

Micah 6 ABC 6 December 2020

Introduction

The Indictment of the Lord V1-8

The Sentence from the Lord V9-15

Conclusion

Application

The third and final section of this book moves, as did the two preceding sections, from judgment (Micah 6:1–7:10) to salvation (Micah 7:11–20). There are two parts to the judgment message (Micah 6:1–16 and Micah 7:1–10) and one part to the salvation message (Micah 7:11–20).

Outline of Micah 6

Have I Mistreated You? (Micah 6:1–3)

Have I Required Too Much From You? (Micah 6:4–8)

Have I Approved of Your Exploiting One Another? (Micah 6:9–12)

Have I Blessed Your Get-Rich-Quick Schemes? (Micah 6:13–16)

Walter Kaiser *The Preacher's Commentary Series, Volume 23: Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: Thomas Nelson Inc., 1992.*

Cosmic Court in Session

Contend thou (KJV) or Plead your case (NASB)

The indictment of the LORD

Controversy with his people (KJV) or The case against His people (NASB)

Will plead (KJV) or Will dispute (NASB)

Testify against me (KJV) or Answer me (NASB)

LORD - the Plaintiff (first) & Judge (later)

Israel – Defendant

Micah – Lawyer for the Plaintiff

Contend

H3198

נָצַחַ

yâkach

yaw-kakh'

A primitive root; to *be right* (that is, correct); reciprocally to *argue*; causatively to *decide*, *justify* or *convict*: - appoint, argue, chasten, convince, correct (-ion), daysman, dispute, judge, maintain, plead, reason (together), rebuke, reprove (-r), surely, in any wise.

Total KJV occurrences: 59

Hear (Listen) (*Shama*)(H8085) conveys the basic idea is of perceiving a message or a sound, but also connotes the idea of hearing with attention, reverence and obedient assent. It is a call It's the idea of giving God one's undivided attention. It is not a suggestion but a command and calls for the reader (hearer) to give his full attention!

Listen.

God is speaking.

This is important

"Stand up! and is a call to action for "court is now in session."

The Mountains and Hills of creation in a sense is called to be witness or jury to this courtroom drama.

Yahweh calls the mountains to witness the trial because they have “stood” over humanity from the beginning of creation and have “seen” the history of Israel and all humanity unfold. The cosmic witnesses serve to validate the legal proceedings and testify (since heaven and earth are invoked) as witnesses in Moses’s song of witness sealing the covenant at Sinai (Deut 31:19; 32:1).

Patterson, Richard D.; Hill, Andrew E: Cornerstone Biblical Commentary, Vol 10: Minor Prophets, Hosea–Malachi, Tyndale House Publishers, 2008

Controversy (H7379)(*riyb* = to strive or contend) is a masculine noun which means a strife, contention or dispute and in other contexts refers to lawsuits.

It was wonderful condescension on God’s part that he should deign to come as a defendant before the august court of the mountains, and in the presence of the deep foundations of the earth. It is a noble conception, in poetry most excellent; in grandeur, worthy of God. He made his appeal to the ancient hills to hear his pleading while he condescended to argue and ask his people why they had rejected their God, and turned aside to idols. Then he pleaded with Israel.

Spurgeon

For (KJV) Because (NASB) - Always be alert to conjunctions like "because" and "for" which serve to introduce an explanation. These words provide an excellent opportunity for us to pause (slow down) and ponder (meditate upon) what the Lord is saying, because it will usually force us to re-read the preceding passage or passages which gives us the context to help answer the question of what is being explained. You may think that this is pedantic or a waste of time, but I can assure you that re-reading of the text from an "active" (interrogating reporter) viewpoint rather than our usual "passive" (bystander) viewpoint can lead to some surprising insights as our Teacher the Spirit enlightens the text.

Bruce Hurt *Precept Austin*

Wearied – physical and psychological

The word “wearied” (*lāāh*, “to be weary”) when used in the causative stem, as it is here, signifies to wear down (Job 16:7), to cause someone to become impatient (Isa 7:13), or to become physically tired (Isa 12:5).

He asks them to give any reason whatever why they had turned away from him. Beloved friends, have any of you, who are the people of God, grown cold in your love to him? Are you neglecting the service of the Most High? Are you beginning to trust in an arm of flesh? Are you seeking your pleasures in the world? Have you lost the love of your espousal, your first love to your blessed Lord? Then hear him plead with you. Be not as Israel was, but let the Lord speak to you rather than to the hills: “What have I done unto thee? and wherein have I wearied thee? testify against me.” O Lord, we have nothing to testify against thee! We have very much to testify for thee; and we blush to think that we have not done so oftener. Oh, that we had felt more love to thee, and had borne a bolder and more consistent testimony to thy love, thy grace, thy faithfulness!

Spurgeon

FOUR PROOFS OF GOD'S LOVE FOR ISRAEL

1. Deliverance from Slavery
2. Provision of Godly Leaders
3. Cursings turned to Blessings
4. Deliverance from Shittim to Gilgal

1. Deliverance from Slavery

The whole exodus event (>125X) is often cited in the Old Testament, in spite of their sp[iritual harlotry, as the supreme demonstration of Jehovah's grace, power and love for his people.

Jehovah had paid the price to ransom Israel from Egyptian bondage, the Passover Lamb foreshadowing the payment of the ransom price (Mk 10:45, Jn 19:30) by the Lamb of God (Jn 1:29, 1Pe 1:18-19).

2. Provision of Godly Leaders

The Lord further says to his people, "I sent before thee Moses (the lawgiver), Aaron (the priest), and Miriam (the prophetess);" one to teach thee, another to plead for thee, and to sacrifice for thee, and the third to sing for thee, to sing thy song of gladness at the Red Sea. God has given to his people many ministries in divers forms; and they are all concentrated in his Son, who is everything to us. Oh, by the greatness of his gifts to us, let us come back to our former love to him, and to something more than that!

Spurgeon

In Christ we have the Lawgiver (King), Priest and Prophet.

Lawgiver (King) – Isa 33:22

Priest – Heb 9:24-25

Prophet – Heb 1:1-2

3. Cursings turned to Blessings

After meeting with King Balak of Moab, Balaam prophesied over Israel four times. As he spoke forth God's word, he did not curse Israel - but he blessed them each time. When he was unsuccessful in cursing Israel, Balaam answered Balak on how to bring Israel under a curse. Instead of trying to have a prophet curse them, the Moabites lead them into fornication and idolatry, and God will curse them. Balak did just that, sending his young women into the camp of Israel to lead Israel into sexual immorality and idolatry. Because of their sin, God did curse Israel - He brought a plague of judgment upon Israel that killed 24,000.

Guzik

英雄难过美人关

美人难过卖酸摊

Balak endeavored to get Balaam to curse the people of God; but they could not be overcome by human power. He sought to destroy them by superhuman agency; but Balaam's curses turned to blessings. God would not permit the false prophet to curse Israel; and he has in our case turned the curse of the great adversary into a blessing. He has delivered us, and our trials have strengthened us, and taught us more of God. Will we not remember this?

Spurgeon

4. Deliverance from Shittim to Gilgal

While not directly stated, the mention of the two juxtaposed locations certainly suggests an allusion to God's miraculous parting of the raging Jordan River to allow Israel to traverse safely from Shittim (Josh 2:1) to Gilgal (Josh 4:19). Joshua had even been instructed to place MEMORIAL STONES as a sign to help Israel remember, but even this failed to jog their memory! (Josh 6:2-9 - "So these stones shall become a memorial to the sons of Israel forever.")

So the Lord was faithful to fulfil his promise not only to bring Israel "out of Egypt" but also to bring them into the promised land. His purpose in all this was that they would "know the righteousness (righteous acts) of the LORD."

It is a healthy spiritual practice to recall God's past deliverances and faithfulness especially when we find ourselves in present circumstances that are trying and confusing.

David gives us a good "template" to follow:

Psa 103:1 A Psalm of David. Bless the LORD, O my soul: and all that is within me, bless his holy name.

Psa 103:2 Bless the LORD, O my soul, and forget not all his benefits:

????

Micah 6:6 (NET)

N9 With what should I enter the LORD's presence? The prophet speaks again, playing the role of an inquisitive worshiper who wants to know what God really desires from his followers.

Either they speak as a corporate personality, "I", as occasionally in the Psalms or a representative speaks for them.

"Their questions were meant to excuse their failures, but, instead, only betrayed the fact that the people did not really understand how serious the case against them was."

Kaiser

Notice their focus is on external, religious "works" which they can think they can do to appease God's wrath. They thought the answer was to carry out some ritual, in a sense thinking that God could be bought off by objects rather than obedience! Their real problem is that they did not come with hearts were broken and contrite. As has been well God always inspects the heart of the giver before He looks at the gift itself.

Bruce Hurt *Precept Austin*

Now the people replied to God (Micah 6:6-7). Instead of confessing their sins or standing mute because their mouths had been shut by their sense of guilt (Ro 3:19), they asked what they could do to get rid of their sins. Their request shows how shallow their spiritual life really was and that they were ignorant of the enormity of their sin and the high cost of forgiveness. Wiersbe

The NET has "With what should I enter the LORD's presence?" The idea is what can (should) I bring that I might please Him and worship Him? Note how their answers focus solely on ritual activities and not upon their heart attitude! That is always the danger of doing something "religious" mechanically, be it reciting the Lord's prayer (or any "standard" prayer for that matter, e.g. see Mt 6:7-note) or even taking communion (because that is what we're supposed to do), and forgetting to examine our heart.

Rituals, Quality and Quantity of offerings.

The Ammonites sacrificed their children to their god, Molech (Lev 20:2-5; 1 Kin 11:5). This detestable practice spread to Phoenicia, Canaan, and even to the Israelites themselves on occasion. Indeed tragically, some of the leaders actually did offer their sons, which imitated the pagan practice of human sacrifices the abominable idol Molech, as seen in the case of Ahaz (2 Kin 16:3-4) and Manasseh (2 Kin 21:6).

Israel offers everything (even what God forbade) except only what alone what God asked for; their heart, its love and its obedience.

The people will give God everything but what he wants. They begin, you see, by saying that they will bring burnt offerings; they are ready to do that. The axe shall fall upon the head of numberless young bullocks, such as God demanded under the law. The people are ready enough for that sacrifice; and as for rams, they will shed their blood by thousands. If oil is wanted for the meat offering, rivers of it shall flow. When they have offered what God would have, they offer what he would not have, what God abhorred and loathed, for they offered to give their firstborn for their transgressions. They insulted Jehovah with the sacrifices of Moloch, with human slaughter, offering their children to obtain atonement for their sins. They were willing to go even that length, and to do anything but what God wants; and men will still give to God anything but what he asks for; majestic edifices, gorgeous services, ecstatic music, gold and silver; anything but what the Lord demands.

Spurgeon

1. Not Hidden but Revealed - "He hath shown thee...."
2. Not Complicated but Straightforward "What doth the LORD require of thee"
3. Three Elements
 - a. Justice in Defending the Helpless (vs. Exploitation) "But to do justly"
 - b. Kindness in Word and Deed (vs. Meanness) "to love mercy (kindness)"
 - c. Humility in Serving God (vs. Pride) "Walk humbly with thy God."

Do justly (justice) - The Lord's requirement is in striking contrast to their practice which was to "hate good and love evil (Mic 3:2)

Amos 5:14-15 helps clarify what it means to do justice.

Love (H157)(*ahab*) – means to love dearly (above all other loves). *Ahab* describes love between a man and wife Song 2:4 as well as between friends (David and Jonathan in 1Sa 18:3) spec.: gods 1Ki 11:2, self-love 1Sa 20:17b; d) God's love for his people 1Ki 10:9;—Hos 11:4 Song 3:10.

The LXX uses *agapao* which speaks of unconditional (God-like, God energized, supernatural) love in the present tense (as your lifestyle, again not naturally possible but only supernaturally possible = for believers today this speaks of the indwelling Spirit giving us the desire to love this way and the power to love this way as in Php 2:13.

Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Kindness (02617)(*hesed/chesed/heced*) is the idea of faithful love in action. It reflects the loyal love of Jehovah for His people, and speaks of relationship and covenant obligation. This noun is often used of God, and we do well to be imitators of Him (Eph 5:1) for God's *hesed* denotes persistent and unconditional tenderness, kindness, and mercy, a relationship in which He seeks after man with love and mercy. How wonderful when our life begins to display just a "fraction" of this divine quality!

When you walk humbly with our God, what's involved in that? Well, first of all a good understanding of what we are before the Lord, sinners. When a man walks humbly before the Lord God, he can only walk humbly when he realizes his relationship to the Lord is one of sovereign grace, that God should love me, that God should take me into his family, with all of my sin, with all of my rebellion, with all of my disobedience, that he should take me, what a wonderful manifestation of grace. No man can walk humbly before the Lord if he doesn't have a right relationship, a right understanding of his own relationship to the Lord. And so when we say this is a test of salvation, it's a test also of what you understand about yourself and what you understand, of course, about the greatness of God in the light of that.

The piety that God approves consists of three elements: a strict adherence to that which is equitable in all dealings with our fellowmen; a heart determined to do them good; and diligent care to live in close and intimate fellowship with God. Liberals who love to make a religion out of this verse fail to realize that these requirements of the Law are impossible of fulfillment by the unregenerate man. Only the Spirit of God can enable any man to fulfill the righteous ordinance set forth in the Law.

Feinberg

Like in Proverbs, Wisdom is personified and is able to see and hear.

Name of God - This stands for all of His attributes, His holiness, righteousness, justice, faithfulness, etc.

So to fear His Name is to fear Him.

NET notes - Merchants would use a smaller than standard measure so they could give the customer less than he thought he was paying for.

Merchants also used rigged scales and deceptive weights to cheat their customers.

No society is ever entirely upright or godly; there are always evil people in it.

Therefore - is a term of conclusion, which in this context speaks of the principle of divine retribution. Tit for tat. What goes around comes around. Reaping what one sows.

Thee (You) here refers primarily to Jerusalem and Judah the final sickening blow coming from Nebuchadnezzar's complete crushing of the nation and people in 586BC.

Why? "Because of thy (your) sins!"

The curses for covenant disobedience include being denied the opportunity to enjoy the fruit of one's labours, whether in the field, orchard, or vineyard.

God can let men have every form of outward prosperity, and yet make nothing of it. I fear that some, perhaps some present, have every outward religious blessing; yet nothing comes of it. You hear sermons, you come to meetings, you tread the olives, but you are not anointed with the oil. The grapes are in the wine-vat; but you drink not the wine. God save us from that sad condition!

Spurgeon

Omri, king of Israel, the father of Ahab, was one of the worst kings the Israelites ever had; and Ahab followed in his wicked father's steps. The statutes of those kings were the very grossest idolatry. Their ungodly statues are mentioned emphasizing how their evil practices had spread like leaven into Judah. The people had degenerated to the low level that

characterized the days of Omri and Ahab, a period that had become a byword for apostasy (1Kings 16-22).

Conclusion

Specific Charges?

Verdict?

Sentences?

Application

Mic 6:8 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?

Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.