

## LESSON 48 Jonah; Micah

### OVERVIEW:

(Bible scholar, answered that question by saying: “We know little of the life of Jonah, but that little is more than we know about some of the other prophets discussed in this volume. In the first verse of the book under his name he is said to be ‘the son of Amittai.’ But the Book of Jonah is not the only Old Testament book in which he is mentioned. In II Kings 14:25 we are told that Jeroboam II, king of Israel, ‘. . . restored the border of Israel from the entrance of Hamath unto the sea of Arabah, according to the word of the Lord, the God of Israel, which he spoke by the hand of His servant Jonah the son of Amittai, the prophet, who was of Gath-hepher.’ “There can be little doubt, therefore, that Jonah was a historical person and was engaged in prophetic activities. The prophet’s home, Gath-hepher, according to Joshua 19:10–13, was located in the territory of the tribe of Zebulun. According to monastic tradition it was the same as the present Arab village of El- Meshed, some three miles northeast of Nazareth, where one of the many Moslem tombs of Nebi Yunus, the Prophet Jonah, is pointed out. St. Jerome (*circa* 400 A.D.) also speaks of Gath-hepher as being situated two Roman miles from Sepphoris towards Tiberias. “Jonah’s name means ‘dove’ and that of his father ‘truthful.’ “Since Jonah lived during the reign of Jeroboam, it is possible to date him at approximately 788 B.C.” (*The Voice of Israel’s Prophets*, p. 326.) Both Jonah and Jesus were from the Galilee area. That Jonah’s story is a true one, and not an allegory as some scholars maintain, is evidenced by 2 Kings 14:25 and three New Testament references. ‘The story of Jonah was referred to by our Lord on two occasions when he was asked for a sign from heaven. In each case he gave ‘the sign of the prophet Jonah,’ the event in that prophet’s life being a foreshadowing of Jesus’ own death and resurrection (Matt. 12:39–41; 16:4; Luke 11:29–30).” (Bible Dictionary, s.v. “Jonah.”))

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 <sup>a</sup>sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a <sup>a</sup>sign; 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 <sup>a</sup>three 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 <sup>a</sup>sign; 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 <sup>a</sup>Jonah, 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 <sup>a</sup>Jonah 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 <sup>a</sup>Jonah, 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 <sup>a</sup>cry against it; for their <sup>b</sup>wickedness is come up before me. (His mission call.)

3 But Jonah rose up to <sup>a</sup>flee unto Tarshish from the <sup>b</sup>presence 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. Jonah was a type of Christ in that he was in the belly of the whale—in “hell,” in his own words (Jonah 2:2)—just as Jesus was in the grave for three days, and then came forth again. C. F. Keil and F. Delitzsch showed that the significance of Jonah’s story is broader than that: “*The mission of Jonah was a fact of symbolical and typical importance, which was intended not only to enlighten Israel as to the position of the Gentile world in relation to the kingdom of God, but also to typify the future adoption of such of the heathen, as should observe the word of God, into the fellowship of the salvation prepared in Israel for all nations.*” “As the time drew nigh when Israel was to be given up into the power of the Gentiles, and trodden down by them, on account of its stiff-necked apostasy from the Lord its God, it was very natural for the self-righteous mind of Israel to regard the Gentiles as simply enemies of the people and kingdom of God, and not only to deny their capacity for salvation, but also to interpret the prophetic announcement of the judgment coming upon the Gentiles as signifying that they were destined to utter destruction. The object of Jonah’s mission to Nineveh was to combat in the most energetic manner, and practically to overthrow, a delusion which had a seeming support in the election of Israel to be the vehicle of salvation, and which stimulated the inclination to pharisaical reliance upon an outward connection with the chosen nation and a lineal descent from Abraham. . . . The attitude of Israel towards the design of God to show mercy to the Gentiles and grant them salvation, is depicted in the way in which Jonah acts, when he receives the divine command, and when he goes to carry it out. Jonah tries to escape from the command to proclaim the word of God in Nineveh by flight to Tarshish, because he is displeased with the display of divine mercy to the great heathen world, and because, according to ch. iv. 2, he is afraid lest the preaching of repentance should avert from Nineveh the destruction with which it is threatened. In this state of mind on the part of the prophet, there are reflected the feelings and the general state of mind of the Israelitish nation towards the Gentiles. According to his natural man, Jonah shares in this, and is thereby fitted to be the representative of Israel in its pride at its own election. . . . The infliction of this punishment, which falls upon him on account of his obstinate resistance to the will of God, typifies that rejection and banishment from the face of God which Israel will assuredly bring upon itself by its obstinate resistance to the divine call. But Jonah, when cast into the sea, is swallowed up by a great fish; and when he prays to the Lord in the fish’s belly, he is vomited upon the land unhurt. This miracle has also a symbolical meaning for Israel. It shows that if the carnal nation, with its ungodly mind, should turn to the Lord even in the last extremity, it will be raised up again by a divine miracle from destruction to newness of life. And lastly, the manner in which God reproves the prophet, when he is angry because Nineveh has been spared (ch. iv.), is intended to set forth as in a mirror before all Israel the greatness of the divine compassion, which embraces all mankind, in order that it may reflect upon it and lay it to heart.” (*Commentary on the Old Testament*, 10:1:383–85.))

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty <sup>a</sup>tempest 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, <sup>a</sup>call 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 <sup>a</sup>LORD, 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. (How do these verses show that Jonah's running away was not because he was a coward? The men did not accept Jonah's offer until they had made every effort to save themselves in other ways. Jonah's willingness also shows his awareness that his actions had displeased God. Jonah 1:14–16 witnesses that only reluctantly did the sailors cast Jonah overboard, as he had commanded them to do. In an attempt to absolve themselves from offense against any of the gods, the sailors offered a prayer to the Lord and begged that their deed might not be counted against them. Institute Manual, 98)

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 <sup>a</sup>three days and three nights. (Elder Joseph Fielding Smith said: "Are we to reject it as being an impossibility and say that the Lord could not prepare a fish, or whale, to swallow Jonah? . . . Surely the Lord sits in the heavens and laughs at the wisdom of the scoffer, and then on a sudden answers his folly by a repetition of the miracle in dispute, or by the presentation of one still greater. . . . "I believe, as did Mr. William J. Bryan, the story of Jonah. My chief reason for so believing is not in the fact that it is recorded in the *Bible*, or that the incident has been duplicated in our day, but in the fact that *Jesus Christ, our Lord, believed it*. The Jews sought him for a sign of his divinity. He gave them one, but not what they expected. The scoffers of his day, notwithstanding his mighty works, were incapable, because of sin, of believing. "He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.'" (*Doctrines of Salvation*, 2:314–15.) The Hebrew word *taneen* used in Jonah and the Greek word *katos* used in the New Testament describe any sea creature of immense proportion. Sharks are common to the Mediterranean and have throats sufficiently large to admit the body of a man. Of course, the miraculous nature of this event lies in the fact that Jonah could survive in the digestive tract of a large fish for three days as much as in the fact that he could be swallowed whole. Institute Manual, 99)

## 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 <sup>a</sup>affliction unto the LORD, and he heard me; out of the belly of <sup>b</sup>hell 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 <sup>a</sup>temple.  
 5 The waters compassed me about, <sup>a</sup>even 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 <sup>a</sup>brought up my life from corruption, O LORD my God.  
 7 When my soul fainted within me I <sup>a</sup>remembered the LORD: and my <sup>b</sup>prayer came in unto thee, into thine holy <sup>c</sup>temple.  
 8 They that observe <sup>a</sup>lying vanities forsake their own mercy.  
 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have <sup>a</sup>vowed.  
<sup>b</sup>Salvation *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 <sup>a</sup>preach 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 <sup>a</sup>exceeding great city (Heb great city to God) of three days' <sup>b</sup>journey. (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 ¶ <sup>a</sup>So the people of <sup>b</sup>Nineveh believed God, and proclaimed a <sup>c</sup>fast, 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 <sup>a</sup>sackcloth, 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 <sup>a</sup>turn 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 <sup>a</sup>saw their works, that they <sup>b</sup>turned from their evil way; <sup>c</sup>and ~~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*

<sup>a</sup>merciful, slow to anger, and of great kindness, and <sup>b</sup>repentest 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 <sup>a</sup>booth, (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 <sup>a</sup>gourd, (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 <sup>a</sup>east 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 <sup>a</sup>angry 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 <sup>a</sup>spare Nineveh, that great city, wherein are more than sixscore thousand <sup>b</sup>persons that cannot <sup>c</sup>discern between their right hand and their left hand; and *also* much cattle? (Here Jonah demonstrated a second weakness: he pouted because the people did repent and God turned His wrath away. Jonah was so upset that he wished he were dead. Though he had repented of his desire to escape the call of the Lord and went to Nineveh, Jonah had not substantially changed his attitude toward the Gentiles. The Lord taught Jonah in a way that he could understand that all things are in His hand—the gourd, the worm, even life itself. First, the Lord sent the dreaded east wind, which was very destructive, for it blew off the hot, dry Arabian Desert. Then the Lord caused the sun to beat upon Jonah, making him so uncomfortable that he wished for death. Once Jonah was in that position, the Lord was able to teach him the worth of souls in Nineveh. Because the thousands who lived in Nineveh were ignorant of the saving gospel principles, they could not fully “discern between their right hand and their left hand” (Jonah 4:11). Surely the Lord felt more pity for them than Jonah felt for the gourd (see Alma 26:27, 37). By means of this simple plant, the Lord taught Jonah about the way in which God loves all of His children. Institute Manual, 100)

## Micah

### OVERVIEW:

(Sidney B. Sperry explained: “Since Micah was a contemporary of Isaiah, Hosea, and Amos, the problems he faced were much the same as theirs. . . . Micah was not a statesman like Isaiah; consequently, he was not so much concerned about his nation’s political sins. The prophet was more like Amos in that his grievances were social in character. He was especially concerned with the attempts of the nobles to build up large estates by ejecting small property owners. Corrupt judges assisted their greedy friends in robbing the weak; widows and orphans without means of defense were deprived of their goods by force and oftentimes sold into slavery. The common people were kept in bondage through high taxation, and creditors were unmerciful on their victims. Micah held the nobility to be responsible for the terrible moral and social corruption among his people. He likened the nobles to cannibals, who eat the flesh of the people and chop their bones in pieces for the pot. There was no end to their greed and

rapacity, and decisions were given to those who paid the largest bribes.” (*The Voice of Israel’s Prophets*, pp. 334–35.) “From the superscription of the Book of Micah it is apparent that the prophet’s ministry as during reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. His preaching, therefore, took place during the years from approximately 740 B.C. to 697 B.C. We may assign to him an approximate date of 725 B.C. This date reveals Micah as a contemporary of the great Isaiah and possibly also of Hosea and Amos. “The name *Micah* is an abbreviation of *Micaiah*, as the prophet is called in Jer. 26:18, which in turn is probably a contraction of *Mikayahu*, ‘who is like unto Jehovah?’ The prophet is to be distinguished from the elder prophet Micah, the son of Imlah (1 Kgs. 22:8 ff.), as well as from ten other persons of the same name in the Old Testament. The fact that Micah is called the Morashtite would point strongly to his being a native of Moresheth-Gath, which is mentioned in the text. (1:14) The name of the town means *Territory or Property of Gath* and seems to have been located in the Shephelah or low hill region of Judea some twenty miles southwest of Jerusalem. If our location of Moresheth is correct . . . it commands a marvelous view of the surrounding country and anciently must have been of considerable importance. Micah was, therefore, a product of the open hills and valleys and seems to have had no special love for the cities. (1:5; 5:11; 6:9)” (Sperry, *Voice of Israel’s Prophets*, p. 334.)

(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.)

## SCRIPTURES:

### MICAH CHAPTER 1

*Micah prophesies the downfall of Samaria and Jerusalem.*

1 THE word of the LORD that came to <sup>a</sup>Micah the Morasthite in the days of <sup>b</sup>Jotham, <sup>c</sup>Ahaz, and <sup>d</sup>Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

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.

3 For, behold, the <sup>a</sup>LORD <sup>b</sup>cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the <sup>a</sup>mountains shall be molten under him, and the valleys shall be cleft, as <sup>b</sup>wax before the fire, and as the waters *that are* poured down a steep place.

5 For the <sup>a</sup>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?

6 Therefore I will make <sup>a</sup>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 <sup>b</sup>discover (Heb lay bare) the foundations thereof.

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.

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.

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

10 ¶ Declare ye *it* not at <sup>a</sup>Gath, weep ye not at all: in the house of <sup>b</sup>Aphrah (ie Dust, or Ashes. (Each of the cities named in v.10-16 will meet a fate appropriate to the meaning of its name)) roll thyself in the dust. (Micah used word play to pronounce an indictment against Judah (see Micah 1:8–16). The technique is readily apparent in the Hebrew and can be appreciated in this more-literal translation of Micah 1:10–14: “Weep tears at Teartown (Bochim), grovel in the dust at Dustown (Beth-ophrah) fare forth stripped, O Fairtown (Saphir)! Stirtown (Zaanan) dare not stir, Beth-êsel . . . And Maroth hopes in vain; for doom descends from the Eternal to the very gates of Jerusalem. “To horse and drive away, O Horsetown (Lakhish) O source of Sion’s sin, where the crimes of Israel centre! O maiden Sion, you must part with Morêsheth of Gath; and Israel’s kings are ever balked at Balkton (Achzib).” (James Moffatt, *A New Translation of the Bible* [1954], p. 1009.))

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

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

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.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib *shall be* a lie to the kings of Israel.

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

16 Make thee bald, and <sup>a</sup>poll (or cut off thy hair) thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

## 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 <sup>a</sup>covet <sup>b</sup>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.

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 <sup>a</sup>lots 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* prophecy: they shall not prophecy 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 <sup>a</sup>words 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 <sup>a</sup>averse (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 <sup>a</sup>glory for ever. (Israel is mistreating the widows and orphans and the poor.)

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

11 If a man walking in the spirit and <sup>a</sup>falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the <sup>b</sup>prophet 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 <sup>a</sup>gather the <sup>b</sup>remnant of Israel; I will put them together as the sheep of <sup>c</sup>Bozrah, (Heb – the sheepfold) as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. (Future gathering of Israel.)

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 <sup>a</sup>king 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 3

*Priests who teach for hire, and prophets who divine for money, bring a curse upon the people.*

1 AND I said, Hear, I pray you, O heads of Jacob (current leaders of Israel.), and ye princes of the house of Israel; Is it not for you to know judgment?

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

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.

4 Then shall they <sup>a</sup>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.

5 ¶ Thus saith the LORD concerning the <sup>a</sup>prophets that make my people err, (false prophets) that bite with their teeth, and cry, <sup>b</sup>Peace; and he that putteth not into their mouths, they even prepare <sup>c</sup>war against him.

6 Therefore <sup>a</sup>night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not <sup>b</sup>divine; and the <sup>c</sup>sun shall go down over the <sup>d</sup>prophets, and the day shall be dark over them.

7 Then shall the seers be <sup>a</sup>ashamed, and the <sup>b</sup>diviners confounded: yea, they shall all cover their lips; for there is <sup>c</sup>no answer of God.

8 ¶ But truly I am full of <sup>a</sup>power by the <sup>b</sup>spirit of the LORD, and of judgment, and of might, to declare unto Jacob his <sup>c</sup>transgression, and to Israel his sin.

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.

10 They build up Zion with blood, and Jerusalem with iniquity.



11 The heads thereof judge for reward, and the priests thereof teach for hire, and the <sup>a</sup>prophets thereof divine for <sup>b</sup>money: yet will they lean upon the LORD, and say, *Is not the LORD among us?* none evil can come upon us.

12 Therefore shall Zion for your <sup>a</sup>sake be <sup>b</sup>plowed *as* a field, and <sup>c</sup>Jerusalem shall become <sup>d</sup>heaps, and the mountain of <sup>e</sup>the house (ie the temple) as the high places of the forest.

## 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 <sup>a</sup>mountain 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 <sup>b</sup>established 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 <sup>a</sup>Isaiah the son of Amoz <sup>b</sup>saw concerning Judah and Jerusalem. 2 And it shall come to pass in the <sup>a</sup>last days, *that* the <sup>b</sup>mountain of the LORD’s <sup>c</sup>house shall be <sup>d</sup>established in the top of the mountains, and shall be exalted above the hills; and all <sup>e</sup>nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us <sup>a</sup>go up to the <sup>b</sup>mountain of the LORD, to the <sup>c</sup>house of the God of Jacob; and he will <sup>d</sup>teach us of his ways, and we will walk in his paths: for out of <sup>e</sup>Zion shall go forth the <sup>f</sup>law, and the word of the LORD from Jerusalem. 4 And he shall <sup>a</sup>judge 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 <sup>b</sup>war any more.)

2 And many nations shall come, and say, Come, and let us go up to the <sup>a</sup>mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will <sup>b</sup>walk in his paths: for the <sup>c</sup>law shall go forth of <sup>d</sup>Zion, and the word of the LORD from <sup>e</sup>Jerusalem. (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 <sup>a</sup>swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn <sup>b</sup>war any more. (The Lord will judge in righteousness and the people will be at peace.)

4 But they shall sit every man under his <sup>a</sup>vine 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 <sup>a</sup>name of his god, and we will walk in the <sup>b</sup>name 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 <sup>a</sup>halteth, (Heb is lame) and I will <sup>b</sup>gather 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 <sup>a</sup>reign over them in mount <sup>b</sup>Zion 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 <sup>a</sup>travail: (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 <sup>b</sup>Babylon; (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 <sup>c</sup>enemies. (Then, looking several millennia into the future, Micah saw Israel return in the strength of God.)

11 ¶ Now also many nations are <sup>a</sup>gathered 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 <sup>a</sup>beat in pieces many people: and I will <sup>b</sup>consecrate 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, <sup>a</sup>Beth-lehem (Bethlehem means "House of Bread") Ephratah, *though* thou be little among the thousands of <sup>b</sup>Judah, *yet* out of thee shall he come forth unto me *that is* to be <sup>c</sup>ruler 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 <sup>d</sup>everlasting. (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 <sup>a</sup>remnant 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 <sup>a</sup>feed (ie feed the flock) in the <sup>b</sup>strength 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 <sup>a</sup>peace, 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 <sup>a</sup>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. (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 <sup>a</sup>remnant of Jacob shall be among the Gentiles in the midst of many people as a <sup>b</sup>lion among the beasts of the forest, as a young <sup>c</sup>lion among the flocks of <sup>d</sup>sheep: 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 <sup>a</sup>remnant 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 <sup>b</sup>lion among the flocks of sheep, who, if he goeth through both <sup>c</sup>treadeth 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 <sup>a</sup>gather my people together as a man gathereth his sheaves into the floor. 19 For I will make my <sup>a</sup>people with whom the Father hath covenanted, yea, I will make thy <sup>b</sup>horn iron, and I will make thy hoofs brass. And thou shalt <sup>c</sup>beat 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 <sup>a</sup>horses 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* <sup>a</sup>soothsayers:

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 <sup>a</sup>groves 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 <sup>a</sup>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. 13 Their hand shall be lifted up upon their <sup>a</sup>adversaries, and all their enemies shall be cut off. 14 Yea, wo be unto the Gentiles except they <sup>a</sup>repent; 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 <sup>b</sup>chariots; 15 And I will cut off the cities of thy land, and throw down all thy <sup>a</sup>strongholds; 16 And I will cut off <sup>a</sup>witchcrafts out of thy land, and thou shalt have no more soothsayers; 17 Thy <sup>a</sup>graven 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 <sup>a</sup>groves out of the midst of thee; so will I destroy thy cities. 19 And it shall come to pass that all <sup>a</sup>lyings, 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 <sup>a</sup>day whosoever will not repent and come unto my Beloved Son, them will I <sup>b</sup>cut off from among

my people, O house of Israel; 21 And I will execute <sup>a</sup>vengeance and <sup>b</sup>fury 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 <sup>a</sup>controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will <sup>b</sup>plead 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 <sup>a</sup>redeemed 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 <sup>a</sup>Balak king of Moab consulted (Numbers 22:2-5 2 ¶ And <sup>a</sup>Balak 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 <sup>a</sup>Balaam 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 <sup>a</sup>wot 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 <sup>a</sup>rams, *or* with ten thousands of rivers of oil? shall I give my <sup>b</sup>firstborn *for* my <sup>c</sup>transgression, 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 <sup>a</sup>require of thee, but to do <sup>b</sup>justly, and to love <sup>c</sup>mercy, and to <sup>d</sup>walk <sup>e</sup>humbly 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 <sup>a</sup>treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* <sup>a</sup>pure with the wicked <sup>b</sup>balances, 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 <sup>a</sup>unrighteousness in judgment, in meteyard, in weight, or in measure. 36 Just balances, just <sup>a</sup>weights, a just <sup>b</sup>ephah, 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 <sup>a</sup>divers <sup>b</sup>weights, a great and a small.)

12 For the rich men thereof are full of <sup>a</sup>violence, 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 <sup>a</sup>satisfied; and <sup>b</sup>thy 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 <sup>a</sup>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.

16 ¶ For the statutes of <sup>a</sup>Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a <sup>b</sup>desolation, and the inhabitants thereof *an* hissing: therefore ye shall bear the <sup>c</sup>reproach 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 <sup>a</sup>Omri wrought <sup>b</sup>evil in the eyes of the LORD, and did worse than all that *were* before him. 30 And <sup>a</sup>Ahab the son of Omri did <sup>b</sup>evil 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 <sup>a</sup>brother 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 <sup>a</sup>visitation (ie punishment) cometh; now shall be their perplexity.

5 ¶ <sup>a</sup>Trust 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 <sup>a</sup>enemies *are* the men of his own <sup>b</sup>house. (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 <sup>a</sup>hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in <sup>a</sup>darkness, the LORD *shall be* a <sup>b</sup>light 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 <sup>a</sup>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 <sup>b</sup>light, 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 <sup>a</sup>trodden 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 <sup>a</sup>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. (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 <sup>a</sup>bring 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 <sup>a</sup>pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his <sup>b</sup>anger for ever, because he <sup>c</sup>delighteth *in* <sup>d</sup>mercy.

19 He will turn again, he will have <sup>a</sup>compassion 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 <sup>a</sup>Abraham, which thou hast <sup>b</sup>sworn 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.)