

The Teachings of Micah

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The Teachings of Micah

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
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Micah 1

Micah 1:1: "The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem."

- This prophecy contains the word of the Lord.
- This prophecy came from God, not from men.
- This prophecy was given to Micah.
- Micah was a Morasthite.
- Micah's ministry took place during the days of Jotham, king of Judah.
- Micah's ministry took place during the days of Ahaz, king of Judah.
- Micah's ministry took place during the days of Hezekiah, king of Judah.
- Micah was given prophecies that concerned Samaria.
- Micah was given prophecies that concerned Jerusalem.
- Jotham was a king of Judah.
- Ahaz was a king of Judah.
- Hezekiah was a king of Judah.

Micah 1:2: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the LORD from his holy temple."

- This prophecy is given to all people. It's not given to just the Jews.

- This prophecy is given to all the earth. It's not given just to Judah.
- In this prophecy, God is a witness against the whole earth.
- When God gave this prophecy He was in His holy temple.
- There is a temple in Heaven.
- The temple of the Lord is holy.

Micah 1:3: "For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth."

- The Lord said that He would leave His place and come down to this world.
- God said that when He leaves this place and comes down to this world, He will tread upon the high places of the earth.
- God said that judgment was coming. He was going to come to this world, and when He came He would come in judgment.
- This is a prophecy that concerns the coming of the Lord Jesus at the end of the tribulation period, when the Lord Jesus returns to judge this world.

Micah 1:4: "And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place."

- When the Lord comes to this world, the mountains will melt.

- When the Lord comes to this world, the valleys will be torn open.
- When the Lord comes to this world, the mountains and the valleys will be like wax before Him. He will be as a burning fire.
- When the Lord comes to this world, the mountains will melt like water that's poured down a steep place.
- When the Lord comes to this world, He will destroy the mountains and the valleys. The world will melt before Him.

Micah 1:5: "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?"

- The reason the Lord is going to come to this world and destroy it is because of the transgression of Jacob.
- The reason the Lord is going to come to this world and destroy it is because of the sins of the house of Israel.
- One of the reasons God is going to pour out His wrath upon this world when He returns is because of the sins of the Jews.
- The transgression of Jacob is Samaria.
- The high places of Judah are Jerusalem.
- God hates the transgressions of Jacob.
- God hates the high places of Judah.

Micah 1:6: "Therefore I will make Samaria as an heap of the

field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."

- God is going to turn Samaria into a heap of the field.
- God is going to tear apart Samaria and destroy it. He will uncover its very foundations.
- God is going to pour down the stones of Samaria into the valley.
- Because of the sins of Samaria, God is going to destroy it.
- God punishes nations for their sins.
- God doesn't allow national sin to go unpunished.
- There are enormous consequences for national sin.

Micah 1:7: "And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot."

- God is going to beat to pieces all the graven images of Samaria.
- God hates the idols of Samaria.
- God hates idolatry.
- The day was coming when God would destroy the idols of Samaria.
- God was going to burn all of the money and wealth that was given to Samaria's idols.
- God hates idols. He also hates the money and wealth of idols.

- God wasn't just going to destroy the idols of Samaria. He was also going to destroy the money they had been given.
- God was going to destroy all of the graven images. None would remain.
- God was going to destroy all of the wealth of the idols. Nothing would remain. All of it would be burned with fire.
- God hates prostitution.
- God hates the money that comes from prostitution. It's unclean in His sight.
- God compares idolatry to prostitution.
- God compares the money that was given to idols to the money that's given to prostitutes.

Micah 1:8: "Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls."

- Micah said that because of the coming destruction of Samaria, he would wail and howl.
- Micah said that because of the coming destruction of Samaria, he would go around stripped and naked. (This seems to be something that prophets did in the Old Testament.)
- Micah said that because of the coming destruction of Samaria, he would wail like dragons.
- In the time of Micah, dragons still existed.
- Dragons made awful wailing noises.
- Dragons were real animals. They weren't mythical.

- Micah said that because of the coming destruction of Samaria, he would mourn like owls.
- Owls make mourning noises.
- Micah's response to the coming destruction of wicked Samaria wasn't one of joy. Instead it was one of mourning and wailing.

Micah 1:9: "For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem."

- The wound of Samaria is incurable. It can't be healed.
- There was no way to fix what was wrong with Samaria. Samaria would surely be destroyed.
- The wound of Samaria has spread to Judah. (This is most likely a reference to idolatry.)
- The Lord has come to the gate of Jerusalem.
- When the Lord returns, Jerusalem will have a gate.

Micah 1:10: "Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust."

- Micah said to not tell the inhabitants of Gath (which was Philistine territory) the news of the destruction of Samaria.
- Micah told the people of the house of Aphrah to roll in the dust. (This was a town in Judah. The name "Aphrah" sounds like the Hebrew word for dust.)
- Judgment would come upon the city of Aphrah.

Micah 1:11: "Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethazel; he shall receive of you his standing."

- Micah told the inhabitants of Saphir (a town in Judah) to pass away.
- Micah told the inhabitants of Saphir that their shame would be revealed.
- Micah said that when the city of Bethazel was mourning, the inhabitants of Zaanan didn't come out to help them.
- Judgment would come upon Saphir.
- Judgment would come upon Zaanan.
- Judgment would come upon Bethazel.

Micah 1:12: "For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem."

- The inhabitants of the city of Maroth waited and expected good things.
- Good things didn't come upon the inhabitants of Maroth. Instead they received evil things.
- The evil things that came upon the inhabitants of Maroth came from the Lord.
- The evil things that God sent upon the land of Judah reached to the gate of Jerusalem.
- When the Lord judges the cities of Judah, they will be expecting good things. However, they will receive evil

things instead.

Micah 1:13: "O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee."

- Micah told the inhabitants of the city of Lachish to bind the chariot to the swift beast. (The chariot was an instrument of war.)
- Micah said that Lachish was the beginning of the sin of Zion.
- Micah referred to the daughter of Zion.
- Micah said that the transgression of Israel was found in Lachish.
- God isn't going to overlook the sins of Israel.
- Micah gave these cities a message of coming destruction. He told them that the Lord was coming against them because of their sin.

Micah 1:14: "Therefore shalt thou give presents to Moreshethgath: the houses of Achzib shall be a lie to the kings of Israel."

- Micah said that the inhabitants of Lachish would give presents to Moreshethgath.
- Micah said that the houses of Achzib would be a lie to the kings of Israel.

Micah 1:15: "Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel."

- Micah said that an heir would be brought to the inhabitants of Mareshah.
- Micah said that the heir would go to Adullam.
- Micah called Adullam the glory of Israel.

Micah 1:16: "Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee."

- Micah told the people to make themselves bald.
- Micah told the people to cut off the hair of their children.
- The reason the people were to cut off their hair was because their children were going to be taken from them and sent into captivity.

Micah 2

Micah 2:1: "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand."

- God pronounces woe to those who devise iniquity.
- It's evil and wrong to devise iniquity.
- Iniquity is sinful. Devising iniquity is also sinful.
- The sin doesn't start when someone carries out the iniquity. The plan to carry it out is also sinful.
- God hates those who devise iniquity. He will punish them for what they've done.
- God pronounces woe to those who come up with evil

plans while they're still in bed.

- There are wicked people who come up with evil plans while they're still in bed.
- Some of the wicked plan evil deeds from their beds.
- Some of the wicked come up with evil plans while they're still in bed, and then carry out those evil deeds once morning comes.
- The reason the wicked come up with evil plans is because they have the power to carry it out.
- The reason the wicked carry out their evil plans is because they have the power to do so.
- God pronounces woe upon those who practice evil.
- Woe is coming upon those who create evil plans, and upon those who carry out those plans.
- Just because the wicked have the power to carry out evil doesn't mean they have the right to do so. God condemns them for what they're doing, and He pronounces woe upon them.
- Some of the evil that the wicked do is premeditated.
- God is aware of the evil plans that the wicked are devising while they're still in their beds.
- God sees what the wicked are doing, and He's going to bring woe upon them.
- God knows that the wicked have the power to carry out their evil plans, and He's going to punish them for what they've done.

Micah 2:2: "And they covet fields, and take them by violence;

and houses, and take them away: so they oppress a man and his house, even a man and his heritage."

- The wicked covet the fields of others.
- It's evil to covet land that belongs to others.
- It's evil to covet things that belong to others.
- God pronounces woe upon those who covet things that belong to others.
- The wicked take away other people's land by violence.
- It is evil to steal other people's land.
- God pronounces woe upon those who steal the land of others.
- The wicked covet the houses of others.
- It's evil to covet houses that belong to others.
- The wicked take away other people's houses by violence.
- God pronounces woe upon those who steal the houses of others.
- It's evil to covet land, and it's also evil to steal that land.
- It's evil to covet houses, and it's also evil to steal those houses.
- The wicked oppress people.
- The wicked oppress households.
- The wicked oppress people's heritage (their land).
- God is against the wicked things that people are doing. He is against their coveting, their violence, their stealing, and their oppression.
- God sees the wicked things that evil people are doing,

and He's going to punish them for it.

- The wicked are succeeding in using violence to steal land from people. God didn't stop them from doing that, but He is going to punish them for it.
- The wicked are succeeding in using violence to steal houses from people. God didn't stop them from doing that, but He is going to punish them for it.
- God doesn't always stop evil people from doing terrible things, or from committing acts of violence and theft. However, He is going to punish those who do such wicked things, and He will bring woe upon them.
- God didn't promise to always stop the wicked when they try to carry out acts of violence against others. However, He is going to punish them for their sins and bring woe upon them.
- God is against stealing land.
- God is against stealing houses.
- God is against oppressing people.
- God is against oppressing households.
- God is against taking away the heritage of others.

Micah 2:3: "Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil."

- God seems to be talking about a specific family that's devising evil and carrying it out in the end-times.
- Since these wicked people are devising evil against others, God is going to devise evil against them.

- Since these wicked people are carrying out acts of violence against others, God is going to carry out an act of violence against them.
- The wicked family that's stealing land and oppressing others won't be able to escape the judgment of God.
- When the judgment of God comes against the wicked family that's devising evil, they will no longer be haughty. God will destroy their pride.
- God is devising evil against evildoers. An evil time is coming, and the wicked will suffer and not escape.
- God devises evil against those who do evil. He makes evil plans against those who make evil plans.
- Although God doesn't always stop the wicked from carrying out acts of violence; He will punish them – and in that day they won't be able to escape.
- The Lord knows the evil acts of the wicked.
- The Lord is going to punish the evil acts of the wicked.

Micah 2:4: "In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields."

- When the day of judgment comes, people will recite parables against the wicked.
- When the day of judgment comes, people will lament the fate of the wicked. (The people who are doing the lamenting seem to be wicked themselves.)
- The day of judgment will be a day when the wicked will

lament. They will have sorrow, woe, and pain.

- In the day of judgment, the wicked will be utterly spoiled.
- In the day of judgment, God will take away the wealth of the wicked.
- God is going to be the one who punishes the wicked.
- When the day of judgment comes, the wicked will know that God is the one who has moved against them and is responsible for their judgment.
- In the day of judgment, God will divide the fields of the wicked.
- In the day of judgment, God will take away the ill-gotten wealth of the wicked. Their ill-gotten goods will become a source of woe and lamentation for the wicked, and won't save them from the judgment.
- The day is coming when the wicked people who spoiled others will be spoiled themselves.

Micah 2:5: "Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD."

- The wicked will be completely cut off. They will have no one to stand before the Lord.
- Although God didn't stop the wicked from doing their wicked deeds, He did promise to one day cut them off forever.
- The wicked are going to be removed. The day is coming when they'll be gone, and will no longer be able to afflict the righteous.
- The Lord is going to put an end to the house of the

wicked. They will have no descendants to stand before the Lord.

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

- The wicked tell the prophets to stop prophesying.
- Those who tell the prophets of the Lord to stop prophesying are wicked.
- The wicked don't want to hear the prophecies of the Lord, because those prophecies make them feel ashamed.
- The wicked know that the prophecies of the Lord condemn them, so they try to stop people from prophesying so they're not ashamed.
- The wicked don't want to feel shame. However, instead of repenting they try to silence those who speak the words of the Lord.

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

- The spirit of the Lord isn't "straitened" (restricted).
- The Jews believed that the spirit of the Lord was restricted, but that wasn't true.
- The Jews refused to listen to the spirit of the Lord. They rejected His words.
- The Jews refused to recognize the actions of the Lord.

- The words of the Lord do good to those who walk uprightly.
- The words of the Lord are good.
- We should believe the words of the Lord.
- We should walk in God's ways.

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

- God called the Jews His people. They were His people even though they were living in rebellion and idolatry.
- The Jews were stealing clothing from people.
- The Jews were oppressing people. They refused to walk in God's ways and instead stole from one another.
- The wicked had risen up as an enemy to the people. They were oppressing the innocent the same way an invading force would oppress a nation.
- God hated the wickedness that was going on in the land. He hated the oppression, and the violence, and the theft.

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

- The Jews had cast women out of their own houses. The wicked took their homes away from them by force.
- The Jews had taken the glory of God away from children.
- The Jews were oppressing women.

- The Jews were oppressing children.
- The Jews were oppressing everyone they could. They acted with great violence to oppress others.
- God hates it when the wicked cast people out of their own homes.
- God hates it when people oppress women.
- God hates it when people oppress children.
- God was angry with the Jews for what they had done.
- Although God was angry with the Jews, they were still His people.

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

- God told people to arise and depart from Samaria and Jerusalem.
- God told people that Samaria and Jerusalem weren't their place of rest. They wouldn't be able to find rest there.
- There's a place of rest for the people of God.
- God told people that Samaria and Jerusalem were polluted.
- God told people that since Samaria and Jerusalem were polluted, the people who remained there would be destroyed. For that reason they needed to arise and depart.
- God told people that those who remained in Samaria and Jerusalem would be destroyed "with a sore destruction". The destruction that was coming was very severe.

- We won't find rest in places that are spiritually polluted.
- Places that are spiritually polluted bring destruction, not peace.
- God wants us to depart from places that are spiritually polluted. Those places will only cause us harm.

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

- The people loved lying prophets.
- The people loved lies.
- The people wanted to hear what lying prophets had to say.
- The people would have loved to hear a prophet tell them about wine and strong drink. They hated the things of God but they loved the carnal things of this world.
- The people wanted to be drunk. They didn't want to hear what God had to say.
- The people had no interest in the prophets of God.
- God told the people that a lying prophet who prophesied of wine and strong drink would be a fitting prophet for them.

Micah 2:12: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men."

- One day the Lord will assemble all of the Jews.
- One day God will gather the remnant of Israel.
- God compares His people to the sheep of Bozrah.
- One day there will be a great multitude of Jews, and they will make a great noise.
- Although the Jews were idolatrous and wicked, God still considered them to be His people. He wasn't going to utterly destroy them or forsake them, but would one day gather them and multiply them.

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

- God speaks of a "breaker" who will one day come up before His people. (This may be a reference to the antichrist.)
- God said that one day His people would be "broken up" and pass through the gate (presumably the gate of Jerusalem).
- God said that one day His people would pass through the gate, and go out by it. This seems to be saying that when the breaker comes he will break up the city, and the Jews will pass through the gate and leave the city.
- God speaks of the king that the people will have in those days, and says that the king will pass before them.
- God says that the king will pass before them, and the Lord will be on the head of them. This implies that the king is the Lord, which seems to be a reference to the Messiah

and the end-times.

Micah 3

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

- God condemns the princes of the house of Israel for their wickedness. They should have been just and righteous, but they weren't.
- God expects the leaders of a nation to be just and righteous.
- God holds leaders accountable for their sins.
- God watches over the actions of leaders, and He judges them for the things they do.

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

- God condemns the leaders of Israel for hating that which was good.
- It's wrong for leaders to hate things that are good.
- Leaders should love things that are good, and shouldn't hate them.
- God condemns the leaders of Israel for loving that which is evil.
- It's wrong for leaders to love things that are evil.
- Leaders shouldn't love things that are evil. They should be

against them.

- God condemns the leaders of Israel for oppressing the people. He said that they were taking the skin off of people and removing the flesh from their bones.
- Since the leaders of Israel were doing horrible things to the people, God was angry with them for their actions.
- The leaders of a nation must not oppress the people.

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

- God said that the princes of Israel were eating the flesh of His people.
- God said that the princes of Israel were flaying the skin off of the people.
- God said that the princes of Israel were breaking the bones of the people.
- God said that the princes of Israel were dismembering people and cooking them in a pot.
- God said that the princes of Israel were engaged in cannibalism. They were dismembering and eating them.
- Cannibalism is evil. It's wrong to dismember people and eat them.

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

- God said that because the princes of Israel were

dismembering and eating people, God wouldn't hear those princes when they cried out to Him.

- God said that because the princes were evil and had done horrible things, God would hide from them and wouldn't hear them when they cried out to him.
- A day of disaster was going to come upon the princes of Israel. When that day comes God won't hear the cries of the princes. The reason He wouldn't hear them is because of the horrible things they had done to the people.
- God won't save leaders who oppress the people. When their day of disaster comes, God won't save them even if they cry out to Him.
- God is against those who oppress the people.

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

- God was against the prophets that made His people err.
- There were some wicked prophets who were leading the people of God into error.
- God was against the prophets who were crying "Peace" when God had said that war, destruction, and death were coming.
- The lying prophets were telling the people that peace was coming, when instead war and death were actually coming.
- God wasn't the one who told the prophets to cry "Peace".

- There are some prophets who lie.
- There are some prophets who tell the people what they want to hear, instead of what God has actually said. God is against those prophets.

Micah 3:6: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

- Since the prophets lied, they would no longer have any visions.
- Since the prophets lied, they would no longer be given knowledge of the future.
- Since the prophets lied, the sun would go down over them and they would be in the darkness.
- There are serious consequences for lying about what God has said, and telling lies in the name of the Lord.
- God is angry when people ignore what He has said and instead proclaim the opposite of what He has said.

Micah 3:7: "Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God."

- Since the prophets lied, God would punish them and they would be ashamed.
- Since the prophets lied, God would confound them.
- Since the prophets lied, God would stop talking to them. They would no longer know what was going on, and

would be ashamed.

- Since the prophets lied, God would force them to be silent. He would no longer talk to them, and they would no longer have anything from God to say.

Micah 3:8: "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 was full of power by the spirit of the Lord.
- Power comes from the spirit of the Lord.
- Micah was full of judgment from the spirit of the Lord.
- Judgment (the ability to judge) comes from the spirit of the Lord.
- Micah was full of might from the spirit of the Lord.
- Strength comes from the spirit of the Lord.
- Micah told the Jews about their transgressions.
- The reason Micah was able to tell the Jews about their sins was because the spirit of the Lord filled him with power, judgment, and might.
- Micah needed power from God in order to tell the Jews about their transgressions.
- God is able to give us power.
- God is able to give us judgment.
- God is able to give us might.
- God is able to give us the things we need to carry out His will.

Micah 3:9: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity."

- The princes of Israel hated judgment.
- It's an evil thing to hate judgment, justice, and righteousness
- The princes of Israel were perverse. They showed favoritism and didn't treat people equally.
- It's an evil thing to be perverse and to lack equity.

Micah 3:10: "They build up Zion with blood, and Jerusalem with iniquity."

- The princes of Israel filled the nation with blood.
- The princes of Israel filled Jerusalem with sin.
- It's wicked for the leaders of a nation to fill it with innocent blood.
- It's wrong for the leaders of a nation to fill a city with sin.
- God holds leaders accountable for what they do to their nation.

Micah 3:11: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us."

- The leaders of Israel took bribes.
- The priests of Israel took bribes.
- The prophets of Israel took bribes.

- The leaders of Israel were corrupt.
- The priests of Israel were corrupt.
- The prophets of Israel were corrupt.
- All of the leadership of Israel (the rulers, the prophets, and the priests) were corrupt. Everyone took bribes, and no one was righteous.
- Even though the entire leadership of Israel was corrupt, they still claimed that God was among them and that God approved of them.
- Even though the entire leadership of Israel was corrupt, they still claimed that nothing bad could ever happen to them. They believed that God was on their side in spite of their terrible wickedness.
- God wasn't among the corrupt leadership of Israel.
- God told the leaders of Israel that terrible judgment was coming, but they refused to believe Him. Instead they said that nothing bad would ever happen to them, and everything would always be fine.
- God isn't among those who are corrupt.

Micah 3:12: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

- Because of the wickedness of the leaders of Israel, Zion was going to be plowed like a field.
- Because of the wickedness of the leaders of Israel, Jerusalem would be destroyed and turned into heaps.
- Because of the wickedness of the leaders of Israel, the

temple was going to be destroyed.

- God punishes the wickedness of leaders.
- When the leaders of a nation are wicked, God punishes that nation by sending destruction upon it. The sins of leaders cause national destruction and death.

Micah 4

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

- This book of prophecy seems to be about the end-times – the tribulation era and the millennium that follows.
- During the millennium, a temple of the Lord will exist.
- During the millennium, the temple of the Lord will be on the top of a mountain.
- During the millennium, the mountain upon which the temple of the Lord sits will be the highest mountain in the world.
- The geography of the world during the millennial kingdom will be different from what it is today. During the millennium, the tallest mountain in the world will be in Israel.
- During the millennium, the Gentiles will go to the temple of the Lord in Israel.
- During the millennium, there will be hills.
- During the millennium, there will be mountains.

- During the millennium, there will be people.

Micah 4:2: "And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem."

- During the millennium, many nations will go to the house of the Lord.
- During the millennium, many nations will worship God.
- During the millennium, people will call God the God of Jacob.
- During the millennium, the nations will go to the temple so they can learn God's ways.
- During the millennium, the nations will want to learn God's ways.
- During the millennium, the nations will want to walk in God's ways.
- During the millennium, the law of God will go forth from Zion.
- During the millennium, Jerusalem will exist.
- During the millennium, the city of Jerusalem will spread the word of God to the nations.

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

- During the millennium, God will judge among many people. He will judge the nations.
- During the millennium, God will rebuke strong nations.
- During the millennium, some nations will be stronger than others.
- During the millennium, God will rebuke nations that are far from Israel.
- During the millennium, God will have control over all nations. He will actively judge them for the things that they do.
- During the millennium, the nations will turn their weapons into farming instruments.
- During the millennium, people will still grow crops.
- During the millennium, people will still prune plants.
- During the millennium, nations won't wage war against one another. It will be a time of great peace.
- During the millennium, nations will no longer learn the art of war.
- During the millennium, Gentile nations will exist.

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

- During the millennium, everyone will sit under his own vine.
- During the millennium, everyone will sit under his own fig tree.

- During the millennium, people will have fruit-bearing vines.
- During the millennium, people will have fig trees.
- During the millennium, no one will make people afraid. War will be gone and great peace will cover the world.
- During the millennium, people will no longer try to steal the wealth, land, or houses of others.
- During the millennium, people will plant vines and trees and will enjoy the fruit that they produce. They will enjoy the fruit of their labors.
- All of these promises have been made by God, and He will surely fulfill them.

Micah 4:5: "For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever."

- During the millennium, the Israelites will walk in the name of the Lord. They will obey God forever and will never stray from Him again.
- During the millennium, the Gentile nations will walk in the name of their god (which, presumably, will be the God of Israel).

Micah 4:6: "In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;"

- During the millennium, God will gather all those who are crippled back to Israel.

- During the millennium, God will regather the Jews who were driven out of Israel and bring them back to Israel.
- During the millennium, God will find all those who He afflicted and bring them back to Israel.
- During the millennium, the affliction of the Jews will be over.

Micah 4:7: "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever."

- During the millennium, God will greatly multiply His people. Those who were once small and few will become a strong nation.
- During the millennium, God Himself will reign over His people from mount Zion.
- The reign of God will last forever. It will never end.

Micah 4:8: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

- During the millennium, dominion will be given to the tower of the flock, the stronghold of the daughter of Zion.
- During the millennium, the kingdom will be given to the daughter of Jerusalem. Israel will be a nation again, and God Himself will rule over them from Zion. In those days Israel will be a great and strong nation.

Micah 4:9: "Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail."

- This prophecy speaks of the pangs of childbirth, and Israel crying out. This seems to be a reference to the pains of the seven-year tribulation, which takes place before the millennium begins.
- It seems that during the tribulation, Israel won't have a king.
- It seems that during the tribulation, Israel will lose its counselors.

Micah 4:10: "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies."

- During the tribulation, the nation of Israel will be in pain.
- During the tribulation, the Jews will be taken out of their cities.
- During the tribulation, the Jews will be removed from their cities and have to dwell in fields.
- During the tribulation, some of the Jews will be taken to Babylon as captives.
- God will ultimately rescue the Jews who were taken captive to Babylon.
- God will ultimately rescue the Jews from her enemies.
- During the tribulation, the city of Babylon will exist.

- During the tribulation, the city of Babylon will oppress the Jews.

Micah 4:11: "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion."

- During the tribulation, many nations will gather against Israel.
- During the tribulation, many nations will seek to defile Israel.
- During the tribulation, Israel will have many enemies. Many nations will hate Israel and seek to harm her.

Micah 4:12: "But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor."

- The Lord loves Israel and will protect her. Although Israel has many enemies, the Jews are still the people of God. The Lord still has a plan to save them and give them a future.
- Although many nations will gather against Israel during the tribulation, God won't let them achieve their purpose. In the end God will defeat those nations and save His people Israel.

Micah 4:13: "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of

the whole earth."

- During the millennium, God will raise up the power of the nation of Israel. Their horn (which is a symbol of power) will be made into iron, and their hoofs into brass. This means that God will greatly strengthen them.
- During the millennium, the nation of Israel will be stronger than the other nations of the world and will rule over them.
- During the millennium, the nation of Israel will beat many other nations to pieces.
- During the millennium, the gain of the nation of Israel will be consecrated to the Lord. It will be holy.
- During the millennium, the possessions of the nation of Israel will be holy to the Lord.
- During the millennium, the Lord will be the Lord of the whole earth. He will rule over all nations.

Micah 5

Micah 5:1: "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek."

- Someone (possibly the antichrist) has laid siege against Israel.
- God is telling someone to gather themselves "in troops". (This may be a command to the antichrist to gather his armies together.)
- Someone is going to smite the judge of Israel with a rod. This seems to be a reference to the suffering and

crucifixion of Christ.

Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

- The Messiah will be born in Bethlehem.
- The Messiah is going to be born in the Bethlehem that's in Ephratah. (There were two different Bethlehems in Israel.)
- Bethlehem was a small city.
- The Messiah is going to be the ruler of Israel.
- The Messiah is an eternal being. He existed before He was born in Bethlehem.

Micah 5:3: "Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."

- The Messiah is going to give up the Jews for a specific amount of time. (This seems to be a reference to scattering them all over the world, and allowing them to be persecuted and oppressed for a time.)
- The Messiah is only going to give up the Jews until the rapture takes place. After the rapture, God will work among the Jews again.
- After the rapture, God will gather the remnant of the Jews.

Micah 5:4: "And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth."

- In the end-times, the Messiah shall stand in the strength of the Lord.
- In the end-times, the Messiah shall feed in the strength of the Lord.
- In the end-times, the Messiah shall stand in the majesty of the name of the Lord.
- In the end-times, the Messiah shall stand in the strength of the name of the Lord.
- In the end-times, the Jews will abide in the land.
- In the end-times, the Messiah will be great unto the ends of the world. (This seems to be a reference to the millennium.)

Micah 5:5: "And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."

- Micah refers to the antichrist as the "Assyrian".
- In the tribulation period, the antichrist is going to enter the land of Israel.
- The Messiah is the one who will bring peace and defeat the antichrist, after the antichrist invades the land of Israel and brings war.
- In the tribulation period, the antichrist will tread in the palaces of Israel.

- In the end-times, the Jews will raise up seven shepherds against the antichrist. This will take place after the antichrist has entered the land and attacked their palaces.
- In the end-times, the Jews will raise up eight principal men against the antichrist. This will take place after the antichrist has entered the land and attacked their palaces.
- In the end-times, the antichrist will wage war against Israel.
- In the end-times, Israel will fight back against the antichrist.

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

- In the end-times, the seven shepherds and eight principal men will lay waste to the land of Assyria (the land of the antichrist). They will do this by waging war against it.
- The land of Assyria is called the land of Nimrod.
- The Messiah will use these seven shepherds and eight principal men to deliver the Jews from the antichrist after he has invaded the land of Israel.
- The land of Assyria will exist in the end times.
- The antichrist will base his kingdom in the land of Assyria.

Micah 5:7: "And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon

the grass, that tarrieth not for man, nor waiteth for the sons of men."

- In the end times, the remnant of the Jews will be in the midst of many people. The Jews will be scattered throughout the nations.
- God compares the remnant of the Jews to dew that's upon the grass.
- God said that like morning dew, the remnant of the Jews won't wait. This seems to be saying that the Jews will depart from the Gentile nations and be brought back to Israel.

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

- In the end-times, the remnant of the Jews will be among the Gentiles.
- God compares the remnant of the Jews to a dangerous lion that tears things in pieces. None can deliver out of its hand.
- In the end-times, God will greatly strengthen the remnant of the Jews (who are scattered among the Gentiles) and will give them the ability to overcome their enemies. (This is much like what happened in the book of Esther.)

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

- In the end-times, God will lift up the Jews and give them great strength against their adversaries.
- In the end-times, the Jews will have adversaries.
- In the end-times, God will cut off all the enemies of the Jews.

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

- In the day when the Lord returns, God will destroy all of the horses of Israel.
- In the day when the Lord returns, God will destroy all of the chariots of Israel.
- When the Lord returns, Israel will have horses.
- When the Lord returns, Israel will have chariots.

Micah 5:11: "And I will cut off the cities of thy land, and throw down all thy strong holds:"

- In the day when the Lord returns, God will destroy all of the cities of Israel.
- In the day when the Lord returns, God will destroy all of the fortresses of Israel.
- When the Lord returns, Israel will have cities.
- When the Lord returns, Israel will have strongholds (fortresses).

Micah 5:12: "And I will cut off witchcrafts out of thine hand;

and thou shalt have no more soothsayers:"

- In the day when the Lord returns, God will kill all of the witches who are in the land of Israel.
- When the Lord returns, there will be witches in the land of Israel.
- In the day when the Lord returns, God will get rid of all of the soothsayers.
- When the Lord returns, there will be soothsayers in the land of Israel.

Micah 5:13: "Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands."

- In the day when the Lord returns, God will destroy all of the graven images (idols).
- When the Lord returns, there will be graven images (idols) in the land of Israel.
- After the Lord returns, the Jews will no longer worship the work of their hands. They will never worship idols again.

Micah 5:14: "And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities."

- In the day when the Lord returns, He will destroy all of the idolatrous groves in Israel.
- When the Lord returns, Israel will have idolatrous groves.
- It seems that the reason God will destroy the cities of Israel is because of all the idolatry in their midst. He is

destroying them in order to purge the land of idolatry.

Micah 5:15: "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."

- In the day when the Lord returns, He will carry out His vengeance upon the heathen (the unbelieving Gentiles).
- In the day when the Lord returns, He will carry out His anger upon the heathen (the unbelieving Gentiles).
- In the day when the Lord returns, He will carry out His fury upon the heathen (the unbelieving Gentiles).
- The amount of vengeance, anger, and fury that the Lord will pour out upon the heathen (the unbelieving Gentiles) is immense. It's far greater than they realize.
- The day is coming when God will pour out His vengeance upon the heathen.

Micah 6

Micah 6:1: "Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice."

- God told Micah to prophecy to the hills and to the mountains.

Micah 6:2: "Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel."

- God had a message for the mountains.

- God had a message for the foundations of the earth.
- The message that God had for the mountains and the hills was that God had a controversy with the Jews.
- The people of Israel are the people of God. This is true even though God has a controversy with them.

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

- God asked the Jews to tell Him what He had done, and to explain what their complaint was against Him.
- The point God was making is that He had done a lot of good for the Jews, and had blessed them greatly. He had kept all of His promises, and yet the Jews still wouldn't keep their covenant with Him.
- God was making the point that the Jews had nothing against Him. He had done nothing wrong, and yet they abandoned Him to serve idols anyway.

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

- God brought the Israelites out of the land of Egypt.
- The story of the Israelites being slaves in Egypt, and then being miraculously delivered, isn't a myth or a fairy tale. It's something that actually happened.
- God said that He redeemed Israel out of slavery. Their liberation was an act of redemption.
- Aaron was a real historical figure who actually existed.

- Moses was a real historical figure who actually existed.
- Miriam was a real historical figure who actually existed.
- God sent Moses as a leader for Israel.
- God sent Aaron as a leader for Israel.
- God sent Miriam as a leader for Israel.
- God provided leaders for Israel.
- God did great things for Israel when He freed them from Egypt, and yet they served other gods anyway – gods who had done nothing for them and who didn't rescue them from slavery.

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

- The story of Balak and Balaam really happened. That was a real historical event, and not a legend or a fairy tale.
- Balak was once the king of Moab.
- Balak consulted with Balaam.
- Balaam was the son of Beor.
- God used what He did to Balaam as an example of the way that God watches over His people.
- In spite of the way that God watches over His people, the people still worshiped idols anyway.
- The Lord is righteous.
- God was using His righteous acts throughout Israel's history as a way to prove His righteous character.

- God wanted the Jews to remember the things He had done for them in the past, so that they might repent and return to Him.

Micah 6:6: "Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?"

- Micah asked what He could bring to the Lord in order to serve Him. Micah asked what God wanted.
- Micah pointed out that what God truly wanted wasn't burnt offerings or year-old calves.
- We should seek to come before the Lord.
- We should seek to bow ourselves down before the high God.

Micah 6:7: "Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

- What God really wanted wasn't an offering of thousands of rams.
- What God really wanted wasn't an offering of tens of thousands of rivers of oil.
- What God really wanted wasn't for Micah to offer his firstborn son as a child sacrifice.
- The sacrifice of Micah's firstborn son couldn't pay for the sins of his soul.
- Micah spoke of the sin of his soul. The implication is that

souls can sin.

- Micah said that even the most extravagant and wealthy sacrifices weren't what God wanted.
- We have transgressions that need to be paid for.

Micah 6:8: "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

- God has showed us what's good.
- The Lord requires us to do what's just.
- The Lord requires us to love mercy.
- The Lord requires us to walk humbly before Him.
- Christians must do what's just. We must never be unjust.
- Christians must love mercy. We must be merciful.
- Christians must be humble. We must not be proud.
- Christians must walk before God.
- What please God is justice, humility, mercy, and walking with Him. That matters far more to Him than an abundance of sacrificed rams.
- God doesn't require great sacrifices from us, or great gifts, or expensive presents. What He requires is justice, mercy, humility, and obedience.

Micah 6:9: "The LORD's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it."

- God's voice cries unto the city. (This seems to be talking

about the city of Jerusalem.)

- The man of wisdom will see the name of God.
- God commands us to hear His rod (which seems to be a reference to listening to God's warnings about coming judgment against Jerusalem for its idolatry and sins).
- God was the one who appointed the rod. He was the one who appointed judgment upon Jerusalem for its idolatry and its sins.
- God is a God of judgment. He punishes cities for their sins.

Micah 6:10: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?"

- The city (of Jerusalem) contained wicked people.
- The city contained the houses of wicked people.
- The houses of wicked people contained treasures that had been obtained through wickedness.
- God is against the wicked.
- God is against wealth that's been obtained through wickedness.
- God is against the "scant measure" (unequal measures, which are used to cheat people). Unjust weights and measures are an abomination in His sight.

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

- Those who use unjust weights and balances to defraud people are wicked in the sight of God. The Lord won't hold them as pure.
- It's wicked in the sight of God to use fraud to steal from people.
- God calls unjust weights and balances "deceitful" and "wicked".
- God hates fraud. It's an abomination to Him.
- Those who commit fraud and steal from others aren't pure in the sight of God.

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

- God condemned wealthy people who led violent lives, and who inflicted violence upon others.
- God compared fraud to a form of violence.
- Christians must not commit fraud.
- Christians must not tell lies.
- God is against those who tell lies. Those who lie are wicked in His sight.
- God condemned wealthy people who spoke lies.
- God's judgment was going to come upon the city (of Jerusalem) because of violence, and fraud, and lies. The city was going to be smitten because of the sins of those who lived there, and the evil things they did.

Micah 6:13: "Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins."

- God was going to smite the wicked until they were sick of being smitten.
- God was going to make the city desolate because of the sins of those who lived there.
- There are consequences for sins. These consequences not only affect those who sin, but can impact the entire city as well.
- There are times when God punishes entire cities because of the evil of those who live there.

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

- When God punished the city, the people would eat but wouldn't be satisfied.
- When God punished the city, the wicked would be cast down.
- When God punished the city, the wicked wouldn't be able to deliver themselves from the calamity. Their wealth wouldn't be able to save them.
- When God punished the city, the wicked would try to deliver themselves. However, God would thwart them and turn them over to the sword (for death).

Micah 6:15: "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil;

and sweet wine, but shalt not drink wine."

- When God punished the city, the wicked would sow seed but wouldn't reap a harvest.
- When God punished the city, the wicked would tread olives to get oil but they would be unable to anoint anything with the oil that they harvested.
- When God punished the city, the wicked would make wine but wouldn't be able to drink it.
- God would punish the wicked by not allowing them to enjoy the fruits of their labors. The wicked would work, but they wouldn't benefit from their work.
- Not being able to enjoy the fruit of your labors is a bad thing.

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

- Judgment was coming because the people kept the statutes of Omri (who was a Baal worshiper).
- Omri was a real person who actually existed.
- Judgment was coming because the people walked in the way of Ahab (who was a Baal worshiper).
- Ahab was a real person who actually existed.
- Because people worshiped Baal and walked in the steps of Omri and Ahab, God was going to make their land a desolation.
- Because people worshiped Baal and walked in the steps

of Omri and Ahab, God was going to make them bear reproach.

Micah 7

Micah 7:1: "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit."

- Micah the prophet cries out "Woe is me".
- The prophet compares himself to someone who tries to gather summer fruits, only to find that there aren't any.
- Micah desired firstripe fruit, but there was none to be found.
- Fruit can be desired by the soul.
- The soul has desires.
- It's a sad thing to desire fruit when there's no fruit available. It's disappointing to look for a harvest when there's nothing to harvest.

Micah 7:2: "The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net."

- Micah uses a lack of summer fruits as an analogy. God was looking for fruits of righteousness, but there were no righteous people in the world.
- Micah speaks of a time when there are no good people left anywhere in the world. In those days, every single good person will be gone and there will be none left.

- There will come a time when all good people will be gone, and there are no upright people left.
- One day everyone will lie in wait for blood and pursue one another. Everyone will be out for blood and will be violent.
- It's very bad when all the righteous people in the world are gone.
- There won't always be righteous people around.
- It's a bad thing to lie in wait for other people's blood.
- It's a bad thing for people to hunt one another.

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

- The day is coming when people will eagerly do evil with both hands. Evil will no longer be done reluctantly, but will be carried out with passion.
- The day is coming when princes (leaders) will ask for bribes.
- The day is coming when judges will ask for bribes.
- The day is coming when even the great men will be evil, and will speak their evil desires out loud.
- The day is coming when all the righteous will be gone, and all the leaders will be corrupt, and all the great men will be evil.
- It's a terrible thing when people ask for bribes.
- Princes (leaders) shouldn't seek bribes.

- Judges shouldn't seek bribes.
- It's terrible to do evil. It's worse to do evil with great eagerness and passion, and to do it with both hands.
- It seems that there may be an extended period of time when there are literally no righteous people left in the entire world, and when everyone is depraved and evil and violent. (This is most likely in the days immediately after the rapture, which will remove all of the righteous from the world.)

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

- The day is coming when the best people in the world will be evil and violent. God compares the best people to briars and thorns.
- When the world reaches a point when everyone is violent and evil, the day of the watchman will come.
- When the world reaches a point when everyone is violent and evil, the day of their visitation will come. (This seems to be a reference to them being visited by God for the purposes of judgment.)
- When the world reaches a point when everyone is violent and evil, the day of their perplexity will come. (This seems to be a reference to them being perplexed at the judgments that God will pour out upon them.)
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- When the world reaches a point when everyone is violent and evil, the day of their perplexity will come. (This seems to be a reference to them being perplexed at the judgments that God will pour out upon them.)

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

- When the world reaches a point when everyone is violent and evil, don't trust your friends.
- When the world reaches a point when everyone is violent and evil, don't put any confidence in those who claim to be guides.
- When the world reaches a point when everyone is violent and evil, don't trust your spouse.
- When the world reaches a point when everyone is violent and evil, be very careful what you say to others. In those days no one can be trusted and everyone is out to get you.
- When the world reaches a point when everyone is violent and evil, no one can be trusted.
- When everyone is corrupt, it's foolish to trust anyone.
- When everyone is corrupt, you have to be very careful about what you say.

- There will come a time when everyone is corrupt and no one can be trusted.
- There will come a time when your friends can't be trusted.
- There will come a time when your own family can't be trusted.
- It's a terrible thing when friends can't be trusted.
- It's a terrible thing when your own spouse can't be trusted.
- There will come a time when friends can't be trusted.
- There will come a time when guides can't be trusted.
- There will come a time when spouses can't be trusted.

Micah 7:6: "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."

- When the world reaches a point when everyone is violent and evil, sons will dishonor their fathers.
- When the world reaches a point when everyone is violent and evil, daughters will rise up against their mothers.
- When the world reaches a point when everyone is violent and evil, daughter-in-laws will rise up against their mother-in-laws.
- When the world reaches a point when everyone is violent and evil, families will be at war with themselves. Each family member will be against the others and will rise up against them.

- The day is coming when your own family will be a danger to you, and will rise up against you.
- It's a terrible thing for sons to dishonor their father.
- It's a terrible thing for daughters to dishonor their mother.
- It's a terrible thing for daughters-in-law to dishonor their mothers-in-law.
- It's a terrible thing when families attack themselves.
- The era when everyone is evil, and there are no good people, and family members try to destroy one another, and no one can be trusted, seems to be connected to the end-times.

Micah 7:7: "Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me."

- When no one can be trusted, we must look to the Lord. He can be trusted even when no one else can.
- When no one else can help us and everyone is against us, we must wait for God. He is the one who will save us.
- When no one else will help us, God will hear us.
- We must learn to wait upon God.
- We must cry out to God, for He will hear us.
- We must look to the Lord for salvation.

Micah 7:8: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me."

- The prophet warns his enemies to not rejoice over him. Even though he will fall, he's going to rise again. (This may be a reference to the enemies of Israel rejoicing over its fall during the tribulation, and how God will ultimately return and save the Jews from the antichrist.)
- Although we may fall, God will save us. We will rise again.
- Although we may sit in darkness, God will save us. He will be a light unto us.
- God is the one who will save us.
- God is the one who will bring light to us. He is our light in darkness.
- Although we may fall, and although our enemies may rejoice over us, God will come and save us. Because of Him we will rise again.

Micah 7:9: "I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness."

- The prophet speaks of bearing the indignation of the Lord, which is being poured out because of sin. This may be a reference to Israel bearing the indignation of the Lord during the seven-year tribulation period, and enduring the judgments that God will pour out during that time (which are being poured out because of sin).
- The prophet speaks of an end of indignation, and a time when God will execute judgment. This may be a reference to the Lord Jesus returning at the end of the seven-year tribulation period to rescue Israel from the antichrist and defeat the enemies that gathered against her.

- The prophet speaks of bring brought into the light and seeing God's righteousness. This may be a reference to the return of Jesus to Israel at the end of the seven-year tribulation period, because at that time Jesus will bring light into the world, and the Jews will see Him.

Micah 7:10: "Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

- The prophet speaks of shame coming upon the enemy, which is a woman. This may be a reference to Babylon's destruction at the end of the tribulation, or to the destruction of the woman who rides the beast (which is spoken of in Revelation).
- Although those who oppress Israel ask where her God is, the day is coming when her God will return and save her. When that day comes they will be ashamed, and those who oppressed Israel will be trodden down as mire in the streets.
- The enemies of Israel are able to oppress her for a time, but they won't be able to utterly eradicate Israel. One day God will put an end to their oppression and will fill them with shame, and will tread them down and destroy them.

Micah 7:11: "In the day that thy walls are to be built, in that day shall the decree be far removed."

- In the end-times, when Israel's enemies are put to shame, the walls will be built. (This seems to be a reference to the walls around Jerusalem.)

- In the end times, when Israel's enemies are put to shame, the "decree" will be "far removed". (It's not clear what the decree is referring to.)
- It seems that the city of Jerusalem will have walls even in the millennial era.

Micah 7:12: "In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain."

- The prophet Micah speaks of one will come to Israel from Assyria. (This may be a reference to the antichrist, who is called the Assyrian.)
- The one who comes to Israel from Assyria will come from fortified cities.
- The one who comes to Israel from Assyria will come "from the fortress".
- The one who comes to Israel from Assyria will travel from sea to sea.
- The one who comes to Israel from Assyria will travel from mountain to mountain.
- In the end-times there will be fortified cities in Assyria.

Micah 7:13: "Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings."

- The prophet Micah said that in the end-times the land will be desolate. This may be a reference to Israel being desolate in the end times.

- The reason the land will be desolate is because of the sins of the people who live in the land.
- The wages of sin is desolation. The sins of a nation lead to the desolation of that nation.

Micah 7:14: "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old."

- One day the people of God (the Jews) will be fed with the rod of God.
- The people of God (the Jews) are called the flock of God's heritage.
- In the end-times, the people of God will dwell alone in the forest.
- In the end-times, the people of God will dwell in the midst of Carmel.
- One day the Jews will be allowed to feed in Bashan and Gilead, just as they had done in ancient times.

Micah 7:15: "According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things."

- In the end-times God will show marvelous wonders to Israel, just as He did when He delivered the Israelites from slavery in Egypt.
- God compares the wonders of the end-times era to the wonders that were done in Egypt during the days of Moses.

- The day is coming when God will show marvelous things (great wonders) to Israel.

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

- In the end-times, the nations will see the marvelous wonders of God and will be confounded.
- The might of the wonders of God will confound the nations. This will happen in the end-times.
- In the end-times, the marvelous wonders of God will cause the nations to be silent. They will be unable to speak.
- In the end-times, the marvelous wonders of God will cause the nations to go deaf. They will be unable to hear.
- In the end-times, the marvelous wonders of God will have an enormous impact on the nations.
- In the end-times, the nations will see the marvelous wonders of God. They will be witnesses to them.

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

- In the end-times, the nations will lick dust like a serpent.
- God compares the end-times nations to the serpent who tempted Eve in the Garden of Eden, and compares their punishment to the punishment that the serpent received.
- In the end-times, the people of the nations will live in

holes in the ground.

- In the end-times, the people of the nations will be afraid of God.
- The serpent licks the dust.
- In the end-times, God will cause the people of the nations to fear Him.

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

- There are no other gods like the Lord. He is unique.
- God pardons iniquity.
- God is going to forgive the sins of His people (the Jews).
- The Jews are His heritage.
- God won't always be angry with the Jews.
- God delights in mercy.
- God's people have sinned against Him, and He is angry with them. However, He's not always going to be angry with them. One day He will pardon their sins and pass over their transgressions.
- God hasn't abandoned His people forever. He hasn't utterly rejected them or cast them off.

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

- One day God will turn back to the Jews.
- One day God will have compassion on the Jews.
- One day God will cast all of the sins of the Jews into the depths of the sea.
- One day God will subdue the iniquities of the Jews. He will forgive His people and have mercy on them.
- God will never cast away His people forever.

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

- One day God will keep the promise that He made to the forefathers Jacob and Abraham. He will fulfill the promises that He made to them, and will have mercy on the Jews and give them peace.
- God always keeps His promises!
- Micah calls the Israelites "Jacob" and "Abraham" (referring to Israel as their descendants).
- Israel's sins haven't canceled out the promises that God made to Jacob and Abraham. God is still going to keep all of them.
- God made promises to Jacob and Abraham.