

Micah Commentaries & Sermons

[JONAH](#)

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RESOURCES ON MICAH

Commentaries, Sermons, Illustrations, Devotionals

MICAH - WHO IS LIKE JEHOVAH?
Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[Swindoll's Overview Chart](#)

Source: ESV Global Study Bible

KNOW THE BOOK OF MICAH

SHORT INTRODUCTIONS

[ESV Summary](#)

[MacArthur Study Bible - Intro, Date, Setting, Themes, Interpretative Challenges, Outline](#)

[Swindoll Overview](#) - Includes "Listen to Chuck Swindoll's overview in his audio message" - 27 minutes

[Gotquestions Video Summary](#)

[KJV Bible Commentary - Intro, Outline and Verse by Verse Commentary](#)

[The King James Study Bible Second Edition](#) - short introduction

[NKJV Study Bible: New King James Version Study Bible](#) (loads slow) - Introduction, Historical Setting, Purpose, Timeline, Christ in the Scriptures

OVERVIEW OF MICAH: WHO IS LIKE JEHOVAH? Micah 7:18					
RETRIBUTION Micah 1:1-2:13		KINGDOM Micah 3:1-5:15		WORSHIP Micah 6:1-7:20	
First Message: Judgment Will Come		Second Message: Blessing will follow Judgment		Third Message: An Indictment of Sin & A Promise of Blessing	
Judgment Micah 1:1-2:11	Promise Micah 2:12-13	Judgment Micah 3:1-12	Promise Micah 4:1-5:15	Judgment Micah 6:1-7:10	Promise Micah 7:11-20
Sin and Judgment		Hope and Comfort		Controversy and Pardon	
Sin & It's Outcome Incurable		The King & His Kingdom Inevitable First Coming - Mic 5:2-3 Second Coming - Mic 5:4-15		The Lord & His Justice Inescapable	
Message of Destruction for Samaria & Judah		Message of Doom & Deliverance		Message of Denunciation	
God Gathers to Judge and Deliver		God Judges Rulers and Comes to Deliver		God Brings Indictments and Ultimate Deliverance	

Question 1: Is God Responsible for the Destruction we face?	Question 2: How Do We Know God is with Us?	Question 3: What Does God Want from Us?
<p style="text-align: center;">About 25 Years 735-710 BC Approximated</p> <p style="text-align: center;">(Click and go to page 23 for chart of Rulers & Prophets during Micah's day)</p>		
<p>Ryrie: The Prophet Whereas Hosea prophesied to the northern tribes of Israel, and Isaiah to the court in Jerusalem, Micah, a Judean from Moresbeth in the SW of Palestine, preached to the common people of Judah. His name means "who is like Yahweh?" Ryrie has an excellent outline...</p> <p>OUTLINE OF MICAH (Note: Three Main Prophetic Messages, each begins with "Hear")</p> <ul style="list-style-type: none"> I. The Superscription, Micah 1:1 II. A Message of Destruction for Samaria and Judah, Micah 1:2-2:13 <ul style="list-style-type: none"> A. The Revelation of the Coming Judgment, Micah 1:2-16 B. The Reasons for the Coming Judgment, Micah 2:1-13 III. A Message of Doom and Deliverance, Micah 3:1-5:15 <ul style="list-style-type: none"> A. Doom: The Coming Judgment, Micah 3:1-12 <ul style="list-style-type: none"> 1. Judgment on the leaders, Micah 3:1-4 2. Judgment on the false prophets, Micah 3:5-8 3. Judgment on Jerusalem, Micah 3:9-12 B. Deliverance: The Coming Kingdom, Micah 4:1-5:1 <ul style="list-style-type: none"> 1. The glories of the kingdom, Micah 4:1-8 2. The suffering that precedes the kingdom, Micah 4:9-5:1 C. Deliverer: The Coming King, Micah 5:2-15 <ul style="list-style-type: none"> 1. His first coming, Micah 5:2-3 2. His second coming, Micah 5:4-15 IV. A Message of Denunciation, Micah 6:1-7:10 <ul style="list-style-type: none"> A. God's First Indictment, Micah 6:1-5 B. Israel's First Reply, Micah 6:6-8 C. God's Second Indictment, Micah 6:9-16 D. Israel's Second Reply, Micah 7:1-10 V. Epilogue: Blessings for Israel, Micah 7:11-20 <p>(From Ryrie Study Bible, Expanded Edition NASB 1995- Charles C. Ryrie)</p>		
<p>Sidlow Baxter: Some Bible teachers have it that the little work consists of three addresses, each opened by the word "Hear" (Micah 1:2; 6:1). This is simply division according to literary form rather than subject-matter. If we would get the message of the book as a whole we must analyze according to subject-matter; and when we do this we find, as just shown, a triple message, the logical sequence of which is clear:</p> <ul style="list-style-type: none"> 1. IMMINENT JUDGMENT DECLARED (Micah 1-3) 2. ULTIMATE BLESSING PROMISED (Micah 4-5). 3. PRESENT REPENTANCE PLEADED (Micah 6-7). 		

Key Words: See related discussion - key words and marking key words

- Jacob (11x/10v), Mic. 1:5; 2:7, 12; 3:1, 8, 9; 4:2; 5:7, 8; 7:20
- Israel (12x/12v), Mic. 1:5, 13, 14, 15; 2:12; 3:1, 8, 9; 5:1, 2, 3; 6:2
- Jerusalem (8x/8v), Mic. 1:1, 5, 9, 12; 3:10, 12; 4:2, 8
- Zion (9x/9v), Mic. 1:13; 3:10, 12; 4:2, 7, 8, 10, 11, 13
- Samaria (3x/3v) Mic 1:1, 5, 6
- Walk (8x/7v), Mic. 2:3; 4:2, 5; 6:8, 16
- Hear (7x/6v), Mic. 1:2; 3:1, 9; 6:1, 9; 7:7
- Nations (9x/7v), Mic. 4:2, 3, 7, 11; 5:8, 15; 7:16
- Remnant (5x/5v), Mic. 2:12; 4:7; 5:7, 8; 7:18
- Righteous, Righteousness, (2x/2v) Mic 6:5, 7:9
- Destroy/Destruction (6x/5v), Mic. 2:4, 10; 5:10, 14; 6:16
- People (My, Thy, His) (12x/12v), Mic. 1:9; 2:4, 8, 9, 11; 3:3, 5; 6:2, 3, 5, 16; 7:14
- That day (4x/4v) Mic. 2:4; 4:6; 5:10; 7:11

Key Verses: Micah 6:8, Micah 7:18

In some ways, Micah is an Isaiah in miniature

Both prophets addressed the same people and problems: compare

Micah 1:2 <> Isa. 1:2

Micah 1:9–16 <> Isa. 10:28–32

Micah 2:8–9 <> Isa. 10:2

Micah 2:12 <> Isa. 10:10–23

Micah 2:13 <> Isa. 52:12

Micah 3:5–7 <> Isa. 29:9–12

Micah 4:1 <> Isa. 2:2

Micah 5:2 <> Isa. 7:14

Micah 5:4 <> Isa. 40:11

Micah 6:6–8 <> Isa. 58:6–7

Micah 7:7 <> Isa. 8:17

Micah 7:12 <> Isa. 11:11

But Micah focused on moral and social problems while Isaiah placed greater stress on world affairs and political concerns. A quote from Micah 3:12 a century later in Jeremiah 26:18 concerning the coming destruction of Jerusalem was instrumental in delivering Jeremiah from death.

Micah is quoted in the New Testament:

Micah 5:2 <> Mt. 2:5–6; Jn 7:42)

Micah 7:6 <> Mt. 10:34–36; Mk 13:12; Lk 12:53)

Compared with other prophets, Micah's proportion of foretelling relative to forthtelling is high. He has much to say about the future of Israel and the advent and reign of Messiah. (**Source:** [Wilkinson, B., & Boa, K.. Talk thru the Bible](#))

William Moorehead: We may summarize the predictions of Micah thus:

- (1) The fall of Samaria and the dispersion of Israel, Micah 1:6-8, 9-16; 5:7, 8.
- (2) The cessation of prophecy, Micah 3:6, 7.
- (3) Destruction of Jerusalem, Micah 3:12.
- (4) Deliverance of Israel, Micah 4:10; 5:8.
- (5) Messiah's birth place, Micah 5:2.
- (6) God's kingdom established over the whole world, Micah 4:1-7. ([Ref](#))

KEY TO UNDERSTANDING: GOD uses men to proclaim His message. Here, through the instrumentality of a chosen man, some amazing details of future history are given to all who will hear. As always, GOD warns before He sends punishment.

THEME: Little is said of his personal history, the book is given over to reproof and warning to both Kingdoms. Micah has been called the "prophet of social reform" due to his emphasis on the sins of the rulers and false religious leaders against the people. National shortcomings are also emphasized with judgment promised. There is a better day coming for God's people. ([William Orr](#))

Preacher's Outline and Sermon Bible - throughout the great book of Micah, we see a prophet driven to proclaim God's Holy Word—not just a part but the full counsel of God. The prophet leaves nothing out. His message embraces the LORD's full character and encompasses His mighty works. It plunges to the terrifying depths of God's judgment and soars to the rich heights of God's mercy. Micah warns, threatens, and rebukes. With insightful criticism he exposes the sins of society. No sin escapes his keen eye and no segment of society escapes his reproach. Yet with equal force and clarity, he sheds light on the richness of God's mercy. Even though God was about to judge His people, He would also show them mercy, and through them, He would shower mercy on all mankind. Thus the prophet gives us a balanced picture of both the justice and the love of God: yes, God will execute true justice on earth, but He will also pour out His mercy on all who truly follow Him.

OUTSTANDING TEACHINGS:

It was to Micah's prophecy the scribes of Jerusalem referred when the wicked King Herod sought to know concerning the birth of the new King (Matthew 2:2-6; Micah 5:2). A glorious passage (somewhat identical with Isaiah 2:2-4) is found in Mic 4:1-5 as the prophet speaks of a warless, prosperous, godly world with God's chosen people in the foreground. Other prophetic subjects include the invasion by Shalmaneser (Mic 1:6-8); invasion by Sennacherib (Mic 1:9-16); the dispersion of Israel (Mic 5:7, 8); the cessation of prophecy (Mic 3:6, 7); the utter destruction of Jerusalem (Mic 3:12). ([William Orr](#))

A T Pierson on the importance of context - As in any organism, no member or part, however minute, can be fully understood aside from its relation to the whole; so, in Scripture, every paragraph and sentence is part of its totality, and must be studied in relation to all the rest. The text will be illumined by the context, or scripture immediately preceding and following. Every occurrence and utterance should be studied in its surroundings. How, why, when a word was spoken or an act done, helps to explain it, is its local coloring. Hidden relationships must be traced like underground roots and subterranean channels.

GREAT TRUTHS IN MICAH - by Sidlow Baxter

Some of the mightiest truths in the Old Testament are expressed in Micah. As our prophet relates the sovereignty of Jehovah to human life and history he recognizes and emphasizes resultant realities of immense importance.

Note first the profound significance of the Divine dealings with the Hebrew nation. Micah addresses a small people in a strip of land merely about the size of Wales, yet in Micah 1:2 and Micah 6:1,2, he commands the whole earth, the mountains, the hills, to attend (in Scripture usage mountains and hills frequently symbolize kingdoms). This is no mere rhetoric. Micah realized that the covenant people were brought into their unique relationship with Jehovah so that through them the sovereignty of the true God, in its governmental administration among the nations, might be objectified to all peoples and for all time. Had Israel remained faithful she would have displayed the munificence of the Divine government. Alas, Israel exhibits a tragically different yet vastly significant aspect of the Divine government; and well may the nations of today heed it!

Note, too, the solemn yet glorious significance of the contrast which Micah strikes by the unmasking of false rulership versus the unveiling of true rulership in Christ. God delegates authority to human rulers. Micah recognizes this fact in the Divine economy, and addresses the princes, priests, and prophets as the ordained representatives of the Divine administration. Their responsibility is commensurately great. See Micah's scathing indictment of false rulership in chapter 3 versus the arresting description of the true "RULER," in Micah 5, who was yet to come. Christ is God's ideal of rulership. Micah traces the perversion and adversity of the people to the misrule of those over them; and all who abuse such authority incur equal penalty. Let the rulers of today take heed!

Finally, we revert to Micah's august declaration as to the true essence of religion. A great scholar has said of Mic 6:1-8: "These few verses in which Micah sets forth the true essence of religion may raise a well-founded title to be counted as the most important in the prophetic literature." Underline that eighth verse. Note that God "REQUIRES," for He is God. And God also REVEALS, for "He hath showed thee, O man, what is good..." (a reference to the Law of Moses Deut 10:12). Yet even this is not enough. If we would know the full chord in the music we must turn on to the New Testament, and learn there that God REDEEMS. **He "requires" because He is God. He "reveals" because He is good. He "redeems" because He is love.** The Christ of God has been already to **redeem**. He will come again to **restore**. Meanwhile let us view all our life in the light of the Divine purposes and the future reappearance of the great "RULER" whose goings forth have been "from of old, even from everlasting." ([Baxter's Explore the Book- J. Sidlow Baxter](#) - [Recommended Resource](#))

[The Witness of Micah](#) - Max Reich - The Messianic Hope of Israel

SECTION I. Micah 1-2

In these chapters where GOD is seen coming out of His place to deal in judgment with the sins of His people, One is spoken of as the Breaker of their bonds, the remover of obstacles, the One who will make a way for them through all opposing forces, who is their anointed king and yet also the LORD at the head of them, in His twofold glory, human and divine: "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" (Micah 2:13), the Leader of a regenerated and reunited Israel.

SECTION II. Micah 3-5

Here Micah becomes typical of CHRIST, for who else could use such language as is found in chapter 3: "But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Micah 3:8)? He is seen in contrast to the hireling priests and prophets, and the judges who accept bribes. For their sake Zion will become a heap of ruins.

But the prophet looks beyond the desolations of Zion to her latter day glory:

"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. 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. 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 pruninghooks: nation

shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it" (Micah 4:1-4).

It is a glorious vision of the Messianic age, that divine event toward which the whole creation moves, though it still seems so far off in this our day of disturbance and distress.

Then abruptly the prophet brings in the Person who will usher in that latter day blessing both for Israel and the nations. The JUDGE of Israel, the One who fills Heaven with delight, smitten on the cheek! And yet "This man shall be the peace" and "great unto the ends of the earth."

In between, in the second verse, comes a parenthetical prophecy of the birth of this majestic being. In His divine glory "from everlasting," born into conditions of poverty in Bethlehem, the ancestral village of the family from which David sprung. Zion is desolate. It has no palace for her King, and so GOD reverts to Bethlehem, "little among the thousands of Judah," to make a new start for the house of David.

And yet, saith the LORD, He shall come forth unto Me! Not yet will Israel say: "Unto us a child is born, unto us a Son is given." Heaven alone recognizes the significance of this advent in His lowly birth. In the meantime Israel is given up till the pangs of travail seize upon her (verse 3). "The time of Jacob's trouble," Israel's "Peniel" of midnight distress, issuing in millennial day, which they will enter, broken and beaten into the dust, but divinely blessed. Then will Israel's saved remnant be a heavenly dew among the nations and as a lion in kingly majesty:

"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. 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. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah 5:7-9).

SECTION III. Micah 6-7

Again the spirit of CHRIST is expressed in the prophet taking the burden of the people's condition upon himself. In fact in Micah 7:6 we get the very words our LORD used with reference to Himself, as the One whose presence in Israel separates His loves and those who reject Him:

"For the son dishonoureth 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."

But the end is full of comfort. The Abrahamic covenant, culminating in his Messianic Seed, will never be cancelled. The Messianic salvation is sure.

MICAH COMMENTARY

In Depth Verse by Verse

Conservative, Literal

Bruce Hurt, M.D.

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MICAH

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ARCHIVE.ORG BOOKS AVAILABLE TO BORROW OR READ

Explanation - The following list includes not only commentaries but other Christian works by well known evangelical writers. Most of the resources below are newer works (written after 1970) which previously were available only for purchase in book form or in a Bible computer program. The resources are made freely available by archive.org but have several caveats - (1) they do not allow copy and paste, (2) they can only be checked out for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click archive.org and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean ([Acts 17:11+](#)) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource.

NOTE: If a book you select says **"UNAVAILABLE"** at the top of the page that usually means someone has it "checked out". You can try going back later to see if it is available, but I have noticed some books stay "unavailable" for a prolonged time so this can be frustrating!

COMMENTARIES TO BORROW

[Bible Knowledge Commentary - Old Testament](#) - 1608 pages. Dallas Theological Seminary Faculty

[Be concerned](#) By: Wiersbe, Warren W - Amos, Obadiah, Micah, Zephaniah

[Bible Exposition Commentary - Old Testament](#) - Warren Wiersbe - always worth checking

[Wiersbe's Expository Outlines on the Old Testament](#) by Warren W Wiersbe - can be very helpful for sermon prep.

"Even the most difficult Scriptures come alive as Warren Wiersbe leads you book-by-book through the Old Testament and helps you to see the "big picture" of God's revelation. In this unique volume, you will find: • Introductions and/or outlines for every Old Testament book • Practical expositions of strategic chapters • Special studies on key topics, relating the Old Testament to the New Testament • Easy-to-understand expositions that are practical, preachable, and teachable If you have used Dr. Wiersbe's popular BE series, you know how simple and practical his Bible studies are, with outlines that almost teach themselves. If not, you can now discover a wonderful new resource. This work is a unique commentary on every book of the Old Testament. It contains new material not to be found in the BE series.

[With the Word](#) - Devotional Commentary - Warren Wiersbe

[A Commentary on Micah](#) By: Waltke, Bruce K

Rosscup - A fairly good work on Micah, where Marsh's treatment is more of a contribution than his discussion on Amos.

[Amos and Micah](#) By: Marsh, John (Torch Bible Commentary), London: SCM Press, 1959.

[God's just demands : a commentary on Jonah, Micah and Nahum](#) By: Mackay, John L

[Micah-Malachi](#) Volume: 32 Word Biblical Commentary. Smith, Ralph L

Cyril Barber - Adheres to the format established for this series. Handles textual problems adroitly. Discusses the theological implications of these writings, and provides a variety of insights into the text. A necessary volume.

James Rosscup This quite readable work by a premillennialist covers the overall range of Old Testament prophets, various key subjects under "Prophetism" such as what "to prophesy" means, the prophets' function, early prophets, Samuel, monarchy prophets, and writing prophets both major and minor. Wood has solid sections on Elijah and Elisha (their spiritual features, episodes, miracles). The Elisha part surveys each miracle. Some sections, as on Hosea, even discuss in some detail leading problems such as whether Gomer was tainted before marriage or became unfaithful later. But sections on the books do not delve into nearly the detail Chisholm gives. Wood does sum up the message well, has an outline on each book, and organizes much on background, character qualities and work of each prophet. He deals with each prophet in relation to the reign he fitted into. Chisholm and Freeman deal more with various problems. Cf. Hobart Freeman, *Introd. to the Old Testament Prophets*, available now only in some theological libraries.

[Micah : a commentary](#) By: Wolff, Hans Walter

Rosscup (comment on Hosea but relevant) - Wolff is an Old Testament scholar at the University of Heidelberg. His well-informed exegetical comments provide considerable help usually, as do the sometimes substantial footnotes

[Obadiah, Jonah, Micah: an introduction and commentary](#) By: Baker, David W., Alexander, Desmond, Bruce K. Waltke (Tyndale Old Testament Commentaries)

Rosscup - A good, concise conservative commentary, with Baker on Obadiah, Alexander on Jonah and Waltke on Micah. Overall it is quite competent and carefully thought through. Baker sees Obadiah 21 fulfilled in a king on earth after the Second Advent (p. 43) and defends the unity of verses 17–21 with the earlier part of the book. Alexander defends an early date of the Book of Jonah (8th century) against several arguments (51–63), and authorship by one writer (63–69), apparently Jonah of 2 Kings 14:25. He favors actual, historical events, not a parable or any fiction form, and capably sums up answers to problems, but appears thin on how to explain a great fish taking in Jonah, though he believes it was a miracle (110–11). Waltke provides a good verse by verse study, enriched by expertise in exegesis, history, customs, etc.

Cyril Barber - Compacts considerable scholarship into easy-to-read chapters that readily explain the biblical text. Amillennial.

[The books of Joel, Obadiah, Jonah, and Micah](#) By: Allen, Leslie C (NICOT)

Rosscup - The author holds that Joel is late pre-exilic or early post exilic, Obadiah is from the early postexilic times. Jonah is a tale perhaps devised by wisdom teachers of the fifth or fourth century B. C. and not by Jonah. Micah is from ca. 701 B. C. The author was lecturer in Old Testament language and exegesis at London Bible College and now is at Fuller Theological Seminary. He has rather thorough word studies and a discussion of many issues, e. g. the relationship of Joel 2:28ff. with Acts 2 and with final times, and Joel 2:32a with Romans 10:13 (pp. 97–105). He shows good awareness of recent scholarly literature on his subjects, but many will not agree with some of his views, such as his suggestion that Jonah is simply a tale made by wisdom writers to convey a message (see p. 191).

Cyril Barber - Extensive research into the historic setting coupled with interesting information on the etymology of certain words makes this book worthy of serious consideration. Other treatments of individual books are fuller and may better meet the needs of the expositor.

[The Layman's Bible commentary](#) By: Kelly, Balmer H. , 1914-2000, ed, Miller, Donald G. 1909-1997, ed

[Micah-Malachi](#) Volume: 32 in Word Biblical Commentary - By: Smith, Ralph L.

Cyril Barber - Adheres to the format established for this series. Handles textual problems adroitly. Discusses the theological implications of these writings, and provides a variety of insights into the text. **A necessary volume.** ...The commentaries in this series are not of equal value, but this work contains much to commend it. Smith appears fully abreast of the latest critical data, uses the OT text wisely, and is judicious in his handling of form-criticism and redaction-criticism.

James Rosscup This quite readable work by a premillennialist covers the overall range of Old Testament prophets, various key subjects under "Prophetism" such as what "to prophesy" means, the prophets' function, early prophets, Samuel, monarchy prophets, and writing prophets both major and minor. Wood has solid sections on Elijah and Elisha (their spiritual features, episodes, miracles). The Elisha part surveys each miracle. Some sections, as on Hosea, even discuss in some detail leading problems such as whether Gomer was tainted before marriage or became unfaithful later. But sections on the books do not delve into nearly the detail Chisholm gives. Wood does sum up the message well, has an outline on each book, and organizes much on background, character qualities and work of each prophet. He deals with each prophet in relation to the reign he fitted into. Chisholm and Freeman deal more with various problems. Cf. Hobart Freeman, *Introd. to the Old Testament Prophets*, available now only in some theological libraries.

[The Minor Prophets : an expositional commentary](#) by Boice, James Montgomery, 292 pages

James Rosscup: The large, two-column pages contain much good material on the relevance of the words for then and for now, dealing with such topics as love, repentance, and sincerity (Hosea 6). A prolonged contemplation of these pages and an application of their principles will produce substantial Christian growth. The author could improve the work by being more definite sometimes in specifying in what framework God will bless Israel in the future (e.g., Hosea 14). Vagueness such as in Joel 2:1-11, where he says the invader is neither locusts nor a human army, is a drawback. Wordiness and wandering in his discussions is another shortcoming, as in using Joel 2:28 to take off into a long discussion of clericalism. He finds fulfillment of Joel 2:28 at Pentecost, yet it would help to point out some aspects that were ([Rosscup](#))

[The Minor Prophets - borrow this well done commentary](#) by Charles Feinberg (see also [The Major Messages of the Minor Prophets](#))

Cyril Barber - A forthright study denouncing formalism and heartlessness in worship. Formerly published between 1948 and 1952 in a series of volumes under the title *Major Messages on the Minor Prophets*, these studies have served well the needs of laypeople for more than thirty years.

Rosscup - A Jewish Christian scholar in Hebrew who taught in Old Testament at Dallas Seminary and later at Talbot Seminary, where he also was Academic Dean, did this exposition of all the minor prophets. Feinberg made biblical prophecy one of his specializations and does a good survey, being aware of interpretive problems, main views, contextual factors and correlation with other Old Testament and New Testament prophetic passages in a premillennial dispensational understanding. This is a 1-volume edition of what originally was issued as 5 small volumes.

[The prophets of Israel](#) by [Wood, Leon James](#)

James Rosscup - This quite readable work by a premillennialist covers the overall range of Old Testament prophets, various key subjects under "Prophetism" such as what "to prophesy" means, the prophets' function, early prophets, Samuel, monarchy prophets, and writing prophets both major and minor. Wood has solid sections on Elijah and Elisha (their spiritual features, episodes, miracles). The Elisha part surveys each miracle. Some sections, as on Hosea, even discuss in some detail leading problems such as whether Gomer was tainted before marriage or became unfaithful later. But sections on the books do not delve into nearly the detail Chisholm gives. Wood does sum up the message well, has an outline on each book, and organizes much on background, character qualities and work of each prophet. He deals with each prophet in relation to the reign he fitted into. Chisholm and Freeman deal more with various problems. Cf. Hobart Freeman, *Introd. to the Old Testament Prophets*, available now only in some theological libraries.

[Enjoying the Minor Prophets](#) - a devotional commentary - By: MacDonald, William - same author of *Believer's Bible Commentary* (see [note](#))

[Hearing God's voice above the noise](#) - The Twelve Minor Prophets By: Briscoe, D. Stuart

[The Layman's Bible commentary](#) By: Kelly, Balmer H. (Micah through Malachi)

[Interpreting the Minor Prophets](#) By: Chisholm, Robert B - conservative, premillennial.

James Rosscup - This well-informed survey is by a professor of Old Testament studies, Dallas Seminary, who wrote on Hosea and Joel in the Bible Knowledge Commentary. Chisholm looks broadly at each prophet's structure, message, doctrinal themes, literary and rhetorical features. After a brief survey of overall themes—sin, judgment, salvation—he takes up each prophet from Hosea to Malachi successively. On long-range prophecy he is presumably premillennial, but in several texts where one would expect a commitment, he keeps things so vague that one finds no distinct word as to when the fulfillment will come (Hosea 3, 14; Joel 3:9ff.; Zechariah 14, etc.). He surveys each book section by section with much that helps, dealing briefly with main problems. At the end of each survey of a book he sums up points of theology. He views Joel 2:1–11 as meaning a human army but is not distinct on what army and when. The work is good but general. The reader who has the [Bible Knowledge Commentary](#) from Dallas Seminary would already have the books covered in greater premillennial specificity in many cases.

[Understanding the Old Testament](#) by Scripture Union - All 12 minor prophets. 100 pages.

James Rosscup - This succinct effort gets directly at issues, as in giving three views on what Gomer was when Hosea married her, and views on the woman Hosea took in 3:1. He is fuzzy on what the future of Israel will be (1:10; 2:16–23 etc.) but a bit clearer on 3:5 (p. 7; cf. p. 20). Sometimes he is clear, sometimes vaguely general, as on the heavenly signs in Joel 2. He sees Amos 9:11–15 as not fulfilled literally in such aspects as agricultural prosperity, but figuratively, as if 9:13b proves his view. Reference, he feels, is to the New Jerusalem. Strangely, he also sees Zechariah 14:20–21 as in the New Jerusalem, after describing the verses before where imperfection is evident. Often, though, his work gives the lay reader a good survey without getting bogged down.

[Twelve voices for truth confronting a falling world with hope : a study of the minor prophets](#) By: Hayford, Jack W

[Thru the Bible with J. Vernon McGee](#) - Proverbs - Malachi

[Every prophecy of the Bible](#): Walvoord, John F

[Explore The Book - pdf](#) J.Sidlow Baxter [Ezekiel to Malachi](#)

STUDY BIBLES, ETC

[KJV Bible Commentary](#) - Hindson, Edward E; Kroll, Woodrow Michael. Over 3000 pages of the entire OT/NT. Well done conservative commentary that interprets Scripture from a literal perspective. Pre-millennial. [User reviews](#) - it generally gets 4/5 stars from users. Very well done conservative commentary that interprets Scripture from a literal perspective

The King James Version Bible Commentary is a complete verse-by-verse commentary. It is comprehensive in scope, reliable in scholarship, and easy to use. Its authors are leading evangelical theologians who provide practical truths and biblical principles. Any Bible student will gain new insights through this one-volume commentary based on the timeless King James Version of the Bible.

[The King James Study Bible Second Edition](#) 2240 pages (2013) (Thomas Nelson) General Editor - Edward Hindson with multiple contributing editors. Pre-millennial. See [introduction on How to Use this Study Bible](#)

[NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") by Earl D Radmacher; Ronald Barclay Allen; Wayne H House. 2345 pages. (1997, 2007). Very helpful notes. Conservative. Pre-millennial.

[The MacArthur study Bible](#) : new King James version - John MacArthur

[ESV study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel

[NIV Study Bible](#) - (2011) 2570 pages - Use this one if available as it has more notes than edition below. This resource has been fully revised in 2020.

[HCSB Study Bible : Holman Christian Standard Bible](#) - General Editor Jeremy Royal Howard (2010) 2360 pages. Conservative. Good notes. Include Holmans excellent maps. One hour limit

[Life Application Study Bible](#): New Living Translation. Has some very helpful notes

[NLT Study Bible](#) (Illustration Version)

[The Living Insights Study Bible : New International Version](#) - Charles Swindoll. Notes are good but somewhat sparse and not verse by verse.

[The David Jeremiah study bible](#) - (2013) 2208 pages. [Logos.com](#) - "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[The Experiencing God Study Bible: the Bible for knowing and doing the will of God](#) - Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will interesting symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page!

[NIV archaeological Study Bible](#) (2005) 2360 pages

[The Ryrie study Bible](#) - Charles Ryrie (1978) 2142 pages. Conservative.

[The Defender's Study Bible : King James Version](#) by Morris, Henry M.

[Wycliffe Bible Commentary](#) - Charles Pfeiffer - 1560 pages (1962). Less detailed than the KJV Bible Commentary. Conservative. Notes are generally verse by verse but brief.

Rosscup - Conservative and premillennial scholars here have been experts in their fields. The work contains brief introductions and attempts to give a verse-by-verse exposition, though it does skip over some verses. The treatments vary with the authors, but as a whole it is a fine one-volume commentary for pastors and students to use or give to a layman. Outstanding sections include, for example: Whitcomb on Ezra-Nehemiah-Esther; Culver on Daniel; Ladd on Acts; Harrison on Galatians; Johnson on I Corinthians; and Ryrie on the Johannine Epistles.

[Believer's Bible Commentary](#) - OT and NT - MacDonald, William (1995) 2480 pages. Conservative. Literal. Often has very insightful comments. John MacArthur, says "Concise yet comprehensive - the most complete single-volume commentary I have seen." Warren Wiersbe adds "For the student who is serious about seeing Christ in the Word." One hour limit.

James Rosscup - This work, originally issued in 1983, is conservative and premillennial, written to help teachers, preachers and people in every walk of life with different views, explanation and application.

MISCELLANEOUS RESOURCES

[IVP Background Commentary](#) - OT - John Walton

[Zondervan Atlas of The Bible](#) By: Umair Mirza

[Dictionary of Biblical Imagery](#) - free for use online with no restrictions (i.e., you do not need to borrow this book). Editors Leland Ryken, J C Wilhoit, Tremper Longman III - This is a potential treasure chest to aid your preaching and teaching as it analyzes the meaning of a host of Biblical figures of speech. **Clue** - use the "One-page view" which then allows you to copy and paste text. One downside is there is no index, so you need to search 3291 pages for entries which are alphabetical.

[Dictionary of deities and demons in the Bible \(DDD\)](#) - 950 pages (1995) Read some of the [65 ratings](#) (4.8/5 Stars). A definitive in depth resource on this subject. Very expensive to purchase.

[Unger's bible handbook : a best-selling guide to understanding the bible](#) by Unger, Merrill F

[Halley's Bible Handbook](#) Henry H. Halley - (2000) 2720 pages (much larger than original edition in 1965 and no time limit on use). ([Halley's Bible handbook : an abbreviated Bible commentary - one hour limit](#) 1965 872 pages)

Rosscup - A much-used older evangelical handbook bringing together a brief commentary on Bible books, some key archaeological findings, historical background, maps, quotes, etc. It is helpful to a lay Bible teacher, Sunday School leader, or pastor looking for quick, pertinent information on a Bible book. This is the 72nd printing somewhat revised. Halley packed in much information. Unger's is better overall, but that is not to say that Halley's will not provide much help on basic information.

[The Shaw Pocket Bible Handbook](#) - Editor - Walter Elwell (1984) 408 pages.

"This hardback is small in size but packed full of content: Brief summaries of every book of the bible, cultural,

archaeological and historical info, word definitions, pictures, maps and charts." Worth checking!

[Eerdmans' Handbook to the Bible](#) (1983) 688 pages

[The New Unger's Bible Dictionary](#) by Unger, Merrill Frederick, 1909-

[Every prophecy of the Bible](#): Walvoord, John F

APOLOGETICS

[The Apologetics Study Bible Understand Why You Believe](#) - Comments from over 90 leading apologists, including: Ted Cabal, Lee Strobel, Chuck Colson, Norm Geisler, Josh McDowell, Albert Mohler, J.P. Moreland, [see reviews](#). Here is a review from [The Christian Reviewer](#).

[Baker Encyclopedia of Christian Apologetics](#) by Geisler, Norman

Cyril Barber - This is a goldmine of valuable information! Well-indexed. Covers everything from "Absolute Truth" to "Zen Buddhism." Extensive articles on such topics as "Agnosticism," "Annihilationism," "Bible, Alleged Errors in," "Gnosticism," "Miracles in the Bible," "New Testament Manuscripts," and "Objections to Resurrection," "Big Bang Theory," "Edward John Carnell," "Christ, Death of," are only a few of the insightful essays in this masterful work. Each article has been written in an understandable way, and a 28 page bibliography forms a valuable source for further research. An excellent resource.

[Evidence That Demands A Verdict](#) - Josh McDowell

[The New Evidence that Demands a Verdict](#) - Josh McDowell

[More Than A Carpenter](#) - A modern classic by Josh McDowell - Great resource for those who are skeptical that Jesus is fully God, fully Man.

[Encyclopedia of Bible difficulties](#) by Archer, Gleason L - or [here with no restrictions](#)

[Hard Sayings of the Bible](#) - Walter Kaiser

[When Critics Ask](#) - Norman Geisler

MANNERS AND CUSTOMS IN THE BIBLE

[Today's Handbook of Bible Times & Customs](#) by Coleman, William L

[Nelson's New Illustrated Bible Manners & Customs : How the People of the Bible Really Lived](#) by Vos, Howard Frederic

[Manners & Customs of the Bible](#) (The New Manners and Customs) Freeman, James M., 1827-1900 Published 1998

[The New Manners and Customs of Bible Times](#): Gower, Ralph, 1933- Published 1987

[Manners and Customs of Bible lands](#) By: Wight, Fred Published 1983

[Manners and Customs in the Bible](#) By: [Matthews, Victor Harold](#) Published 1991

[Handbook of life in Bible times](#) By: Thompson, J. A. (John Arthur), 1913-2002 Published 1986

[Illustrated dictionary of Bible manners and customs](#) By: Deursen, A. van (Arie), 1891-1963 Published 1982

[The Illustrated Guide to Bible Customs & Curiosities](#) by Knight, George W.

[Orientalisms in Bible lands, giving light from customs, habits, manners, imagery, thought and life in the East for Bible students](#) By: Rice, Edwin Wilbur, 1831-1929 Published 1910

[Bible manners and customs](#) By: Mackie, G. M. 1854-1922 Published 1898

[Teach it to your children : how kids lived in Bible days](#) By: Vamosh, Miriam Feinberg, author

[Everyday life in Bible times : work, worship, and war](#) By: Embry, Margaret Published 1994

[Everyday living : Bible life and times : fascinating, everyday customs and traditions from the people of the Bible](#) Published 2006

[The Land and the Book; or, Biblical illustrations drawn from the manners and customs, the scenes and scenery, of the Holy land](#) By: Thomson, William M. (William McClure), 1806-1894 Published 1880

[Eastern manners illustrative of the Old Testament history](#) By: Jamieson, Robert, 1802-1880 Published 1838

[Scripture manners and customs : being an account of the domestic habits, arts, etc., of Eastern nations mentioned in Holy Scripture](#) Published 1895

HEBREW WORD STUDY RESOURCES

[Theological Wordbook of the Old Testament](#) by Harris, R. Laird - (5/5 Stars) One of the best OT lexicons for studying Hebrew words.

[Here is another link to the TWOT](#) which has **no time limit on use** and **does allow copy and paste**. Can be downloaded as PDF.

[Vine's Expository Dictionary of Old Testament and New Testament Words](#) - Online pdf

[Hebrew Honey: a simple and deep word study of the Old Testament](#) - 330 pages. The definitions have more of a devotional flavor. For example, see the descriptive definition for ["Abide" \(Hebrew - gur\)](#).

[Expository Dictionary of Bible Words](#) by Richards, Larry, It does not go into great depth on the Greek or Hebrew words but does have some excellent insights.

[So That's What it Means \(Theological Wordbook\)](#) - Formerly titled "**Theological Wordbook**" edited by **Charles Swindoll**. It is now under this new title [So That's What it Means](#) and can be borrowed - it is more like a dictionary than a lexicon but the comments are superb! The contributors include Donald Campbell, Wendell Johnston, John Witmer, John Walvoord

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill. Indexed by English word and then any related Hebrew nouns or verbs. Definitions are solid and geared to the lay person.

[Synonyms of the Old Testament-Robert Girdlestone](#)

MICAH Precept Bible Study Sample of Lesson 1

- [Micah; Nahum; Habakkuk - Understanding the Anger of God](#) see page 23 for chart of Rulers during Micah's day. Micah 1-7 is also double spaced with wide margins - this facilitates carrying out inductive Bible study and observation of the text

PAUL APPLE Commentary on Micah Conservative, Literal Interpretation Recommended

- [Present Judgment/Future Deliverance](#)
- [Commentary on the Book of Micah](#)

JOSEPH BENSON Micah Commentary

Caveat: Be an Acts 17:11 Berean (note) Not always literal especially on prophetic passages

- [Introduction](#)

- [Micah 1 Commentary](#)
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ALBERT BARNES

Barnes' Notes

Micah Commentary

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BIBLE.ORG RESOURCES

Resources that Reference Micah

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BIBLICAL ART

Related to Micah

- [Micah - Google Search](#)
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Anecdotes, illustrations, commentary, homily, etc

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BRIAN BELL
Sermon Notes on Micah
Conservative, Literal Interpretation

- Micah 1,2 [Hear all you peoples!](#)
- Micah 3,4,5 [Thy Kingdom Come!](#)
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[Chapter 1](#)

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JOHN CALVIN
Commentary on Micah

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CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES
Commentary on Micah

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ADAM CLARKE
Commentary on Micah
critique

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THOMAS CONSTABLE
Expository Commentary Notes
Conservative, Literal Interpretation

- [Micah 1 Commentary](#)
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JOHN N DARBY
Micah Commentary
Synopsis

- [Micah 1 Commentary](#)
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- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

EASY ENGLISH
Micah Commentary
Interesting simple translation

- [Micah: Micah's Message to God's People](#)

ARNOLD FRUCHTENBAUM
Israelology - Commentary on Israel

- [Israelology: Part 1 of 6 Introduction: Definition of Terms](#)
- [Israelology: Part 2 of 6 Israel Present \(Note: Article begins on Page 2\)](#)
- [Israelology: Part 3 of 6 Israel Present \(Continued\)](#)
- [Israelology: Part 4 of 6 - Israel Future \(Part One\)](#)
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- [Israelology: Part 6 of 6 Other Relevant Topics - Illustrations of Israel \(including marriage\)](#)

A C GAEBELEIN
Commentary on Micah
The Annotated Bible

- [Introduction](#)

The First Prophetic Message - "Hear" (Mic 1:2)

- [Micah 1:1 The Introduction](#)
- [Micah 1:2-5 Judgment Announced](#)
- [Micah 1:6-7 The Destruction of Samaria](#)
- [Micah 1:8-16 The Lamentation of the Prophet Over the Coming Judgment](#)
- [Micah 2:1-11 The Guilt and Punishment of Israel](#)
- [Micah 2:12-13 The Future Restoration](#)

The Second Prophetic Message - "Hear" (Mic 3:1)

- [Micah 3:1-4 Address to the Godless Princes and Judges](#)
- [Micah 3:5-8 Address to the False Prophets](#)
- [Micah 3:9-12 The Verdict of Judgment](#)
- [Micah 4:1-5 The Future Glory](#)
- [Micah 4:6-13 The Restoration and the Final Victory](#)
- [Micah 5:1 The Siege and the Smitten Judge](#)
- [Micah 5:2 The Smitten Judge: Who He Is](#)
- [Micah 5:3 The Events of the Future](#)
- [Micah 5:4-6 The Rejected One: The Shepherd of Israel](#)
- [Micah 5:7-15 The Remnant of Jacob and the Kingdom](#)

The Third Prophetic Message - "Hear" (Mic 6:1)

- [Micah 6:1-5 The Words of Jehovah to His People](#)
- [Micah 6:6-7 Israel's Answer](#)
- [Micah 6:8 The Moral Demands of Jehovah](#)
- [Micah 6:9-16 The Lord Must Judge Them](#)
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- [Micah 7:7-20 The Conclusion](#)

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DAVID GUZIK **Commentary on Micah** **Conservative, Literal Interpretation**

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ROBERT HAWKER

Poor Man's Commentary

Micah

Caveat: Be an Acts 17:11 Berean (note) Not always literal especially on prophetic passages

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EBENEZER HENDERSON

Commentary on Micah

- [General Preface](#)

Caveat: Be an Acts 17:11 Berean (note) Not always literal especially on prophetic passages

James Rosscup writes "This 1858 work supplies much help on matters of the text, word meaning, resolving some problems, etc. Some have found it one of the most contributive sources in getting at what a text means." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

- [Preface](#)
- [Micah 1 Commentary](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
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- [Micah 5 Commentary](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

MATTHEW HENRY

Commentary on Micah

Be cautious (Acts 17:11-note): Does not always interpret the Scripture literally and sometimes replaces Israel with the Church (note) (Click example of his interpretative approach which is often allegorical) (Or another example)

- [Introduction](#)
- [Micah 1 Commentary](#)
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- [Micah 7 Commentary](#)

A M HODGKIN
Christ in Micah
([Christ in All the Scriptures](#))

Micah's home was the village of Mareshah, in the maritime plain of Jonah, near the borders of the Philistines. He was a contemporary of Hosea and Isaiah, and prophesied in the days of Jotham, Ahaz, and the earlier years of Hezekiah, kings of Judah. He prophesied concerning both Samaria and Jerusalem, but the burden of his prophecy was for Judah.

Micah bore the same name, abbreviated, as Micaiah, the son of Imlah, the prophet of Israel, who stood alone for God against the 400 false prophets, 150 years before this, in the days of Ahab, when he and Jehoshaphat went against Ramoth-Gilead (1 Kings 22). Micaiah had concluded his prophecy with the words, "Hearken, O people, every one of you." Micah begins his prophecy with the same words. The three divisions of his book each begins with this call to Hear: Micah 1:2; 3:1; 6:1. Micaiah had seen "all Israel scattered upon the hills, as sheep that have not a shepherd." Micah's prophecy abounds in allusions to the Good Shepherd and His pitiful care over His flock.

With much brokenness of heart Micah denounces God's judgments upon Judah for their sins, but he seems to hasten over the words of judgment, and to linger over the message of God's love and mercy, concluding his prophecy with a specially beautiful proclamation of it, with which he identifies his own name, Micah, which means "Who is like God?" "Who is like the Lord, the Pardoner of sin, the Redeemer from its guilt, the Subduer of its power? For no false God was ever such a claim made. This was the one message that he loved above all to proclaim; and his own name was the herald to the people in his day" (Dr. Pussy).

Samaria and the Cities of Judah. Micah proclaims the coming judgment first upon Samaria, and then upon the cities of Judah. These were all speedily fulfilled by the armies of Assyria.

The idolatry of Israel had spread to Jerusalem, and the strong city of Lachish seems to have been the connecting link, "the beginning of the sin of the daughter of Zion" (Micah 1:13). It is this spread of idolatry, and all its attendant evils, to Judah, under king Ahaz, which Micah specially deplores. He rebukes the extreme oppression of the poor, women and little children being driven from their homes; covetousness and self-aggrandizement, even at the price of blood, which he graphically likens to cannibalism. He specially denounces the sins of the rulers, bribery among the judges, false weights and balances.

Micah further proclaims the captivity in Babylon (Micah 4:7), and the destruction of Jerusalem (Micah 3:12), even to the plowing up of the city, which was fulfilled by the Emperor Hadrian. We are distinctly told in the book of Jeremiah that this prophecy led to the great turning to the Lord of King Hezekiah and his people, at the beginning of his reign, which averted the destruction of the city, it may be for 136 years, and led also to the great reformation under that king. The elders of Judah reverted to this prophecy of Micah about 120 years after it was uttered, when the priests would have put Jeremiah to death for predicting the same doom.

"Bethlehem of Judah." But for us the great interest of the prophet Micah centers round its clear prophecies of the Savior who was to come. It was from this book that "all the chief priests and scribes of the people," gathered together by Herod, proclaimed unhesitatingly that it was at Bethlehem of Judah that the Christ, the King, should be born. This prophecy proclaims His eternity. He who was to go forth from Bethlehem as the Ruler, was He whose goings forth were "from the days of eternity." Micah 5:3 is closely connected with Isaiah 7:14.

"He shall stand and feed (or rule) in the strength of the Lord, in the majesty of the name of the Lord His God." Here we have the majesty of the Royal Shepherd caring for His flock.

Micah's picture of the restoration of Zion and many nations flowing to it, and the glory and prosperity of Christ's Kingdom, with its reign of universal peace, was introduced by Isaiah into his prophecy.

HOMILETICAL COMMENTARY
on the Minor prophets

Commentary on Micah

Multiple Contributors (Spurgeon, Luther, Gurnall, Trapp, etc) Homiletics , Illustrations. Interesting Resource. Be a Berean - Not Always Literal

- [Introduction](#)

- [Micah 1 Critical Notes](#) - Scroll down for following homilies

- Micah 1:1-2 The Prophetic Message
- Micah 1:3-7 The Awful Judgment
- Micah 1:8, 9 The Incurable Wound
- Micah 1:10 The Prophet's Lamentation
- Micah 1:11-16 Great Cities and Great Ruin
- Micah 1:12 The Inhabitant of Maroth
- Micah 1 Illustrations to Chapter 1

- [Micah 2 Critical Notes](#) - Scroll down for following homilies

- Micah 2:1-2 The Conception and Practice of Injustice
- Micah 2:3-5 Retributive Punishment
- Micah 2:6, 7 Opposition to God's Word and Its Consequences
- Micah 2:7 The Advantages of Revelation
- Micah 2:7 God's Appeal to Experience
- Micah 2:8-10 Grievous Sins and Righteous Retribution
- Micah 2:10 The Christian's Call From Earth
- Micah 2:11 The Ministry of False Teachers
- Micah 2:12, 13 The Glorious Future of Israel
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- [Micah 3 Critical Notes](#) - Scroll down for following homilies

- Micah 3:1-4 The Punishment of Ungodly Magistrates
- Micah 3:5-7 The Description of False Teachers
- Micah 3:8 The True Ministers
- Micah 3:9-11 Guilty Leaders
- Micah 3:11, 12 Vain Confidence Destroyed
- Micah 3 Illustrations to Chapter 3

- [Micah 4 Critical Notes](#) - Scroll down for following homilies

- Micah 4:1-4 The Church of the Future
- Micah 4:5 Christianity the Only Guarantee for Better Days
- Micah 4:6-8 The Kingdom of Christ
- Micah 4:9-13 The Suffering and Triumph of God's People
- Micah 4:11-13 The Destruction of Zion's Foes
- Micah 4 Illustrations to Chapter 4

- [Micah 5 Critical Notes](#) - Scroll down for following homilies

- Micah 5:1 The Church Militant
- Micah 5:2,3 The Ruler of Israel
- Micah 5:4 The Shepherd King
- Micah 5:5, 6 The Peaceful Rule of Christ
- Micah 5:5 Our Peace in Trouble
- Micah 5:7 Israel as the Dew
- Micah 5:8, 9 Israel as a Lion
- Micah 5:10-15 Extermination of War and Idolatry
- Micah 5 Illustrations to Chapter 5

- [Micah 6 Critical Notes](#) - Scroll down for following homilies

- Micah 6:1, 2 A Listless People Rebuked
- Micah 6:2 The Controversy Between God and Man

- Micah 6:3-5 Weariness in God's Service Unjustifiable
- Micah 6:6-8 Man's Questions and God's Answers
- Micah 6:6-8 Is It Not True
- Micah 6:9 The Voice of God in the Dispensations of His Providence
- Micah 6:9 The Men of Wisdom
- Micah 6:10-12 Commercial Immorality
- Micah 6:13, 14 Moral Consumption
- Micah 6:14, 15 Labour Without Profit
- Micah 6:16 Sins and Punishment: An Unbroken Link
- Micah 6 Illustrations to Chapter 6

- [Micah 7 Critical Notes](#) - Scroll down for following homilies
- Micah 7:1, 2 The Scarcity of Godly Men
- Micah 7:1 Maturity Required by God
- Micah 7:3 With Both Hands Earnestly
- Micah 7:3-6 Universal Corruption and Universal Judgment
- Micah 7:7 Three Resolutions
- Micah 7:8-10 God Maintaining the Interests and Securing the Triumph of His People
- Micah 7:7 Light in Darkness
- Micah 7:11, 12 A Glorious Day
- Micah 7:13 The Land Cursed by the Sins of Its Inhabitants
- Micah 7:14 The Work of God
- Micah 7:14, 15 The People of God
- Micah 7:15-17 Wonderful Answers to Prayer
- Micah 7:18 God Delighting in Mercy
- Micah 7:18 No Pardon Like God's Pardon
- Micah 7:19, 20 Exulting Confidence in God's Mercy
- Micah 7 Illustrations to Chapter 7

D K INNES

Commentary Notes on Micah

- [Micah 1 Notes](#)
- [Micah 2 Notes](#)
- [Micah 3-4 Notes](#)
- [Micah 5 Notes](#)
- [Micah 6-7 Notes](#)

H A IRONSIDE

Commentary Notes Micah

Conservative, Literal Interpretation Best "devotional flavor" commentary on the Minor Prophets

- [Micah 1 Commentary](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
- [Micah 4 Commentary](#)
- [Micah 5 Commentary](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

JAMIESON, FAUSSET, BROWN

Commentary Critical and Explanatory on the Whole Bible

Note: JFB is one of the more literal, conservative older commentaries (prior to 1900). Sample excerpt of eschatological (prophetic, apocalyptic) passage Zechariah 14:2 - "**gather all nations, etc.** — The prophecy seems literal (compare Joel 3:2). If Antichrist be the leader of the nations, it seems inconsistent with the statement that he will at this time be sitting in the temple as God at Jerusalem (2Thessalonians 2:4); thus Antichrist outside would be made to besiege Antichrist within the city. But difficulties do not set aside revelations: the event will clear up seeming difficulties (**Ed**: Interesting statement!). Compare the complicated movements, Daniel 11:1-45-note." Comment on Zech 14:11 - "**no more utter destruction** — (Jer 31:40). Literally, "no more curse" (Rev 22:3-note; compare Malachi 4:6-note), for there will be no more sin. Temporal blessings and spiritual prosperity shall go together in the millennium: long life (Isaiah 65:20-22), peace (Isaiah 2:4-note), honor (Isaiah 60:14-16), righteous government (Isaiah 54:14; Isaiah 60:18). ([Zechariah 14 - Commentary Critical and Explanatory on the Whole Bible](#))

- [Introduction](#)
- [Micah 1 Commentary](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
- [Micah 4 Commentary](#)
- [Micah 5 Commentary](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

UNABRIDGED VERSION OF JFB...

- [Micah 1 Commentary](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
- [Micah 4 Commentary](#)
- [Micah 5 Commentary](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

S LEWIS JOHNSON

Sermons on Micah

Conservative, Literal Interpretation

- Micah 1:1-9 [Samaria's Incurable Wounds](#)
- Micah 1:10-16 [The Lesson from the Lord's Blows](#)
- Micah 2:1-5 [Micah on Civil Rights](#)
- Micah 2:6-11 [Promise-Box Religion](#)
- Micah 2:12-13 [Promise of Protection and Liberation](#)
- Micah 3:1-12 [Micah Against the Establishment](#)
- Micah 4:1-5 [Jehovah Supreme from His Temple in Zion](#)
- Micah 4:6-8 [Encouragement by Future Greatness](#)
- Micah 4:9-13 [God's Counter Plan for Jerusalem's Enemies](#)
- Micah 5:1-2 [Israel's King: The One Discomfited, the One Discomfiting](#)
- Micah 5:3-6 [The Shepherd King and Our True Destiny](#)
- Micah 5:7-9 [The Remnant and the Future](#)
- Micah 5:10-14 [Jehovah's Defense of His Sovereignty](#)
- Micah 6:1-5 [Jehovah's Case Against Israel](#)
- Micah 6:6-8 [What Does God Require?](#)
- Micah 6:9-16 [Covenant, Guilt and Punishment](#)

- Micah 7:1-7 [Lament Over a Decadent Society](#)
- Micah 7:8-20 [The Covenant God: No One Like Him](#)

KEIL & DELITZSCH

Commentary on the Old Testament

See **caveat** regarding this commentary

Rosscup - This is the best older, overall treatment of a critical nature on the Old Testament Hebrew text verse by verse and is a good standard work to buy. The student can buy parts or the whole of this series. Sometimes it is evangelical, at other times liberal ideas enter...**In prophecy it is amillennial** ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#)).

- [Introduction](#)
- [Micah 1 Commentary](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
- [Micah 4 Commentary](#)
- [Micah 5 Commentary](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

PAUL E KRETZMANN

Popular Commentary

Micah

Caveat: Be an Acts 17:11 Berean (note) Not always literal especially on prophetic passages

- [Introduction](#)
- [Micah 1 Commentary](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
- [Micah 4 Commentary](#)
- [Micah 5 Commentary](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

ALEXANDER MACLAREN

Sermons on Micah

- Micah 2:7 Is The Spirit of the LORD Straited?
- Micah 2:13 Christ the Breaker
- Micah 4:5 As God, So Worshipper
- Micah 5:7 A Dew From the LORD
- Micah 6:8 God's Requirements and God's Gift

J VERNON MCGEE

Thru the Bible

Commentary on Micah

[Complete Commentary of Micah on one zip file](#)

[Chapter 1](#)

[Chapter 2](#)

[Chapter 3](#)

[Chapter 4](#)

[Chapter 5](#)

[Chapter 6](#)

[Chapter 7](#)

F B MEYER

Devotionals on Micah

Our Daily Homily, Our Daily Walk

- [Micah 1:4 Devotional](#)
- [Micah 2:13 Devotional](#)
- [Micah 3:8 Devotional](#)
- [Micah 4:1 Devotional](#)
- [Micah 5:4-5 Devotional](#)
- [Micah 6:8 Devotional](#)
- [Micah 6:8 Devotional](#)
- [Micah 7:8 Devotional](#)

MIDDLETOWN BIBLE

Bible Studies on Micah

- [Micah 1 Persistent Sin Leads to Sure Ruin](#)
- [Micah 2 Why Is God's Judgment Soon Coming](#)
- [Micah 3 Religious But Not Right](#)
- [Micah 4 How Far Do You See?](#)
- [Micah 5 The Deliverer and the Deliverance](#)
- [Micah 6 The Lord Brings His People to Court](#)
- [Micah 7 Man's Problem and God's Solution](#)

MISCELLANEOUS RESOURCES

Commentaries, Sermons, Devotionals

[SEARCH THEOLOGICAL JOURNALS](#) - Here are sample Articles from Theological Journals (fee required)...

- [Exegetical Notes Micah 7 -- Thomas Edward McComiskey](#)
- [A Literary Analysis of the Book of Micah -- Kenneth L. Barker](#)
- [Lachish Stables Found! -- Gordon Franz](#)

THEOLOGICAL JOURNAL ARTICLES FREE ONLINE...

- [Micah's Social Concern - Leslie C Allen](#)
- [Micah 1 Notes - D K Innes](#)
- [Micah 2 Notes - D K Innes](#)
- [Micah 3-4 Notes - D K Innes](#)
- [Micah 5 Notes - D K Innes](#)
- [Micah 6-7 Notes - D K Innes](#)
- [Micah 6:8 - The Prophet Micah and His Famous Saying](#)
- [Fire in God's House: Imagery from Malachi 3 in Peter's Theology of Suffering \(1Pe 4:12-19\) - D E Johnson](#)
- [A Note on Micah 5:1 - S J Schwantes](#)

BEST COMMENTARIES

- [Walter Kaiser-Preacher's Commentary \(Micah through Malachi\) - conservative, literal, futuristic- excellent for preaching - Rosscup](#) on Kaiser: A careful evangelical gives contemporary outlines usable to pastors. He has occasional illustrations and serious explanation of the text. He is premillennial, as on Zechariah 14, and packs in much expositional help, relating it strategically to life. ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))
- [James Montgomery Boice - conservative, literal, futuristic - excellent for preaching](#) **Rosscup comments:** The large, two-column pages contain much good material on the relevance of the words for then and for now, dealing with such topics as love, repentance, and sincerity (Hosea 6). A prolonged contemplation of these pages and an application of their principles will produce substantial Christian growth. The author could improve the work by being more definite sometimes in specifying in what framework God will bless Israel in the future (e.g., Hosea 14). Vagueness such as in Joel 2:1-11, where he says the invader is neither locusts nor a human army, is a drawback. Wordiness and wandering in his discussions is another shortcoming, as in using Joel 2:28 to take off into a long discussion of clericalism. He finds fulfillment of Joel 2:28 at Pentecost, yet it would help to point out some aspects that were ([Rosscup](#))
- [Micah, Nahum, Habakkuk, Zephaniah- Exegetical and Theological Exposition-New American Commentary- Kenneth L Barker and Waylon Bailey - conservative, literal, futuristic](#) **Review** - In his review of this work, Hebrew scholar, Dr William Barrick, writes "'Based on my experience as a Bible translator . . . , I have often said, 'If you want to discover how little you really know, become involved in translating all the books of the Bible from Hebrew, Aramaic, and Greek into English or any other language.' The same applies to writing a commentary (7).'" With these words Barker introduces his masterfully written and eminently readable commentary on the Book of Micah (21-136). Every page drips with exegetical insights drawn from the original Hebrew text. Every section includes clear and practical applications for the modern Christian reader (69, 81-82, 115). The breadth of information is impressive: everything from hymns (134, 135) and historical anecdotes (82, 113, 131) to detailed grammatical and textual analyses of the Hebrew. Bailey's more extensive contribution (commentaries on Nahum, Habakkuk, and Zephaniah, 137-500) is equally impressive, informative, and readable. Barker and Bailey direct the reader to a wealth of resources by means of extensive footnotes. When pertinent to the reader's understanding of the text, the commentators identify significant views and related arguments. Anyone studying these four minor prophets will benefit from this volume. ([Click to read this excellent, lengthy review](#))
- [Exploring the Minor Prophets John Phillips](#) - **Rosscup on John Phillips** - A respected popular expositor on a number of biblical books here has two introductory chapters, then a chapter of about 20–30 pp. on each prophet (50 on Zech.). Several charts aid readers, and a detailed outline runs before each exposition. The exposition is in general surveys of sections, at times taking a view on a main problem. In Hosea 1:2, he feels that God had Hosea marry an immoral woman but Phillips offers no help on the moral issue. Phillips is premillennial, seeing Israel's future kingdom blessings as in the **Millennium** after Christ's Second Coming (Hosea 3:5; Joel 3:14ff; Amos 9:15; Zeph. 3:9ff; Zech 2:10–13; 14:1–21). In Mal. 2:15 he has "one" refer to God making husband and wife into one, and in Mal 4:5 he thinks the Elijah will be fulfilled in one of the two witnesses in Rev 11:3-13-[note](#). The work helps on broad coverage, and is quite readable for preachers, church teachers, students and lay people wanting a general devotional sweep. ([Ibid](#))
- [Ligonier's Top 5 - Caveat Emptor! some are amillennial and not literal/futuristic \(e.g., Waltke is amillennial\)](#)
- [Book Review - Micah, Nahum, Habakkuk, Zephaniah. Vol. 20 of The New American Commentary](#)
- [Book Review - The Message of Joel, Micah, and Habakkuk- Listening to the Voice of God David Prior](#)
- [Old Testament Commentaries for Bible Expositors 1987-92 -James Rosscup](#)

Rosscup Ranks Commentaries on Minor Prophets

Minor Prophets Overall Ranking by [Rosscup](#)

EXEGETICAL COMMENTARIES

1. T. [Laetsch](#) (Amill)
2. R. [Chisholm](#) (Premill)
3. C. Bullock (Premill)
4. C. F. Keil/ F. Delitzsch (Amill)

EXPOSITIONAL COMMENTARIES

1. Bible Knowledge Commentary entries
2. C. Feinberg
3. J. Boice (Premill)

4. P. Fink (Premill)

DEVOTIONAL COMMENTARIES

1. H. A. Ironside

2. J. Phillips

MICAH Overall Ranking by [Rosscup](#)

EXEGETICAL COMMENTARIES

1. F. Andersen/ D. Freedman (Liberal)

2. K. Barker (Premill)

3. T. McComiskey (Premill)

4. J. L. Mays (Liberal)

EXPOSITIONAL COMMENTARIES

1. B. Waltke (Amill)

2. J. Martin (Premill)

3. J. R. Riggs (Premill)

4. C. Feinberg (Premill)

5. R. Chisholm (Premill)

DEVOTIONAL COMMENTARIES

1. J. M. Boice

2. J. Phillips

3. H. A. Ironside

W J BEECHER

- [The Prophets and the Promise - 433 Page Book](#)

DICTIONARY ARTICLES

- [Micah - Dictionary Articles](#)
- [Micah in Holman Bible Dictionary](#)
- [Micah in Jewish Encyclopedia](#)
- [Micah, Theology of - Baker's Evangelical Dictionary of Biblical Theology](#)
- American Tract Society [Micah](#)
- Bridgeway Bible Dictionary [Micah](#)
- Easton's Bible Dictionary [Micah](#)
- Fausset Bible Dictionary [Micah](#)
- Holman Bible Dictionary [Micah](#)
- Hastings' Dictionary of the Bible [Micah](#)
- Hawker's Poor Man's Dictionary [Micah](#)
- Watson's Theological Dictionary [Micah](#)
- 1911 Encyclopedia Britannica [Micah](#)
- International Standard Bible Encyclopedia [Micah \(1\)](#) [Micah \(2\)](#)
- Kitto Biblical Cyclopedia [Micah](#)
- McClintock and Strong's Bible Encyclopedia [Micah](#)
- The Nuttall Encyclopedia [Micah](#)
- The Jewish Encyclopedia [Micah](#)

CHARLES FEINBERG

- [The Commanding Importance of the Prophetic Scriptures](#)

JAMES GRAY

- [Micah - Synthetic Bible Studies](#)

J. HAMPTON KEATHLEY, III

- [The Minor Prophets](#)

G CAMPBELL MORGAN

- [Micah - Living Messages](#) - see also his application messages on the following passages
- Micah 1
- Micah 2:3
- Micah 3:11
- Micah 4:2
- Micah 5:2
- Micah 6:3
- Micah 7:9

JOHN MACARTHUR

- [Micah -Intro, Date, Setting, Themes, Interpretative Challenges, Outline](#)

Excerpt: Historical and Theological Themes - Primarily, Micah proclaimed a message of judgment to a people persistently pursuing evil. Similar to other prophets (cf. Hos. 4:1; Amos 3:1), Micah presented his message in lawsuit/courtroom terminology (Mic 1:2; 6:1,2). The prophecy is arranged in 3 oracles or cycles, each beginning with the admonition to “hear” (Mic 1:2; 3:1; 6:1). Within each oracle, he moves from doom to hope—doom because they have broken God’s law given at Sinai; hope because of God’s unchanging covenant with their forefathers (Mic 7:20). One third of the book targets the sins of his people; another third looks at the punishment of God to come; and another third promises hope for the faithful after the judgment. Thus, the theme of the inevitability of divine judgment for sin is coupled together with God’s immutable commitment to His covenant promises. The combination of God’s 1) absolute consistency in judging sin and 2) unbending commitment to His covenant through the remnant of His people provides the hearers with a clear disclosure of the character of the Sovereign of the universe. Through divine intervention, He will bring about both judgment on sinners and blessing on those who repent.

- [When were the Bible books written?](#)

J VERNON MCGEE

- [Micah - Introductory Notes, Outlines](#)

Excerpt: Many folk, especially young preachers who want to give an exposition, have asked me how to begin. I would say, not only to young preachers but to everyone who wants to study the Bible, first of all, get a grasp of the message of an entire book. What is it all about? What is the author trying to say? What is the main message? To get this information you must outline the book. In Micah we find that the message is, “Who is like God in proclaiming, in prophesying, in pleading, and in pardoning?” That is how the Book of Micah is divided.

“WHO IS A GOD LIKE UNTO THEE?”

- I. Proclaiming Future Judgment for Past Sins, Micah 1–3
 - A. Prophet’s 1st Message Directed Against Samaria Reaches Jerusalem Micah 1
 - B. Prophet’s Second Message Describes Specific Sins, Micah 2
 - C. Prophet’s Third Message Denounces Leaders for Sins, Micah 3

II. Prophesying Future Glory Because of Past Promises, Micah 4–5

A. Prophecies of Last Days, Micah 4

B. Prophecy of First Coming of Christ Before Second Coming & Kingdom, Micah 5

III. Pleading Present Repentance Because of Past Redemption, Micah 6

IV. Pardoning All Iniquity Because of Who God Is and What He Does, Micah 7

DAVID MALICK

- [An Introduction to the Book of Micah](#)
- [An Argument of the Book of Micah](#)

WILLIAM MOOREHEAD

- [Micah - Outline Studies](#)

NIV STUDY BIBLE

- [NIV Bible - Micah](#)

WILLIAM ORR

- [Micah - Keys to the Old Testament](#)

MEYER PEARLMAN

- [Micah - Through the Bible Book by Book](#)

HAMPTON KEATHLEY III

- [Messianic Prophecies](#)

WIL POUNDS

- [Micah in a Timeline](#)

CHARLES R SWINDOLL

- [Book of Micah Overview - Insight for Living Ministries](#)

Excerpt: How do I apply this? Much of Micah's indictment against Israel and Judah involves these nations' injustice toward the lowly—unjust business dealings, robbery, mistreatment of women and children, and a government that lived in luxury off the hard work of its nation's people. Where does the injustice dwell in your own life? Who are the lowly in your life? Do you need a call toward repentance, like the people of Israel and Judah did? Micah's impassioned plea for God's chosen people to repent will cut many of us to the quick. Most of us don't decide daily to cut people down or find ways to carry out injustice. Instead, we do it out of habit. Let's allow the words of Micah to break us out of our apathy about extending justice and kindness to others and press on toward a world that better resembles the harmonious millennial kingdom to come. Let's determine to live as God desires—"to do justice, to love kindness, and to walk humbly with our God" (Micah 6:8).

JAMES VAN DINE

- [Analysis of Micah - Well Done](#)

DON ANDERSON

- [Minor Prophets Study Guide - Questions/Lessons Learned](#)

CHRIS BENEFELD

- [Micah 6: 1-8 Are We What We Appear?](#)

BRIDGEWAY

- [Micah Commentary](#)

RICH CATHERS

- [Micah Sermon Notes](#)

MARK DEVER

- [The Message of Micah - What Does God Want?](#)

C J ELLICOTT

- [Micah 1 Commentary for English Readers](#)
- [Micah 2 Commentary for English Readers](#)
- [Micah 3 Commentary for English Readers](#)
- [Micah 4 Commentary for English Readers](#)
- [Micah 5 Commentary for English Readers](#)
- [Micah 6 Commentary for English Readers](#)
- [Micah 7 Commentary for English Readers](#)

GENE GETZ

Check the brief (5-15') pithy, practical videos which present powerful principles for life application! Instructions.

- [Micah 1:1-9 Sincere Concern](#) - To communicate effectively to those who are living out of the will of God, we must be able to demonstrate sincere concern regarding their sinful behavior.
- [Micah 1:10-16 Parental Sins](#) - Parents should be very concerned as to how sinful attitudes and actions will affect children and grandchildren.
- [Micah 2:1-3:8 Leadership Integrity](#) - Spiritual leaders must never compromise God's message in order to appease people or to seek material gain.
- [Micah 3:9-12 Proclaiming God's Message](#) - We are to preach and teach God's Word faithfully, trusting the Holy Spirit to convict people of sin.
- [Micah 5:1-4 Our Great Shepherd](#) - We are to live securely in God's promise that Jesus Christ will one day rule and reign over the entire world.
- [Micah 5:5-6:8 True Spiritual Worship](#) - We are to allow the Holy Spirit to develop inner qualities that reflect the character of the Lord Jesus Christ.
- [Micah 7:1-7 Our Greatest Example](#) - No matter how others are serving sin and self, we are to focus on the Lord Jesus Christ as our perfect example.
- [Micah 7:18-20 The One True God](#) - We are to get to know God better so we can reflect who He is in all of our relationships.

GOSPEL COALITION (MULTIPLE EXCELLENT SPEAKERS)

- [Micah - Most of these are audio \(Mp3\)](#)

JAMES GRAY

- [Concise Bible Commentary on Micah](#)

HAMPTON KEATHLEY IV

- [Micah Commentary on entire book](#) - Recommended

WILLIAM KELLY

- [Micah Commentary](#)

STEVE KRELOFF

- [Micah Mp3 - Jewish Believer](#)

DAVID LEGGE

- [Micah 4:1-3: The Baha'i Faith](#)
- [Micah 5: The Pre-Existent Christ](#)

MONERGISM

- [Micah Sermons - Mp3 Commentary](#)

ROBERT NEIGHBOUR

[Micah Commentary on Each Chapter see titles below - all on one page](#)

- Micah 1:2-4 A MAGNIFICAT TO THE LORD
- Micah 2:7 A QUERY CONCERNING THE SPIRIT)
- Micah 3:1-3 A WARNING TO THE PRINCES AND THE PRIESTS)
- Micah 4:1-4 A FAR-FLUNG PROPHECY OF ISRAEL'S FUTURE GLORY
- Micah 5:2 THE CHRIST OF BETHLEHEM
- Micah 6:2-3 THE LORD'S CONTROVERSY WITH ISRAEL
- Micah 7:18-20 THE MERCIES OF GOD

AN ILLUSTRATION - Micah pressed home to Israel and to us the need of Christ as precedent to victory. If you ever visit Florence in Italy, and go into the Uffizi Gallery, you will see there a magnificent painting of the Battle of Ivry, in which the forces of Henry IV of Navarre are contending against the host led on by his enemies. The picture, true to life, represents a terrific struggle. There is no suggestion of retreat by the one side, nor a suggestion of victory for the other, but both are mingled in awful onslaught, fierce and bloody. But there is one part of the picture from which the artist's brush speaks in no uncertain evidence of the issues of the day. On one side of the picture, up in the corner, hovers a great company of warrior angels, with swords drawn. You know, at once, that God is on the side of Henry IV of Navarre, and you know whose is the victory.

When the Syrian host surrounded Elisha, the man of God, his servant trembled and cried, "How shall we do?" But Elisha said, "Fear not; for they that be with us are more than they that be with them." And when he had prayed, the young man's eyes were opened and he saw the mountain full of horses and chariots of fire round about them.

Sometimes when the forces of evil have arrayed themselves against the good, the conflict has seemed uncertain and sometimes it has seemed as though iniquity was destined to prevail. Even the bravest souls of earth, have been tempted here and tried, because the days were dark, and it seemed, for the time, as if there were no God. But, if we only had the eyes to see, we'd find an angel host about us, leading us on to victory. It is true that vice often wears the purple and virtue is clothed in rags. Truth is often on the scaffold and wrong is on the throne. But you may be sure that within the shadow of the scaffold, God is standing, keeping watch over His own. W. E. B.

PASTOR LIFE

- [Sermons on Micah](#)

JOHN PIPER

- [Micah From Bethlehem in the Majesty of the Name of the Lord](#)

AREND REMMERS

- [The Prophet Micah \(Overview\)](#)

SERMON INDEX

- [Micah Audio sermons](#)

JOHN STEVENSON

- [Micah](#) - scroll down for notes on Micah. Here is an excerpt....

The closing verses of Micah give hope for the future. They picture a God who pardons iniquity and who passes over rebellious acts. That is the message of the cross. It is that God sent His Son to pardon iniquity and to be our Passover Lamb so that God might forgive our rebellious acts. This is seen in Micah 7:20 where Micah says, "Thou wilt give truth to Jacob and UNCHANGING LOVE to Abraham." The fascinating part is the play on words found in the term "unchanging." It is a play on words with the name "Jacob" which literally means "heel-grabber" but carries the idea of "supplanter, switcher, trickster or changer." Literally, the prophet says, "You will give truth to Jacob and non-Jacob mercy to Abraham."

BOB UTLEY

- [Micah 1 - **Be discerning: Amillennial** and replaces **Israel with the Church**. **Why listed?** Because he has well done grammatical \(word and phrase studies\) and interesting historical comments \(eg. see page 45 "Fertility Worship of the Ancient Near East"\)](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
- [Micah 4 Commentary](#)
- [Micah 5 Commentary-](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

See Related Resources:

- Millennium;
- Israel of God

MAPS

MAPS COVERING ISRAEL PRE- AND POST-EXILE

These are excellent full color, modern maps with events marked on many of the maps

The Kingdom of David and Solomon

- [David's Rise to Power](#)
- [David in Conquest of Canaan](#)
- [David's Wars of Conquest](#)
- [Kingdom of David and Solomon](#)
- [The United Monarchy under Solomon \(1\)](#)
- [The United Monarchy under Solomon \(2\)](#)
- [Solomon's Economic Enterprises](#)

- [Solomon's Building Activities](#)
- [Solomon's Temple](#)
- [Jerusalem in the Time of David and Solomon](#)

The Kingdoms of Israel and Judah

- [The Kingdoms of Israel and Judah \(1\)](#)
- [The Kingdoms of Israel and Judah \(2\)](#)
- [The Kingdoms of Israel and Judah \(3\)](#)
- [The Campaign of Shishak](#)
- [Conflicts between Israel and Aram-Damascus](#)
- [The Omride Dynasty](#)
- [The Golden Ages of the 9th & 8th centuries BCE](#)
- [Phoenician Trade and Civilization](#)
- [Trade Routes throughout the Middle East](#)
- [Travel Routes throughout Palestine](#)
- [Elijah and Elisha](#)
- [The Revolt of Jehu](#)
- [The Rise of Assyria](#)
- [Israel & Judah in the days of Jeroboam II and Uzziah](#)
- [The Assyrian Empire under Tiglath-Pileser III](#)
- [The Syro-Ephraimite War](#)
- [Tiglath-Pileser III's Campaigns](#)
- [Fall of Samaria and Deportation of Israelites](#)
- [The Fall of the Kingdom of Israel](#)
- [Assyrian Districts after the Fall of Samaria](#)
- [Prophets of the 8th Century BCE](#)

Judah Alone amid International Powers

- [Hezekiah's Preparation for Revolt](#)
- [Judah under King Hezekiah](#)
- [Hezekiah's Jerusalem](#)
- [Sennacherib's Campaign against Judah](#)
- [Assyria in the 7th century BCE](#)
- [The Rise of the Neo-Babylonian Empire](#)
- [The Reign of Josiah](#)
- [The Districts of Judah under King Josiah](#)
- [The Golden Age of King Josiah](#)
- [Nebuchadnezzar's Campaigns against Judah](#)

The Babylonian Exile up to the early Rome

- [Judah during the Exile](#)
- [The Kingdom of Judah](#)
- [Exile: Palestine in the Post-Exilic Period](#)
- [Jewish Exiles in Babylon](#)
- [World Powers of the 6th century BCE](#)
- [The Conquests of Cyrus the Great](#)
- [The Persian Empire](#)
- [The Return of the Jewish Exiles to Judah](#)
- [Judah in the 5th century BCE](#)
- [Palestine after the Exile](#)
- [Alexander the Great's Empire](#)
- [The Division of Alexander's Empire ca. 275 BCE](#)
- [Palestine under the Ptolemies](#)
- [The Seleucid Empire and Antiochus III](#)

- [Campaigns of Antiochus IV against Egypt](#)
- [The Maccabees in 168 BCE](#)
- [Selected Events in the Maccabean Revolt](#)
- [Jewish Expansion under the Hasmonean Dynasty](#)
- [Pompey's Campaign against Jerusalem](#)
- [Early Rome](#)

MAPS FROM ESV

Prophets of Israel and Judah
c. 875–430 B.C.

- [Extent of Solomon's Kingdom](#)
- [Israel and Judah in 2 Kings](#)
- [Solomon's Administrative Districts](#)
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MICAH CHAPTER/VERSE

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- Micah 1 Devotionals

BIBLICAL ILLUSTRATOR

- [Micah 1:1 Sermons by verse - click arrow for sermons on next verse](#)
- [Micah 2:1 Sermons by verse - click arrow for sermons on next verse](#)

JOHN KITTO

- [Micah 1:6-3:12 Samaria and Zion](#)

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- Micah 2:13 **Christ The Breaker** - in depth analysis of this great Name of our Messiah

J C PHILPOT

- [Micah 2:13 The Breaker](#)

BIBLICAL ILLUSTRATOR

- [Micah 3:1 Sermons by verse - click arrow for sermons on next verse](#)

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RON DUNN

- [Micah 3:12 Why Our Civilization Is Collapsing](#)

This message was preached by Dr. Ron Dunn a number of years ago. The late Ron Dunn never minced words when it came to proclaiming truth. I thank the Ron Dunn ministry for sharing this sermon with PastorLife. To read more of his sermons, go to www.rondunn.com.

JAMES FREEMAN - MANNERS AND CUSTOMS

- [Micah 3:7 The Covered Lip](#)

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- [Micah 4 Commentary](#)

JOHN STEVENSON

- [Micah 4 The Mountain of the Lord](#)

C H SPURGEON

- Micah 4 Exposition

W A CRISWELL

- [Micah 4:3-5 Walking With God in the New Year](#)
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- [Micah 4:4 Sitting in the Shade](#)

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- [Micah 5 Homilies](#)

S J SCHWANTES

- [A Note on Micah 5:1](#)

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- [Micah 5:1 Sermons by verse - click arrow for sermons on next verse](#)

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- Micah 5 Devotionals

DONALD CANTRELL

- [Micah 5:2 Bethlehem's Babe - The Savior's Song](#)

J MIKE MINNIX

- [Micah 7:1 The Hungry Fruit Picker](#)

TOM HAYES

- [Micah 5:2 The Bethlehem Declaration](#)
- [Micah 5:2 The Bethlehem Definition](#)
- [Micah 5:2 The Bethlehem Description](#)

Bethlehem is a place of fascination to Christians everywhere. Those of us who have been there are moved by the experience, if not a little surprised by the commercialism. Dr. Tom Hayes shares a message of the magnificence of the modest little town of Bethlehem where the Son of God was born. More importantly, he shares the wonder of that incredible infant born there - who was the Lord, who always has been the Lord, who is the Lord now, who is the Lord coming again, and will reign as Lord eternally!

TERRY TRIVETTE

- [Micah 5:2 O Little Town Of Bethlehem](#)

JOHN PIPER

- [Micah 5:1-6: From Little Bethlehem Will Come a Ruler in Israel](#)

RON RITCHIE

- [Micah 5:2-3 Jesus: Born In Humility](#)

D K INNES

- [Micah 5 Notes](#)

BIBLICAL ILLUSTRATOR

- [Micah 6:1 Sermons by verse - click arrow for sermons on next verse](#)

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- [Micah 6:8 What God Wants](#)

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- [Micah 6:8 Life for God](#)

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- [Micah 6:9 Every twig has a voice!](#)

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- [Micah 7:1 Sermons by verse - click arrow for sermons on next verse](#)

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JOHN PIPER

- [Micah 7:7-9 When I Fall, I Will Rise!](#)

J C PHILPOT

- [Micah 7:8-9 Confiding Trust and Patient Submission](#)

ALAN STEWART

- [Micah 7:6 Friendly Fire](#)

No servant of the Lord is going to complete his or her duties without feeling betrayed and hurt by fellow Christians. Is there any purpose in such events? Can the pain of betrayal produce any positive results? Dr. Alan Stewart shares an interesting message on Friendly Fire – the pain caused by those close to us

J MIKE MINNIX

- [Micah 7:18-20 Our Incomparable Lord](#)

The most amazing thing about God is how He, being so holy, could love and forgive sinners like us. This sermon addresses the fabulous forgiveness which our Lord makes available to all who turn to Him in faith and repentance

- [Micah 7:1 The Hungry Fruit Picker](#)

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- Micah 7:19 Trampled Under Foot

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HENRY MORRIS

Defender's Study Bible Notes

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Church Pulpit Commentary

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OUR DAILY BREAD

Devotionals on Micah

Radio Bible Class

- Micah 4:1-8 Darwin or Micah?
- Micah 4:1-5 A World At Peace
- Micah 5:1-5 What If?
- Micah 5:2 Born in Us
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JOSEPH PARKER

The People's Bible Commentary

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Be A Berean (Acts 17:11-note): Does not always interpret the text literally

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PETER PETT
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Be A Berean (Acts 17:11-note): Does not always interpret the text literally, (in his own words) at times looks for a "deeper inner meaning," and finally is amillennial ([Comments on Rev 20](#)).

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Exposition and Homilies
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Hint: Click links and scroll down for homilies

Be A Berean (Acts 17:11-note): Does not always interpret the text literally, often replaces promises to Israel as now given to the church and is amillennial ([Comments on Rev 20](#)).

Scroll down for multiple homilies on each chapter...

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EDWARD B PUSEY Commentary on Micah The Minor Prophets"

Published 1860

Caveat: Be an Acts 17:11 Berean (note) Not always literal especially on prophetic passages

James Rosscup writes "This work originally appeared in 1860. The present publication is set up in two columns to the page with the text of the Authorized Version reproduced at the top. Scripture references, Hebrew words, and other citations are relegated to the bottom of the page. The work is detailed and analytical in nature. Introduction, background and explanation of the Hebrew are quite helpful. Pusey holds to the grammatical-historical type of interpretation **until** he gets into sections dealing with the future of Israel, and here Israel becomes the church in the **amillennial** vein." ([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

- [General Introduction](#)
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STUDY BIBLE NOTES BOOK OF MICAH Bruce Hurt, MD

For notes more in depth click these links:

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Introduction: The following notes are a compilation from Scofield and various other resources as well as Bible Dictionary articles (hyperlinks = blue)

Book Introduction - Micah

Micah, a contemporary of [Isaiah](#), prophesied during the reigns of [Jotham](#), [Ahaz](#) and [Hezekiah](#) over Judah, and of [Pekahiah](#), [Pekah](#), and [Hoshea](#) over Israel 2Kings 15:23-30; 2Kings 17:1-6. He was a prophet in Judah [Jeremiah](#) 26:17-19 but the book called by his name chiefly concerns [Samaria](#).

Micah falls into three prophetic strains, each beginning, "Hear":

1. Micah 1:1 to Micah 2:13
2. Micah 3:1 to Micah 5:15
3. Micah 6:1 to Micah 7:20

The events recorded Micah cover a period of 40 years (Ussher).

MICAH 1

Micah 1:1

The word of the LORD - This reminds us of Peter's words "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." (2Pe 1:20-21-note) Micah was moved by the Holy Spirit to bring this prophetic word from Jehovah to His errant, apostate people in Judah.

Micah falls into three prophetic strains, each beginning, "**Hear**": (Mic 1:2, 3:1, 9, 6:1, 9, 7:7)

1. Micah 1:1 to Micah 2:13
2. Micah 3:1 to Micah 5:15
3. Micah 6:1 to Micah 7:20

People and places:

[Micah](#)

[Moreseth](#)

[Jotham](#)

[Ahaz](#)

[Hezekiah](#)

[Samaria](#)

Micah 1:2

From His holy temple - His throne room in heaven not earth (as determined from the **context** [always "king" in interpretation!]) - the next passage begins with "**For**" a **term of explanation**, which says Jehovah will "**come down**.")

Micah 1:3

For Behold - "**Behold**" (hinneh) occurs some 1058 times in the OT and serves to call the reader's attention to the subsequent text, implying that the following words are deserving of special attention. It's as if the Spirit is saying "Don't speed read this next section (so to speak)!" The specific phrase "**for behold**" seems to call special attention to understanding the explanation and is used frequently by the major and minor prophets - Isa 3:1, 26:21; 60:2; 65:17, 18; 66:15; Jer 1:15; 8:17, 16:12, 25:29; 30:3, 10; 45:5; 49:15, Jer 50:9; Ezek 8:17,

30:9; 36:9; Hos 9:6 Joel 3:1 Amos 4:13, 6:11, 14, 9:9, Micah 1:3, Hab 1:6, Zech 2:9, 10; 3:8, 9, 11:16, Malachi 4:1.

High places - God comes down from "His place," the true "High Place" (His majestic, exalted throne in heaven) to judge the idolatrous high places on earth! God immutably hates idols - Is there any "idol" that I have placed on the throne of my heart? (See [High Place](#))

J Vernon McGee - "Tread upon the high places of the earth." You recall that the high places were the locations of idol worship. Idols were set up in groves upon the hills and mountains. Also in that day the cities were situated on elevated places. Both Samaria and Jerusalem were built on mountains. The Lord Jesus mentioned that a city that is set upon a hill cannot be hid, and the city has a tremendous influence upon the area around it (see Mt 5:14-note). When the city is the seat of government, it has a tremendous influence not only upon the immediate area but often upon the entire world. That is the case of many great cities in the past and present. Also cities are centers of great sin. For these reasons God is coming down upon them in judgment—He will "tread upon the high places of the earth." ([Micah 1:3-4 Commentary - Mp3](#))

Scofield: These words predict [Shalmaneser's](#) destruction of the northern kingdom, [Sennacherib's](#) invasion, and [- Nebuchadnezzar's](#) invasion.

Micah 1:4

mountains will melt under Him - Pictures earthquakes and possibly volcanic eruptions

Like wax...Like water - Vivid picture of the effect on the topography when the LORD treads! (cf Omnipotence) See discussion of importance of observing and interrogating "similes"

Micah 1:5

All this is for the rebellion of Jacob (Israel the northern 10 tribes) **and for the sins of the house of Israel - Rebellion** or "revolt" (Hebrew = pesha') denotes a willful, criminal breaking of a covenant (1Ki 12:19; Jer 2:29) (**Ed**: The root of pesha' = breach of relationship between two parties (civil or religious). **Sins** (Hebrew = chattoth) are literally deviations from a target (Jdg 20:16; Pr 19:2), God's holiness in this case. ([Holman Christian Study Bible - Online](#))

Sins - Robert Culver (Systematic Theology) = Several other words in the biblical vocabulary represent sin as something negative, something omitted: missing a target when one should hit it, failing when one should succeed, ignorance of what one should know, falling when one should stand, neglect of duty when one should attend to it, defaulting a debt when one should pay it.

Guzik - The principle stands: For the time has come for judgment to begin at the house of God (1Peter 4:17-note). However, we also do well to remember the second part of that verse: And if it begins with us first, what will be the end of those who do not obey the gospel of God?

Is it not Samaria?... Is it not Jerusalem? - Both rhetorical questions call for an affirmative reply! Therefore the NET Bible translates the reply to both questions "It certainly is!"

High Place (Hebrew = bama) - Six activities seem to be related to HIGH PLACES: burning of incense, sacrificing, eating of sacrificial meals, praying, prostitution, child sacrifice (cf. Jer 7:31). Here the LORD compares His Holy City Jerusalem to the abominable idolatrous high places! **Woe! Do I have any "high places" I have refused to tear down? (cf Hezekiah - 2Ki 18:1-4,5) If so, beware, for God will destroy them for us!** (cf 1Cor 10:14, 1Jn 5:21, Col 3:5-note)

Micah 1:6

For - Always pause and ponder this **term of explanation**.

Therefore ("for" in NAS) - In Micah 1:6-16 the Assyrian invasion is described. Cf. 2Ki 17:1-18. This is the local circumstance which gives rise to the prophecy of the greater invasion in the last days. Micah 4:9-13 and of the Lord's deliverance at Armageddon.; Revelation 16:14; Revelation 19:17. (Scofield)

I will make Samaria a heap of ruins - Fulfilled 722BC (2Ki 17:3-6)

Make Samaria a heap of ruins - Fulfilled when the Assyrians besieged Samaria for three years, finally defeating King Hoshea and his forces, and carrying them away to Assyria (2Ki 17:6). Since this event took

place during the reign of [Ahaz](#) in Judah, the prophecy itself was evidently made during the previous reign of [Jotham](#). [Samaria](#), built to a state of opulence by [Omri](#) and [Ahab](#), as the capital of Israel, was completely demolished by the Assyrian armies of [Sargon](#). It stood on a hill, but its building stones were thrown down into the valley, just as Micah had prophesied, and its entire area eventually cultivated with vineyards, olive trees and fig trees. God's Word never fails! (Josh 23:14, Josh 21:45, Nu 23:19, Lk 1:37ASV) (Henry Morris - Defender's Study Bible)

Pour her stones - This refers to the fact that the walls of ancient cities were made of stones. God says they will come "tumbling down!"

Micah 1:7

NLT- All her carved images will be smashed to pieces. All her sacred treasures will be burned up. These things were bought with the money earned by her prostitution (cf Ge 38:17,18, Ezek 16:10,11, Hos 2:8,9, 10), and they will now be carried away to pay prostitutes elsewhere."

All...idols...all...earnings - No exception clauses! Jesus exhorts us to "lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal for where your treasure is, there will your heart be also." (M 6:20-21-note) **Do not let idols steal your heart, for they will never satisfy your heart and ultimately they will break your heart!** See related discussion on **true contentment**.

"Golden images, of such monetary value yet so spiritually and politically worthless, were constructed from the wages of cult prostitutes. The conquerors will break them up and use the money to repeat the same cycle. Only the heart of depraved man could worship gods like that!" (Waltke)

Comment: The Northern 10 tribes (Israel) had become so apostate (cf God's clear warning - Dt 23:17,18) that the people were actually involved in pagan cultic prostitution (See [Harlot](#)), supposedly under the guise of carrying out "religious worship!" Sin deceives and debases and degrades and this genre of practice is a perfect example of the power of **sin** to destroy a soul! **This axiomatic truth begs the question...Am I "toying" with sin, thinking it's only a "baby boa constrictor" and it would never harm me? Wrong! (See Illustration)** Read Solomon's advice (Pr 5:22-note), ironically and tragically, advice he himself failed to heed - you can know the truth, not heed the truth and continue in bondage to sin (Compare Jesus' words in Jn 8:31-32, 34, 36)! (**See also Deceitfulness of sin**)

Sin will take you further than you ever wanted to stray!
Cost you more than you ever dreamed you would pay!
Keep you longer than you ever thought you would stay!

Scofield: These "temple gifts" probably were costly vessels that had been given to heathen temples. **Ed comment:** The irony of this passage is that the gold and silver taken from Israel's places of idol worship were used by the Assyrians to make their own idols for worship!

Micah 1:8

Because of this I must lament and wail - It is easy to read this description and not ponder the very real pain Micah felt at the coming destruction which he was called to prophesy.

I must make a lament like the [Jackals](#) and a mourning like the [Ostriches](#). - The "ostrich" was known to have "a peculiar mournful cry that is sometimes mistaken by the Arabs for that of the lion." (Smith's Dictionary) ISBE describes "their night cries that were guttural, terrifying groans, like the roaring of lions. The birds were brought into many pictures of desolation, because people dreaded their fearful voices."

Micah 1:9

For - Always pause and ponder this **term of explanation**.

Reached the gate of my people - "Micah could also foresee the future time when the same Assyrian invaders ([Sennacherib](#) in 701BC would come to the very "gate of my people, even to Jerusalem" during the later reign of [Hezekiah](#) (2Ki 18:17, 13-27)." ([Henry Morris - Defender's Study Bible](#)) Another nuance of this passage is that the gate was the place where leaders conducted civic business (see 1Ki 22:10), so that this phrase could also refer to the leaders who would be present at the city gate.

Micah 1:10

Tell it not in [Gath \(a Philistine city\)](#) - Micah's point is much like David in 2Sa 1:20, where neither wanted the destruction of Israel to be a source of gloating or reveling by Israel's enemies.

[Click here for Bible Map - Mareshah, Lachish, Adullam, etc](#) - All of the cities mentioned are generally south and west (toward the Mediterranean Sea side) of Jerusalem and "lay along the route normally traveled by invading forces from the north, who typically followed the Great Trunk Road south until they reached Gath." (ESVSB)

Roll yourself in the dust ("wallow about in mourning in the dust") - Speaks of sitting on the dust which was an outward sign of mourning in the ancient world. (cf Ps 44:25-[note](#))

[Beth Leaphrah](#) means "House of Dust" (thus it is a play on the Hebrew word for "dust" = 'apar). The inhabitants of this town would "roll...in the dust" as a symbol of deep despair and humiliation as a result of their defeat. Micah's exhortation reminds me of the psalmist's words regarding the positive aspect of **affliction** (See Ps 119:67, 71-[note](#)).

Micah 1:11

Ryrie - "Micah uses puns in denouncing these cities: e.g., [Shaphir](#) (Micah 1:11) sounds like the Hebrew word for beauty and is contrasted with their shame (**shameful nakedness**); [Zaanan](#) (Micah 1:11) sounds like a verb meaning "to go out" (or "come out") and is contrasted with the fear of the people to go outside their houses; [Beth Ezel](#) (Micah 1:11) resembles a word meaning "foundation," and they had none; [Maroth](#) (Micah 1:12), sounds like a word meaning "to wait for good," whereas they were waiting for evil." ([Ryrie Study Bible](#)) On [Maroth](#) **ESV Study Bible** says - "[Maroth](#) (Micah 1:12) conveys the concept of bitterness. Thus a "bitter" town longs for good." (Hebrew word for bitter = marah [04785](#) - see Ex 15:23. [Maroth](#) would desire "sweet" but would experience "bitter" from the hand of Jehovah in the day of her calamity.

Micah 1:12

Calamity has come down from the LORD - Jehovah Himself is behind the destruction! They may have been His chosen people, but when chosen people (and this applies to believers today) choose sin, they are choosing to begin to walk on the path of destruction! Yes, we can always confess our sins (1Jn 1:9-note, Pr 28:13-note), but we must remember that God is an **Impartial Judge** judge Who does not play favorites and Who does not change His laws of sowing and reaping (cf Gal 6:7-note, Gal 6:8-note; See also the "painful" passages - Heb 12:5-10-note, Heb 12:11-note regarding the disciplining hand of Jehovah).

Calamity (Hebrew = ra' - [07451](#), first use in the eternal contrast = Ge 2:9!) describes that which is opposite of good and is a key word in Micah used 7 times in 6 verses - Mic 1:12, Mic 2:1 (evil), Mic 2:3 (used twice - "calamity" and "evil"), Mic 3:2 (evil), Mic 3:11 (calamity), Mic 7:3 (evil). Upshot? **Sow evil, reap calamity! Why do we so often discount (failing to believe) this truth? (Jer 17:9 is probably the best answer!)**

Micah 1:13

Harness the chariot to the team of horses, O inhabitant of [Lachish](#) - "Team of horses" is the Hebrew phrase *larekesh* ("team of horses"). Lachish would need riding steeds for a fast getaway.

She was the beginning of sin - MacArthur writes that "Lachish was a key military fortress (2Chr 11:9) whose 'sin' was dependence on military might." "Reliance on military might as the beginning sin leading to acts of rebellion among God's people. (Isa 30:15-17)" ([HCSB-SB](#)) **Constable** adds "Sarcastically, Micah urged the people of Lachish (Heb. lakish), a town known for its horses, to hitch a team (Heb. rekesh) of horses to a chariot to escape from the enemy. They would not be able to escape, however, because Lachish had led Jerusalem, as horses lead a chariot, into the sin of idolatry." ([Ref](#))

To the daughter of Zion— Pictures Jerusalem as a young lady, at her beginnings (see comment on Mic 4:10).

Because in you were found The rebellious acts of Israel.

Micah 1:14

[Moresheth Gath](#) - Even Micah's hometown would be destroyed! Have you ever preached a word that you did not want to preach because it was "too close to home?" Micah would understand! (cf his reaction in Mic 1:8) [HCSB-SB](#) adds that "Like a father giving away his betrothed daughter (cf Dt 22:23), Judah would have to give away Moresheth-gath (sounds like Hebrew meorashah; meaning "betrothed") to Assyria."

[Achzib](#) - "Though it promised help, Achzib (lit "deception") would not come through. Mareshah (sounds like

Hebrew hayyoresh; meaning "the conqueror") would be conquered." ([HCSB-SB](#))

Micah 1:15

Glory of Israel - Glory refers to the people of Israel (see Hos 9:11-13), presumably the nobility. Like David centuries before, they would flee for refuge to the caves of [Adullam](#) (1Sa 22:1, 2Sa 23:13)

[Mareshah \("possession"\)](#) - This name sounds like the Hebrew word *yoresh* meaning "conqueror" (or possessor). Jehovah would bring on Mareshah the Assyrian conquerors who would take possession of the city. Ironically the Hebrew word *yoresh* had been used to describe Israel's dispossession of Canaan. The *dispossessors* would now themselves be *dispossessed*!

NET Note says the **NIV** translation "He who is the glory of Israel will come to Adullam," sounds as if an individual is in view, and could be understood as a messianic reference." The context however does not support this interpretation.

Micah 1:16

Make yourself bald and cut off your hair - Although forbidden in Lev 21:5 and Dt 14:1, in this context baldness was allowed as a sign of their deep mourning over the exile of their children. (See Ezra 9:3, Job 1:20, Isa 22:12, Ezek 7:18 = latter verse in view of the coming destruction of Jerusalem).

MICAH 2

Micah 2:1

Micah 2:1-5 - Pronouncement of Divine Judgment on Profiteers

Micah 2:6-11 - Confrontation of the False Prophets

Micah 2:12-13- Promise of Future Divine Deliverance and Restoration

Woe to those who scheme iniquity - A timeless warning! **Iniquity** frequently refers to the abuse of power so as to cause trouble and thus bring harm on one's fellow man (Hab. 1:3). It is fitting that "**Woe**" was a cry used in at funerals in mourning for the dead (1Ki 13:30, Jer 34:5 - where "Alas" = "Woe!"), especially in light of the truth that sin (iniquity) kills (cf Eph 2:1-note, James 1:14, 15-note, James 1:16-note). Puritan John Owen warned "Be killing sin, lest it be killing you!" "**Woe**" is used some forty times as a negative warning of God's judgment (Hab 2:6, Nah 3:1). ([See Homily - Deliberate Sins Bringing Predestined Punishments - scroll down for more homilies](#)) **Barnes** on "**Woe**" - "the woe of temporal captivity; and, unless ye repent, the woe of eternal damnation, hangs over you." Woe, the evil of coveting! Have you fallen into this sticky wicket? Are you coveting something, someone? Remember it is equivalent to idolatry (Col 3:5-note), a sin especially heinous to the Almighty One, the only true God (Ex 20:3-5)!

Who work out evil on their beds! (Ps 36:4-note, cf Pr 4:16) **When morning comes, they do it** (They can hardly wait for daylight to carry out their evil plan! Read Hos 7:6. **Have you ever been this determined to carry out some evil plan?**) - How counter their nocturnal meditations were to those of the psalmist (Read Ps 63:6-note)! Their sin was not some sudden temptation to which they inadvertently succumbed. This was sin that was pre-meditated! Indeed, sin not does just happen by accident. Many of our sins are carefully planned out. Our deceitful heart makes subtle provision for carrying out sin! This reminds me of Paul's exhortation to believers in Romans 13:14 (note) to "**put on** the Lord Jesus Christ, and **make** no provision (pronoia) for the flesh in regard to its lusts." (**Red** verbs = commands!) Peter exhorts us "Beloved, I urge you as aliens and strangers to abstain (apechomai - to continually hold oneself away) from fleshly lusts (Only possible as we depend on the power of the indwelling Holy Spirit - cf Gal 5:16-note), which wage war (strateuomai ~ continually strategize!) against the soul." (1Pe 2:11-note) **Woe!**

Scheme - This Hebrew word **chasab/hasab** depicts employing one's mind not just to understand, but to create new ideas (in context new ways of working out evil, cf phrase "inventors of evil" Ro 1:30-note). The **Lxx** uses the verb **logizomai**, in the present tense, depicting these evil doers as continually "calculating" how to attain their nefarious ends. The **Lxx** also adds the word **kopos**, which depicts exhausting physical or mental exertion! What a picture of the effort these men went to, to commit sins!

For it is in the power of their hands(cp Ge 31:29) - "Power in their hand" is a Hebrew idiom composed of '**el**

(the word for God, but also for strength) and **yad** (the word for "hand") and is used 5 times in the OT (Ge 31:29, Dt 28:32KJV, Pr 3:27, Neh 5:5YLT, Mic 2:1). Men commonly say "Might makes right" but God says such "might that makes right" is wrong! Note also that while Micah 1 dealt primarily with sin against God, Micah 2:1-11 deals primarily with sin against man. **Dale Ralph Davis** ads "Note that in Micah 1 men distort worship (Mic 1:5, 7, 9); here in Micah 2 they despise (**Ed**: extort) people. One suspects a connection."

Micah 2:2

Covet...seize - They were in clear violation of the Tenth Commandment (Ex 20:17; cf. Ex 22:26; 23:4-9, cf Ro 7:7,8-note). The heart of their sin was the coveting in their heart! (Jer 17:9) Coveting always exists "internally" long before it is manifest externally! Their outward actions sprang from their inward contempt of God's Law! Lest we miss the application of this verse, let every reader confess - we are too often guilty of this often subtle, albeit serious sin! When we covet we desire to possess something belonging to another which indicates we are not satisfied with what God has already given us (James 1:17-note)! **Walter Kaiser** points out that "Dt 27:17 places land grabbing at the head of a list of sins involving property, immediately following sins against God and against one's own family (Dt 27:15,16)...If anyone lost their land in the agricultural society of biblical times, they would have suffered enormous economic grief. Accordingly, a parcel of land could never be out of the hands of a family for a period longer than seven years; it reverted back to its original owners every seven years (**Ed**: more accurately in [the year of Jubilee](#)) in the Sabbatical cycle (Lev 25:23-28, Lev 27:16-24)." (Preacher's Commentary)

Seize (land) - This is the Hebrew verb **gazal** ([01497](#)) which means to take by force (first use is in context of land seizure! Ge 21:25) and may have even involved physical violence. These wealthy robber barons were going against God's wisdom which said "Do not rob the poor because he is poor." (Pr 22:22a) Indeed, land grabbing was historically a serious offense in Israel and Judah (cf See the "**Woe**" in Isa 5:8-note See also [Ahab](#) coveting and seizing the field of [Naboth](#) = 1Ki 21:1-16, 4, cf Dt 28:17, 1Sa 8:11, 14-17, Neh 5:1-3, Pr 23:10,11). The Mosaic Law required that the land remain within the families and the tribes, but in a sense they were only "leasing" the land from God. The prideful, powerful profiteers forgot that ultimately the land belonged to God (Lev 25:2, 23-34, 38), not to whoever had the power to seize it! These prideful power brokers forgot that God says He "delivers the afflicted from him who is too strong for him, and the afflicted and the needy from him who robs him." (Ps 35:10-note) Bruce Waltke explains "In that agrarian economy a person's life depended on his fields, and for that reason his inheritance was carefully safeguarded by the Law. It was a sacred trust, not just another piece of real estate. If a person lost his fields, at best he might become a day labourer; at worst, he might become a slave. In either case he lost his independence, his freedom before God, and became a dependent of the land barons." (Commentary on Micah, Eerdmans, p. 106)

Micah 2:3

Behold, I am planning against this family a calamity - God's "poetic justice!" "Crime and punishment" or better yet "The punishment fits the crime!" - This passage is almost a "mirror image" of Micah 2:1. In Mic 2:1 **scheme** is the same Hebrew word (**chasab/hasab**) as **planning** and in Micah 2:1 **evil** is the same word (**ra'** - [07451](#)) translated **calamity** (cp Gal 6:7-note). God is saying "You devised evil toward others, so I am planning evil against you." The just God gave the unscrupulous leaders what they gave others. The certainty of Divine payback is an encouraging truth for all who have been wronged and thought the perpetrator would go unpunished. (cf Ro 12:19-note) Note the fact that the **calamity** is **against this family** suggests that everyone would suffer for the sins of the leaders.

From which you cannot remove your necks - NLT "you won't be able to escape." It pictures their neck as if in a yoke from which they could not be freed. No matter how a yoked animal twisted and turned, it could not remove the yoke from its neck! So too with these evil doers!

And you will not walk haughtily - **Walk** speaks of their former conduct and describes the totality of their lifestyle, which had been one dominated and driven by their hearts filled with arrogance and pride and greed. God anvil falls on their pride (cf Isa 2:11-note, Amos 6:1). "Yahweh's scourge will knock the strut out of their step!" (Davis)

Micah 2:4

NIV - In that day men will ridicule you; they will taunt you with this mournful song: 'We are utterly ruined; my people's possession is divided up. He takes it from me! He assigns our fields to traitors.'

NET - In that day people will sing this taunt song to you— they will mock you with this lament: 'We are

completely destroyed; they sell off the property of my people. How they remove it from me! They assign our fields to the conqueror.'

In that day - Always be alert to **expressions of time** and ask questions like to what time does this refer, what transpires, etc? This time phrase clearly refers to the day when the LORD brings the **calamity** to pass.

Taunt - basically means a pithy maxim also suggesting special insight and authority, that can mean something as harmless as a proverb (Pr 1:1; 10:1), but in the present context the **taunt** is delivered in ridicule and scorn. The punished profiteers are made to serve as an example to be shunned, a lesson to others not to travel the broad road that leads to destruction. Gary Smith paraphrases it "'Isn't it too bad! It is so unfortunate, what these rich people had to go through. What they coveted and stole is now being coveted and taken from them. They're going to end up with nothing. Doesn't it just break your heart to see them get what they deserve!'" (NIV Application Commentary) "The fallen are made to serve as an example to be shunned, a lesson to others not to travel the path that leads to this disastrous end" (Allen)

We are completely destroyed! - "Lost, everything is lost."

He exchanges the portion of my people; How He removes it from me! - The taunt includes this parody of the powerful who are now powerless "How could God do such a thing as to take away my land?"

Micah 2:5

NLT - Others will set your boundaries then, and the Lord's people will have no say in how the land is divided.

By lot (Literally "casting (the) rope by lot") - There were 2 ways of returning land to the original owner [-the year of Jubilee](#) and by lot. The punishment of these men would include even the retraction of the right of drawing lots for the land! Criswell adds "The people's (especially those who seize land by exerting power) portion of land was to be removed from them and would not be reallocated to them by lot in the Year of Jubilee (cf. Josh 18:10; Lev. 25:8-9)." Ultimately God is the One Who establishes the boundaries of the peoples (Dt 32:8).

No say - Micah is referring to the rich profiteers. **MacKay** explains the seriousness of God's judgment: "Those who have violated his covenant requirements will then have no representative or descendant in the assembly of the people. Because of their sin the LORD will no longer recognize them as his, and they will have no portion in the restored land." (Focus on the Bible Commentary) **Walter Kaiser** adds that "in that eschatological assembly (**Ed**: In the restoration of righteousness in the Righteous One's Millennial Reign), the general land reform prescribed in the Sabbatical and Jubilee years would find its consummation. Then it would finally be true of all the poor in Spirit that "The lines have fallen to [us] in pleasant places; Yes, [we] have a good inheritance" (Ps. 16:6-[note](#)).

Micah 2:6

NLT - "Don't say such things," the people say. "Don't prophesy like that. Such disasters will never come our way!"

Note: Micah 2:6-11 is notoriously difficult to interpret dogmatically and there is a considerable variation in interpretations. The following is my best attempt but caveat emptor!

Do not speak out - Most commentators see Mic 2:6-11 as dealing with the false prophets who had arisen. **Scofield** writes "The chief reason for the rise of the false prophets was the unpopular character of the message of the true prophets, who called the nation back to God." (cf similar opposition to God's prophets - Isa 30:9-11 = "Speak to us pleasant [smooth] words!", Jer 5:31, Amos 2:12, Amos 7:10-13, cf the attitude in the last days 2Ti 4:2-4-note). **Gaebelein** says more literally it reads "Do not sputter, thus they sputter!" "The true prophet was accused of childish babbling, when the real babblers were the false prophets (cf Mic 2:11)" (MacArthur) The chief reason for the rise of the false prophets was the unpopular character of the message of the true prophets, who called the nation back to God.

Reproaches will not be turned back (NIV = "Disgrace will not overtake us.") - The false prophets were saying calamity Micah predicted would not come to pass for they were His chosen people and He would keep His covenant promises regarding the land. However they neglected the truth that obedience brings blessing, disobedience brings cursing. The Abrahamic Covenant would not be made void by their disobedience! Their disobedience would however keep them for enjoying those blessings, but would not void the covenant for future obedient generations. False prophets by their very nature always seek to prevent true prophets from announcing God's truth, especially regarding His judgment. **Kaiser** remarks "All too many in Micah's day, and

our own, prefer to hear what they wish to hear. Any cheery bromide will do, such as: "disgrace will not overtake us." But this is like whistling in a graveyard. Saying it does not make it so."

Micah 2:7

Is the Spirit of the LORD impatient? Are these (calamities described Mic 2:3-5) **His doings?** - If one takes the speaker in the first part of the verse as the false prophets or the profiteers, it is as if they were objecting to Micah's message by asking "Isn't God long suffering? Then why the calamity?" **MacArthur** takes it as the words were from God (through His prophet Micah) - "God responded to the evil prophets that their message affirming sin in the nation was inconsistent with the Holy Spirit and His true message to Micah (cf. Mic 3:8). God's words do reward the righteous, but they also rebuke those engaging in evil deeds." MacKay sees these words as from Micah - "The NIV presents the first part of Micah 2:7NIV as Micah's own words. He is trying to prick the conscience of the covenant people." God is patient, but He is also just (cf Ex 34:6-7, Nah 1:2-3).

Do not My words do good to the one walking uprightly? - God is asking this question (His words continue through Mic 2:13). Answer? Yes. God is upright and desires His children to walk the same way (Ps 35:8). Indeed, obedience is God's desire and it brings blessing (1Sa 15:22, Ps 51:17, cf Dt 11:26-28, Jer 7:5-15 = they despised God's laws and still expected His goodness! Isn't that what we do every time we sin deceptively thinking "*Well I can just one John one nine it*" [which we can, but not independent of a heart of repentance -see discussion of 1Jn 1:9])?

Micah 2:8

You strip the robe off the garment from unsuspecting passers-by- This violates God's law in Ex 22:26-27.

Micah 2:9

The women of My people you evict - These were presumably widows. **Evict** (garash) describes forcible expulsion. This accusation returns to the land seizures in Mic 2:1-2. This was in violation of Ex 22:22-24 (cf Dt 27:19)

Each one from her pleasant house. From her children you take My splendor forever - This is a difficult passage, but McKeating explains it this way "Micah draws a pathetic picture of the eviction of a peasant family; the women driven from their pleasant homes, the children robbed of their expectations, of their title to share in God's own land, His glory."

Micah 2:10

NLT - Up! Begone! This is no longer your land and home, for you have filled it with sin and ruined it completely.

Arise and go - The evictors are divinely evicted from the land which should have been a land of rest. Patterson writes that these two imperatives (commands) "signal Israel's exile from the land of covenant promise in anticipation of the later promise of restoration (Mic 2:13; cf. Lev 18:24-30). (Cornerstone Biblical Commentary)

For this is no place of rest - The promised land is no longer a place of rest (Heb = **menuchah**; Lxx = **anapausis**) (cf Dt 12:9-10, Josh 22:5, Josh 23:1, Ps 95:11, cp Heb 4:8-9-note) for these evil doers. When they turned to idols, their rest became over 300 years of repeated cycles of "unrest" as described in the Book of Judges (**See Judges**). It is an ironic twist that just as God had used Israel to dispossess the pagan Canaanites because their abominable iniquities (which had become "full" Ge 15:16), He would now use the pagan Assyrians to put the Ten Northern tribes out of the land for a period of time (Lev 18:24-28). Israel had forgotten aged Joshua's parting words - "And it shall come about that just as all the good words which the LORD your God spoke to you have come upon you, so the LORD will bring upon you all the threats, until He has destroyed you from off this good land which the LORD your God has given you. When you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods, and bow down to them, then the anger of the LORD will burn against you, and you shall perish quickly from off the good land which He has given you." (Josh 23:15-16, cf Dt 30:18)

Because of the uncleanness (Lxx translates with **akatharsia**) **that brings on destruction** (Lxx translates with **diaphtheiro**) - The Northern 10 tribes had defiled the land and the worship of Jehovah with their impure, idolatrous (**syncretistic**) practices, A painful destruction.

Micah 2:11

If a man walking after wind and falsehood had told lies and said,' I will speak out to you concerning wine and liquor,' He would be spokesman to this people. - Micah returns to a sarcastic description of the false prophets. Note that the Hebrew words for **falsehood** (sheqer, [08267](#)) and **told lies** (kazab, [03576](#)) are consistently associated with false prophets in the OT (Isa 9:15, Jer 5:31, Ezek 13:22). Imagine a preacher speaking of wine and liquor, but that is what these apostates wanted - ear tickling messages (cf 2Ti 4:3-4-note)! Jeremiah aptly summed up the effects of the false prophets writing "they heal the brokenness of the daughter of My people superficially." (Jer 8:11a) The **NLT** paraphrases it "Suppose a prophet full of lies were to say to you, 'I'll preach to you the joys of wine and drink!' That's just the kind of prophet you would like!" Hot air messages from liars for hire! Kaiser remarks that these wind bags "exalt the benefits of God's promises, but do not tell God's people that there are conditions to receiving those benefits or that the people should walk faithfully with their Lord. It was all so much drive! This extreme example of antinomianism was tolerated—and indeed encouraged—by the rich and powerful because it did not challenge their lifestyles."

Micah 2:12

I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel - In the midst of His wrath, Jehovah remembers mercy and in Micah 2:12-13 He speaks of future restoration. **Walter Kaiser** explains that "There is some debate among theologians as to when this oracle of salvation would become effective: was it Jerusalem's deliverance from Sennacherib's siege (2Ki 18:32–36), Judah's return from the Babylonian captivity, or an eschatological salvation? Fortunately, we do not need to decide conclusively, for each of these deliverances was but an "earnest" or "downpayment" on the great return of the remnant in the final day when Christ returns."

I will surely gather - **Patterson** explains "The gathering (qabats 06908) of the Hebrews scattered in exile due to covenant disobedience is an eschatological motif in the OT prophetic books (e.g., Isa 11:12; Jer 31:8; Ezek 34:13). The theme is consistent theologically with the teaching of Moses' prophetic sermon that God would one day gather his people from exile among the nations and restore their fortunes in their ancestral homeland (Deut 30:3–5).

Remnant - Jeremiah 15:11-21; Jeremiah 23:3-8; Jeremiah 31:7; Jeremiah 31:14; Isaiah 1:9; Ezekiel 6:8; Ezekiel 8:11-14; Ezekiel 9:4; Ezekiel 11:16-21; Joel 2:32; Amos 5:15; Micah 2:12; Micah 4:1; Micah 5:3; Micah 7:18; Zephaniah 2:7; Zephaniah 3:13; Haggai 1:14; Zechariah 8:6; Malachi 3:16-18; Romans 11:5. (**Ed**: Even in the midst of great judgments on His people, God always preserves a small remnant of faithful Jews.)

Remnant, Summary (see another discussion), In the history of Israel, a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal 1 Kings 19:18. In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation Isaiah 1:9. During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther, and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" Luke 2:38 were the remnant. During the church-age the remnant is composed of believing Jews Romans 11:4; Romans 11:5. But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church Revelation 7:3-8. Some of these will undergo martyrdom Revelation 6:9-11 some will be spared to enter the millennial kingdom Zechariah 12:6 to Zechariah 13:9. Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.

Patterson commenting on Micah 2:12-13 - God's promise to preserve a segment of his people through the punishment of his divine judgment for covenant trespass introduces the **remnant** theme (Mic 2:12), prominent in OT prophetic literature (e.g., Isaiah, who popularized the idea by naming his son Shear-jashub, or "a remnant will return," Isa 7:3). The **remnant** motif implies both judgment and deliverance. The very existence of a **remnant** of Hebrews is based on the mercy of God. The OT prophets apply the **remnant** motif to three types of groups:

- (1) the historical remnant composed of survivors of the catastrophe of God's judgment (Jer 23:3);
- (2) the faithful remnant of Hebrews who maintain a true faith relationship with Yahweh (Amos 5:15); and
- (3) an eschatological remnant of Hebrews and Gentiles who will participate in the blessing of the restored Davidic kingdom (Amos 9:125).

Micah refers to a “**remnant**” (sheerith [07611](#)) five times (Micah 2:12; 4:7; 5:7, 8; 7:18), and each is connected with oracles of hope. The **remnant** purified, who go out strong as a lion (Mic 5:7–8), represent the eschatological **remnant** who will share in the blessing of the restored Davidic kingdom (cf. Mic 5:2–5). The remaining four references to the Hebrew **remnant** appear to combine type one (a historical remnant of those who survive the Assyrian and Babylonian exiles) and type three (an eschatological remnant who will be purified and experience the restoration of the Davidic kingdom). Such telescoping of near historical fulfillment and distant eschatological fulfillment is not uncommon in biblical prophecy. ([Cornerstone Biblical Commentary](#))

Gaebelein adds “It is a great prophecy of the ultimate restoration of Israel. “We must not exclude all allusion to the deliverance of the Jewish nation out of the earthly Babylon by Cyrus; at the same time, it is only in its typical significance that this comes into consideration at all, namely, as a preliminary stage and pledge of the redemption to be effected by Christ.” (See [Micah 2:12-13 The Future Restoration](#))

Like sheep in the fold; Like a flock - Pastoral imagery depicts God as Shepherd over Israel (cf Ps 77:20, 79:13, Ezek 34:15, 22).

Micah 2:13

The breaker is come up before them (ESV = “He who opens the breach goes up before them”; NIV, HCSB = “One who breaks open the way will advance before them”). NET Note says that “The verb form (of “breaks”) is understood as a perfect of certitude, emphasizing the certainty of this coming event.”

Breaker (Heb - parats, [06555](#) Lxx = diakope = through the breach -used in 2Sa 5:20 where David declared “Jehovah has broken through my enemies”) - The idea is break down the hedge, break down the wall, break through a barrier or retainer, break into the house of God, tear down the wall of Jerusalem. When God is subject it often describes His punitive activity upon individuals (2Sa 6:8) or upon Israel - 1Chr 15:13; Isa 5:5; Ps 60:1; 80:12; 89:40, Ex 19:22. In the present context the “**Breaker**”, the “One Who breaks through”, is none other than the King of the Jews, their long awaited Messiah, Who leads the remnant out of its captivity. The remnant (cf. Isa. 10:20-22; 11:11) will be many, like the sheep of the fold (Mic 3:12, cf 2Ki 3:4). **Walter Kaiser** explains “If the **remnant** of the flock are to be gathered and brought back to their land, they will need a leader. And what better leader is there than the One who is called here “**the Breaker.**” Just as the Lord went before His people in the pillar of fire and the cloud through the wilderness, so three times in Mic 2:13 we are told He will go before His people to guide them (cf. Ex 13:21; Dt 1:30, 33; Isa 52:12). This **Breaker** can be none other than the Messiah Himself. It is He who will clear the way for the people to break out of their enemies’ cities, passing through as if there were no gates. This messianic interpretation can be confirmed by the fact that “the Breaker” is also referred to in Mic 2:13 as “**their King**” and “**the LORD.**” All of Israel’s blessings will be realized in the Messiah, our Lord Jesus Christ.” **John MacArthur** agrees writing that “Messiah will make ready the way, removing the obstacles which might hinder His remnant’s deliverance and return at the Second Advent (cf. Is 11:15, 16; 52:12).” Guzik rightly says “How we need a **Breaker**, a trailblazer in our life!”

Their king goes on before them - **Patterson** “The parallelism “LORD” (yhwh) in the following line (“and the LORD is their head”) suggests that the prophet understands God as the King Who will lead the Hebrew people out of exile and back to their homeland. The pastoral imagery gives way to a military one, since Yahweh is both Shepherd (See [Jehovah Roi -The Lord is My Shepherd](#)) and King of his people (cf. Ps 100:3). The passage may anticipate the Messianic Shepherd introduced in Micah 5:4.”

MICAH 3

Micah 3:1

Micah Chapters 3-5 = The Second Oracle = A Message of Doom and Deliverance

Hear - “Listen!” calls for attention. (He repeats this summons in Mic 3:9) - Shama [08085](#) is an imperative (command). This recalls Judaism’s basic confession of faith, the “Shema” in Dt 6:4-6 (cf Dt 4:1, Hos 4:1, Amos 3:1). It is a call to listen, to heed and respond by putting into practice what is heard. **Shama** Introduces the three main sections - Mic 1:1 (Mic 1-2), Mic 3:1 (Mic 3-5), Mic 6:1 (Mic 6-7). **Shama** introduces an important message will follow. All Micah’s uses of the command to **Hear** - Mic 1:2, 3:1, 9, 6:1, 2, 9.

Wiersbe - It's as though Micah had shouted, "Listen! God is speaking! This is important!" The statement reminds us of the Lord's repeated admonition, "Who has ears to hear, let him hear!" or the warning in Hebrews 12:25: "See that you do not refuse Him who speaks" (NKJV). It's a dangerous thing to turn a deaf ear to the voice of God when He speaks through His Word. "Today, if you will hear His voice, do not harden your hearts" (Mic 3:7-8NKJV).

Heads...rulers- Mic 3:1-4, 9-12 address the rulers and leaders, while Mic 3:5-8 addresses the false prophets.

Is it not for you to know [justice](#)? - The leaders and rulers were supposed to know, love and practice justice, "right from wrong." (NLT) These leaders were a far cry from the qualifications Moses enumerated in Ex 18:21! **Justice** is a key word in Micah 3 (Mic 3:1, 8, 9, 6:8, 7:9 with **injustice** in Mic 3:10). **Justice** is the Hebrew word **mishpat** ([04941](#)) = a judgment, a legal decision rendered, justice as a state or condition of fairness in disputes. **Justice** "refers to the entire process of the administration of justice, including hearing the case, rendering a decision, pronouncing a verdict, and implementing the sentence." (Patterson)

Micah 3:2

You who hate good and love evil (ra' = [07451](#)) - It is a dire situation for any nation when the leaders invert and pervert the truth for personal gain and choose to believe the lie! (Pr 14:34, Contrast God's way - Pr 8:13, Ps 97:10-[note](#), Isa 1:17-note, Amos 5:14-15).

Who tear off their skin from them and their flesh from their bones - A striking metaphor depicting the depth of depravity of these despicable leaders--they were veritable "butchers" of their own people! Unconscionable!

Micah 3:3

Who eat the flesh of my people (etc) (cf Ps 14:4-[note](#)) - Micah continues the graphic language in an attempt to paint a picture of the extreme degree of oppression and injustice by the leaders - these rulers were "cannibalizing" their own people -- one would think Micah's imagery might stir the consciences of some of these evil men!

Micah 3:4

Then they will cry out to the LORD - When is "then?" When the judgment of God falls on them! (cp Dt 31:17) Note what the [earth dwellers](#) will "cry out" to God in the day when His full fury falls on them in the horrific "Bowl Judgments" in Rev 16:9, 11, 21-note. **Allen** notes that "The term **cry out** is a technical one for appeal to a judge for help against victimization. The woman of [Shunem](#) exercised this legal right of protest when she returned home after seven years in Philistia and found her farm taken over by others: she appealed to the king, who saw to it that justice was done (2Ki 8:1-6). No such equity had these judges shown. In return they would find their own appeals to God unavailing in their hour of need."

He will not answer them - Solomon records that "He who shuts his ear to the cry of the poor will also cry himself and not be answered." (Pr 21:13) and "He who turns away his ear from listening to the law, even his prayer is an abomination." (Pr 28:9) **See also** Isa 1:15-note, Ps 66:18-[note](#) (cf Job 27:8,9, Pr 15:8, 29, Jn 9:31)

He will hide His face from them - This idiom indicates God's wrath and temporary rejection against His covenant people. **Calvin** remarks that "Micah confronts us here with the greatest evil that could ever befall us, that is, that God rejects those who reject Him, and that God refuses to answer them, so that all their prayers are in vain and are no longer received by God." (cf the fate of all who reject God and His free gift of the **Gospel** = 2Th 1:8-9)

Micah 3:5

The prophets who lead my people astray (Lxx = **planao** in present tense = continually) - A working definition of a false prophet! Note that Micah 3:5-8 deals with the judgment of these False Prophets.

When they have something to bite with their teeth - I.e., something to eat. These greedy prophets are motivated by what they can gain (cf Mic 3:11).

Cry (Lxx = **kerusso** = preach, proclaim loudly, publicly) **peace (shalom)** (cf false prophets in Jer 6:13,14, 8:10,11) - You can see the add in the 700BC edition of the Jerusalem Post = "Prophets for hire! Our message is guaranteed to tickle your ears!" (2Ti 4:3-4-note) "Prophecy for pay!" (cf our modern ungodly "televangelists!") If the price is right they proclaim platitudes of **peace** (thus they counterfeit the true **peace** proffered by the true

Prophet, Messiah in Mic 5:5, cf Eph 2:14-note).

But against him who puts nothing in their mouths, They declare holy war - A declaration of war was the false prophet's price for anyone not paying their price for prophecy! A clear case of "Holy coercion!"

Micah 3:6

Therefore (term of conclusion) **it will be night for you--without vision, and darkness for you--without divination (see note).** - Ironically, the revelations of the false prophets will be cut off at night, the time they often received their "visions!" (cf NLT paraphrase - "Darkness will cover you, making it impossible for you to predict the future.")

The sun will go down on the prophets - As noted above "The coming of night (and darkness in the following line) symbolizes the cessation of revelation." (NET)

And the day will become dark over them (NLT = "your day will come to an end") - Darkness is a metaphor for divine judgment and even death (Job 10:21, Pr 20:20, cf Jesus' words in Mt 8:12, 22:13, 25:30)

Micah 3:7

The seers will be ashamed...embarrassed - On the day of God's wrath. Seer is the word hazah (02372) which is used of those who see visions (Isa. 1:1-note; Lam 2:14; Ezek 12:27; Hab 1:1-note; Zech 10:2).

There is no answer from God - In the day of God's wrath the prophets' mouths will be stopped because God does not speak to or through them (cp Ps 66:18-note)

Micah 3:8

On the other hand (term of contrast - what is being contrasted?) **I am filled with power** (Lxx = ischus) **with (by) the Spirit of the LORD** - Micah gives the credentials of a true prophet - the power and presence of the Spirit. Micah's authority was not in his self but God's Spirit! (cf Isa 48:16, 2Pe 1:20-21-note) His power was from the Spirit even as was Jesus as the God-Man (cf Jesus in Lk 4:14, Acts 10:38). Every believer today has access to this same supernatural power because of the indwelling Spirit. (Eph 5:18-note, Acts 1:8-note, Ro 15:13-note)

And with justice and courage (power, Lxx = dunasteia = exercise of power, the stem "duna-" has the basic sense of "being able," cf related word - dunamis) - These are the Spirit enabled, holy "armaments" of a prophet. The justice of the God's prophet countered and overcame the gross injustice of the leaders (Mic 3:9). His courage enabled him to fearlessly rebuke people for their sins and impending judgment. Wiersbe adds that "a true servant of God declares God's message regardless of whether the people like it or not. He'd like to be a peacemaker, but sometimes he has to be a troublemaker."

To make known to Jacob his rebellious act, even to Israel his sin - Micah's purpose was to "reprove, rebuke, exhort, with great patience and instruction" (2 Ti 4:2-note).

Micah 3:9

Hear this ("Now hear this!", Listen! - reiteration of Mic 3:1) **heads...rulers** - Mic 3:9-12 Micah switches from the false prophets to the faulty leaders..

Who abhor (Heb = taab - despise, detest) **justice and twist** (Heb = aqash - pervert, make crooked; Lxx - diastrepho = distort, turn different ways - as used in Php 2:15-note) **everything that is straight** - The Lxx uses an especially strong verb for **abhor** (taab) - bdelusso - which means to loathe something, to find it detestable. Bdelusso is derived from a root (bdeo) which means to feel nauseated or sick! True justice "nauseated" these perverted leaders!

Micah 3:10

Who build Zion with bloodshed and Jerusalem with violent injustice (Heb = 'ewel - anything that deviates from right way of doing things! Lev 19:15, Dt 25:16, Pr 28:27, Dt 32:4; Lxx = adikia - unrighteousness) - Clearly a key word in Micah 3 is **"justice"** (here "injustice") (cf Mic 3:1, 8, 9)

Micah 3:11

Leaders pronounce judgment for a bribe - Bribery was condemned (cf. Ex 23:8; Dt 16:19; Pr 17:23).

Priests instruct for a price - Patterson explains this describes "money that was exchanged for priestly rulings

on the Torah or law of Moses."

Prophets divine for money - Prophets were to be [watchmen](#) (Jer 6:17, Ezek 3:17-note) who warned of divine judgment for disobedience and called the people to repentance, and were not to be an OT version of many modern money grabbing "Televangelists!" (cf send money for miracle water - [Ref](#))

Allen - A legal problem? Take it to the judge. A religious problem? Take it to the priest. A personal problem? Take it to the prophet. A satisfactory answer was guaranteed if money passed from hand to hand.

Yet they lean (Heb = sa'an - leaning on for support; Lxx = epanapauomai = finding comfort through confident dependence on) **on the LORD** - They don't truly lean on (trust in) Jehovah, but upon their fallacious interpretation of His promises.

Is not the LORD in our midst? - Sin deceives (Heb 3:13-see discussion on deceitfulness of sin) and these leaders, priests and prophets asked a rhetorical question which they were sure called for an affirmative "Of course He is!" They were like many today who "profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed." (Titus 1:16-note)

Calamity will not come upon us (cf the deceived sinners in Amos 9:10) - Clearly these leaders, priests and prophets did not understand the clear warning prophecy in Micah 1:12! **Calamity** is the Hebrew word **ra'** ([07451](#)) meaning bad or evil and is a **Key Word** in Micah where it is used 7x in 6v = Micah 1:12 (calamity), Mic 2:1 (evil), Mic 2:3 (calamity), Mic 3:2 (evil), Mic 3:11 (calamity), Mic 7:3 (evil).

Micah 3:12

Therefore - Term of conclusion - Now we see the consequences God would bring about because of the corrupt leaders, priests and prophets had flouted God's law. As a country's leaders go, so goes the country! Do you hear that America? (Pr 14:34)

On account of you Zion will be plowed as a field - [Zion](#) is the easternmost ridge of Jerusalem, adjacent to the [Kidron Valley](#) and the [Gihon Spring](#) and here is used as a synonym for the city of Jerusalem. "Plowed as a field" implies that the site would be wiped clean, since 'an area had to be totally cleared of debris in order to be ploughed and planted.

Jerusalem will become a heap of ruins - Solomon's Temple was razed by Nebuchadnezzar some 100+ years later.

And the mountain of the temple will become high places of a forest. - NLT "A thicket will grow on the heights where the Temple now stands."

MICAH 4

Micah 4:1

The OT scholar **Walter Kaiser** considers Micah 4:1-5:15 to be "one of the truly magnificent portions of Scripture that takes us deep into the doctrine of the coming Messiah and His kingdom." I would add that Micah also gives us an overview of the end time events that relate to the nation of Israel.

In the midst of wrath, God remembers mercy (Hab 3:2-note), and Micah 4:1ff is a poignant example, for the prophecy of Jerusalem's desolation and ruin in Micah 3:12 is followed with a prophecy of restoration of the future glory for Zion! This yet to be fulfilled prophecy is so significant and so glorious that the Spirit inspired Isaiah (Micah's contemporary) to pen a virtually identical description of the future **Millennial Reign of the Messiah** (Isaiah 2:2-4-note). As noted above, the topic of **the coming of the Messiah and Israel's future restoration** continues through chapter 4 to the end of chapter 5 (Micah 5:15). Moses had predicted "When you (Israel) are in distress and all these things have come upon you, in the **latter days**, you will return to the LORD your God and listen to His voice (Clearly this has not been fulfilled - the majority of the nation of Israel is secular!) " (Deut 4:30, 31)

The last days (11x - Isa 2:2; Jer 23:20; 49:39; Ezek 38:16; Hos 3:5; Mic 4:1; Acts 2:17; 2Ti 3:1; Heb 1:2; Jas 5:3; 2 Pet 3:3) - **Last days** clearly has prophetic implications and from the use in Hebrews 1:2-note we see this time begins with Jesus' first coming. Micah (and Isaiah's) descriptions of the Last Days clearly do not "fit" Messiah's first coming, but will be fulfilled at Messiah's Second Coming. **John Martin** says "**last days**" (in this

context) denotes "the time when God will bring to consummation all the events in history." **John MacArthur** agrees noting that the Last Days speaks of "the period beginning with the first advent of Jesus Christ (Acts 2:17; 2Ti 3:1-note; He 1:2-note; Jas 5:3; 2Pe 3:3-note). Old Testament prophets, being without a clear word regarding the time between the Messiah's two advents, linked the expression to the Messiah's return to establish His earthly kingdom, i.e., the millennial kingdom spoken about in Re 20:1-10-note) The writer of Hebrews in one sentence encompasses the first and second comings of Christ, which in effect define "the last days" - "So Christ also, having been offered once (First coming - beginning of "the last days") to bear the sins of many, shall appear a second time (see **Second Coming**- which marks the termination of "the last days") for salvation without reference to sin, to those who eagerly await Him. (He 9:28--note) (**Click for more detailed discussion of the last days**)

The mountain of the house of the LORD (See artist's rendering of God's House in the last days) - Note the glorious contrast of this prophecy with the prophecy in Micah 3:12! The "house of the LORD" is not the church, but if interpreted literally and in context, it clearly refers to the Holy Temple of God in Jerusalem which will be rebuilt during the **Millennial Reign of the Messiah** (cf Zech 8:3, see description of the Millennial Temple beginning in Ezek 40:4-5 through Ezek 48). The current [Temple Mount in Jerusalem](#) will be the site of the rebuilt Temple and corresponds to [Mt Moriah \("Chosen by Jehovah"\)](#).

Will be established as the chief of the mountains. Isaiah frequently calls Mt. Zion the "holy mountain" (Is 11:9; 27:13; 56:7; 57:13; 65:11,25; 66:20). Zechariah 8:3 refers to the site of the future Temple as "the Holy Mountain."

It will be raised above the hills - Zechariah describes this great day when "Jehovah will be king over all the earth" and "all the land will be changed into a plain." (Zech 14:9,10-[listen to comment by J Vernon McGee](#))

And the peoples will stream to it (cp Micah 7:12) - **Peoples** is a synonym for Gentiles, which pictures the Gentile nations (cf "nations" Mic 4:2) coming to Jerusalem, to "worship the King, the **LORD of hosts** and to celebrate the [Feast of Booths \(or Tabernacles\)](#)." (Zech 14:16-21-note) The Gentiles coming to worship in Jerusalem is a "divine reversal" of the Gentiles coming to "tread under foot the holy city for 42 months," the three and one-half years (corresponding to **Great Tribulation**) that comes to an end with the Second Coming of Christ (see Rev 11:1,2-note)

Micah 4:2

Many nations will come (Mic 7:12) - The prophet Zechariah foresees the glorious **Millennial** day when "many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD" (Zec 8:22, 20-23).

Come and let us go up to the mountain of the LORD and to the house of the God of Jacob- Again Micah refers to the rebuilt Millennial Temple. While Micah's prophecy deals primarily with the future of the nation of Israel, God does not forget the redeemed Gentiles (and the Church) who will also worship the LORD in His Holy Temple.

That He may teach us about His ways and that we may walk in His paths -All the Jews and Gentiles who enter the Millennium are initially all regenerate men and women, but they still have need to be sanctified by truth, in this case taught by Messiah Himself! **Martin** remarks "Micah's readers were chafing (being irritated) under the Word of God, not wanting to be told by Him or by His prophet that they were wrong. By contrast eventually the whole world will submit willingly to God's Word and His decisions!"

For from [Zion](#) will go forth the law (Torah), **even the word of the LORD from Jerusalem** (Zion ~ Jerusalem, Mic 3:10, 12, 4:8) - This explains how Messiah will teach about His ways - trips to Israel are popular today for tourist, but these pilgrims come for teaching with Torah, not trinkets.

Micah 4:3

And He (Messiah the King of kings - Rev 19:16-note, Rev 20:4-note) **will judge between many peoples and render decisions for mighty, distant nations.** - No nation will be exempt from Messiah's righteous rule (Jer 23:5, 22:3, 15, Ps 72:2)..

Then they will hammer their swords into [plowshares](#) - In His **Millennial Reign** the [Messiah](#) will "rule all the nations with a rod of iron" (Rev 12:5-note Rev 2:27-note, Rev 19:15-note), eliminating the need for swords, but necessitating the need for plowshares, because in that day "the plowman will overtake the reaper"

because of the incredible fruitfulness of the land (Amos 9:13). See the United Nations statue "Let Us Beat Swords into Plowshares" (<http://en.wikipedia.org/wiki/File:Swords-Plowshares.jpg>)

And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war. - Kaiser "Messiah will not only be King and Teacher in Zion in that day, but He will be the final Arbiter of all disputes. That will effectively antiquate the need for the United Nations Security Council."

Micah 4:4

Each of them will sit under his vine and under his fig tree - This describes that peace, prosperity and security which mankind has long sought after in an earthly "**Utopia**", a longing which will finally be fulfilled in the **Millennial time** when "Judah and Israel (will live) in safety, every man under his vine and under his fig tree." (1Ki 4:25; cf. 2Ki 18:31; Isa 36:16; Hos. 2:12; Joel 1:12; 2:22; 3:10; Zech. 3:10). Indeed Kaiser remarks "What is this but a return to the paradisiacal conditions that existed in the Garden of Eden (Is. 65:20–25; Ezek. 36:25; Hos. 2:18)."

With no one to make them afraid- NLT = "there will be nothing to fear." Why? Because the threat of war, terrorism, crime and injustice will have vanished because of victorious King, the Messiah. What a striking contrast with the peace promised by the false prophets in Micah's day (Mic 3:5)!

For the mouth of the LORD of hosts has spoken.- Explains how certain are these promises! The "non-lying," trustworthy God has spoken and that settles it! "You just can not get any more assurance than that!" (Kaiser)

Micah 4:5

Though all the peoples (Gentiles) **walk each in the name of his god** - NET note says "The term "name" here has the idea of "authority." To "walk in the name" of a god is to recognize the god's authority as binding over one's life." When this will occur is difficult to state, because theoretically everyone, Jew and Gentile, who initially enters Messiah's **Millennial Kingdom** will be regenerate (Titus 3:5-note). I agree with **John Martin** that "The nations (**peoples**) who were following their gods refer to pagan nations in Micah's day. They could not be the nations in the future Millennium because Micah had just written (Mic 4:2,3) that they will go to Jerusalem to learn of the Lord."

As for us, we will walk in the name of the LORD our God forever and ever -To **walk** means they will hear and heed God's righteous standards, which are "summed up" in His righteous Name. The "us" refers to the godly, believing Jewish **remnant** in Israel in Micah's day and at the time of the Millennium. **Patterson** adds that "The cosmic reversal of the day of the Lord (**Ed**: which includes Messiah's return which inaugurates the Millennium) will finally see a rebellious and unfaithful Israel cured of idolatry and fully restored to a relationship with Yahweh characterized by covenant obedience and loyalty (cf. Jer 31:31–34; Ezek 36:25–27-note)"

Micah 4:6

In that day (cf "the last days" - Mic 4:1, Mic 5:10)- Referring to the beginning of the **Millennial Reign** of the **Messiah**

I (Jehovah= Jesus) will assemble (Heb -- asaph - gathers, harvests; Lxx = sunago - brings together - root of "synagogue") **the lame** (see note below) **and gather the outcasts, even those whom I have afflicted** (Lxx = **apotheo/apotheomai** - pushed aside, thrust off from Himself, driven away - used in Ro 11:1 = "God has not rejected His people" - cf promise in 1Sa 12:22 which uses apotheo/apotheomai) - Jehovah is referring to regathering of the believing **remnant** of the nation of Israel when He returns as their Deliverer (cf Ro 11:25-28-note). **John Martin** explains "In the Tribulation, Jews will be persecuted (Da 7:25-note) and scattered (cf. Zech. 14:5); then when Christ returns they will be regathered (Mt. 24:31)" It is notable that Jehovah gives many prophetic promises of **regathering His people** (see Dt 30:1-5; Isa 11:12; Jer 31:7-9, Ezek 11:16, Ezek 20:34, 41).

Micah 4:7

I will make the lame (cf parallel passage - Zeph 3:19 which also predicts Israel's end time restoration, Lxx =

suntribo = literally "rub hard together" ~ smashed, crushed, bruised) **a remnant and the outcasts** (hala = be removed far off; Lxx = **apothéo/apotheomai**) **a strong nation** -The exiles of the nation of Israel are compared to **lame** and injured sheep the Good Shepherd gathers together, heals and makes whole (cf Mk 13:27, cf Mt 23:37). **Martin** "in contrast with Israel's being driven away into exile, the returned remnant (cf. Isa 37:32; Mic 2:12; 5:7-8; 7:18; Ro 9:27; 11:5) of believing Jews (cf Ro 11:25-28-note) will become a strong nation." ([The Bible Knowledge Commentary](#)) The prophet **Zephaniah** (also speaking of the last days when Messiah returns as victorious warrior and King of kings - Rev 19:11-15, 16-note) echoes this promise declaring "Jehovah has taken away His judgments against you, He has cleared away your enemies. The King of Israel, Jehovah (Jesus), is in your midst. You will fear disaster no more." (Zeph 3:15)

The LORD will reign over them in Mount Zion from now on and forever (cf. Ps 146:10-[note](#); Lk 1:33; Rev 11:15-note) - In the **Millennial Reign** of the [Messiah](#)

Micah 4:8

As for you, tower (Heb = migdal [04026](#) = "watchtower"; Lxx = purgos = lookout for watching over a field or vineyard - Mk 12:1) **of the flock**- **Walter Kaiser** interprets this phrase a reference to "the royal house of David (which) will be restored" in the Millennium (cp Jer 30:8, 9 "David their king", Ezek 34:23,24 - see esp verse 24 which speaks of Jehovah and David as distinct individuals). The designation **flock** from **comparing other Scriptures** and from the **current context** refers to Israel (see Isa 40:11, Jer 13:17, 20, Mic 5:4, Zech 10:3) The **tower** pictures an elevated place from which the "**flock**" can be monitored, as does a shepherd his sheep or a farmer guarding his crops from raiders. HCSB-SB adds "The greatness of the Davidic empire in the past would return once more to Migdal-eder (watchtower for the flock), a location near Bethlehem (Gen 35:19-21)."

The daughter of Zion - This refers to those who live in Jerusalem (cf. Isa 1:8note; Jer 4:31; Lam. 1:6; 2:13; Micah 1:13; Zech. 9:9) cf Micah 4:10, 13.

To you it will come-- even the former dominion ("your royal might and power" NLT) **will come** ("back to you again" - NLT) Israel at her inception was to have been "the head and not the tail" (Dt 28:13,14) but it was conditioned on her obedience (Dt 28:1). Because of Israel's disobedience to God's Law (Dt 28:15, she was disciplined by God Who made her the tail not the head. However Micah predicts that in the last days, Israel's **dominion** over the nations will be restored (cf God's promise to not reject Israel forever - Lev 26:40-42,44) and she will no longer be tread under foot by the nations, for the "**times of the Gentiles**">) (Lk 21:24) will be fulfilled at the Second Coming of Messiah.

The kingdom of the daughter of Jerusalem - "The sovereignty that belongs to Daughter Jerusalem" (NET); "Kingship will come to the Daughter of Jerusalem." (NIV) for the King of kings will reign forever and ever (Mic 4:7), "My precious Jerusalem" (NLT)

Micah 4:9

Now - This expression of time describes a "time change" - Micah goes from the far future back to the pathetic present as he prophesies of Judah's coming punishment as a prisoner in Babylon. Remember that in 700BC Babylon was not even the reigning world power and yet this prophecy was perfectly fulfilled. We can trust every promise of God, for the trustworthy God stands behind His Word to perfectly fulfill it in His time.

Why do you cry out loudly? Is there no king among you, or has your counselor perished -Micah 4:9-10 refer to Judah's 70 year period of captivity in Babylon (Mic 4:10). Judah would have no king or counselor in exile!

That agony (pain, writing, anguish) **has gripped you like a woman in childbirth?** - Why? Because of their embarrassing exile to Babylon (cf. Jer. 4:31; 6:24; 13:21; 22:23; 30:6; 49:24; 50:43).

Micah 4:10

Writhe and labor to give birth, daughter of Zion - The citizens of Jerusalem (see comment on Mic 4:8, 1:13) would be able to do nothing to stop the "birth" process, once labor had begun!

Like a woman in childbirth; For now you will go out of the city, dwell in the field -Always pause to ponder "**for**" (**term of explanation**) which explains the comparison to a woman in labor - the "birth" so to speak would be not a baby but a Baby-Ionian exile!

And go to [Babylon](#). There you will be rescued...redeem - Micah (ca 700BC) predicts Judah's exile to Babylon (605-586) over 100 years prior her exile! Notice how in one verse we see a "time gap" in Micah's prophecy of the exile from the Land of Israel and then (skipping over the 70 years in captivity) their return to the Land of Israel. (**See concept of a "time gap"**)

There the LORD will redeem (Heb = natsal - [05337](#); Lxx = rhuomai = snatch from danger, evil or an enemy) **you from the hand of your enemies** - Micah predicts Judah's release from exile by the edict of [King Cyrus](#) of Persian (ca 538BC) (God stirred the heart of Cyrus to fulfill this prediction - Ezra 1:1, Isa 44:28, Pr 21:1-[note](#))

Micah 4:11

And now many nations have been assembled against you (Israel) (cf Joel 3:2-15) - While this verse alone could point to Micah's day, the context (Mic 4:11-13) supports the premise that now Micah jumps from the preceding prophecy which historically would have a near fulfillment (in 100+ years Mic 4:9-10 will be fulfilled with Judah's exile to Babylon) to a distant future time when the nations come against Israel. From other Scriptures, this gathering of **many nations** against Israel (Zion) corresponds to the "time of Jacob's distress," (Jer 30:7), that time which Jesus designated as the "**Great Tribulation**," (Mt 24:21), which corresponds to the last 3.5 years of the Seven Year Tribulation (**Daniel's Seventieth Week**). At this time, the **'kings of the whole world'** are gathered together (by demonic spirits) **"for the war of the great day of God, the Almighty"** in **"the place which in Hebrew is called Har-Magedon"** or Mount of Megiddo (popularly referred to as Armageddon) ([Diagram of the sequence of events in the Campaign of Armageddon](#)) (Rev 16:13-16-see notes discussing this great battle)

Henry Morris summarizes Mic 4:11 - "Here Micah leaps over the coming captivity in Babylon (Micah 4:10) and deliverance there from, to the great ultimate invasion of Israel in the last days (Rev 16:13-16-note)."

NET Bible Note explains that in "Micah 4:11–13 the prophet jumps from the present crisis (which will result in exile, Mic 4:10) to a time beyond the restoration of the exiles when God will protect his city from invaders. The LORD's victory over the Assyrian armies in 701 B.C. foreshadowed this."

Who (the "goyim," the unbelieving Gentile nations) **say, 'Let her be polluted, and let our eyes gloat over Zion** - **To gloat** means to think about something with triumphant and often malicious satisfaction. The unbelieving Gentile nations will gloat as they gather against Israel (Zion), fully confident that they will once and for all crush God's chosen people into oblivion and accomplish the "final solution." Note the next verse with a **contrast** which overrules their plans to destroy Israel.

Micah 4:12

But they (nations) **do not know the thoughts of the LORD, and they do not understand His purpose** - The unbelieving Gentile nations of the world that have been gathered (in the sovereign plan of God) against Israel most likely think they are going to crush Israel. Micah says "Not so" because they don't understand the sovereign plan of Jehovah for His chosen people. Spiritual truth is spiritually discerned and they don't have the Spirit to illuminate the Scriptures (1Cor 2:14). Or perhaps these nations rely on theologians who do not interpret the Scriptures literally and scoff at predictive prophecy and instead teach that God is finished with Israel (e.g., [Replacement Theology](#) which is a disturbing trend among many otherwise orthodox evangelicals), so that these prophecies in Micah for the church, not the nation of Israel. For example, here is a note from R C Sproul's **Reformation Study Bible** (Ligonier Ministries) on **the mountain of the house of the LORD** IN Micah 4:1 "Earthly Mount Zion prefigured the heavenly reality to which the **church** indeed has now come." Similarly Matthew Henry repeatedly ascribes Micah's prophecies to the church. As an aside Henry (and many of the reformers) well excellent devotionally, seldom interpret end times OT prophecies related to literally and routinely replace the nation of Israel with the Church. ([See Guidelines for Interpreting Prophetic Passages](#))

For He has gathered them (against Israel) **like sheaves to the threshing floor** (cf. Isa 21:10; Jer 51:33; Hos 13:3) - This phrase reaffirms that the nations are like "puppets" in the hands of Jehovah (cf Pr 21:1-[note](#)) and have been gathered against Israel under His sovereign authority and power, not of their own volition. The picture of these nations is likened to the harvesting of grain and specifically the threshing process. The NET

Bible paraphrases this "He (Jehovah) has gathered them (nations of the world) like stalks of grain to be threshed at the threshing floor," explaining that "The words *"to be threshed"* are not in the Hebrew text, but have been supplied in the translation to make it clear that the LORD is planning to enable "Daughter Zion" to **"thresh"** her enemies."

Micah 4:13

Arise and thresh, daughter of Zion (people of Jerusalem - see Mic 4:8), **For your horn I will make iron and your hoofs I will make bronze, That you may pulverize many peoples** - The context is Micah 4:11, the gathering of many nations against Israel. In this passage Micah assures Israel that they will trample their enemies, like oxen treading grain (cf Zech 14:12-15). **Ryrie** explains that Mic 4:11-13 This passage looks further ahead, to the great campaign of Armageddon immediately preceding the second coming of Christ and the millennial kingdom. There the world will be lined up against Israel, but God will give Israel victory, using horn of iron and hoofs of bronze."

That you may devote to the LORD their unjust gain and their wealth to the Lord of all the earth (a great Name - Ps 97:5-[note](#); Zech 4:14; 6:5) - **Kaiser** explains **"devote"** - "Following the custom of setting aside a portion of one's spoils to the deity that secured the victory for the nation, victorious Israel sets aside a portion of her gain for the temple of the Lord (v. 13c; cf. Isa. 60:1-9)."

MICAH 5

Micah 5:1

This verse occurs at the end of chapter 4 in the Massoretic Text and is thus understood to be a continuation of the preceding discussion.

Now muster (summon) **yourself in troops, daughter of troops. They have laid siege against us** - Micah's prophecy ca 700BC had a near fulfillment (about 100 years later) when [Nebuchadnezzar](#) laid siege against Jerusalem (daughter of troops) beginning in 588BC and ending 18 months later with the invasion and defeat of the Holy city of Jerusalem and burning of the House of the Lord (2Ki 25:1-4, 8-11). This prophecy of the Babylonian siege "returns to the thought of Mic 4:9,10" (Kaiser). The word **muster** (gadam [01413](#)) can also be translated **slash** giving rise the alternative translation - "Now daughter who is under attack, you slash yourself in grief." (HCSB)

With a rod they will smite (sign of humiliation - 1Ki 22:24; Job 16:10; Lam 3:30) **the judge** (reference to the king) **of Israel on the cheek** - While some commentaries interpret the stricken **judge** as Jesus (cf Mt 27:30, Mk 15:19, Jn 19:3), the context does not support that interpretation, for the first part of the verse refers to the Babylonian siege. In addition, Jerusalem was not under siege when Christ was struck, nor was He struck with a rod. Most writers interpret the judge that was smitten as [King Zedekiah](#) who received humiliating treatment from Nebuchadnezzar when Judah fell in 586BC (cf 2Ki 25:4-5, 6, 7)

Micah 5:2

But (term of contrast) **as for you, Bethlehem (House of Bread) Ephrathah (fruitful)** ([see note on "Ephrathah"](#)) **too little** ("seemingly insignificant" NET; cf "definitions" of "little" in Jdg 6:15, Ps 119:141) **to be among the clans of Judah** - Micah now introduces a striking contrast with the humiliation suffered by Judah's last Davidic king (Zedekiah from line of David) with the prophecy of the humble beginning of the greatest Davidic King (Mt 1:1-2ff) The greater David was born in David's birthplace, "the city of David" (Lk 2:4, Jn 7:42, Ru 4:11, 17-21,22), a lowly town, a town so small that it was not even mentioned in the list of towns in Joshua 15:1-63 or Neh. 11:1-36. Bethlehem was also the home of Naomi, Boaz and Ruth the Moabitess, the latter being in the Davidic line of the Messiah (see Mt 1:5,6). The fulfillment of Micah's prophecy (Messiah's birth in Bethlehem) allows fulfillment of the "Davidic Covenant" in 2Sa 7:12,13 (Notice especially the phrase "I will establish the throne of His kingdom **forever**" - this could not be Solomon whose kingdom was split in 931BC; See explanatory notes on Isa 9:7 and see **"forever"** in Lk 1:31, 32, 33)

From you One (God the Son) **will go forth** (cf Heb 3:1-note the **Apostle**, the "Sent One") **for Me** (God the Father) **to be ruler in Israel** (cf Mic 4:7) - David was born in Bethlehem (1Sa 16:1, 18-19; 17:12) as was the "Greater David" Jesus the Messiah (Mt. 2:1). From Mt 2:3-6 (which quotes Mic 5:2), it is clear that the "chief priests and scribes" interpreted Micah 5:2 as a prophecy of the Messiah. Note **"for Me"** indicates Messiah

came first and foremost to fulfill the perfect will and predetermined plan of His Father (Heb 10:7-note, cf Acts 2:23, Eph 1:9, 10-note, 2Ti 1:9,10-note), and secondarily (albeit not an "afterthought" but a definitive purpose) for Israel (cf Isa 44:21, 49:15, 16, Hos 2:19, 20, Jer 31:36, 37). The promised Messiah is the Father's final Word to mankind (Heb 1:2-note), even the "Messenger of the Covenant" (Mal 3:1-note)

His goings forth are from long ago, from the days of eternity (literally "days of antiquity", see word study of **olam**; cf Ps 25:6; 90:2) - Goings forth refers either to may refer His origins (cf. NAB, NIV, NRSV, NLT) or his activities. Jesus had no beginning but existed eternally with God the Father (cf Jn 1:1, Php 2:6-note, Col 1:17-note, Rev 1:8-note). Indeed, Jesus is **EI Olam, the Everlasting God!**

Micah 5:3

Note: This is a difficult verse from an eschatological perspective. Despite the differences of opinion on the interpretation of this prophecy we do well to remember Warren Wiersbe's words "Whenever a prophet foretold the future, it was to awaken the people to their responsibilities in the present. Bible prophecy isn't entertainment for the curious; it's encouragement for the serious."

Therefore (term of conclusion) **He will give them up until the time when she who is in labor has borne a child.**

Who is **them**? In context, this is clearly Israel, the Jewish people.

What does **He will give them up** signify? It means that the Jews will be subject to Gentile dominion. The Times of the Gentiles (Lk 21:24) began with Judah's defeat by the Gentile power Babylon in 586BC. Israel has continually been under the authority of the Gentiles and this will only be relieved at the Second Coming of Messiah.

John MacArthur agrees that **give them up** is "A reference to the interval between Messiah's rejection at His First Advent and His Second Advent, during the **times of the Gentiles** when Israel rejects Christ and is under the domination of enemies. Regathering of the "**remainder of His brethren**" did not occur at the First Advent but is slated for the Second Advent (cf. Isa 10:20–22; 11:11–16).

Who is **she**? The "reflex" explanation is that surely this is the Virgin Mary and a number of evangelical commentaries (ESV Study Bible, KJV Study Bible, Believer's Study Bible = W A Criswell, Defender's Study Bible = Henry Morris, Wycliffe Bible Commentary) do indeed feel that the pronoun **she** refers to Mary. But does Mary fit with the context? Note that the implication of the word "**until**" (see importance of **expressions of time**) is that Israel will not be given up after **she** has borne a child. Clearly Israel remained under Gentile rule (e.g., Rome) even after Mary bore the Messiah. In fact even today the Temple Mount remains under Gentile (Muslim) dominion! **Walter Kaiser**: "From the Babylonian Exile to the present day, God has abandoned Israel and will continue to do so **"until"** the one in labor has given birth." Therefore, it seems most reasonable to interpret "**she**" not as Mary, but as Israel (personified as a woman, as she clearly is in Rev 12:1-4, 5,6-note) and her **labor** as not referring to Mary's labor, but to the nation of Israel's **'labor'** so to speak.

Some like **Charles Ryrie** try to tie these two together and say "**she** (the virgin Mary, Isa. 7:14) gives birth to Messiah, Who will reunite Israel (a work in connection with His Second Coming)." In a similar way the **KJV Bible Commentary** explains that "Just as surely as God in His sovereign program has brought Messiah upon the scene historically, so He will bring the believing remnant into existence (**Ed**: compare **borne a child**); and in His time both redeemed people and reigning Messiah will be brought together!"

Nelson's New Illustrated Bible Commentary: **She who is in labor** probably refers to Zion (Mic 4:10). The metaphor refers to the deliverance in the end time of those who will be able to delight in the coming of God's kingdom (Micah 4:9-5:1).

John Martin explains that "the time will come when the **labor** will end and birth will come. This refers not to Mary's giving birth to Jesus, but to Israel's national regathering (cf. Mic 2:12; 4:6-7), likened here to a childbirth."

Constable: Yahweh would give the Israelites over to chastening until Israel had ended her painful period of suffering (like a woman in labor, Micah 4:9) and she had brought forth a child. In view of previous revelation about Israel's continuing discipline by God until her Redeemer appeared (4:10), this seems to be a reference to the second coming of Messiah, not His first coming. This interpretation gains support from the promise in the last half of this verse. Then the remainder of the Redeemer's brethren, the Jews, will experience a regathering (cf. 2:12; 4:6–7). They will return to the land and rejoin other Israelites.

NET Bible note on "**borne a child**": The point of the figurative language is that Jerusalem finally finds relief from her suffering. See Micah 4:10.

A C Gaebelein see she as Israel explaining that "Israel will be in travail pains to give birth to the remnant, so prominently mentioned in prophecy. Since the nation rejected the Messiah they have had nothing but suffering, but the great travail pains come in the future. "For thus says the LORD, 'I have heard a sound of terror, Of dread, and there is no peace. 6 'Ask now, and see, If a male can give birth. Why do I see every man With his hands on his loins, **as a woman in childbirth**? And why have all faces turned pale? 7 'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it.'" (Jer 30:5-7). That godly remnant turning then to the Lord, born in that future travail, are called here "**His brethren**."

McGee - You may think that this verse still has reference to the birth of Christ. Well, it is true that it speaks of the fact that Mary travailed, but you can't read this passage without realizing that it also refers to the nation of Israel. It speaks not only of their worldwide dispersion—they were scattered by the judgment of God—but of their travail. The Great Tribulation Period is the travail through which the nation must pass. "Then the remnant of his brethren shall return unto the children of Israel." The Jews will be regathered from their worldwide dispersion.

Then the remainder of His brethren will return to the sons of Israel - **Then** is an important marker of time (**expression of time**) especially in prophetic passages for this conjunction always signifies something following next in order. In the **context** (see connective conjunction "**and**" in Micah 5:4), the return of the **sons of Israel** corresponds to the end times when Messiah returns to regather the believing remnant of Israel and restore the nation to worldwide prominence in the **Millennium** (cf Mic 5:7-8).

Micah 5:4

And He will arise and shepherd His flock In the strength of the LORD, In the majesty of the Name of the LORD His God - Who is "He?" In context this refers to the [Messiah](#) (cf Mic 5:5a and Eph 2:14-note) When Messiah returns (see **Second Coming**), He will be the **Great Shepherd** (Zech 10:3, cf Mic 2:12, 7:14, Jn 10:11, Mt 26:31, 1Pe 5:4-note, Heb 13:20-note; see [Jehovah Roi = Shepherd](#)) of the sheep (believing **remnant**), and will rule over the world with **rod of iron** (Rev 12:5-note, Rev 19:15-note).

And they will remain ("They will live securely" NET), **because at that time He will be great to the ends of the earth** (cf Messiah's rule in Zech 14:9) - At the time of the establishment of Messiah's **Millennial Kingdom**, Israel **will remain** (be secure) because Messiah is their protecting Shepherd (cf Zech 14:11) Who is "**mighty to save**." (Isa 63:1b-note).

Tony Garland: Scripture record's two pregnancies in relation to Messiah. The first labor (Mic 5:3) terminates in the First Coming of Messiah (Rev 12:2-4-+). The second labor terminates in the ushering in of the Millennial Kingdom. It is this second period of labor, subsequent to the going forth of Messiah from Bethlehem, which Micah 5:4 sets forth. This second labor leads to the millennial age "**at that time He will be great to the ends of the earth**." The time of Jacob's trouble describes the labor pains associated with the second "pregnancy." "Jacob's Trouble and the Great Tribulation"

Micah 5:5

This One will be our peace (shalom) - Notice that true **peace** is not just a precept but a Person! This **One** is the **Prince of Peace** (Isa 9:6-note, Lk 1:79, 2:14, 19:38, 42, Jn 14:27, 16:33), the Messiah Who alone will bring **peace** - He brought **peace** to hearts of believers with His first coming (Ro 5:1-2-note, cf Isa 52:7 where "announces peace" and "brings good news" are the same verb in Lxx = **euaggelizo/euangelizo**), but will bring **peace** to the earth at His **Second Coming**. **Peace** will characterize the **Millennial reign** of [Messiah](#) (Isa 11:6-9-note, Isa 55:12; 66:12; Jer 33:6; Ezek 34:25; 37:26). **Are we telling the lost around us of this promised personal and prophetic peace?** (Acts 10:36, Mt 5:9-note, Eph 6:15-note)

When the Assyrian invades our land, when he tramples on our citadels, then we will raise against him seven shepherds and eight leaders of men. - This is a difficult verse in my opinion. To whom does Assyria refer? While one might consider **the Assyrian** at the time of Micah's prophecy, the next verse says **they** (7 shepherds and 8 leaders ~ idiomatic way of saying that Israel had an adequate numbers for the task) **will shepherd the land of Assyria with the sword**, something that did not happen in Micah's day. This fact supports the interpretation of a future, yet unfulfilled prophecy. Most conservative commentators agree with **MacArthur** who says "Assyria, God's instrument against Israel (722 B.C.) and Judah (Sennacherib's siege in 701 B.C.) is here used as a **representative** of enemy nations in opposition to the Lord." **Ryrie** feels Assyria is

"**typical** of all Israel's enemies." (See also [Constable's reasons for favoring this interpretation](#)) A few consider **the Assyrian** to be a name for the Antichrist, but this speculative interpretation seems to be stretching the meaning of the text too far.

Micah 5:6

They will shepherd the land of Assyria with the sword, the land of Nimrod at its entrances- Since this prophecy predicts that Israel will be victorious over Assyria and the land of Nimrod (some favor this as Assyria, others as Babylon - cf Ge 10:8-12), this must refer to a yet unfulfilled future time. The nation of Assyria will not exist in the future, but is used here as a picture of the nations which will attack Jerusalem in the future, even as Assyria attacked Jerusalem in Micah's day (Zech 12:9, Zech 14:2-3).

And He will deliver us from the Assyrian when he attacks our land (Israel) and when he tramples our territory (Note the context - the deliverer arrives when the "hour" is dark for the nation of Israel) - In context **He will deliver** refers to the Messiah Who will rescue Israel at His Second Coming. The Lxx translates the Hebrew for "deliver" with the Greek verb **rhuomai**, the same verb Paul used in his prophecy of the **'Deliverer** (rhuomai) [the Messiah Who] will come from Zion" saving all Israel ("all" of the **believing remnant**) (Ro 11:26-note). Micah 5:7-8 supports this "Messianic" interpretation, for these passages describe a time when the remnant of Israel is compared to a lion among sheep (Gentile nations). This prophecy clearly has never been fulfilled. Again **the Assyrian** is thought by some to be the future Antichrist, but that is speculation.

Micah 5:7

Then the remnant of Jacob (description of believing Jews - Mic 2:12, 4:7, 5:8, 7:18) **will be among many peoples** (Jews will live all over the world in the Millennium) **like dew from the LORD, Like showers on vegetation which do not wait for man** (dew and rain are given by the sovereign timing of God, not men) **or delay for the sons of men.** - See comments on Mic 5:6. Like **dew** (cf dew as a symbol of divine blessing = Ps 133:3, Hos 14:5, Zech 8:12) and **showers on vegetation** suggest Israel will be a source of blessing to the Gentile nations in the age to come (cf Zech 8:22, 23).

Micah 5:8

The remnant of Jacob will be among the nations (Gentiles), **among many peoples like a lion among the beasts of the forest, like a young lion among flocks of sheep, which, if he passes through, tramples down** (When the Redeemer returns He brings a radical reversal - compare Israel being trampled in Mic 5:5, 6) **and tears, and there is none to rescue** (NLT says the "nations will be like helpless sheep, with no one to rescue them.") - To other Gentile nations Israel will be like a fierce **lion** (cf "the head" over the nations - what Israel could have been if she had been obedient - Dt 28:13), able to easily consume those who hate them. (cf many OT allusions to Israel as victorious over the **nations** in the last days = Isa 11:14, Zech 12:2, 3, 6, Zech 14:14) **Patterson** - "Reversal characterizes the day of the Lord. The picture of Israel as a flock of sheep, scattered, lame, and weak (Mic 4:6-7), gives way to a portrait depicting the Hebrew people as...a roaring lion among the nations (Mic 4:13)."

Micah 5:9

Your (Israel's) **hand will be lifted up** (uplifted hand pictures Israel's triumph - cf same Hebrew idiom Ps 89:13) **against your adversaries, and all your enemies will be cut off** (Heb = karath = cut down, destroyed; Lxx = [exolothreuo](#) = utterly destroyed, completely rooted out, cf use in Acts 3:23). - How many of her enemies? **All** (Lxx = pas = all w/o exception!) of Israel's **enemies** have never before been **cut off** which speaks of a yet to be fulfilled prophecy. Anti-Semitism will be rooted out forever when the Greatest "Semite," the Messiah returns and leads Israel in triumph (cf Mic 5:4)!

Micah 5:10

It will be in that day," declares Jehovah, "That I will (first of 6 successive "I will's" from Jehovah) **cut off your horses from among you** (cf divine prohibition Dt 17:16 from Israel's birth) **and destroy your chariots**

(cf Zech 9:10 - context also = Second Coming). - **Horses** and **chariots** will be cut off because they will be unnecessary when the Messiah returns to fight and then reign (cf Rev 19:11-16-note). Israel stripped of all human resources (cf Israel's false reliance in Hos 10:13), will be forced to rely solely on their Savior (cf Ps 20:7-note). Sometimes God has to strip us of all our ability/capability so that we might learn to rely on His fully sufficient strength (2Cor 12:9,10-note, cf Ps 119:67, 71-note). Are you being "stripped" even as you read this note?

Micah 5:11

I will also cut off the cities of your land and tear down all your fortifications.- Heretofore Israel had relied on their human strength. When Messiah returns Israel will no longer rely on human **fortifications** (defenses constructed by men) but solely on their Savior King Jesus!

Micah 5:12

I will cut off (Heb - karath - see note on Mic 5:9) **sorceries from your hand, and you will have fortune-tellers** (cf. [Soothsayers](#); [Divination](#) Jer 27:9) **no more.** - Israel will be finally and fully purged of these evils **in that day.**- Sorceries ([Witchcraft](#)) was strictly forbidden (Lev 19:26; Dt 18:9-14). The Septuagint translates **sorceries** with the Greek noun **pharmakon** which meant a drug, and then a drug used as a controlling medium (enchanting or magic potion, spell, charm. Pharmakon is used once in NT, in the "occult revival" just before Messiah returns. See Rev 9:21-note), which shows the strong correlation between illicit drug use and the demonic world! (See discussion of related word Sorcery = pharmakeia in Gal 5:20-note)

Micah 5:13

I will cut off (Heb - karath - see note on Mic 5:9) **your carved images and your sacred pillars** (freestanding stones associated with abominable Canaanite fertility cult worship - their utter destruction commanded - Ex 23:24; 34:13; Ex 34:13, Dt 7:5; 12:3) **from among you, so that you will no longer bow down to the work of your hands** (cf Hos 14:3 = also in context of Israel's end time repentance and return to her Messiah - Hos 14:1-2, 4-6). - Idolatry will be removed (Mal 1:7), for now Israel will bow down to the true and living God, their Messiah! Is there any work of your own hands to which you are bowing down? Zechariah's prophecy reiterates that when Messiah returns, He "will cut off the names of the idols from the land (of Israel) and they will no longer be remembered." (Zech 13:2).

Micah 5:14

I will root out your Asherim ([plural of Asherah](#)) (Heb - asherah = [0842](#)) **from among you** (2Ki 17:10) **and destroy your cities.** - **Root out** indicates a definitive and final removal of Israel's idolatrous worship of this goddess of fertility, which was associated with abominable sexual perversions and both male and female prostitution in the name of "religion" ([Reference](#))! Failure to obliterate idolatry and Asherim was one reason the divided kingdoms was sent into exile (2Ki 17:16-18 = Israel, 2Ki 21:7 = Judah).

Micah 5:15

And I will execute vengeance in anger (Lxx = **orge**) **and wrath** (Lxx = **thumos**) **on the nations which have not obeyed** (cf Messiah's victory and reign - Ps 2:9, Rev 12:5-note, Rev 19:15-note).- **Jehovah-Jesus** will execute His **vengeance** on the disobedient Gentile nations (see parallel passage = Isa 61:2b "day of vengeance") **Vengeance** is divine retribution, or the demonstration of "God's righteousness in compensating the wrong with right" (Elwell 1996:795). "Divine vengeance relates to God's sense of justice in restoring what is right and good...d redemption for Israel and the nations (Isa 61:2; 63:4). God's vengeance is directed against the nations for their sins against humanity, wanton militaristic imperialism, oppression, social injustice, and the rejection of what God has established as right and good according to his revealed word (Isa 47:3; Nah 1:2; cf. Amos 1:3-2:3). God's vengeance is directed against his people Israel for breaking his covenant (Lev 26:15). This divine retribution against Israel "is usually disciplinary in nature and aims at the restoration of lawfulness and the covenant in order that Zion will turn into a 'city of righteousness' again (Isa 1:24-26)" (Patterson) Daniel summarizes this execution of justice on all the Gentile kingdoms of all time in Da 2:34-35-note, Da 2:44-45-note where the **Stone** = **Christ**. "Vengeance is the punitive retribution of God usually set in the context of war or breach of covenant. The notion of vengeance is the prerogative of God because He is Creator, King, and Judge (cf. Dt 32:35; Ro 12:19-note; Heb 10:30-note). One of Yahweh's titles is "the God of Vengeance"

(Ps 94:1). God avenges His covenant (Lev 26:25), His enemies (Dt 32:41), the sins of the nations (Ps 149:7), His people (Isa 63:4), and His Temple (Jer 50:28)."

MICAH 6

Micah 6:1 ([See cross-references](#)) (Micah speaking) **Hear** (Listen! A command -Shama [08085](#) - see comments on Mic 3:1) **now what the LORD is saying** (speaking to Israel), **"Arise** (A command - Stand up! Call to action! "Court is in session!" cf Dt 29:10,15, Job 23:4-5), **plead your case** (Israel defend yourself) **before the mountains, and let the hills hear your voice.** - This third cycle of oracles (Mic 6:1-7:20) begins a "cosmic courtroom scene" with the prophet serving as God's advocate issuing a summons to Israel from God the "Plaintiff" in this "covenant lawsuit" (Israel has repeatedly broken the Mosaic Covenant)! Case is

Micah 6:2 ([See cross-references](#)) (Micah still speaking) **"Listen** (Command -Shama [08085](#) - see comments on Mic 3:1), **you mountains** (cf Mic 1:2), **to the indictment of the LORD, and you enduring foundations of the earth, because the LORD has a case** (Heb = rib [07378](#) = lawsuit, litigation) **against His people** (Israel, the "chosen people"); **Even with Israel He will dispute.** - This pictures the **mountains** of Israel personified as witnesses to hear God's charges against Israel (cf Dt 4:25, 26; Is 1:2-note, Dt 31:19, 32:1)!

Micah 6:3 ([See cross-references](#)) (God is speaking) **"My people, what have I done to you, and how have I wearied you? Answer Me.** - They have no answer to God's pithy rhetorical question! **And as an aside beloved, neither do we for He has "granted us everything pertaining to life and godliness according to a true knowledge" of Jesus.** (2Pe 1:3-note) **This begs the question - Am I "growing in the grace and knowledge of our Lord and Savior Jesus Christ?"** (2Pe 3:18-note) God has not wearied Israel. Israel has wearied God (cf Jeremiah's cry Jer 6:11! Israel as God's "wife" has pursued harlotry, while God has been the ever faithful Husband.

Micah 6:4 ([See cross-references](#)) **"Indeed, I brought you up from the land of Egypt and ransomed** (Heb - padah; Lxx = lutroo - free a slave, debtor or prisoner by paying ransom price) **you from the house of slavery** - First piece of evidence of God's lovingkindness to Israel - Jehovah paid the price to ransom Israel from Egyptian bondage.

I sent before you Moses (see Mal 4:4-note, Ex 3:10), **Aaron** (see Ex 4:14-16; Ex 29:29-30), **and Miriam** (see Ex 15:20-21). - It is interesting that Micah is the only OT prophet to mention **Aaron**. God gave them wise leaders to lead them out of Egypt.

Micah 6:5 ([See cross-references](#)) **"My people, remember now what Balak** ("devastator" or "one who lays waste) **king of Moab counseled and what Balaam son of Beor answered him** - Balak conspired with the leaders of Midian to hire Balaam to curse Israel. God did not allow Balaam to curse Israel, instructing Balaam that he could only bless them (Nu 23:11, 25; 24:10). For the full story of Balak and Balaam read Nu 22:1-24:25.

From Shittim ([map](#)) **to Gilgal** ([map](#)) - After 40 years of wilderness wandering Israel's last camp on the east side of the Jordan before entering the Promised Land was at Shittim and the first camp after crossing the Jordan was at Gilgal. While not stated, the mention of these two locations recalls to mind God's miraculous parting of the Jordan River to allow Israel to traverse safely from Shittim to Gilgal.

In order that you might know the righteous acts of the LORD - God's **righteous** (He does what is "right") **acts** were to demonstrate His covenant faithfulness to Israel.

Micah 6:6 ([See cross-references](#)) (Israel replying apparently convicted by the divine charges) **With what shall I come to the LORD and bow myself before the God on high? Shall I come to Him with burnt offerings** (cf Lev 1:3-4, These offerings were sin offerings, entirely consumed by fire), **with yearling calves** (could be offered after one week old - Lev 9:3, 22:27 and were considered the best)? - These words are spoken by Israel, who appeals to offerings and sacrifices to "make up" for her sins in lieu of obedience (cf 1Sa 15:22; Ps 51:16-17-note). Balaam is condemned for his greedy desire to profit as a prophet! (2Pe 2:15-16-note; Jude 1:11, cf Rev 2:14-note).

Micah 6:7 ([See cross-references](#)) **Does the LORD take delight in thousands of rams** (Rams were used for sin offerings - Lev 5:15, 6:6, 16:3), **in ten thousand rivers of oil of oil?** Answer? No! **Thousands...ten thousand** - These inordinately large quantities are exaggerated in order to emphasize the point of the futility of sacrifice without obedience.

Shall I present my first-born for my rebellious acts, the fruit of my body for the sin of my soul? This could never please God, because He prohibited child sacrifice (Dt 12:31). They were simply asking that if we could offer the most precious thing in the world would it be enough to atone for their transgressions and sins? Clearly the answer is an emphatic divine "NO!" As **Henry Morris** says "The Levitical sacrifices had been established by God. They were vitally important when offered in faith, acknowledging personal sin

and trusting God's provision of forgiveness on the basis of the shed blood of the innocent substitutes. They were of no avail, of course, if offered simply as a ritual or for other unworthy motives."

Micah 6:8 ([See cross-references](#)) (Micah replies to Israel's questions in the previous 2 passages) **He has told** (Lxx = anangelo - used in secular Gk for proclamations of kings, reports of envoys, etc) **you, O man, what is good** - Common theme in the OT = 1Sa 15:22; Is 1:11-20; Jer 7:21-23; Hos 6:6; Am 5:15. Micah says Israel had been told how to walk, so she knew the truth, but by implication refused to do the truth! Sounds familiar doesn't it! How often do we sin willfully, refusing to humble ourselves? Note that Micah is not saying what a man does will save a man. In fact, the truth is that only a saved man can do these things.

And what does the LORD require (seek with care - Lxx = ekzeteo in the present tense = continually) **of you but to do justice** (in contrast to Mic 3:2), **to love kindness, and to walk** (implies that this is one's lifestyle; Lxx - poreuo - proceed in present tense, middle voice) **humbly with your God** (cf 1Pe 5:5, Jas 4:6-note - humility paves the way for reception of God's grace)? Micah is saying that instead of sacrifices (Mic 6:6-7), God desired their obedience - justice, kindness, humility. Micah echoes Moses "And now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, and to keep the LORD's commandments and His statutes which I am commanding you today for your good?" (Deut 10:12-13, cf Jer 7:22-23)

Micah 6:9 ([See cross-references](#)) **The voice of the LORD will call to the city** (Jerusalem) -- **And it is sound wisdom to fear Thy Name** (reverential fear and corresponding obedience - Pr 1:7; NET = "It is wise to respect Your authority.") **"Hear** (Command = Listen! cf Mic 3:1, 6:1), **O tribe. Who has appointed its time** (God had ordained the time of their judgment. Cf God's sovereign control over time - Da 2:21-note)?

Micah 6:10 ([See cross-references](#)) **"Is there yet a man in the wicked house, along with treasures of wickedness** ("the dishonest gain you have hoarded away" = NET; "ill-gotten treasures"), **and a short measure** (giving less weight than would normally be given with an [Ephah](#)) **that is cursed?** - **NLT** paraphrase = "Will there be no end of your getting rich by cheating? The homes of the wicked are filled with treasures gained by dishonestly measuring out grain in short measures."

Micah 6:11 ([See cross-references](#)) **"Can I justify wicked scales and a bag of deceptive weights** (using weights heavier than standard shekel weight - cf Lev 19:35-36, Dt 25:13-16)?- NET = ""Do I acquit sinful scales, and a bag of deceptive weights?" The rhetorical question expects an answer, "No, I do not," and has been translated as a declarative statement for clarity and emphasis." ("I do not condone the use of rigged scales, or a bag of deceptive weights." NET) **"Wicked scales"** - the vendor would tamper with the balance bar and two scale pans so that the buyer was given less than that for which they paid. "One of the prominent evidences of decadence in Israel was the prevalence of dishonest business practices. The rich sought to increase wealth through falsified balances, violence, deceit, and lies (Micah 6:12). When Yahweh was no longer loved and honored, the integrity of the people vanished." (Criswell)

Micah 6:12 ([See cross-references](#)) **"For** (term of explanation - explains practices of Mic 6:11) **the rich men of the city are full of violence** ("think nothing of resorting to violence" NET, especially exploitation of socially disadvantaged) **Her residents speak lies, and their tongue is deceitful in their mouth.** - **NLT** paraphrase = "Your citizens are so used to lying that their tongues can no longer tell the truth."

Micah 6:13 ([See cross-references](#)) **"So also I will make you sick, striking you down** (ESV = "I strike you with a grievous blow"), **Desolating** (shamem 08074 - to make desolate merges with the meaning to be appalled) **you because of your sins.** - So is used as a term of conclusion. Based on the "mountain" of evidence against Israel summed up in the word **sins**, God's verdict is to make them sick, struck and desolate (cf God's "promise" in Dt 28:20).

Micah 6:14 ([See cross-references](#)) **"You will eat, but you will not be satisfied** - This describes God's judgment of [Famine](#) resulting in starvation. "The irony of the sins of selfishness like greed and covetousness is that those who fall prey to them are never satisfied (cf. Pr 27:20; Eccl 1:8; 5:10)." (Patterson)

And your vileness will be in your midst. - The Hebrew word (yeshach) is used only here and it's meaning is uncertain, but in context seems to relate to starvation, probably referring to the emptiness in their stomachs. Thus the **NIV** renders it "your stomach will still be empty." **NLT** "Your hunger pangs and emptiness will remain."

You will try to remove for safekeeping, but you will not preserve anything - Referring to their attempts to safely store (presumably food, possibly valuables).

What you do preserve I will give to the sword - All attempts to salvage their goods will be futile, for the hand of the Lord is against them. These judgments are similar to those recorded in Ezekiel "Alas, because of all the evil abominations of the house of Israel, which will fall by **sword, famine, and plague!**" (Ezek 6:11)

Micah 6:15 ([See cross-references](#)) **"You will sow but you will not reap** (Dt 28:30,33, 38-40) - These were "curses" promised to Israel if His chosen people disobeyed His covenant. No crops mean no food, no prosperity in an agrarian society.

You will tread the olive but will not anoint yourself with oil- Olives will dry up and will yield no oil.

And the grapes, but you will not drink wine - Treading grapes that are withered, will yield no juice, and no wine. In short, no food, no oil, no wine.

Micah 6:16 ([See cross-references](#)) **"The statutes of Omri** (885-874BC - 100 years before Micah) **and all the works of the house of Ahab** (cf 1Ki 16:31-33, "house of" = Ahab's dynasty and the leaven of his evil legacy)**are observed** (Lxx = phulasso - pictures Israel even carefully guarding these evil statues and works!); **And in their devices** (Lxx = boule = inner thought process leading to a decision) **you** (Judah) **walk**. - Omri and Ahab were two of the most evil rulers in the history of the Northern Kingdom and both replaced worship of God with worship of Baal. When Ahab's daughter **Athaliah** (cf "house of Ahab")) became queen of Judah, she encouraged Baal worship (cf 2Chr 24:7) - like father, like daughter! (Read 1Ki 16:21-22:40).

Therefore, I will give you up for destruction and your inhabitants for derision, And you will bear the reproach of My people"
- Based on Israel's disobedient lifestyle, **therefore** (term of conclusion) sums up God's just judgment - destruction, derision, reproach.

MICAH 7

Micah 7:1 Woe is me! - Micah begins a dirge-like description of the decadence of Judah.

For I am Like the fruit pickers and the grape gatherers. There is not a cluster of grapes to eat, Or a first-ripe fig which I crave. - Micah speaks metaphorically, but it is a metaphor based on a reality (see Mic 6:15). What a contrast with the first mention of the fig tree in Micah 4:4, describing the ideal (and idyllic) conditions of the Millennial Reign of the Messiah.

Micah 7:2 The godly person has perished from the land, and there is no upright (yashar root sense = "be straight" and so "be level") **person among men.** - Micah laments the general absence of godliness and righteousness.

All of them lie in wait for bloodshed. - Pictures their depraved "animalistic" vicious nature, crouching like a predator waiting to pounce on its unsuspecting prey.

Each of them hunts the other with a net- Hunting metaphor continues, implying practicing their evil takes "skill."

Micah 7:3 Concerning evil, both hands do it well. - Pictures their skill in, passion for and performance of evil - everything they touched was evil, like men who "cannot sleep unless they do evil." (Pr 4:16) They did it **well** because they had practiced doing evil!

The prince asks, also the judge, for a bribe - A repetition of the charge in Mic 3:11 (cf Isa 1:23), picturing their ravenous, insatiable greed.

And a great man speaks the desire of his soul - They issue a decree "I want ___" and they get it.

So they weave it together - "They all conspire together." (NIV); "Together they scheme to twist justice." (NLT)

Micah 7:4 The best of them is like a briar, the most upright like a thorn hedge - "Sharp," piercing metaphors for "righteous" men!

The day when you post a watchman, your punishment will come - As Amos reiterates "The end has come for My people Israel. I will spare them no longer."

Then their confusion will occur - "**Confusion**" is translated in the Greek (Lxx) with **klauthmos**. This Hebrew verb is used only one other time (Isa 22:5), also in the context of God's judgment. **Confusion** is translated in the Greek (Lxx) with which describes a strong inner emotion manifest by wailing with grief (cf Mt 2:18) or wailing associated with gnashing of teeth in the face of God's righteous judgement for all who reject His gracious invitation (Mt 8:12)

Micah 7:5 Do not trust in a neighbor; Do not have confidence in a friend.- A sad description of God's chosen people, but such is the downward spiral of sin.

From her who lies in your bosom guard your lips - When one's beloved cannot be trusted, the level of trust has reached a national nadir (low point).

Micah 7:6 For son treats father contemptuously, Daughter rises up against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household. - Not only one's beloved, but one's beloved family becomes a man's enemy.

A CHANGE OF DIRECTION!

Micah 7:7 But as for me - Praise God for Micah's **"but"** (term of contrast) which reverses the dreary description of a nation spiritually turned upside down! The prophet begins a prophecy of a better day is coming for the little nation of Israel!

I will watch expectantly (Lxx = epiblepo - pay close attention, look attentively) **for the LORD. I will wait** (Lxx = hupomeno = remain in place when others might depart) **for the God of my salvation** (Heb = yeshua = save, root of Yeshua ~ "Jesus"; Lxx = soter = Savior, One Who rescues) (cf Ge 49:18,)

My God will hear me. - A declaration of the prophet's great faith in God's faithfulness!

Micah 7:8 Do not rejoice over me, O my enemy - In the Lxx "do not rejoice" is a negative with a present imperative is a command to stop an ongoing action, something Israel's enemies have done for centuries!

Though I fall I will rise - Micah speaks for Judah (especially the righteous remnant of all ages), who will fall to Babylon, but will rise again.

Though I dwell in darkness, the LORD is a light for me - Those Jews who dwell in spiritual darkness will have their eyes opened to the "Light of the World," the Messiah (Jn 8:12, cf Acts 26:18).

Micah 7:9 I will bear the indignation (Lxx = orge = wrath) **of the LORD because** (always pause to ponder this term of explanation) **I have sinned against Him** - Eschatologically speaking the **indignation** has been manifest by repeated persecutions of the Jews over the last 2500+ years at the hands of many Gentile nations.

Until (always pause to ponder this crucial expression of time) **He pleads my case and executes justice** (mishpat - Mic 3:1, 8, 9, 6:8) **for me** - When is "until"? When the storm of His rage against Israel is spent! When the Stone (Messiah's Second Coming) strikes Nebuchadnezzar's statute (representing historically successive Gentile world powers that interacted with Israel) at the "ten toe stage" and establishes His everlasting Kingdom (Da 2:34-35, 42-44-note)

He will bring me out to the light, and I will see His righteousness(cf Ps 37:6-note, Mal 3:18-note, 2Cor 4:16-note). - Speaking in the first person Micah predicts light and salvation, but these will not be fully and finally realized until the Righteous One (Jer 23:5), the Messiah, the Light and the Savior, returns.

Micah 7:10 Then (Pausing to ponder this expression of time, should prompt a "What then?" especially in prophetic passages) **my enemy** (anti-Semitism exposed and ended forever) **will see and shame will cover her who said to me, "Where is the LORD your God?" My eyes will look on her** (Israel's enemies); **At that time she will be trampled down, Like mire of the streets** - God's discipline of Israel and Judah will cause her enemies to question the existence of God, but God will avenge His great Name in the end (See Ezek 20:9, 36:21-22-note, Ezek 39:7).

Micah 7:11 It will be a day for building your walls. On that day will your boundary be extended - While there was partial fulfillment (walls) in the return from Babylonian exile, there will not be full fulfillment (boundary extended) until Messiah returns (cf boundaries in Ge 15:18-21, boundaries they never fully achieved historically).

Micah 7:12 It will be a day when they will come to you from Assyria and the cities of Egypt, from Egypt even to the Euphrates, even from sea to sea and mountain to mountain. - This prophecy of Gentile nations going to Israel, harkens back to the earlier prophecy of Micah 4:1-3.

Micah 7:13 And the earth will become desolate (desolation caused by some great disaster usually a result of divine judgment) **because of her inhabitants** (Lxx = kleronomia =), **on account of the fruit of their deeds** - This prophecy remains to be fulfilled in the end times. In the Lxx, the word **inhabitants** is katoikeo, a word used 13 times in the book of the Revelation, where it describes "earth dwellers" or those who steadfastly refuse Gospel (See [Earth Dwellers](#)).

Micah 7:14 Shepherd (Command; Lxx = poimaino) **Thy people with Thy scepter, the flock of Thy possession which dwells by itself in the woodland, in the midst of a fruitful field. Let them feed in Bashan and Gilead as in the days of old.** - The Shepherd is a reference to the Messiah who Isaiah says "like a shepherd He will tend His flock." (Isa 40:11)

Micah 7:15 "As in the days when you came out from the land of Egypt, I will show youmiracles. (Lxx - thaumastos - of things relating to God and beyond human comprehension ~ wonderful, marvelous, remarkable) - This seems to predict that the Messianic

era will be days of miracles.

Micah 7:16 Nations (Goyim - Mic 4:2,3,7,11,5:8, 5:15) **will see and be ashamed** (become pale, blush; Lxx - kataischuno) **of all their might** (Heb - gebura - [01369](#); Lxx - ischus). **They will put their hand on their mouth, their ears will be deaf-** Gentile shame of their belief that might made right especially when it came to the nation of Israel. When they see the miracle working Messiah, they won't have a word to say.

Micah 7:17 They will lick the dust like a serpent, like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread, And they will be afraid before Thee. - Has this happened? Clearly this speaks of the last days, when Messiah returns to triumph over all the nations that have rejected Him and trodden on the nation of Israel.

Micah 7:18 Who is a God like Thee, Who pardons iniquity and passes over the rebellious act of the remnant of His possession (Lxx = kleronomia = inheritance, that which is given to one as their possession)? (2Sa 12:13, Ex 34:7,9; Isa 43:25 Ps 103:8-9, 12 Ezekiel 33:11) - A rhetorical question expecting a resounding "No One!" Micah's question is a play on [Micah's name](#) which means "*Who is like Yahweh*." [All Heaven Declares](#)... "There is no God like Thee!" A holy God pardoning unholy people! In context remnant refers to those Jews who place their faith in the Messiah, an event which will be reached its full fruition when Messiah returns (Ro 11:26-note). Micah's words were originally spoken of the faithful remnant of Israel before their Exile, but should be seen now in the fullness of God's revelation as applying to all of God's people. Indeed, we as believers are His possession, bought with a price of Christ's precious blood and should passionately pursue glorifying Him in our bodies (cf 1Cor 6:19-20-note).

He does not retain (Heb - chazaq = be strong, hold fast to) **His anger forever, because He delights in unchanging love.** - Develop the discipline of pausing to ponder terms of explanation like **because**. Why doesn't God hold fast His anger forever ("Retain" in English ~ to keep in mind or memory!)? His unchanging love trumps His righteous anger! These words should prompt us to grateful worship of such an undeserved (gracious) truth! **Unchanging love** is a single great Hebrew word hesed/chesed/heced, which in many contexts (including Mic 7:18) speaks of the Father's unbreakable covenant love. Pause and ponder the truth that the Holy God actually delights in demonstrating His covenant love to His children.

Micah 7:18-20 are read in Jewish synagogues on the [Day of Atonement](#). Annually the orthodox Jew, at a river or running stream, symbolically empties his pockets of his sins, casting them into the water.

Micah 7:19 He will again have compassion (Lxx = oiktirmos) **on us - Again** implies He had previously bestowed compassion. Unchanging love is manifest by His continuing compassion. **Compassion** is the Hebrew word **racham** ([07355](#)) which is derived from rechem meaning womb, and which speaks a deep love of one for another rooted in some "natural" bond. It manifests itself as an "emotional" response to one's needs. **Racham** means to feel another's pain so deeply that you are moved to do something about it. When applied to God (as in first use Ex 33:19), racham speaks of His tender pity for us in our weakness, misery and helplessness.

He will tread our iniquities under foot - One of the most beautiful pictures of what the beautiful feet of Messiah will do to sins, Israel's and by application those of every all believer. Hallelujah! What a Savior!

Yes, Thou wilt cast all their sins into the depths of the sea - And as Corrie Ten Boom said, He places a sign which says "No Fishing Allowed!"

Micah 7:20 Thou wilt give truth to Jacob and unchanging love to Abraham, Which Thou didst swear to our forefathers From the days of old. - The patriarchs are remembered because of unconditional, immutable covenant with them.

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Be a Berean!

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Horae Homileticae
Conservative, Literal Interpretation

NOTE: If you are not familiar with the great saint **Charles Simeon** see Dr John Piper's discussion of Simeon's life - you will want to read Simeon's sermons after meeting him! - [click **Brothers We Must Not Mind a Little Suffering** \(Mp3 even better\)](#) Click chapters for the specific sermons listed below:

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- Micah 5:4 Stability and Extent of Christ's Kingdom
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- Micah 7:7 Prayer Our Great Preservative
- Micah 7:8-10 Address of the "Jewish Church" to Her Enemies
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([Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works](#))

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TREASURY OF SCRIPTURE KNOWLEDGE

R A Torrey

Micah

Note: The best commentary on Scripture is Scripture (**Compare Scripture with Scripture**) and these cross references compiled by Torrey are the most comprehensive work of this type with over 500,000 entries. However, always check the context (**Keep Context King**) to make sure that the cross reference is referring to the same subject as the original Scripture. The Puritan writer Thomas Watson said it this way - "The Scripture is to be its own interpreter or rather the Spirit speaking in it; nothing can cut the diamond but the diamond; nothing can interpret Scripture but Scripture." See an **example of the value of comparing Scripture with Scripture**. See also [Use of Cross-References](#)

- [Micah 1 Commentary](#)
- [Micah 2 Commentary](#)
- [Micah 3 Commentary](#)
- [Micah 4 Commentary](#)
- [Micah 5 Commentary](#)
- [Micah 6 Commentary](#)
- [Micah 7 Commentary](#)

WESLEY'S EXPLANATORY NOTES

Commentary

Micah

Caveat: Be an Acts 17:11 Berean (note) Not always literal especially on prophetic passages

- [Micah 1 Commentary](#)
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- [Micah 7 Commentary](#)

DANIEL WHEDON

Commentary

Micah

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