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No Rest for the Wicked

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **July 5, 2015**

Micah 2:4-11

Introduction: We know relatively little about Micah the man. He was a contemporary of Hosea in the northern kingdom of Israel and Isaiah in the southern kingdom of Judah. Unlike Isaiah, however, who had access to the royal court. Micah was from the country and probably never would have imagined the kind of nationwide ministry he eventually had.

His hometown was Moresheth-Gath (Mic. 1:14), located in Judah approximately twenty-five miles southwest of Jerusalem, near the Philistine city of Gath. It was an agriculture area, but we are not told the occupations of family members.

The book of **Micah** consists of **three messages**, each beginning with the challenge to **"HEAR"** what God had to say (1:2; 3:1; 6:1). He began by mentioning the coming destruction of the northern nation of Israel, but the primary focus was on the fact that Judah was just as **guilty** as Israel and would also be disciplined.

Each of Micah's **three messages** makes mention of the **remnant** of Israel, for Micah was **looking ahead** to the RESTORATION of the of the people and the time when Israel would hold a prominent place in the world under the presence and leadership of the **Messiah**.
(Source: *The Bible Expositor and Illuminator*, Union Press Publication-Christian Life Series)

Micah 2:1, *Woe to them that **devise (contrive [plan]) iniquity**, and **work evil** upon their beds! When the morning is light, they practice it, because it is the power of their hand.*

NOTE: The meaning of the last clause here is, "**Their hand** is as **a god** to them; they make their own power the **highest force** they will recognize." "They are not led into their evil by others, for they themselves **CONCEIVE** the evil purpose in their own hearts." At bedtime, when men of a righteous disposition mark the hour with **meditation** upon God's Word and the offering up of **prayers** to the Father, the thoughts of the evil men (Micah 2:1) were directed toward the accomplishment of some evil purpose. (Source: *Coffman Commentaries on the Old & New Testament classic.studyilight.org/com/bcc/*)

Micah 2:2, *And they **covet (desire)** 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**.*

NOTE: The ancient land-laws of the children of Israel are the background of this. Upon their entry into Canaan, God had allocated, by the casting of lots, to each of the tribes of Israel their **inheritance**; and, in turn, the various families within the various tribes each received its God-given portion. This arrangement was sacred; and upon every **golden jubilee**, all sales, **mortgages**, and interim property deals were **cancelled**; and all of the land reverted to its original **possessors**, or their **heirs**. Such an arrangement, whatever may have been considered its shortcomings, prevented the building up of a landed nobility,

which in every age and in all countries has resulted in the bitter and heartless **oppression** of the **poor**. In demanding a **king**, the Israelites took the first step in dismantling God's system. The ancient **jubilees** were no longer honored, as commanded in Leviticus 25:13ff; and the result was the harsh oppression and robbery of the poor, as depicted in these verses.

..."They **covet** fields, etc ..." This is a **violation** of the Decalogue in the specific instance of Commandment X, in some ways one of the most significant in the whole Decalogue, because it indicated that, "God regarded sins of **thought** as well as of **action**. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Leviticus 25:10-13, And ye shall hallow the **fiftieth year**, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a **jubile** unto you; and ye shall return every man unto his possession, and ye shall RETURN every man unto his family. A **jubile** shall that **fiftieth year** be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the **jubile**; it shall be holy unto you: ye shall eat the increase thereof out of the field.

In the year of this **jubilee** ye shall **return** every man unto his possession.

Micah 2:3, Therefore **thus saith the Lord**; Behold, against this family do I **devise (contrive [plan]) an evil**, from which ye shall not remove your necks; neither shall ye go **haughtily (proudly)**: for this time is evil.

NOTE: After the manner of all the prophets, Micah had begun by the ascription of his whole message to **Jehovah**; but he reiterated it again and again, as did they all. Carlson's paraphrase of this verse is:

"Jehovah will **recompense** those oppressors according to their doings. He will prepare a halter (yoke) for their necks. Instead of going about with their heads **haughtily lifted**, they will be led into captivity with haltered necks."

Keil also agreed that, "The yoke that the Lord will bring upon them is subjugation to the hostile conqueror of the land and the oppression of **exile**." (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

James 4:6-10 ...God **resisteth (to range oneself against, i.e. oppose)** the **proud**, but giveth GRACE unto the HUMBLE. Submit yourselves therefore to God. Resist the **devil**, and he will **flee** from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and **purify your hearts, ye double minded**. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. **Humble** yourselves in the sight of the Lord, and he shall lift you up.

Micah 2:4, In that day shall one take up a **parable (byword, proverb)** against you, and lament with a **doleful (sorrowful)** lamentation, and say, We be utterly **spoiled (plundered [ROBBED])**: he hath changed the portion of my people: how hath he removed it from me! Turning away he hath divided our fields.

NOTE: In that day, when God comes to **punish** you for your **oppression**, shall one take up a parable against you, and lament with a doleful lamentation, with a lamentation of lamentations (so the word is), a most lamentable lamentation, as a song of songs is a most pleasing song. Their **enemies** shall **insult** over them, and make a **jest** of their **griefs**, for they shall take up a parable against them. Their friends shall mourn over them, and lay to heart their calamities, and this shall be the general cry, "We are utterly spoiled; we are all undone." Note, Those that were most haughty and secure in their prosperity are commonly most dejected and most ready to despair in their adversity. **4.** He finds them very rich in houses and lands, which they have gained by oppression, and therefore tells them that they shall be stripped of all. **(1.)** They shall, in their despair, give it all up; they

shall say, We are utterly spoiled; he has changed the portion of my people, so that it is now no longer theirs, but it is in the possession and occupation of **their enemies**: How has he removed it from me! How suddenly, how powerfully! What is unjustly got by us will not long continue with us; the **righteous God** will remove it. Turning away from us in wrath, he has divided our fields, and given them into the hands of **strangers**. Woe to those from whom God turns away. The margin reads it, "Instead of RESTORING, he has DIVIDED our fields; instead of putting us again in the possession of our estates, he has confirmed those in the possession of them that have taken them from us." Note, It is **JUST** with God that those who have **dealt fraudulently** and **violently** with others should themselves be dealt fraudulently and violently with. (2.) God shall ratify (make valid [founded in truth]) what they say in their despair... (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/micah/2.html>)

Micah 2:5, *Therefore thou shalt have none that cast a **cord (measuring line)** by lot (small stones being used for that purpose) in the congregation of the Lord.*

NOTE: ...so it shall be: Thou shalt have none to cast a cord by lot in the congregation of the Lord, none to **divide inheritances**, because there shall be **no inheritances to divide**, no courts to try titles to lands, or determine controversies about them, or cast lots upon them, as in Joshua's time, for all shall be in the enemies' hand. This land, which should be taken from them, they had not only an **unquestionable title** to, but a very comfortable enjoyment of, for it was in the congregation of the Lord, or rather the congregation of the Lord was in it; it was God's land; it was a holy land, and therefore it was the more grievous to them to be turned out of it. Note, Those are to be considered the sorest calamities which cut us off from the congregation of the Lord, or cut us short in the **enjoyment** of the **privileges** of it. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/micah/2.html>)

Micah 2:6, *Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall **not take (remove) shame**.*

NOTE: Due to difficulties in the text, some of the lines in Micah at this point are ambiguous in meaning; but the whole passage seems to refer to the objection against Micah's preaching registered by the **false prophets who said**, "**Prophecy not.**" Certainly that is what happened during the preaching of Amos (Amos 7:10-13); and it most certainly occurred in the ministry of Micah also. Mays accepted such a meaning here: "With an absolute assertion of their feeling of security, Micah's opponents **deny** the relevance of **judgment** to them. The disgrace of humiliating catastrophe, any misfortune that would leave them exposed to the insults of those who beheld their downfall, would never touch them."

McKeating understood the meaning to be, "The prophet has been dismissed as a **'ranter'** and he is flinging the epithet back at his critics." Certainly, there is inherent in these verses something of the idea that, "The corrupt leaders, using the false prophets, **sought to stop Micah**; but **they were totally unsuccessful.**" (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Amos 7:12-16, Also Amaziah said unto Amos, O thou **SEER**, go, **prophesy not** again any more at Bethel: for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and **the LORD** said unto me, **Go, prophesy** unto my people Israel. Now therefore HEAR thou the word of the LORD...

Thought 1. After Jesus' resurrection, there were those who tried to stop the apostles.

Acts 5:19-20, 27-29, But the **angel** of the Lord by night **opened the prison doors**,

and brought them forth, and said, Go, stand and **speak** in the temple to the people all the **WORDS** of **this life**.

... And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly **command you** that ye should **not teach** in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, **We ought to OBEY God rather than men.**

1 Corinthians 9:16-17, For though I **preach** the **gospel**, I have nothing to glory of: for NECESSITY is laid upon me; yea, WOE is unto me, if I preach not the gospel! For if I do this thing willingly, I have a **reward**: but if against my will, a **dispensation (stewardship)** of the gospel is committed unto me.

NOTE: I am entrusted with (πεπίστευμαι pepisteumai) this dispensation, **office**, economy (οικονομίαν oikonomian) of the gospel. It has been laid upon me; I have been called to it; I must engage in this work; and if I do it from mere **compulsion** or in such a way that my will shall not **acquiesce** (REST without opposition and discontent) in it, and concur with it, I shall have no distinguished **reward**. The work must be done; I must preach the gospel; and it becomes me so to do it as to show that my heart and will entirely concur; that it is not a matter of compulsion, but of **CHOICE**. This he proposed to do by so denying himself, and so foregoing comforts which he might lawfully enjoy, and so subjecting himself to perils and toils in preaching the gospel, as to show that his heart was in the work, and that he truly loved it. (Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=1co&ch=9#1>)

Micah 2:7, *O thou that art named the house of **Jacob**, is the spirit of the Lord **straitened (curtail [diminish])?***

*Are these his doing? Do not my words **DO GOOD** to him that walketh **UPRIGHTLY?***

NOTE: One objection of the false prophets was that God had **promised** only good to Israel, therefore they would have none of the dire (dismal; horrible) prophecies of doom from Micah; and Micah's retort, visible here, is that God would **reward** the people "who walked **uprightly**," a distinction that the false prophets had ignored.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=32&ch=2>)

1 Peter 3:10-12, For he that will **love life**, and **SEE GOOD days**, let him refrain his tongue from **evil**, and his lips that they speak NO **guile (deceit)**: Let him **eschew (avoid)** EVIL, and **DO GOOD**; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord is **against them** that **do evil**.

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

NOTE: Several things are inherent in the implications of this verse. God's people who do not obey him may no longer look to God as a **friend**, their status being changed to that of **God's enemy!** Furthermore, **crimes** against one's fellow man must **be accounted** as equivalent to crimes against God! The particular crime in view in this verse was, "You strip the broad-dress-cloak from the upper garment, from those who pass by trustingly, turning away from war, peaceably disposed."

The whole verse is, "an allusion to Mosaic law (Exodus 22:25), according to which the coat taken from the poor as a pledge was to be returned before sunset." Deane defended the Hebrew text of the O.T. in this verse, stating that "there is no reason for altering it." He also stressed the phrase "**of late**," indicating that the crimes of Israel for which they

were to be **punished** were RECENT and that through habitual practice those **sins** had at that point become a **way of life** to the once chosen people. Amos had warned Israel against this very sin (Amos 2:8).

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=32&ch=2>)

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

NOTE: The outrage and presumptuous **arrogance** of Israel's sins are in this verse exposed as being particularly despicable in that they were perpetrated against **defenseless women** and **children**, the implication being that the women were **widows** and the children orphans.

This undoubtedly claimed the contravention (opposition) of sacred law. The book of the covenant specifically included among its statutes: "**You must not afflict any widow or orphan**" (Exodus 22:21-22).

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=32&ch=2>)

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

NOTE: Arise ye, and depart; prepare to quit this land, for you shall be forced out of it, as you have forced the women and children of my people out of their possessions; it is not, **it shall not, be your rest**, as it was intended that Canaan should be, Ps. 95:11. You shall have neither contentment nor continuance in it, because it is polluted by your wickedness." Sin is defiling to a land, and sinners cannot expect to rest in a land which they have polluted, but it will **spew them out**, as this land spewed out the Canaanites of old when they had polluted it with their abominations, Lev. 18:27, Lev. 18:28. "Nay, you shall not only be obliged to depart out of this land, but it shall destroy you even with a sore destruction; you shall either be turned out of it or (which is all one) you shall be ruined in it." (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/micah/2.html>)

Hebrews 4:1-4, 8-11, Let us therefore **fear**, lest, a **promise** being left us of entering into his REST, any of you should seem to come short of it. For unto us was the **gospel preached**, as well as unto them: but the word preached did not profit them, not being MIXED WITH faith in them that **heard it**. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my REST: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God **did rest** the **seventh day** from all **his works**.

... For if **Jesus (Jehoshua (Joshua))** had given them **REST**, then would he not afterward have spoken of another day. For he that is entered into **his rest**, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into **that rest**, lest any man **fall** after the same example of **unbelief**.

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

NOTE: Some of the more radical paraphrases of this verse give something of the shocking implications of this verse. Scoggin has, "This people wants a preacher who is a **lying wind-bag**, someone who will talk for wine and whiskey!" Clark was correct in the discernment that the situation depicted in this verse is **today** visible all over the world. "There remains today a willing audience for anyone who panders to the vices of the age

under the guise of proclaiming **God's truth.**" (Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mic&ch=2#1>)

NOTE: If a man walking in the spirit and falsehood - Literally, "in spirit" (not My Spirit) "and falsehood," that is, in a lying spirit; such as they, whose woe Ezekiel pronounces Ezekiel 13:3, "Woe unto the **foolish prophets** who walk after their **own spirit** and what they have not seen Ezekiel 13:2, Ezekiel 13:17; prophets out of their own hearts, who prophesied a vision of falsehood, and a destruction and nothingness; prophesied falsehood; yea, **prophets** of the **deceit of their hearts.**" These, like the true prophets, "walked in spirit;" as Isaiah speaks of "walking in righteousness" Isaiah 33:15. Their habitual converse was a spirit, but of **falsehood**. If such an one do lie, saying, "I will prophesy unto thee of wine and strong drink." Man's conscience must needs have some plea in speaking falsely of God. The **false prophets** had to **please the rich men**, to embolden them in their self-indulgence, to tell them that God would not punish. They doubtless spoke of God's temporal promises to His people, the land "flowing with milk and honey." His promises of abundant harvest and vintage, and assured them, that God would not withdraw these, that He was not so precise about His law. Micah tells them in plain words, what it all came to; it was a prophesying of "wine and strong drink."
(Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=mic&ch=2#1>)

Thought 1. Let's see what Paul said would come about on the earth in regard to the truth.

2 Timothy 3:16-17, 4:1-4, All scripture is given by inspiration of God, and is profitable for doctrine, for **reproof (evidence)**, for correction, for instruction in righteousness: That the man of God may be **perfect (fresh [untainted; useful])**, thoroughly furnished unto all good works. I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; **PREACH the word**; be **INSTANT** in season, out of season; **reprove (tell a fault)**, **rebuke** (express disapproval of, utter words in ANGER), exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their ears* **from the truth**, and shall be turned unto fables (fiction).

Instant defined 2186, be present; assault [AGGRESSIVE, attacking (*teachings/ thinking*) by words, arguments with a view to shake, impair or overthrow].

Micah 2:12-13, *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. 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** (in front) them, and the **Lord (Jehovah [Yahweh])** on the **head** of them.*

NOTE: I will put them together as the sheep of Bozrah; a place famous for flocks and pastures; signifying that they should be took care of by the great and **good Shepherd**, have a good fold, and good pastures provided for them, where they should feed comfortably together, in great unity and affection: **as the flock in the midst of their fold**; lying down safely, and resting quietly; see (Ezekiel 34:13 Ezekiel 34:14) ; they **shall make great noise by reason [of the multitude] of men**: a joyful noise, because of their own numbers being increased with men like a flock, and so numerous, that the place will be too strait (narrow) for them; and because of the number of good and faithful shepherds under Christ, to feed and protect them, even pastors after God's own heart, given them to **feed them** with **knowledge** and **understanding**...

(Source: <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/micah-2-12.html>)