prosperity achieved through wrongful means ultimately leads to moral decay.

**Micah 3:11**

***“The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.”***

Here Micah exposes a corrupt system where leaders prioritize personal gain over righteousness. Judges are bribed (“judge for reward”), priests offer teachings for financial compensation (“teach for hire”), and prophets prophesy based on monetary incentives (“divine for money”). Despite this corruption, they falsely believe they are secure under God’s favor—a dangerous delusion.

**Micah 3:12**

***“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.”***

The final verse delivers a stark prophecy about destruction due to these leaders’ sins. Zion will be treated like an unproductive field (“plowed as a field”), indicating desolation rather than flourishing life. The imagery suggests total devastation—Jerusalem reduced to ruins (“heaps”)—and portrays what was once sacred becoming indistinguishable from wilderness.

In summary, these verses collectively highlight themes of divine judgment against corrupt leadership in Israel—both political rulers and religious figures—and emphasize accountability before God.

## **CHAPTER 4:**

### **Verse Commentary on Micah 4:1-5 (KJV)**

**Micah 4:1** *“But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.”*

In this verse, Micah begins with a prophetic declaration about a future time referred to as “the last days.” This phrase often signifies a period of divine intervention and fulfillment of God’s promises. The “mountain of the house of the LORD” symbolizes Jerusalem, which is depicted as being elevated above all other nations and cities. The imagery of mountains suggests stability, strength, and prominence. The promise that “people shall flow unto it” indicates a universal attraction to Jerusalem as a center for worship and instruction in God’s ways.

**Micah 4:2** *“And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, 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 the law shall go forth of Zion, and the word of the LORD from Jerusalem.”*

This verse expands on the previous one by emphasizing that not just Israel but “many nations” will seek out Jerusalem. The call to “come” reflects an invitation for all peoples to learn from God. The phrase “he will teach us of his ways” highlights God’s role as a teacher who imparts wisdom and guidance. The commitment to “walk in his paths” signifies obedience to God’s commandments. The mention that “the law shall go forth of Zion” reinforces Zion’s role as a source of divine instruction.

**Micah 4:3** *“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.”*

Here, Micah prophesies about peace during this future era under God’s reign. The imagery of transforming weapons into agricultural tools (“beat their swords into plowshares”) symbolizes a profound shift from conflict to productivity. This transformation indicates that warfare will cease entirely (“nation shall not lift up a sword against nation”). This verse emphasizes God’s role as a just judge who resolves disputes among nations peacefully.

**Micah 4:4** *“But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.”*

This verse presents an image of security and prosperity. Sitting under one’s vine or fig tree is an ancient symbol representing peace, abundance, and personal security (as seen in 1 Kings 4:25). The assurance that “none shall make them afraid” underscores God’s promise to protect His people from threats. The phrase “for the mouth of the LORD of hosts hath spoken it” serves as a guarantee that these promises are certain because they originate from God Himself.

**Micah 4:5** *“For all people will walk every one in the name of his god; and we will walk in the name of the LORD our God forever and ever.”*

In this concluding verse, Micah contrasts two groups: those who follow their own gods versus those who choose to follow Yahweh. While many may pursue their deities (“all people will walk every one in the name of his god”), there is a commitment from Micah’s audience (“we will walk in the name of the LORD our God”) indicating loyalty to Yahweh alone. This loyalty is framed within an eternal context (“forever and ever”), suggesting an everlasting relationship between God and His faithful followers.

**Summary** The passage from Micah 4:1-5 presents a powerful vision for a future where Jerusalem stands as a beacon for all nations seeking divine truth. It emphasizes themes such as peace over war, divine teaching over ignorance, security over fear, and fidelity to God over idolatry.

### **Verse Commentary on Micah 4:6-13 (KJV)**

#### **Micah 4:6-7**

*“In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.”*

In these verses, God promises to gather those who are weak and marginalized—symbolized by “her that halteth” (the lame) and “her that is driven out” (the exiles). This gathering signifies God’s intention to restore His people despite their past afflictions. The term “remnant” indicates a preserved group of faithful individuals who will be strengthened into a “strong nation.” The mention of God’s reign over them in Mount Zion emphasizes His sovereignty and the establishment of His kingdom, which will endure eternally.

#### **Micah 4:8**

*“And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.”*

Here, “O tower of the flock” refers to a specific location near Bethlehem where shepherds would keep watch over their sheep. This metaphor highlights both protection and prominence. The phrase “the first dominion” suggests a restoration of former glory and authority to Jerusalem. It indicates that Jerusalem will regain its status as a central place of governance and divine favor.

#### **Micah 4:9-10**

*“Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.”*

These verses depict a moment of distress for Zion. The rhetorical questions emphasize despair due to perceived abandonment—“is there no king?” reflects on leadership failures. The imagery of labor pains symbolizes intense suffering but also hints at forthcoming deliverance. Despite impending exile (“thou

shalt go forth out of the city”), God assures His people that they will ultimately find redemption even in Babylon—a place associated with captivity.

#### **Micah 4:11-12**

***“Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as sheaves into the floor.”***

The surrounding nations’ intentions are hostile; they seek to humiliate Zion (“Let her be defiled”). However, God counters this by asserting His sovereignty over their plans. Their ignorance regarding God’s purpose reveals a significant theme throughout Scripture—the futility of opposing divine intentions. The metaphor “gather them as sheaves into the floor” suggests judgment upon these nations; just as sheaves are collected for threshing (a process separating grain from chaff), so too will God deal with those who oppose His people.

#### **Micah 4:13**

***“Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.”***

This verse calls upon Zion to take action—“Arise and thresh” symbolizes empowerment through divine strength. The imagery of making “horn iron” signifies strength while “hoof brass” implies unstoppable force—Zion is equipped for victory over its enemies. The promise to “beat in pieces many people” indicates triumph over oppressors while dedicating their spoils (“gain”) to God underscores His ultimate authority over all wealth.

In summary, Micah 4:6-13 presents a powerful message about restoration through God’s grace amidst adversity. It emphasizes themes such as redemption from affliction, divine sovereignty over nations opposed to Israel’s restoration, empowerment through God’s strength for victory against adversaries.

## **CHAPTER 5:**

### **Verse Commentary on Micah 5:1-5 (KJV)**

#### **Introduction to Micah 5:1-5**

The book of Micah, a prophetic text from the Old Testament, addresses the social injustices and impending judgment faced by Israel and Judah. In chapter 5, the focus shifts towards a future hope—the coming of a ruler from Bethlehem who will bring peace and restoration. This passage is significant in its Messianic implications, foretelling the birth of Jesus Christ.

**Verse 1: “Now 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.”**

This verse opens with a call to arms for both friends and foes of Zion. The phrase “O daughter of troops” likely refers to Jerusalem or Judah, emphasizing their vulnerability amidst external threats. The siege mentioned indicates an imminent attack, historically understood as referring to Assyrian or Babylonian invasions. The “judge of Israel” symbolizes leadership—possibly King Zedekiah—who

would face humiliation (“smite...with a rod upon the cheek”). This imagery conveys not only physical defeat but also spiritual disgrace, highlighting the dire state of leadership in Israel due to corruption and failure to uphold justice.

**Verse 2: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”**

In stark contrast to the preceding verse’s despair, this verse proclaims hope through Bethlehem Ephratah. Despite its insignificance (“little among the thousands”), it is chosen as the birthplace of a great ruler—interpreted as a prophecy concerning Jesus Christ. The phrase “whose goings forth have been from of old, from everlasting” emphasizes His eternal nature and divine origin. This assertion affirms that this ruler is not merely a political leader but one whose existence transcends time itself—a key theological point affirming Christ’s divinity.

**Verse 3: “Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.”**

This verse suggests a period of abandonment for Israel until a pivotal moment—the birth (“she which travaileth hath brought forth”). This can be understood as referring to Mary giving birth to Jesus. The term “remnant” indicates that after this event, there will be restoration for God’s people. It reflects themes found throughout prophetic literature where judgment precedes redemption; thus, it underscores God’s faithfulness despite temporary desolation.

**Verse 4: “And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.”**

Here we see a description of what this ruler will do—“stand and feed his flock.” This pastoral imagery signifies care and guidance akin to that provided by shepherds (a common metaphor for leaders). The phrase “in the strength of the Lord” indicates divine empowerment for His mission. Furthermore, “they shall abide” suggests security under His reign. The declaration that He will be “great unto the ends of the earth” emphasizes His universal authority and significance—not limited to Israel but extending globally.

**Verse 5: “And this man shall be the 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.”**

The final verse presents this ruler as “the peace,” indicating that He will bring tranquility amid turmoil caused by invaders like Assyria. The mention of raising “seven shepherds” implies strong leadership capable of defending against threats—a symbolic number often associated with completeness or perfection in biblical texts. This suggests that under His rule, there will be adequate protection against adversaries.

## Conclusion

Micah 5:1-5 encapsulates profound themes within its verses—judgment followed by hope, humility leading to greatness, and local significance yielding global impact through divine intervention. These verses serve as foundational prophecies regarding Jesus Christ’s incarnation and kingship while offering assurance about God’s ultimate plan for restoration.

## Verse Commentary on Micah 5:6-10 (KJV)

**Micah 5:6 - “And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.”**

In this verse, Micah prophesies about a future time when Israel will be delivered from its oppressors, specifically mentioning the Assyrians. The reference to “the land of Nimrod” connects to ancient Babylonian history, as Nimrod is often associated with the founding of Babylon (Genesis 10:8-12). The imagery of wasting these lands with the sword symbolizes divine judgment against Israel’s enemies. The phrase “thus shall he deliver us” indicates that this deliverance is not by human means but through divine intervention. This reflects a significant theme in Micah’s prophecy: God’s sovereignty over nations and His ability to protect His people.

**Micah 5:7 - “And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.”**

Here, Micah shifts focus to the remnant of Jacob—those who remain faithful to God amidst adversity. The metaphor of dew and showers illustrates how God’s blessings are abundant and refreshing. Dew is a natural phenomenon that does not depend on human effort; it simply appears as a gift from God. This signifies that God’s provision for His people will come without their striving or waiting for it. The remnant’s presence among many people suggests their role as a witness to God’s faithfulness and grace.

**Micah 5:8 - “And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.”**

This verse contrasts with verse 7 by depicting strength and dominance rather than gentleness. The remnant is likened to lions among lesser animals—symbolizing power and authority. This imagery conveys that although they may seem weak or insignificant now, they will rise in strength against their adversaries. The phrase “none can deliver” emphasizes that no one can oppose them successfully when God empowers them. It reinforces God’s promise that He will protect His people and grant them victory over their foes.

**Micah 5:9 - “Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.”**

In this verse, there is an assurance that God will empower Israel against its enemies. The lifting up of God’s hand signifies divine intervention; it represents authority and action taken against adversaries.

The phrase “cut off” implies total defeat or destruction of enemies—indicating that those who oppose God’s chosen people will face dire consequences. This serves as both a warning to Israel’s enemies and an encouragement to Israel itself regarding God’s protective nature.

**Micah 5:10 - “And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:”**

The final verse in this passage speaks about removing military might from Israel itself—specifically horses and chariots which symbolize reliance on human strength for warfare (Psalm 20:7). By cutting these off, God emphasizes that true security comes not from military power but from reliance on Him alone. This act signifies a purification process where dependence on worldly means is replaced by trust in divine providence.

### **Conclusion**

In summary, Micah 5:6-10 presents a powerful message about God’s sovereignty over nations and His commitment to delivering His people from oppression while emphasizing reliance on Him rather than earthly powers for protection and victory.

## **Verse Commentary on Micah 5:11-15 (KJV)**

### **Micah 5:11**

**“And I will cut off the cities of thy land, and throw down all thy strong holds.”**

In this verse, God declares His intention to dismantle the defenses and strongholds of Israel. The “cities” represent the fortified places where the people sought refuge and security. By cutting them off, God signifies a removal of their safety nets, indicating that reliance on physical strength or military might is futile against divine judgment. This act serves as a warning to Israel about the consequences of their disobedience and idolatry.

### **Micah 5:12**

**“And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.”**

Here, God addresses the practices of witchcraft and divination that had infiltrated Israelite society. The mention of “witchcrafts” and “soothsayers” highlights the spiritual corruption among the people, who turned to these practices instead of relying on God. By eliminating these influences, God aims to restore purity in worship and dependence on Him alone. This verse emphasizes God’s desire for His people to abandon falsehoods and return to true faith.

### **Micah 5:13**

**“Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thy hands.”**

This verse continues the theme of purging idolatry from Israel. The “graven images” refer to idols crafted by human hands, which had become objects of worship instead of honoring God. By cutting off these idols, God is asserting His sovereignty over all creation and calling His people back to genuine worship. The phrase “no more worship the work of thy hands” underscores the futility of idol worship—what humans create cannot compare to the Creator Himself.

### **Micah 5:14**

**“And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.”**

The “groves” mentioned here likely refer to places associated with pagan worship practices, often involving fertility rites or other forms of idolatry. God’s promise to “pluck up” these groves signifies a complete eradication of any remnants of false worship within Israel’s borders. This destruction is not only physical but also symbolic—God is removing anything that distracts His people from true devotion to Him.

### **Micah 5:15**

**“And I will execute vengeance in anger and fury upon the heathen such as they have not heard.”**

In this concluding verse, God declares His intent to bring judgment upon foreign nations (“the heathen”) who have oppressed Israel or engaged in wickedness. The phrase “such as they have not heard” indicates that God’s vengeance will be unprecedented—an expression of divine wrath that surpasses anything previously witnessed by those nations. This serves as both a warning and a reassurance for Israel; while they face judgment for their sins, their enemies will also be held accountable for their actions against God’s chosen people.

In summary, Micah 5:11-15 presents a powerful message about God’s commitment to purifying His people from idolatry and sin while simultaneously executing justice against those who oppose Him. It reflects themes of divine judgment, restoration, and hope for a future where true worship prevails.

## **CHAPTER 6:**

### **Verse Commentary on Micah 6:1-5 (KJV)**

**Micah 6:1 - “Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice.”**

In this opening verse, the prophet Micah calls for attention to God’s message. The phrase “Hear ye now what the Lord saith” emphasizes the urgency and importance of God’s words. The command to “arise” suggests a need for action and readiness to engage in a serious matter. The mention of “the mountains” and “the hills” serves as a metaphorical courtroom setting where creation itself is called as witnesses to the proceedings between God and His people. This imagery highlights the gravity of Israel’s situation, indicating that their sins are not only against God but also have cosmic implications.

**Micah 6:2 - “Hear, O ye mountains, the Lord’s controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.”**

Here, Micah continues to address the mountains and foundations of the earth, reinforcing their role as witnesses in this divine trial. The term “controversy” indicates a legal dispute or complaint that God has against His people. This verse underscores God’s active role in seeking justice for His grievances against Israel. The phrase “he will plead with Israel” reveals God’s intention not just to accuse but also to engage in dialogue with His people, inviting them to understand their wrongdoing.



**Micah 6:3 - “O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.”**

In this poignant verse, God directly addresses His people with questions that highlight His faithfulness and goodness towards them. By asking “what have I done unto thee?”, God invites Israel to reflect on their relationship with Him. The rhetorical question about being “wearied” suggests that despite God’s unwavering support and blessings—such as delivering them from Egypt—they have grown tired of following Him or perhaps feel burdened by His expectations. The call to “testify against me” is striking; it challenges Israel to present any evidence of wrongdoing on God’s part, emphasizing His innocence in their discontent.

**Micah 6:4 - “For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.”**

This verse recounts key historical events that demonstrate God’s redemptive actions towards Israel. By reminding them that He brought them out of Egypt—a symbol of oppression—God emphasizes His role as their deliverer. The mention of leaders like Moses, Aaron, and Miriam signifies God’s provision for guidance during their journey. This historical context serves as a reminder of God’s covenant faithfulness and love towards His people.

**Micah 6:5 - “O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.”**

In this final verse of this passage, Micah refers to an episode from Israel’s history involving Balak’s attempts to curse Israel through Balaam (Numbers 22-24). This reference serves multiple purposes: it reminds Israel that despite external attempts to harm them through curses or deception, God remained faithful in blessing them instead. It also illustrates how sin can lead one away from recognizing God’s righteousness. By recalling these events from Shittim (near Moab) to Gilgal (where they camped after crossing into Canaan), Micah urges his audience to reflect on their past experiences with God’s justice and mercy.

## **Conclusion**

The verses from Micah 6:1-5 serve as a powerful indictment against Israel while simultaneously calling them back to remembrance of God’s faithfulness throughout their history. Through legal imagery and historical references, Micah emphasizes both God’s righteousness in dealing with sin and His desire for reconciliation with His wayward people.

## **Verse Commentary on Micah 6:6-10 (KJV)**

### **Micah 6:6 - The Question of Worship**

***“Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?”***

In this verse, Micah presents a rhetorical question that reflects the people’s confusion and frustration regarding what is required to please God. The phrase “come before the LORD” indicates an approach to worship, suggesting that the people are seeking to understand how they can adequately honor God.

The mention of “burnt offerings” and “calves of a year old” points to traditional sacrificial practices in ancient Israel, which were significant in their religious observance. However, this inquiry reveals a deeper misunderstanding; the people seem to believe that mere ritualistic offerings could suffice in place of genuine devotion and ethical living.

### **Micah 6:7 - The Extremes of Sacrifice**

***“Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”***

Here, Micah escalates the question by suggesting increasingly extravagant sacrifices—thousands of rams or rivers of oil—culminating in the extreme notion of offering one’s firstborn child. This hyperbolic expression underscores a critical point: no amount or extravagance in sacrifice can compensate for a lack of righteousness and justice. It illustrates the misguided belief that God desires quantity over quality in worship. The reference to giving one’s firstborn also evokes themes from other ancient Near Eastern practices where child sacrifice was sometimes seen as an ultimate offering. This stark imagery serves to highlight the absurdity and desperation behind trying to appease God through excessive rituals rather than through moral integrity.

### **Micah 6:8 - The Divine Requirement**

***“He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”***

In contrast to the previous verses’ focus on sacrifices, this verse provides clarity on what God truly desires from His people. The phrase “He hath shewed thee” indicates that God’s expectations are not hidden or mysterious; they have been clearly communicated through His prophets and His law. The threefold requirement—“to do justly,” “to love mercy,” and “to walk humbly”—encapsulates a holistic approach to faithfulness.

1. **To do justly:** This emphasizes ethical behavior towards others, advocating for fairness and justice in all dealings.
2. **To love mercy:** This highlights compassion and kindness towards others, reflecting God’s own character.
3. **To walk humbly with thy God:** This calls for a personal relationship characterized by humility before God—a recognition of human limitations and dependence on divine grace.

Together, these elements form a comprehensive framework for living out one’s faith authentically.

### **Micah 6:9 - The Voice of Wisdom**

***“The LORD’s voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.”***

This verse introduces an urgent call from God directed at “the city,” likely referring to Jerusalem or Israel as a whole. The phrase “the man of wisdom shall see thy name” suggests that true understanding comes from recognizing God’s authority and character. The term “hear ye the rod” implies impending judgment or correction; it serves as both warning and instruction about accountability for actions taken against God’s commandments. Those who are wise will heed this call for repentance rather than continue down a path leading to destruction.

## **Micah 6:10 - A Charge Against Dishonesty**

***“Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?”***

In this concluding verse within this section, Micah poses rhetorical questions that challenge Israel’s moral integrity. “Treasures of wickedness” refers to ill-gotten gains amassed through deceitful practices such as dishonest trade or exploitation. The phrase “scant measure” points specifically toward unethical business practices like using false weights in commerce—actions condemned throughout biblical texts (see Proverbs 11:1). By labeling these practices as “abominable,” Micah underscores God’s disdain for injustice within society. This verse serves as an indictment against those who prioritize wealth accumulation over righteousness.

Overall, these verses collectively illustrate a profound theological truth: external rituals without internal transformation are meaningless in God’s eyes. True worship involves ethical living marked by justice, mercy, humility, awareness of divine judgment, and rejection of corrupt practices.

## **Verse Commentary on Micah 6:11-16 (KJV)**

### **Introduction to Micah 6:11-16**

In this passage, the prophet Micah presents a divine indictment against Israel, focusing on the moral and ethical failures of its people. The verses highlight God’s displeasure with dishonest practices, particularly in commerce, and emphasize the futility of ritualistic worship devoid of genuine righteousness.

**Micah 6:11 - “Shall I count them pure with the wicked balances, and with the bag of deceitful weights?”**

This verse opens with a rhetorical question that underscores God’s abhorrence for dishonest business practices. The term “wicked balances” refers to scales that are rigged or manipulated to favor one party over another, while “deceitful weights” indicates weights that are not true to their stated value. God is questioning whether He can accept offerings from those who engage in such unethical behavior. This sets the stage for understanding that true purity before God cannot coexist with dishonesty.

**Micah 6:12 - “For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.”**

Here, Micah describes the moral decay within society. The phrase “rich men” suggests that wealth has been accumulated through violent means and deception. The reference to “lies” and “deceitful” tongues illustrates a culture where truth is disregarded for personal gain. This verse emphasizes that societal corruption extends beyond individual actions; it reflects a collective failure to uphold justice and integrity.

**Micah 6:13 - “Therefore also will I make thee sick in smiting thee; in making thee desolate because of thy sins.”**

God’s response to Israel’s corruption is severe judgment. The phrase “make thee sick” implies a debilitating consequence for their actions. The term “desolate” indicates total ruin or destruction as a

result of sin. This verse serves as a warning that unrepentant wrongdoing leads to inevitable divine retribution.

**Micah 6:14 - “Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.”**

In this verse, God outlines further consequences for Israel’s sins. The imagery of eating but not being satisfied conveys a sense of futility—no matter how much they consume or acquire, they will remain unfulfilled due to their moral failings. The phrase “casting down” suggests an internal collapse or turmoil within society itself. Additionally, any attempts at recovery or deliverance will be thwarted by divine judgment (“give up to the sword”), indicating that their efforts will ultimately lead to destruction rather than salvation.

**Micah 6:15 - “Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.”**

This verse continues the theme of futility resulting from disobedience. Despite engaging in agricultural activities (“sow,” “tread”), Israel will find no reward for their labor due to God’s judgment against them. The inability to reap what they sow symbolizes a broader spiritual barrenness—a direct consequence of their ethical failures.

**Micah 6:16 - “For the statutes of Omri are kept, and all the works of the house of Ahab; and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people.”**

The final verse identifies specific historical figures—Omri and Ahab—known for leading Israel into idolatry and immorality (1 Kings 16). By following their example (“walk in their counsels”), Israel has strayed from God’s commandments. As a result, God declares that He will bring desolation upon them as punishment for embracing these corrupt practices. The term “hissing” suggests scorn or derision from other nations as they witness Israel’s downfall.

## **Conclusion**

In summary, Micah 6:11-16 serves as a powerful indictment against Israel’s moral decay rooted in dishonesty and injustice. God’s call for righteousness transcends mere ritualistic worship; it demands integrity in all aspects of life—particularly in dealings with others.

## **CHAPTER 7:**

### **Verse Commentary on Micah 7:1-5 (KJV)**

**Micah 7:1 - “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 desired the firstripe fruit.”**

In this opening verse, the prophet Micah expresses profound sorrow and lamentation over the spiritual state of his people. The phrase “Woe is me!” indicates a deep sense of despair and mourning. Micah compares himself to a fruit gatherer who finds nothing but remnants after the harvest—specifically, he likens himself to someone searching for ripe grapes but finding only scattered gleanings. This imagery underscores the scarcity of righteousness among God’s people; just as summer fruits are plentiful at harvest time, so too should be uprightness and faithfulness among them. However, Micah’s lament reveals that these qualities are nearly extinct, reflecting a community steeped in sin and moral decay.

**Micah 7:2 - “The good 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.”**

Here, Micah continues his lament by declaring that “the good man is perished out of the earth.” This stark statement emphasizes that true righteousness has vanished from society. The term “good man” refers not only to those who are morally upright but also to those who act justly and compassionately towards others. The absence of such individuals leads to an environment where deceit and violence prevail—illustrated by phrases like “they all lie in wait for blood” and “they hunt every man his brother with a net.” This metaphor suggests predatory behavior among people who should be caring for one another instead. The imagery evokes a sense of betrayal within familial and communal relationships, highlighting how deeply ingrained sin has corrupted social bonds.

**Micah 7:3 - “That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire: so they wrap it up.”**

In this verse, Micah describes a society where corruption permeates all levels of leadership. The phrase “do evil with both hands earnestly” suggests that individuals are fully committed to their wickedness without hesitation or remorse. Leaders—represented by princes and judges—are depicted as being complicit in this moral decline; they seek bribes (“asketh for a reward”) rather than justice. The reference to “the great man” further illustrates how those in positions of power exploit their authority for personal gain rather than serving their communities ethically. The concluding phrase “so they wrap it up” implies that these corrupt practices are concealed or packaged in such a way that they appear legitimate or acceptable.

**Micah 7:4 - “The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.”**

Micah contrasts what should be righteous leaders with what exists among them—the best individuals are compared to briars (thorny plants) which can cause pain rather than provide comfort or protection. This metaphor highlights how even those who might seem good are ultimately harmful due to their inability to uphold justice or righteousness. The mention of “the day of thy watchmen” signifies impending judgment; it serves as a warning that accountability will come upon these corrupt leaders. Their “perplexity” indicates confusion or dismay when faced with divine judgment—a stark reminder that their current state will not last forever.

**Micah 7:5 - “Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.”**

In this final verse of this section, Micah advises caution regarding trust within relationships due to widespread treachery. He warns against placing confidence in friends or guides because betrayal has become commonplace—even intimate relationships are fraught with deception (“her that lieth in thy bosom”). This admonition reflects an atmosphere where loyalty has eroded completely, leaving individuals isolated and vulnerable. The instruction to “keep the doors of thy mouth” suggests being careful about what one says or whom one confides in, emphasizing self-protection amidst pervasive dishonesty.

Overall, these verses paint a bleak picture of societal decay characterized by moral failure at every level—from individual actions to systemic corruption—and highlight Micah’s call for recognition of sinfulness before God’s impending judgment.

### **Verse Commentary on Micah 7:6-10 (KJV)**

#### **Micah 7:6**

**“For the son dishonoreth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man’s enemies are the men of his own house.”**

In this verse, Micah paints a bleak picture of familial relationships during a time of moral decay and societal breakdown. The phrase “the son dishonoreth the father” indicates a profound disrespect and rebellion within families, which was particularly significant in ancient Israel where family honor was paramount. The escalation of conflict is evident as he mentions not only sons against fathers but also daughters against mothers and even daughters-in-law against mothers-in-law. This highlights a complete disintegration of trust and loyalty within households. The concluding statement, “a man’s enemies are the men of his own house,” underscores that those who should be closest to one another have become adversaries, reflecting the pervasive nature of sin and corruption in society.

#### **Micah 7:7**

**“Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.”**

In contrast to the chaos described in verse six, Micah expresses his personal resolve to turn to God amidst widespread betrayal and despair. The phrase “I will look unto the LORD” signifies an act of faith and dependence on God as the ultimate source of hope and salvation. Waiting for “the God of my salvation” suggests patience and trust in God’s timing for deliverance. Micah’s confidence that “my God will hear me” reflects a deep relationship with God, affirming that despite external turmoil, he believes in God’s attentiveness to his prayers and needs.

### **Micah 7:8**

**“Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.”**

Here, Micah addresses his enemies directly, asserting that they should not gloat over his struggles or failures. His declaration “when I fall, I shall arise” reveals resilience and faith; it emphasizes that setbacks are temporary for those who trust in God. The imagery of sitting in darkness symbolizes despair or judgment; however, Micah reassures himself (and others) that “the LORD shall be a light unto me.” This metaphor illustrates God’s guidance and presence even during dark times, reinforcing hope for restoration.

### **Micah 7:9**

**“I will bear the indignation of the LORD 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.”**

In this verse, Micah acknowledges personal responsibility for sin (“I have sinned against him”) and expresses willingness to endure God’s discipline (“I will bear the indignation”). This acceptance is crucial as it shows humility before God. He anticipates that after this period of correction (“until he plead my cause”), God will intervene on his behalf (“execute judgment for me”). The promise that “he will bring me forth to the light” signifies hope for redemption and restoration from sin’s consequences. Finally, seeing “his righteousness” implies recognition of God’s justice and holiness.

### **Micah 7:10**

**“Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is thy God? Mine eyes shall behold her now shall she be trodden down as the mire of the streets.”**

This verse concludes with a prophetic assurance regarding Micah’s enemies—those who mocked him by questioning God’s presence (“Where is thy God?”). He confidently asserts that these adversaries will witness his vindication by God (“she that is mine enemy shall see it”) leading to their shame. The imagery used here—being “trodden down as the mire of the streets”—depicts utter humiliation for those who scorned him during his trials. It serves as both a warning to those who oppose God’s people and an affirmation of divine justice.

In summary, these verses encapsulate themes of betrayal within families due to sinfulness (v. 6), personal reliance on God amidst adversity (v. 7), resilience through faith (v. 8), acknowledgment of sin with hope for redemption (v. 9), and eventual vindication over enemies (v. 10).

### **Verse Commentary on Micah 7:11-15 (KJV)**

#### **Micah 7:11**

**“In that day thy walls are to be built, and in that day shall the decree go far and wide.”**

This verse speaks of a future time of restoration for Jerusalem. The phrase “In that day” indicates a significant turning point, likely referring to the Messianic age or a time of divine intervention. The mention of walls being built suggests physical and spiritual protection for the city, symbolizing security and stability after a period of turmoil. The “decree” going “far and wide” implies that God’s plans for

restoration will not be limited to Jerusalem alone but will extend to all nations, highlighting the universal scope of His redemptive work.

#### **Micah 7:12**

**“In that day also he shall come even to thee from Assyria and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.”**

This verse continues the theme of restoration by describing how people will come from various regions—Assyria, fortified cities, rivers, seas, and mountains—to seek refuge or worship in Jerusalem. This imagery emphasizes inclusivity and the gathering of God’s people from all corners of the earth. It reflects a time when God’s presence will draw individuals back to Him regardless of their previous locations or circumstances.

#### **Micah 7:13**

**“Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.”**

Here, Micah acknowledges that despite future promises of restoration, there remains a current reality where the land is desolate due to sinfulness among its inhabitants. This serves as a reminder that judgment must precede restoration; it highlights God’s justice in dealing with sin while also pointing toward hope for renewal once repentance occurs. The phrase “fruit of their doings” underscores personal responsibility for one’s actions leading to consequences.

#### **Micah 7:14**

**“Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead as in the days of old.”**

In this verse, Micah appeals directly to God as a shepherd who guides His people (“thy people”) with care (“with thy rod”). The imagery evokes pastoral themes where God nurtures His flock—His heritage—who are currently isolated (“dwell solitarily”). The reference to Bashan and Gilead signifies fertile lands known for their abundance; thus, Micah desires that God’s people experience prosperity similar to past blessings (“as in the days of old”). This reflects both a longing for divine guidance and an expectation for restored abundance.

#### **Micah 7:15**

**“According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.”**

This verse draws a parallel between Israel’s exodus from Egypt—a foundational moment characterized by miraculous events—and future acts of deliverance God will perform for His people. By referencing this historical event, Micah assures his audience that just as God demonstrated His power during their liberation from slavery, He will again reveal His might through extraordinary deeds during times of need. This promise serves as encouragement amidst despair by reminding them that God is capable of great wonders.

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The commentary on Micah 7:11-15 illustrates themes central to prophetic literature: restoration after judgment, divine guidance akin to shepherding imagery, personal accountability for sinfulness leading to desolation, and hope rooted in historical acts of salvation.



## Verse Commentary on Micah 7:16-20 (KJV)

### Introduction to Micah 7:16-20

The final chapter of the Book of Micah presents a poignant conclusion to the prophet's message, encapsulating themes of judgment, hope, and divine mercy. In these verses, Micah reflects on the response of nations to God's dealings with Israel and expresses a profound understanding of God's character as both just and merciful.

**Micah 7:16 - "The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf."**

In this verse, Micah prophesies that surrounding nations will witness the power of God manifested in Israel's restoration and deliverance. The term "confounded" indicates a state of bewilderment or shame among these nations as they recognize their inability to thwart God's plans. The imagery of laying hands upon their mouths signifies silence in the face of overwhelming evidence of God's sovereignty; they are rendered speechless by His might. The phrase "their ears shall be deaf" suggests a willful ignorance or refusal to acknowledge the truth about God's actions. This reflects a broader biblical theme where those who oppose God ultimately find themselves unable to comprehend His ways (Isaiah 6:10).

**Micah 7:17 - "They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee."**

Here, Micah employs vivid imagery to describe the humiliation that these nations will experience. "Lick the dust like a serpent" conveys utter subjugation and disgrace; serpents are often associated with lowliness in biblical literature. The comparison to "worms of the earth" further emphasizes their degradation and fearfulness. This fear is not merely terror but an acknowledgment of God's supremacy over all creation. The phrase "shall fear because of thee" underscores that this fear is directed toward God, recognizing His authority and power.

**Micah 7:18 - "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."**

This verse serves as a theological high point in Micah's prophecy. It poses a rhetorical question emphasizing God's uniqueness—there is no other deity comparable to Him. The attributes highlighted here include forgiveness ("pardoneth iniquity") and grace ("delighteth in mercy"). The mention of "the remnant" indicates that despite Israel's sinfulness, there remains a faithful group whom God preserves. Importantly, God's reluctance to remain angry forever illustrates His desire for reconciliation rather than punishment.

**Micah 7:19 - "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."**

In this verse, Micah reassures his audience that God will restore them after judgment. The phrase "turn again" implies repentance or returning favor from God towards His people. The promise that He will

“subdue our iniquities” speaks to God’s active role in overcoming sin on behalf of His people. Furthermore, casting sins into “the depths of the sea” symbolizes complete removal and forgiveness—an image suggesting that once forgiven, sins are gone forever from sight.

**Micah 7:20 - “Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.”**

The concluding verse reaffirms God’s faithfulness to His covenant promises made with Jacob (Israel) and Abraham. This statement highlights two key attributes: truthfulness (“perform the truth”) indicating that God fulfills His promises without fail; and mercy (“the mercy to Abraham”), which points back to God’s covenantal love established long ago. By referencing “from the days of old,” Micah connects contemporary events with historical promises made by God—a reminder that divine faithfulness spans generations.

### **Conclusion**

Micah 7:16-20 encapsulates profound truths about God’s nature—His justice against oppressors, His mercy towards repentant sinners, and His unwavering commitment to fulfill His promises. These verses serve as both warning and comfort; while judgment may come due to sin, restoration is always possible through genuine repentance.

## **CONCLUSION:**

**The Book of Micah concludes with a powerful vision of hope, restoration, and the unwavering faithfulness of God, despite the judgment and challenges faced by the people of Israel and Judah. This conclusion, found in Micah 7:8-20, provides a profound summary of the book’s key themes: divine justice, human sin, and the promise of redemption.**

### **Key Elements of Micah's Conclusion**

#### **1. Hope in the Midst of Darkness (Micah 7:8-10)**

Micah transitions from lamentation to a declaration of hope. The speaker acknowledges the darkness of their situation due to sin but expresses confidence that God will bring light and vindication. This personal and communal confession reflects a deep trust in God’s justice and mercy:

- **Triumph over enemies:** The enemies who mock God’s people will ultimately see His deliverance and be shamed.
- **Restoration through repentance:** The speaker understands that the punishment is temporary, and God will restore His people as they turn back to Him.

#### **2. God as Shepherd and King (Micah 7:11-14)**

Micah envisions a day when the walls of Jerusalem will be rebuilt and the boundaries of God’s

people expanded. This imagery symbolizes restoration and inclusion, emphasizing God's role as a shepherd who tenderly gathers His flock:

- **Rebuilding and restoration:** The metaphor of rebuilding walls suggests a renewed relationship with God, a re-establishment of security and blessing.
- **God's provision:** The prayer in verse 14 appeals to God's continued care for His people, likening them to sheep in need of a shepherd.

### 3. **God's Power Over Nations (Micah 7:15-17)**

The nations, once a source of oppression, will witness God's mighty acts and submit to His authority. This universal acknowledgment of God's sovereignty highlights His supremacy over all creation:

- **Repetition of past wonders:** Reference to the Exodus (verse 15) ties the future deliverance to God's historical acts of salvation.
- **Humility of nations:** The imagery of nations licking the dust emphasizes their humbled recognition of God's power.

### 4. **God's Unparalleled Mercy and Faithfulness (Micah 7:18-20)**

The book concludes with a doxology, a praise of God's character that underscores His mercy, compassion, and covenantal love:

- **God's forgiveness:** Micah marvels at God's willingness to pardon sins and pass over transgressions, describing Him as a God who "delights in mercy."
- **Victory over sin:** Sin is metaphorically cast into the depths of the sea, emphasizing its total removal through divine grace.
- **Faithfulness to the covenant:** Micah recalls the promises made to the patriarchs, affirming God's steadfast commitment to His people across generations.

## **Final Reflection**

The conclusion of Micah balances both the weight of human sin and the height of divine grace. It reminds readers that while God's justice is inescapable, His mercy is equally profound. This duality serves as a call to repentance and a reassurance of hope. It paints a future where God's people are restored, enemies are silenced, and the faithful are forever upheld by the promises of a covenant-keeping God.

The final verses, with their triumphant tone, leave readers with a vision of God's unchanging love, His power to save, and His ultimate plan for redemption, sealing the message of Micah as one of both warning and immense hope.

**Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.**



