

LESSON 33
“Sharing the Gospel with the World”
Jonah 1-4, Micah 2; 4-7

OVERVIEW:

The two Prophets, Jonah and Micah. Jonah in the great fish is “the sign of Jonah,” spoken of in Matthew 12:38-39 : 38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^asign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a ^asign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be ^athree days and three nights in the heart of the earth. And Luke 11:29-30: 29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a ^asign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

Jonah is mentioned in 2 Kings 14:25. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^aJonah, the son of Amittai, the prophet, which *was* of Gath-hepher. He was from about 3 miles northeast of Nazareth.

SCRIPTURES:

JONAH

CHAPTER 1

Jonah is sent to call Nineveh to repentance—He flees on a ship, is cast into the sea, and is swallowed by a great fish.

1 NOW the word of the LORD came unto ^aJonah the son of Amittai, (the same Jonah in 2 Kings 14:25 - He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^aJonah, the son of Amittai, the prophet, which *was* of Gath-hepher [which was in the land of Zebulun, 3 miles northeast of Nazareth.]). saying,

2 Arise, go to Nineveh, (the capital city of Assyria, the enemy of Israel) that great city, and ^acry against it; for their ^bwickedness is come up before me. (His mission call.)

3 But Jonah rose up to ^aflee unto Tarshish from the ^bpresence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. (Tarshish is thought to have been in Spain near the Straits of Gibraltar. Spain was considered the end of the earth and as far from the Lord as Jonah could possibly get. Why did Jonah take off? He was afraid that the people of Assyria would repent and not be destroyed by the Lord.)

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty ^atempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, (this must have been a very bad storm to have scared the sailors) and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, ^acall upon thy

God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the ^aLORD, the God of heaven, which hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish ^athree days and three nights.

CHAPTER 2

Jonah prays to the Lord, and the fish vomits him out on dry ground.

1 THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I cried by reason of mine ^aaffliction unto the LORD, and he heard me; out of the belly of ^bhell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy ^atemple.

5 The waters compassed me about, ^aeven to the soul (ie to the point of death): the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou ^abrought up my life from corruption, O LORD my God.

7 When my soul fainted within me I ^aremembered the LORD: and my ^bprayer came in unto thee, into thine holy ^ctemple.

8 They that observe ^alying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have ^avowed.

^bSalvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAPTER 3

Jonah prophesies the downfall of Nineveh—The people repent and the city is saved.

1 AND the word of the LORD came unto Jonah the second time, saying,
 2 Arise, go unto Nineveh, that great city, and ^apreach unto it the preaching that I bid thee.
 3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an ^aexceeding great city (Heb great city to God) of three days' ^bjourney. (ie through greater Nineveh with its environs) (the circumference of the city was about 60 miles, or 3 days journey)
 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
 5 ¶ ^aSo the people of ^bNineveh believed God, and proclaimed a ^cfast, and put on sackcloth, from the greatest of them even to the least of them.
 6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with ^asackcloth, and sat in ashes.
 7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
 8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them ^aturn every one from his evil way, and from the violence that *is* in their hands.
 9 Who can tell *if* (we will) ~~a God will turn and~~ repent, and (turn unto God, but he will) turn away from (us) his fierce anger, that we perish not?
 10 ¶ And God ^asaw their works, that they ^bturned from their evil way; ^cand God repented(; and God turned away) ~~of the evil; that he had said that he would do unto~~ (bring upon) them; ~~and he did it not.~~

CHAPTER 4

Jonah is displeased with the Lord for his mercy upon the people—The Lord rebukes him.

1 BUT it displeased Jonah exceedingly, and he was very angry.
 2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and ^amerciful, slow to anger, and of great kindness, and ^brepentest thee (Heb relentest, ie Jonah knew that God could revoke the calamity decreed, but expected he would do so even without the repentance of the people.) of the evil.
 3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.
 4 ¶ Then said the LORD, Doest thou well to be angry?
 5 So Jonah went out of the city, and sat on the east side of the city, and there made him a ^abooth, (or shelter) and sat under it in the shadow, till he might see what would become of the city.
 6 And the LORD God prepared a ^agourd, (or castor bean plant) and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. (Jonah prepared for himself a covering, but that is not enough. We need to be covered or protected by the Lord.)
 7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.
 8 And it came to pass, when the sun did arise, that God prepared a vehement ^aeast wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.
 9 And God said to Jonah, Doest thou well to be ^aangry for the gourd? And he said, I do well to be angry, *even* unto death.
 10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I ^aspare Nineveh, that great city, wherein are more than sixscore thousand ^bpersons that cannot ^cdiscern between their right hand and their left hand; and *also* much cattle?

MICAH

(Contemporary with Isaiah, Joel, Amos, and Hosea. His messages are about Samaria and Jerusalem the captivity of both kingdoms, their ultimate restoration and the coming of the Messiah. Chapters 1-3 are very negative and harsh saying Israel has broken her covenants. Chapters 4-7 are more positive messages of the Lord's future remembrance of the covenant which results in Him protecting and saving Israel.)

CHAPTER 2

The destruction of Israel is lamented—The Lord will gather the remnant of Israel. (Micah is a short version of a name that means “Who is like Jehovah?” The first three chapters of Micah contain a catalogue of the crimes of Samaria and Jerusalem. Chapters 2 and 3 form a series of legal arguments against Israel, and more specifically Israel's leaders.)

1 WOE to them that devise iniquity, and work evil upon their beds! (Those who lay awake at night and plan evil deeds, these are premeditated crimes.) when the morning is light, they practise it, because it is in the power of their hand. (They do it because they can. Their greed is not reigned in by their religion.)

2 And they ^acovet ^bfields, 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.

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. (They will be humiliated by their afflictions. The yoke upon their necks will be so heavy that their heads will be low.)

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. (Their lands, or inheritance, shall be given to their captors.)

5 Therefore thou shalt have none that shall cast a cord by lot (Joshua 18:6Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast ^alots for you here before the LORD our God.) in the congregation of the LORD. (Israelites will no longer have lands for their inheritance because foreigners are occupying them.)

6 Prophecy ye not, (Micah is told to be silent.) *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame. (Verses 6-10 is Micah's characterization of Israel's response to the accusations. They would rather have a false prophet who tells them what they want to hear than a true prophet who will tell them the truth and call them to repentance.)

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD straitened? *are* these his doings? do not my ^awords do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: (Because of Israel's sins, they are their own worst enemy.) ye pull off the robe with the garment from them that pass by securely as men ^aaverse (Heb returning) from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my ^aglory for ever. (Israel is mistreating the widows and orphans and the poor.)

10 Arise ye, and depart; for this *is* not *your* ^arest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man walking in the spirit and ^afalsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the ^bprophet of this people. (This is the kind of prophesying Israel wanted to hear. The preceding verses are an indictment against the leaders for using their positions to steal from

the poor. Verses 12 and 13 may also be prophecies of what the people wanted to hear. Or it may be of the future gathering of Israel.)

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely ^agather the ^bremnant of Israel; I will put them together as the sheep of ^cBozrah, (Heb – the sheepfold) as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of men*.

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 ^aking shall pass before them, and the LORD on the head of them. (After Micah rebuked the false prophets, he prophesied salvation. This prophecy concerns a people who had been scourged because of iniquity, and only a remnant remained of the once mighty house of Israel. He foretold of a miraculous growth as the people were gathered. He compared their scattered condition to a form of imprisonment and foretold of One, a Savior and Redeemer, who would break the prison walls and lead the people to the promised land.)

CHAPTER 4

In the last days, the temple shall be built, Israel shall gather to it, the Millennial era will commence, and the Lord will reign in Zion.

1 BUT in the last days it shall come to pass, *that* the ^amountain of the house of the LORD (The Salt Lake Temple and the Conference Center – President Hinckley’s talk Sunday Morning General Conference October 2000.) shall be ^bestablished in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. (Similar to Isaiah 2:1-4 THE word that ^aIsaiah the son of Amoz ^bsaw concerning Judah and Jerusalem. 2 And it shall come to pass in the ^alast days, *that* the ^bmountain of the LORD’s ^chouse shall be ^destablished in the top of the mountains, and shall be exalted above the hills; and all ^enations shall flow unto it. 3 And many people shall go and say, Come ye, and let us ^ago up to the ^bmountain of the LORD, to the ^chouse of the God of Jacob; and he will ^dteach us of his ways, and we will walk in his paths: for out of ^eZion shall go forth the ^flaw, and the word of the LORD from Jerusalem. 4 And he shall ^ajudge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn ^bwar any more.)

2 And many nations shall come, and say, Come, and let us go up to the ^amountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will ^bwalk in his paths: for the ^claw shall go forth of ^dZion, and the word of the LORD from ^eJerusalem. (President Harold B. Lee gave the following commentary on these verses: “With the coming of the pioneers to establish the Church in the tops of the mountains, our early leaders declared this to be the beginning of the fulfillment of the prophecy that out of Zion should go forth the law and the word of the Lord from Jerusalem. I have often wondered what that expression meant, that out of Zion should go forth the law. Years ago I went with the Brethren to the Idaho Falls Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term – out of Zion shall go forth the law. Note what they said: ‘We thank thee that thou hast revealed to us that those who gave us our constitutional form of government were wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document... We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah that...out of Zion shall go forth the law and the word of the Lord from Jerusalem.’” Improvement Era, Oct, 1945, p. 504)

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their ^aswords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn ^bwar any more. (The Lord will judge in righteousness and the people will

be at peace.)

4 But they shall sit every man under his ^avine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. (People will rest on their inheritances.)

5 For all people will walk every one in the ^aname of his god, and we will walk in the ^bname of the LORD our God for ever and ever. (With the advent of the Messianic kingdom all nations will worship the Lord. Until then, the children of Israel should worship the Lord undaunted.)

6 In that day, saith the LORD, will I assemble her that ^ahalteth, (Heb is lame) and I will ^bgather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall ^areign over them in mount ^bZion from henceforth, even for ever. (Israel will be gathered.)

8 ¶ And thou, O tower (The towers and palaces left desolate will be restored) of the flock, the strong hold of the daughter of Zion, (Jerusalem) unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. (The Messianic Kingdom of David will be restored.)

9 Now why dost thou cry out aloud? *is there* no king in thee? (Either they have no leaders or the leaders they do have are worthless.) is thy counsellor perished? for pangs have taken thee as a woman in travail. (4:9 - 5:1- the text draws its theme from Lev 26 where the curses for disobedience are given.)

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in ^atravail: (Micah used the figure of travail, the anguish of labor through which a woman brings new life into the world, to illustrate that Judah would bring upon herself the pain out of which would eventually come a new life in the Lord.) for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to ^bBabylon; (Shortly she would be driven from her city and find herself a captive of Babylon. This prophecy is amazing because Assyria was mistress of the world in Micah's day, Babylon being only a province in Assyria. This part of Micah's vision projected nearly 130 years into the future, but time is nothing to a prophet.) there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine ^cenemies. (Then, looking several millennia into the future, Micah saw Israel return in the strength of God.)

11 ¶ Now also many nations are ^agathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

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 Gentile nations will do God's will, even though they may not know it.)

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 ^abeat in pieces many people: and I will ^bconsecrate their gain unto the LORD, and their substance unto the Lord of the whole earth. (Using the symbol of horns like iron and hooves like brass, he predicted that Israel would trample her enemies as easily as an ox threshes grain. This passage has great significance for Latter-day Saints because Jesus referred to it when he visited the Nephites. After speaking of the gathering of Israel in the latter days, Jesus used Micah's prophecy to depict the kind of destruction that awaited the Gentiles of that period if they did not repent (see 3 Nephi 20:17-21 below).)

CHAPTER 5

Messiah shall be born in Beth-lehem—In the last days the remnant of Jacob shall triumph gloriously over the Gentiles. (Ultimately in the long run, why was Israel scattered? To bless the Gentiles.)

1 NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. (This verse better belongs to the previous chapter.)

2 But thou, ^aBeth-lehem (Bethlehem means "House of Bread") Ephratah, *though* thou be little among the thousands of ^bJudah, *yet* out of thee shall he come forth unto me *that is* to be ^cruler in Israel; whose

goings forth *have been* from of old, (Refers to David, that Israel will be restored to the ancient glory when David was king) from ^deverlasting. (This is the only prophecy that specifies the birthplace of the Savior.)

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the ^aremnant of his brethren shall return unto the children of Israel. (Zion will be left in exile until she is ready to bear the fruit of a righteous remnant of Israel.)

4 ¶ And he shall stand and ^afeed (ie feed the flock) in the ^bstrength of the LORD (the Lord shall be their shepherd), 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. (Israel under Christ will triumph over all her enemies.)

5 And this *man* shall be the ^apeace, when the Assyrian (represents the imperial power.) 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. (Or more than enough to deal with it.)

6 And they shall waste the land of Assyria with the sword, and the land of ^aNimrod 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. (Israel shall have power over her enemies.)

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. (Dew and showers always suggest nourishment, peace, relief, and blessing. The remnant of Jacob in the latter-days will be a blessing to the Gentiles.)

8 ¶ And the ^aremnant of Jacob shall be among the Gentiles in the midst of many people as a ^blion among the beasts of the forest, as a young ^clion among the flocks of ^dsheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. (3 Nephi 20:16-19 16 Then shall ye, who are a ^aremnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young ^blion among the flocks of sheep, who, if he goeth through both ^ctreadeth down and teareth in pieces, and none can deliver. No enemy will be successful against the latter-day Saints. 17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. 18 And I will ^agather my people together as a man gathereth his sheaves into the floor. 19 For I will make my ^apeople with whom the Father hath covenanted, yea, I will make thy ^bhorn iron, and I will make thy hoofs brass. And thou shalt ^cbeat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.)

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

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy ^ahorses out of the midst of thee, and I will destroy thy chariots: (Weapons of war)

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

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* ^asoothsayers:

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.

14 And I will pluck up thy ^agroves out of the midst of thee: so will I destroy thy cities. (Through the redemption and gathering of Israel, all nations will be blessed to have their wickedness thrown down. Through the seed of Abraham, shall all the nations of the earth be blessed. The earth will be purged of all wickedness.)

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard. (This prophecy was quoted by the Savior to the Nephites 3 Nephi 21:12-21. And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a ^alion 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. 13 Their hand shall be lifted up upon their ^aadversaries, and all their enemies shall be cut off. 14 Yea, wo be unto the Gentiles except they ^arepent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy

thy ^bchariots; 15 And I will cut off the cities of thy land, and throw down all thy ^astrongholds; 16 And I will cut off ^awitchcrafts out of thy land, and thou shalt have no more soothsayers; 17 Thy ^agraven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; 18 And I will pluck up thy ^agroves out of the midst of thee; so will I destroy thy cities. 19 And it shall come to pass that all ^alyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. 20 For it shall come to pass, saith the Father, that at that ^aday whosoever will not repent and come unto my Beloved Son, them will I ^bcut off from among my people, O house of Israel; 21 And I will execute ^avengeance and ^bfury upon them, even as upon the heathen, such as they have not heard.)

CHAPTER 6

In spite of all his goodness to them, the people have not served the Lord in spirit and in truth—They must do justly, love mercy, and walk humbly before him. Micah presents in chapters 6 & 7 the Lord's case against Israel in an indisputable fashion and illustrates the affect the punishment will have on Israel. It will strip her of pride and cause her to rely on the Lord. Chapter 6 is a lawsuit speech.

1 HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's ^acontroversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will ^bplead with Israel. (All are summoned to the trial.)

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. (The Lord is not at fault for their punishment.)

4 For I brought thee up out of the land of Egypt, and ^aredeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. (This was to show that the Lord had done his part of the covenant.)

5 O my people, remember now what ^aBalak king of Moab consulted (Numbers 22:2-5 2 ¶ And ^aBalak the son of Zippor saw all that Israel had done to the Amorites. 3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. 4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. 5 He sent messengers therefore unto ^aBalaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: 6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I ^awot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.), and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

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? (He is asking Israel what the true method of worshipping is.)

7 Will the LORD be pleased with thousands of ^arams, *or* with ten thousands of rivers of oil? shall I give my ^bfirstborn *for* my ^ctransgression, the fruit of my body *for* the sin of my soul? (The Lord does not want sacrifices, he wants our hearts. Sacrifices, in and of themselves, don't wash away sins, repentance does.)

8 He hath shewed thee, O man, what *is* good; and what doth the LORD ^arequire of thee, but to do ^bjustly, and to love ^cmercy, and to ^dwalk ^ehumbly with thy God? (Keep the commandments. Notwithstanding the crime and punishment, God would show his people how to be just and also how to be merciful. Maybe

the name of Micah fits here: Who is like Jehovah? For greatness and mercy and compassion!

9 The LORD's voice crieth unto the city, and *the man of wisdom* shall see thy name (The prophet, the voice of the Lord, calls out to Jerusalem, and the wise man will realize that the prophet does so in the Lord's name and therefore bears His authority.): hear ye the rod, and who hath appointed it. (The rod is a tool of gentle guidance as well as judgment and punishment.)

10 ¶ Are there yet the ^atreasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* ^apure with the wicked ^bbalances, and with the bag of deceitful weights?

(Dishonesty in business dealings is strictly prohibited by the Law, Lev 19:35-36 ¶ Ye shall do no ^aunrighteousness in judgment, in meteyard, in weight, or in measure. 36 Just balances, just ^aweights, a just ^bephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt. and Deut 25:13¶ Thou shalt not have in thy bag ^adivers ^bweights, a great and a small.)

12 For the rich men thereof are full of ^aviolence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth. (Micah lists Israel's sins.)

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins. (These are a series of covenant curses found in Lev 26 and Deut 28)

14 Thou shalt eat, but not be ^asatisfied; and ^bthy casting down (or thy hunger shall be in thy inward parts) *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.

15 Thou shalt ^asow, 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.

16 ¶ For the statutes of ^aOmri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a ^bdesolation, and the inhabitants thereof ~~an~~ hissing: therefore ye shall bear the ^creproach of my people. (The people are wicked. Israel will not keep the Law of the Lord, but they will keep the statutes of wicked kings Omri and Ahab 1 Kings 16 25 But ^aOmri wrought ^bevil in the eyes of the LORD, and did worse than all that *were* before him. 30 And ^aAhab the son of Omri did ^bevil in the sight of the LORD above all that *were* before him.. For this the Lord will punish them.)

CHAPTER 7

Though Israel has rebelled, yet in the last days the Lord will have mercy on her—He will have compassion and pardon her iniquities.

1 WOE is me! (Israel is personified as a woman as the Hebrew for “Woe is me” is feminine.) 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. (Few that are righteous.)

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 ^abrother with a net. (A sport of using a net to capture a man to kill him.)

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.

4 The best of them *is* as a brier: (They are useless in themselves and cannot be touched without wounding him that comes in contact with them. Briars and thorns were a common symbol for wickedness. Not only do they bear no edible fruit, but they tear at you and hurt you when you pass by them.) the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy ^avisitation (ie punishment) cometh; now shall be their perplexity.

5 ¶ ^aTrust ye not in a friend, put ye not confidence in a guide (Trust in the Lord.): keep the doors of thy mouth from her that lieth in thy bosom. (Keep your mouth shut.)

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 ^aenemies *are* the men of his own ^bhouse. (Israel is as a mother or grandmother lamenting that all of her children have gone astray. Micah prophecies of Israel's restoration as a people and of that day when Israel has learned to look unto the Lord.)

7 Therefore I will look unto the LORD; (Israel will remain faithful) I will wait for the God of my salvation: my God will ^ahear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in ^adarkness, the LORD *shall be* a ^blight unto me. (Israel is telling her enemies not to gloat over her present humiliated state, because the Lord will ultimately vindicate her. The Lord will lead them back.)

9 I will ^abear 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 ^blight, *and* I shall behold his righteousness. (Those who taunted Israel will have their own humiliation.)

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 ^atrodden down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed. (They, the enemies of Israel, will not be able to keep their enemies from trampling their people.)

12 *In* that day *also* he shall ^acome 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. (Many nations will trample Israel's enemies under foot. Israel will be gathered from throughout the earth.)

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

14 ¶ Feed thy people with thy rod, (This more correctly should have been translated "Oh, shepherd Your people with Your staff.") the flock of thine heritage, which dwell solitarily *in* the wood (Israel is being likened to a flock presently being pastured in less than ideal land, that of an isolated forest.) , in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old. (These are the ancestral lands promised to Abraham and are considered quite fertile. Num 32, Jer 50:19 And I will ^abring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.)

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

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.

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. (When the prophecies of Israel's return shall happen, the nations shall be dumfounded. They will come to Zion in humility, fearing the God of Israel.)

18 Who *is* a God like unto thee, that ^apardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his ^banger for ever, because he ^cdelighteth *in* ^dmercy.

19 He will turn again, he will have ^acompassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to ^aAbraham, which thou hast ^bsworn unto our fathers from the days of old. (God will keep his promise to Jacob and Abraham. The covenant with Abraham and Jacob continues, despite the quality of their present children, and at some future time the Lord will revisit and fulfill the promises made to the ancient fathers. Verses 14-20 are a prayer by Micah. Once the children are worthy, the promises made to the fathers will be fulfilled. The Lord is simply waiting for a righteous generation, and is ultimately forced to bring one about by His own efforts so His promises to Abraham do not go unfulfilled.)

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