

# **Micah 2 - Sins Against Each Other; Wicked Deeds of the Rich**

## II. God's judgment coming (Micah 1:2—2:13)

- (4) Cause of judgment: corruption (2:1-11)
  - (A) Oppressive greed (2:1-2)
  - (B) Judgment (2:3-5)
  - (C) Rejection of the truth because of greed (2:6-11)
- (5) Hope: Lord will regather and restore the remnant (2:12-13)

## **Micah 2**

- (4) Cause of judgment: corruption (2:1-11)
  - (A) Oppressive greed (2:1-2)

**1** Woe to those who devise wrongdoing, Who practice evil on their beds! When morning comes, they do it, Because it is in the power of their hands.

**1** Woe to those who scheme iniquity, Who work out evil on their beds! When morning comes, they do it, For it is in the power of their hands.

**1** "Woe to those who are crafting iniquity, planning evil well into the night! When morning's light comes, they carry out their plans because they have the power to do so.

**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.

- They are not led into these sins by others: they themselves conceive their evil purposes. For them, might is right.

— There is nothing wrong with prosperity, but these people were increasing their wealth through force and fraud

— The root of the problem is that power is in the hands of the ungodly.

— Prov 19:21: There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

— There is no greater tragedy for the future of our republic than for it to have fallen into the hands of the godless rich...The *Torah* forbade the alienation of landed property and the transfer of estates from tribe to tribe (Lev 25:23-28; Num 36:7)

— There is a theological reason for prohibiting land grabbing: not only was it a sin of coveting, but the land was considered one of God's gifts to His people (Gen 12:7). The abandonment of righteousness weakens the seat of any government and the stability and security of the nation:

[Prov 16:12; 20:28; 29:4]

2 They **covet** fields, so they seize *them*; And houses, so they take *them*. They **exploit** a man and his house, A person and his inheritance.

2 They covet fields and then seize *them*, And houses, and take *them* away. They rob a man and his house, A man and his inheritance.

2 They covet fields and seize them; they covet houses, and grab them, too. They harass the valiant man, along with his household, an individual and his estate.

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.

- "...covet" - to be dissatisfied; materialistic; greedy. A sin of the heart. A form of idolatry.
- "...exploit" - *ashaq*, the Hebrew word involves the use of violence
- This was similar to the situation that Amos confronted in Samaria:
  - They had built winter and summer houses (Amos 3:15)
  - Their furniture was the finest quality (Amos 6:4)
  - They had lush vineyards (Amos 5:11)
  - They ate the best food and wine (Amos 6:4-6)
  - ...but all was acquired by fraud, oppression, and corruption (Cf. Amos 2:6-7; 5:7,10,12; 8:4-6)

#### (B) Judgment (2:3-5)

3 Therefore this is what the LORD says: "Behold, I am planning against this family a catastrophe From which you cannot remove your necks; And you will not walk haughtily, For it will be an evil time.

3 Therefore thus says the LORD, "Behold, I am planning against this family a calamity From which you cannot remove your necks; And you will not walk haughtily, For it will be an evil time.

3 "Therefore this is what the LORD says, 'I'm crafting evil against this family, from which you can't escape. You won't strut around arrogantly, because the times are evil.'

**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.

- The punishments will fit the crimes

4 "On that day they will take up against you a song of mocking And **utter a song of mourning** and say, 'We are completely destroyed! He exchanges the share of my people; How He removes it from me! To the apostate He apportions our fields.'

4 "On that day they will take up against you a taunt And utter a bitter lamentation and say, 'We are completely destroyed! He exchanges the portion of my people; How He removes it

from me! To the apostate He apportions our fields.'

4 "When this happens, someone will compose a proverb about you, lamenting sorrowfully, 'We are completely ruined! He has given my people's heritage to others. How he has removed it from me, dividing up our fields!'

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.

- "...utter a song of mourning" - the three Hebrew words *nahah, nehi, niheyah* are an emphatic expressive play on word—a monotonous wail: "lament with a lament of lamentation"

- They had taken the fields and possessions of the poor; now they would suffer the same fate

— In seizing the portion of others, they would lose their own

— God will impose a yoke in the form of an enemy invasion and the exile of the people into captivity

5 "Therefore you will have no one applying a measuring line For you by lot in the assembly of the LORD.

5 "Therefore you will have no one stretching a measuring line For you by lot in the assembly of the LORD.

5 "This is why there will not be left even a single person to settle boundary disputes in the LORD's community.

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

#### (C) Rejection of the truth because of greed (2:6-11)

6 'Do not prophesy,' so they prophesy. *But if* they do not prophesy about these things, Insults will not be turned back.

6 'Do not speak out,' so they speak out. *But if* they do not speak out concerning these things, Reproaches will not be turned back.

6 To those who speak out, they will declare, Don't prophesy to anyone! so their shame won't go away.

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

- This is a difficult translation. Better translated: "Prophesy not! [say they; but] they shall prophesy: they shall not prophesy [indeed] to them, that reproach may not overtake them."

— Silence the messenger and forget the message (Cf. Is 30:10; Amos 2:12; 7:16)

- As might be expected, Micah's preaching aroused opposition. Religious leaders spoke up to defend their rulers and rich influentials, and denounced God's spokesmen.
- Similarly, Amos was oppressed by Amaziah, the priest in the cult city of Bethel, who attempted to accuse him of treason and conspiracy against King Jeroboam
- Amos pronounced a terrible judgment against Amaziah: his sons and daughters would be killed in the invasion; his wife would become a prostitute in the city; and, he would die an exile in a foreign land (Amos 7:10-17)
- Amaziah had told Amos, "Do not prophesy against Israel, and stop preaching against the house of Isaac" (Amos 7:16)
- The prophets of Judah were telling Micah the same thing

7 "Is it being said, house of Jacob: 'Is the Spirit of the LORD impatient? Are these His works?' Do My words not do good For the one walking rightly?

7 "Is it being said, O house of Jacob: 'Is the Spirit of the LORD impatient? Are these His doings?' Do not My words do good To the one walking uprightly?

7 "It is said, house of Jacob, 'The Spirit of the LORD is limited, if he acts this way, is he not?' "But my words benefit those who live righteously, do they not?

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?

- Surely this was not due to any lack on the part of the Spirit of the Lord!

— Has His compassion been any less than it has been in the past?

— Surely He would have recognized any repentance (if manifested) and would show Himself strong on their behalf.

8 "Recently My people have arisen as an enemy— You strip the **robe** off the **garment** From unsuspecting passers-by, *From* those returned from war.

8 "Recently My people have arisen as an enemy— You strip the robe off the garment From unsuspecting passers-by, *From* those returned from war.

8 Lately my people have acted like an enemy— you strip travelers who thought they were as secure as those who return from war.

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.

- "...robe" - 'eder, was a wide cloak, a mantle sufficient to wrap the whole person and which was often of very costly material.

- "...garment" - *salmah*, was the principal inner garment or tunic.

— This may be an allusion to the prohibiting of a creditor retaining the pledged garment during the night (Ex 22:26, etc.)

- God's people were so gross it was as if they had "risen up as an enemy" against Him!

— They would rob those who were peaceably disposed as they pass quietly along the road, as if they were prisoners of war...

9 "You evict the women of My people, *Each one* from her pleasant house. From her children you take My splendor **forever**.

9 "The women of My people you evict, *Each one* from her pleasant house. From her children you take My splendor forever.

9 You have evicted the wives of my people from their dream homes; you have removed my majesty from their children permanently.

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.

- They had robbed men of their clothes, women of their homes, and children of their inheritance.

- "...forever" - no contrition apparent. Widows and orphans are special charges of the Lord (Ps 68:5; Is 10:2; Jer 49:11; James 1:27; et al)

- We often make the mistake that we can have one relationship with God and a totally different relationship with other people

— God declares that this is impossible. Jesus refuted this in His sermon on the Mount of Olives (Matt 25:31-46)

10 "Arise and go, For this is no place of rest Because of the uncleanness that brings on destruction, A painful destruction.

10 "Arise and go, For this is no place of rest Because of the uncleanness that brings on destruction, A painful destruction.

10 "Get up and go, because there's no rest for you here! Since everything is polluted, it can only cause destruction, even heavy destruction.

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

- Canaan was meant to be a resting place for God's people (Deut 12:9-10; Joshua 1:13; Ps 95:11)

— In times of obedience and blessing, it was (Cf. the Land Covenant: Deut 28-30), but now because of the pollution of the land by their infamous deeds, the land was to cast out its inhabitants (Cf. Lev 18:25,28; Num 35:33; Jer 2:7).

— Those who have ruined it by taking away the rest others should have enjoyed are now to suffer restlessness themselves

— They are to be driven out of Judah to become exiles in a foreign land

11 "If someone walking *after* wind and falsehood Had lied *and said*, 'I will prophesy to you about wine and liquor,' He would become a prophet to this people.

11 "If a man walking after wind and falsehood Had told lies *and said*, 'I will speak out to you concerning wine and liquor,' He would be spokesman to this people.

11 Suppose a man who keeps company with a deceiving spirit prophesies like this: 'Drink wine and strong drink!' Won't the people accept him as a prophet?"

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.

- When men turn a deaf ear to the Word and revelation of God, they turn to downright fables (Cf. Jer 5:31; Ezek 13:3; Hosea 9:7)

— Micah makes a final point—a throwback to the false prophets. The people of Judah would not listen to the true prophets; the only one fit for them is one who foretells an abundance of alcohol: oblivion until disaster comes.

### Hope for the Hopeless

No matter how absolute the message of judgment, the prophets usually conclude with a balancing note of promise of restoration (Hosea, Joel, Amos, and Obadiah also all end this way).

(5) Hope: Lord will regather and restore the remnant (2:12-13)

**12** "I will certainly assemble **all of you**, Jacob, I will certainly gather the **remnant of Israel**. I will put them together like sheep in the fold; Like a flock in the midst of its pasture They will be noisy with people.

**12** "I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel. I will put them together like sheep in the fold; Like a flock in the midst of its pasture They will be noisy with men.

12 "Jacob, how I will surely gather all of you! How I will gather the survivors of Israel! I will gather them together like sheep in a pen, like the flock in the midst of the sheepfold. There will be a great commotion because of all the people.

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.

- "...all of you...remnant of Israel" - expressed in the parallelism of Hebrew poetry, these two phrases are one and the same, meaning that concerning Israel's national salvation, the whole nation becomes part of the Remnant

— With emphatic language, Micah predicts the restoration of Israel after her dispersion

— "all" = all 12 tribes

- Notice that when God speaks of them in the flesh, it is "Jacob"

- Here it is an indication that He is going to show mercy to them, not because of their worthiness or because of their merit, but entirely of His grace (Cf. Ezek 36:19-24)
- Note: This was *not fulfilled after the Babylonian captivity ("all of thee")*
- Nor is it fulfilled yet: there are more Jews in New York than in the whole land of Israel. But it *is in progress*. When God speaks of the faithful remnant, it is "Israel." It is for the sake of the remnant that God was gracious to the nation.
- "...Bozrah" [KJV] - One who rules the future is coming! And the faithful remnant will be gathered and defended—*specifically at Bozrah!* (Is 34:1-7; 63:1-6; Hab 3:3)
- While Jerusalem falls in the third stage of the Campaign of Armageddon (see [Armageddon: Chronology to the Second Coming](#)), the majority of the Jews are no longer in Jerusalem. In fact, they are no longer even in the Land of Israel. According to Matt 24:15-22 and Rev 12:6-17, the State of Israel will collapse in the middle of the Tribulation and there will be another dispersion out of the Land. The majority of the one-third Remnant that survives makes its way into a special place. The Scriptures provide several clues as to the location this place:
  - Matt 24:16, it is in the mountains
  - Rev 12:6,13-14, it is in the wilderness
  - Is 33:12-16, it is in a very rocky place that is easily defended
  - Micah 2:12, names the place specifically as *Bozrah*, better known by the Greek name *Petra*.

[Is 63:1-6]

### **Bozrah**

*Bozrah* in Hebrew; *Petra* in Greek: "Sheepfold." A protected enclosure with a narrow entrance. Additional key passages:

- The country where all nations will be smitten is identified as the land of Edom, in the city of Bozrah (Southern Jordan) (Cf. Is 34:1-7)
  - The ancient city of *Bozrah* is located in the region of Mount Seir ("hairy mountains"), in the wilderness section on the western side of ancient Edom, extending southeast from the Dead Sea down to the city of Akaba. Petra is located in a basin within Mount Seir and is totally surrounded by mountains and cliffs. The only way in and out of the city is through a narrow passageway (the "Ciq") that extends for about a mile and can only be negotiated by foot or horseback. Its surrounding high cliffs make it easy to defend (Cf. Is 33:16).

13 "The **one who breaks** through goes up before them; They break through, pass through the gate, and go out by it. So **their king** passes on before them, And **the LORD** at their head."

13 "The breaker goes up before them; They break out, pass through the gate and go out by it. So their king goes on before them, And the LORD at their head."

13 God will stand up and break through in their presence. Then they will pass through the gate, going out by it. Their king will pass in front of them with the LORD at their head."

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.

- "...one who breaks...their king...the LORD" - the same Person in this verse. At the Second Coming, the Messiah will battle with the forces of the Antichrist that have gathered at this city.

- This passage is clearly Messianic

— 3x: The Lord will go "before" them (Cf. Ex 13:21; Deut 1:30,33; Is 52:12)

— Under a siege by the forces of the Antichrist, the siege is broken by The Breaker, the King, and YHWH

— He will, once again, "go before" them

- The main target of the Armageddon campaign is the annihilation of the Jews, and so the armies of the world will move southward from Jerusalem to Bozrah (Jer 49:13-14)

- According to Zech 12:7, Jesus will save the tents of Judah first, before saving the Jews of Jerusalem