

Having A Basic Understanding of Some Old Testament Truths

Part 440 – The Word Of The Lord Through Make Thee Bald (Micah 1:1-16)

1. In what days did the word of the Lord come to Micah?

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

- The days of Jotham, Ahaz, and Hezekiah, kings of Judah (**II Kings 15:7-20:21**).
- Other prophets we know for sure were of this time period were Isaiah (**Isaiah 1:1**) and Hosea (**Hosea 1:1**).
- Samaria is where the kings of Israel reigned (**I Kings 16:29** and **II Kings 17:1**).
- Jerusalem is where the kings of Judah reigned (**II Chronicles 12:13**).
- The city God put His name in was to be where the children of Israel came to for worship to God (**Deuteronomy 12:1-16**).
- That city was Jerusalem (**II Chronicles 30:1**).
- Micah will point out the future importance of Jerusalem (**Micah 4:1-2**).
- Today, the Jerusalem of God is not an earthly city (**Hebrews 12:22-28**).

2. In the call to hear, was the message of the coming of the Lord one of peace or destruction?

Destruction: *“(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 LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. (4) And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place”* (**Micah 1:2-4**).

- Have you ever heard the “hear ye, hear ye” type of cry? This is one imploring those in earshot to listen attentively (**Job 33:1**, **Psalms 49:1**, **Isaiah 42:23**, and **Mark 7:14-16**).
- The problem had been as it is often still is, some have made themselves incapable of hearkening (**Jeremiah 6:10** and **Zechariah 7:11**).
- The whole earth needed to hear (**Jeremiah 22:29**).
- From His holy temple (**Psalms 11:4**).
- He was going to come down to earth (**Isaiah 26:21**).
- The language of Him treading on the high places of the earth is about His might (**Amos 4:13**).
- The power of His might continues, through words, to be displayed in the words of verse 4. Mountains melting, valleys dividing, etc. (cf. **Psalms 97:5** and **Zechariah 14:4-5**).

3. Among God's people at this time, what's going on in Samaria and Jerusalem?

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

- As was mentioned in the first question, these days are those wherein God chose to put away Israel for their sins. Ten tribes were gone. Judah learned nothing from that (**Jeremiah 3:1-11**).
- Isaiah said, of God's people at this time, that their feet ran to mischief (**Isaiah 59:7-8**).
- What's going on in Samaria (**Hosea 8:5-6** and **Amos 6:1**)?
- In Jerusalem (**II Chronicles 28:1-4**).

4. What had spread from Samaria to the gates of Jerusalem?

Incurable wound; God's judgment: *"(6) Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. (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"* (**Micah 1:6-9**).

- Samaria as an heap of the field (**Hosea 13:16**). Not that Jerusalem will escape that (**Micah 3:12**; cf. **Jeremiah 26:18**). Nor were other cities removed from like punishment (**Isaiah 25:1-2**).
- The pouring down of stones and discovering the foundations of the city is about broken walls (**Isaiah 22:5**) and foundations discovered (**Ezekiel 13:14**).
- Their graven images were going to be beaten in pieces and the idols destroyed (**II Chronicles 34:1-7** and **Hosea 8:6**).
- She gathered it of the hire of a harlot (**Hosea 9:1**).
- The prophet reacts, similar to Isaiah (**Isaiah 21:1-3**).
- Stripped and naked could be literal (**Isaiah 20:1-6**).
- The incurable wound that spread to Judah (**Jeremiah 30:11-15**).
- Assyria invaded to Jerusalem (**II Kings 18:13** and **Isaiah 8:7-8**).

5. Was God's message to be published in Gath?

No: *"Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust"* (**Micah 1:10**).

- One possible reason why not to declare this in Gath - **II Samuel 1:17-20**
- Don't weep (**Jeremiah 7:16**; **11:14**).
- Aphrah was a Philistine city. Rolling in dust or cast up dust (**Ezekiel 27:30**).

6. What was said to and about Saphir, Zaanan, Bethazel, and Maroth?

"(11) Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethazel; he shall receive of you his standing. (12) For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem" (Micah 1:11-12).

- These were all towns in Judah. Evil [adversity; trouble; bad, Strong's # 7451] was coming down upon them from the Lord (**Judges 2:11-15**, **II Kings 21:12**, and **II Kings 22:16-20**).
- Unto Jerusalem because Jerusalem, at that time, was going to be spared (**II Chronicles 32:22** and **Isaiah 10:24-25**).
- Passages like this are a reminder that God rewards evil with punishment that is not "nice". That will be eternally true (**Matthew 25:31-46**).

7. What were the inhabitants of Lachish told to bind the chariot to?

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

- Lachish (**II Chronicles 32:9**), another city in Judah, was told to prepare their chariot with the swift beast to abandon their city (i.e. **Jeremiah 4:29**).

8. Who were lies to the kings of Israel?

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

- Strong's dictionary says this of Moreshethgath: "a place apparently in the neighborhood of Gath and probably the home of the prophet Micah" (Strong's # 4182).
- Achzib was a town in Judah (Strong's # 392).
- These were false securities to the kings of Israel (**Jeremiah 5:17**).
- It was vain to trust anything vain against God (**II Kings 18:20**).

9. Who was going to receive an heir?

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

- An heir, in the form of one that had rights to take an inheritance. In this case, the Assyrians (**Isaiah 10:5-6**).
- God had long warned that if His people were to err He would give their land unto their enemies (**Leviticus 26:14-18**) and He followed through (**Jeremiah 12:7**).
- Adullam is the place where David fled into a cave (**I Samuel 22:1**).

10. Why was there to be enlarged baldness?

For the delicate [pleasant; exquisite delight; luxurious] children carried into captivity: *“Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee”* (**Micah 1:16**).

- Baldness, polling [shearing] in the physical, O.T., actions involving sorrow and repentance (**Ezra 9:1-6**, **Isaiah 22:12**, and **Jeremiah 7:29**).
- The delicate children (**Isaiah 3:16-26**).
- Carried away (**II Kings 17:6**).