



Pastor Jimmy L. Harper, Sr., President of State Convention  
Apostle Walter Camp, 1<sup>st</sup> Vice President  
Dr. Sidney L. Miller, 2<sup>nd</sup> Vice President  
Pastor Tremayne Harris, 3<sup>rd</sup> Vice President  
Minister Danny Current, Dean of Christian Education  
Pastor Michael Hansberry, Southern District Moderator

### Rice Memorial MBC

**Rice Memorial Missionary Baptist Church**  
Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-416-5894  
[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

### **Condemnation of Corruption**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus - **July 12, 2015**

**Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,  
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

### **Micah 3:5-12**

**Introduction:** This chapter is composed of **three** brief sections exposing the sins of the **rulers** of the people, the **princes** and **judges** (Micah 3:1-4), the sins of the **false prophets** (Micah 3:5-8), and the sins of the **establishment**, actually including those already mentioned (Micah 3:9-12). The highlight of the chapter is Micah 3:12 in which the **destruction** of the city of Jerusalem and the Temple mountain itself are specifically predicted, events that occurred some **125 years**, at least, after the times of Micah, being fulfilled in the **devastation** of the city by Nebuchadnezzar in **586 B.C.**

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=32&ch=3>)

**Micah 3:1**, And I said, Hear, I pray you, O **heads (chief [LEADER])** of Jacob, and ye **princes (other leader)** of the house of Israel; Is it not for you to **KNOW judgment (due order, justice)?**

**NOTE:** We fully agree with Harley that this chapter is not a continuation of the denunciations already given in the first two chapters, but an introductory passage preparatory "to the great Messianic messages of Micah 4-5."<sup>[1]</sup>

The message of Micah here is directed squarely **against Judah**, the **southern kingdom**; and although both terms "Israel" and "Jacob" are used, "The terms are used of the southern kingdom, as in Micah 1:13f."

**"Is it not for you to know justice ...?"** This is a sarcastic and uncomplimentary question with the implication that, "You guardians of justice **do not** even know what justice is!"  
(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=mic&ch=3#1>)

- Justice, **1.** The virtue which consists in giving to everyone what is his DUE; practical conformity to the laws and to principles of **RECTITUDE** (in morality, rightness of principle or practice) in the dealings of men with each other; **HONESTY**;
- 2.** Impartiality; equal distribution of right in expressing opinions; fair representation of facts respecting merit or demerit. In criticisms, narrations, history or discourse, it is a duty to **do justice** to every man, whether **FRIEND** or foe (**ENEMY**).

**Micah 3:2-3**, Who **hate** the **good**, and **love** the **evil**; who pluck off their skin from off them, and their flesh from off their bones; 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.

**NOTE:** "You cannibals are eating the people up!" "We must not give any special meaning to the particular features, such as taking off the skin, and the boiling portions that are put into the pot." [3] The metaphor stands for **robbing the people, defrauding** (injuring by withholding wrongfully what is DUE) them, **oppressing** them, **denying** them justice, etc., through such means as **biased courts, political preference, bribery,** and actual **murder**, as in the case of Ahab's violent dispossession of Naboth (1 Kings 21). Those whose DUTY it was to **guard** the public interest, that is, the rulers and judges of the people, were the leaders in such gross wickedness, totally perverting and corrupting the entire state. (Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mic&ch=3#1>)

**Micah 3:4**, Then shall they **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**.

**NOTE:** When calamity comes upon these oppressors, they shall cry for deliverance: but they shall not be heard; because, in their unjust exactions upon the people, they went on ruthlessly, and would not hear the cry of the oppressed. (Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=mic&ch=3#1>)

**Thought 1.** Even today, under our New Covenant, **DOING** good is **ONE** of the main reasons God hears our prayers.

**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**.

**John 15:7**, If ye abide in me, and **my WORDS** abide in **you**, ye shall **ask** what ye **will**, and it shall be **done** unto you.

**1 John 3:22-23**, And whatsoever we **ask**, we receive of him, because we **KEEP** his commandments, and **DO** those things that are pleasing in his sight. And this is his commandment, That we should **BELIEVE** on the name (authority) of his Son Jesus Christ, and **LOVE** one another, as he gave us commandment.

**Micah 3:5**, Thus saith the **LORD** concerning the **prophets** that **make** my people **err**, that **BITE** with their teeth, and **cry (PREACH)**, Peace; and he that putteth not into their mouths, they even prepare **WAR** against him.

**NOTE:** "**Bite with their teeth ...**" Two diverse meanings are found by expositors in this. Some hold that these words are merely a reference to **eating**, with the implication that the **false priests** received favorably only those who fed them. While that was no doubt true, we do not believe this passage says that. Both Harley and Deane agree that. "Wherever this word occurs in the scriptures, it means **`to bite like a serpent,**' or **`to wound.'**" Surely this is what Micah said. Those false prophets were like a DEN of poison snakes to God's people. In conjunction with the metaphor of cannibalism, used of the rulers, this is most appropriate for the **false prophets**. The majority of commentators prefer the view expressed by Mays thus:

"Two scornful and derisive lines uncover the true source of the (false) prophet's words. What comes out of their mouths depends on whether anything goes in. Feed them, and you hear good words. Slight them, and you hear of your doom."

Affluent clients were no doubt catered to by the false prophets, and what numerous commentators say about that is undoubtedly true; but, somehow it appears impossible to find that particular meaning in the expression, "they bite with their teeth." The implication of such an expression seems to be more in line with the words of **John the**

**Baptist** (Matthew 3:7), and especially those of Jesus our Lord who said of the false priests of his earthly ministry:

"Ye **serpents**, ye **offspring of vipers**, how shall ye escape the judgment of hell (Matthew 23:33). These words could also be appropriately applied to the false prophets addressed by Micah here, and we believe that such is implied by this verse."

The existence of false prophets concurrently with the lives of the true prophets had come about, almost from the beginning of Israel's existence as a nation. Following the consecration of the Israelites to the Baalim at Baal-peor, the pagan priests found ready access to the populations of the chosen people; and following the days of Jezebel, the false priests and prophets proliferated. They certainly made up the vast majority of spiritual advisors to Ahab and Jehoshaphat (1 Kings 22), a full century earlier. As time went on, the **true prophets** were more and more a **hated** and **PERSECUTED MINORITY** in both kingdoms of Israel.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mic&ch=3#1>)

**Thought 1.** Jesus warned his own disciples about the persecution that would come.

**John 15:18-21**, If the world **hate** you, ye know it **hated me before** it **hated** you. If ye were OF the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore (*for this reason*) the world hateth you. **Remember** the word that I said unto you, The **servant** is not greater than his lord. If (since) they have **persecuted** me, they WILL also **PERSECUTE (pursue)** you... But ALL these things will they do unto you for my name's sake, because THEY know not him that sent me.

Persecute, 1. to pursue in a manner to injure, VEX or afflict; to harass with unjust punishment or penalties for supposed offenses; 2. to afflict, harass, or destroy (kill) for adherence to a particular creed (BELIEF) or system of religious principles, or to a mode of worship.

**2 Timothy 3:1-5, 10-14**, This know also, that in the last days perilous (**dangerous**) times shall come. For men shall be lovers of their own selves, covetous, boasters, **proud**, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, **fierce**, **despisers** of those that **are GOOD**, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a **FORM** of godliness, but **denying the power** thereof: from such turn away.

...But thou hast fully known my DOCTRINE, manner of life, purpose, FAITH, longsuffering, charity, patience, **Persecutions, afflictions (suffering)**, which **CAME** unto me at Antioch, at Iconium, at Lystra; what PERSECUTIONS I endured: but **OUT** of them ALL the Lord **DELIVERED** me.

Yea, and ALL that **will (desire)** live godly in Christ Jesus **shall (not must)** suffer persecution. But EVIL MEN and seducers shall wax worse and worse, **deceiving**, and being deceived. But **continue** thou in the **things** which thou hast **learned**...

**Micah 3:6**, Therefore **night** shall be unto you, that ye shall not have a **vision**; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

**NOTE:** Allen and Johnson thought they found here an admission on the part of Micah of some kind of **prophetic gift** within the false prophets. "Micah apparently does not deny that his opponents are endowed with God-given talents." [10] We do not think there is any such admission here. When Jesus asked the Pharisees, "By whom then do your sons **cast them** (demons) out?" (Matthew 12:27), there was certainly not any admission on Jesus' part that the Pharisees actually did any such thing. Similarly, here, Micah was **not**

**affirming anything** with reference to prophecies of the false prophets except the night of total oblivion that was to fall upon them. The **sun** will **go down** upon **their prosperity**; the **night** shall fall upon their day of glory.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mic&ch=3#1>)

**Micah 3:7**, Then shall the **SEERS** be **ashamed**, and the **diviners** confounded: yea, they shall all **cover their lips (beard, (upper) lip)**; for there is no answer of God.

**NOTE:** Literally, the hair of the upper lip. This was an action enjoined on lepers Lev. 13:45, and a token of mourning Ezekiel 24:17, Ezekiel 24:22; a **token** then of **sorrow** and **uncleanness**. With their lips they had lied, and now they should cover their lips, as men dumb and ashamed. "For there is no answer of God," as these deceivers had pretended to have. When all things shall come contrary to what they had promised, it shall be clear that God did not send them. And having plainly no answer of God, they shall not dare to feign one then. Jerome: "Then not even the devils shall receive power to deceive them by their craft. The oracles shall be dumb; the unclean spirit shall not dare to delude."

(Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=mic&ch=3#1>)

**Leviticus 13:45**, And the **leper** in whom the plague is, his clothes shall be rent, and his head bare, and he shall **put a covering upon his upper lip (beard, (upper) lip)**, and shall cry, Unclean, unclean.

**Micah 3:8**, But truly I am **full (furnish) of power** by the **spirit** of the LORD, and of **judgment**, and of **might**, to declare unto Jacob his transgression, and to Israel his sin.

**NOTE:** The prophet experiences a divine power going along with him in his work, and he makes a solemn profession and protestation of it, as that which would justify him, and bear him out, in his plain dealing with the princes and rulers. He would not, he durst not, make thus bold with the great men, but that he was carried out to do it by a **prophetical impulse** and **impression**. It was **not he** that said it, but **God by him**, and he could not but speak the word that God put into his mouth.

**Thought 1.** This doesn't mean that God just over-powered Micah with his Spirit and he had no control over himself. What it does mean is he was so "yielding" through reverence for his God, he was "weak" (like a new born babe) in God's hands, so that whatever came to his MIND from God, he said it, and did it, as a HUMBLE servant to him. In other words, Micah did NOT "QUENCH the Spirit."

**1 Thessalonians 5:19**, **Quench** (put out, as a flame; repress [hinder]) not the Spirit.

**Amos 3:8**, The lion hath roared, who will not fear? the Lord GOD hath SPOKEN, who can **but prophesy?**

**1 Corinthians 2:1-3**, And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in **WEAKNESS** (feebleness; as the weakness of a CHILD), and in **FEAR** (reverence), and in much trembling.

**Thought 2.** As we see, Paul spoke of being WEAK in God's hands, like a child, so he could demonstrate his Spirit and power. So, Paul's job was be HUMBLE like a child, even a like a newborn baby who depends on the parent to move his hands and hold him up.

**1 Corinthians 2:4-5**, And my speech and my preaching was not with enticing words of man's wisdom, but in **demonstration** of the **Spirit** and of **POWER**: That your faith should not stand in the wisdom of men, but in the **power** of God.

**2 Corinthians 12:9-10**, And he said unto me, **My grace** is **sufficient** for thee: for my strength is made perfect in **weakness** (feebleness; as the weakness of a CHILD). Most gladly therefore will I rather glory in my **infirmities (WEAKNESS** [feebleness; as the weakness of a CHILD], that the **POWER** of Christ may REST upon me. Therefore **I take pleasure** in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am **WEAK (feeble** [as, INFANTS are feeble at their BIRTH]), then **am I strong**.

It comes in likewise by way of opposition to the **false prophets**, who were **full of shame** when they lived to see themselves proved liars, and who never had courage to deal faithfully with the people, but flattered them in their sins; they were sensual, not having the Spirit, but truly (says Micah) I am full of power by the Spirit of the Lord... (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/micah/3.html>)

**Thought 3.** Jesus made it clear to his disciples that before he died and rose from the dead, the Holy spirit could NOT indwell any unregenerate human. After being BORN AGAIN, the Spirit indwells that person. But, before Jesus died and rose, all prophets, prophetesses, etc. had the Spirit WITH them, not IN them.

**John 14:15-17**, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that HE may **abide** with you for ever; Even the **Spirit of truth**; whom the world cannot receive, because it seeth **him** not, neither knoweth him: but YE **know HIM**; for **HE dwelleth** **WITH you**, and shall be **IN you**.

**Micah 3:9**, *Hear this, I pray you, ye **heads** of the house of Jacob, and **princes** of the house of Israel, that **abhor judgment (justice)**, and pervert all **equity**.*

**NOTE:** "The general picture of a corrupt society given here by Micah agrees well with that presented by **Isaiah** for the south and by **Amos** and **Hosea** for the north." There was a conscious widening of **Micah's** indictment in this verse. "In the first section (Micah 3:1-4), he had the courts in mind; here he includes them, but only as a part of a wider indictment." Drawing upon Isaiah 3, Allen included the following as composing, "the **Judean establishment** that held in their hands the **reins of society**:"

"Generals and professional soldiers, judges, prophets, elders, army captains, aristocrats, counselors, sorcerers, priests, and soothsayers."

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=mic&ch=3#1>)

**Micah 3:10**, *They **build up** Zion with **blood**, and Jerusalem with **iniquity**.*

**NOTE:** The charge here is that the whole capital of the southern Israel was founded upon injustice, violence, trickery, fraud and blood. "Cases like **Ahab's judicial murder** of Naboth (1 Kings 21) may have become a pattern for building up estates." In the light of the character of Israel's kings, it must be accounted as certain that that is so; as a matter of fact, that is exactly what Micah was saying here.

"Their whole society was built on blood and wrong. Zion and Jerusalem in this verse are **synonymous** and stand not only for the great and revered capital city but for all of Judea." (Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=mic&ch=3#1>)

**Micah 3:11**, *The **heads** thereof **judge for reward (donation, bribery)**, and the **priests** thereof **teach for hire**, and the **prophets** thereof divine for MONEY: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.*

**NOTE:** they give judgment on the side of those that give the **bribe**; the most righteous cause shall not be carried without a fee, and for a fee, the most unrighteous cause shall be carried." Miserable is the people's case when the **judge's** enquiry upon a cause is not,

"What is to be done in it?" but, "What is to be got by it?" (2.) The **priests'** work was to teach the people, and for that the law had provided them a very honourable comfortable **maintenance**; but that will not content them, they teach for hire over and above, and will be hired to teach any thing, as an oracle of God, which they know will please and gain them an interest. (3.) The **prophets**, it should seem, had **honorary fees** given them by way of **gratuity** (a present) (1 Sa. 9:7, 1 Sa. 9:8); but these prophets governed themselves in their prophesying by the prospect of temporal advantage and that was the main thing they had in their eye: They divine for money. **Their tongues were mercenary**; they would either prophesy or let it alone, according as they found it most for their advantage; and a man might have what oracle he would from them if he would but pay them for it. Thus they were fit successors of **Balaam**, who loved the wages of unrighteousness. Note, Though that which is wicked can never be consecrated by a zeal for the church, yet that which is sacred may be, and often is, desecrated, by the love of the world. When men do that which in itself is good, but do it for **filthy lucre**, it **loses its excellency**, and becomes an abomination both to God and man. 2. Their vain presumption and carnal confidence, notwithstanding: They lean upon the Lord, and because they are, **in profession**, his people, they think there is neither harm nor danger in these their wicked practices. **Faith** builds upon the Lord, **rests in him**, and **relies upon** him, as the soul's foundation; presumption only leans upon the Lord as a prop, makes use of him to serve a turn, while still the world is the foundation that is built upon. They speak with a great deal of confidence, (1.) Of their honour: "Is not the Lord among us? Have we not the tokens of his presence with us, his temple, his ark, his lively oracles?" (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-omplete/micah/3.html>)

**Thought 1.** For the leaders to think like this, without doubt, they had forgotten about their Covenant with God that spoke of the curses that would "overtake" them IF they disobeyed his commandments. See Deuteronomy 28:15-68, Leviticus 26:14-46.

**Micah 3:12**, *Therefore shall Zion for your sake be **plowed** as a **field**, and Jerusalem shall become heaps, and the mountain of the **house (temple)** as the high places of the forest.*

**NOTE: Therefore shall Zion for your sake be ploughed as a field,....** That is, for your sins, as the Targum; for the bloodshed, injustice, and avarice of the princes, priests, and prophets; not that the common people were free from crimes; but these are particularly mentioned, as being ringleaders into sin, and who ought to have set better examples; as also to take off their vain confidence in themselves, who thought that Zion and Jerusalem would be built up and established by them, and preserved for their sakes; as well as to show the prophet's boldness and intrepidity in his rebukes and menaces of them: now this was prophesied of in the days of **Hezekiah**, before the invasion of Judea and siege of Jerusalem by Sennacherib; it was DEFERRED upon the repentance and reformation of the people; and was fulfilled in part at the destruction of Jerusalem by the **Chaldeans**, when the city was reduced to a heap of rubbish; and more fully when it was destroyed by the **Romans**, and **ploughed up** by **Terentius**, or **Turnus Rufus**, as the Jews say; so that there was not a house or building left upon it, but it became utterly desolate and uninhabited, especially in the reign of **Adrian**: **and Jerusalem shall become heaps**; not only the city of David, built on Mount Zion, should be demolished, but the other part of the city called Jerusalem should be thrown down, and its walls and houses lie in heaps, like heaps of stones in the midst of a **ploughed field**: **and the mountain of the house as the high places of the forest**; Mount Moriah, on which the temple was built; hence called here, by the Targum, the mountain of the house of the sanctuary; the **temple** upon it should be **destroyed**, and not one stone left upon another; and the place on which it stood be covered with grass and trees, with briars and thorns, as a forest is, all which have been exactly fulfilled.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=mic&ch=3#1>)