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Justice, Love, and Humility

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **July 19, 2015**

Micah 6:3-8

Introduction: This chapter contains reproofs of the people of Israel for their sins, threatening them with punishment for them. The prophet is bid to tell them of the controversy the Lord had with them, which he did, Micah 6:1; and the Lord calls upon them to declare if they had any thing to object to his attitude towards them, Micah 6:3; and then puts them in mind of the favours they had received from him, in bringing them out of Egypt, and giving them such useful persons to go before them, lead and instruct them, as he had, Micah 6:4; and also reminds them of what passed between Balak, king of Moab, and Balaam the soothsayer; the questions of the one, and the answer of the other; whereby the designs of the former against them were frustrated, Micah 6:5; but since the **voice** of the **Lord** by his prophet was **disregarded** by them, they are called upon to hearken to the **voice** of **his rod**, Micah 6:9; which should be laid upon them for their fraudulent dealings, injustice, oppression, lies, and deceit, Micah 6:10; and therefore are threatened with sickness and desolation, and a deprivation of all good things, the fruit of their labours, Micah 6:13; and that because the statutes of Omri, the works of Ahab, and their counsels, were observed by them, Micah 6:16. (Source: <http://www.study-light.org/commentaries/geb/view.cgi?bk=mic&ch=6#1>)

Micah 6:1, Hear ye now what the LORD saith; Arise, **contend** thou before the mountains, and let the hills **HEAR** thy voice.

NOTE: If ye will not hear the rebuke of man, hear now at last the word of God. "Arise thou, Micah." The prophet was not willing to be the herald of woe to his people; but had to arise at the bidding of God, that he might not "be rebellious like that rebellious house" Ez. 2:8.

Ezekiel 2:7-8, And thou shalt **speak my words** unto them, whether they will **hear**, or whether they will **forbear**: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be **not THOU rebellious** like that **rebellious** house: open thy mouth, and eat that I give thee.

Stand up; as one having **all authority** to rebuke, and daunted (intimidated) by none. He muses (meditate on) the hearer, as shewing it to be a very grave urgent matter, to be done promptly, urgently, without delay. "Contend thou before (better, as in the English margin with) the mountains." Since man, who had reason, would not use his reason, God calls the mountains and hills, who Romans 8:20 unwillingly, as it were, had been the scenes of their idolatry, as if he would say (Lap.), "Insensate though ye be, ye are more sensible than Israel, whom I endowed with sense; for ye feel the voice and command of God your Creator and obey Him; they do not. I cite you, to **represent** your guilty inhabitants, that, through you, they may hear My complaint to be just, and own themselves guilty, **repent**, and **ask forgiveness.**" "The altars and idols, the blood of the sacrifices, the bones

and ashes upon them, with unuttered yet clear voice, spoke of the idolatry and guilt of the Jews, and so pronounced God's charge and expostulation to be just. **Ezekiel** is **bidden**, in like way, to **prophecy against** "the mountains of Israel Ez. 6:2-5, "I will bring a sword upon you, and I will destroy your high places, and your altars shall be desolate.": "Lifeless nature without voice tells the glory of God; without ears **it hears** what the Lord speaks." (Source: <http://www.studylight.org/commentaries/brnb/view.cgi?bk=mic&ch=6#1>)

Micah 6:2, *Hear ye, O mountains, the LORD'S **controversy**, and ye strong foundations of the earth: for the LORD hath a **controversy** with his people, and he will **plead** with Israel.*

NOTE: Micah, as God's **advocate**, summons this people into **judgment**, and makes an appeal to inanimate creation against them. He had spoken to the priests, to the princes, to the people. He had done everything that was necessary to make them wise, and holy, and happy; they had uniformly **disobeyed**, and were ever **ungrateful**. (Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=mic&ch=6#1>)

Micah 6:3, *O my people, **what have I done unto thee?** and wherein have I **wearied** thee? **TESTIFY** against me.*

NOTE: They are called to **show why** God should not pronounce sentence upon them. This condescension is truly astonishing! God appears to humble himself to his creatures. You have acted basely, treacherously, and ungratefully to me; this had already been proved by the prophets. **What cause** have I given you for such conduct? I have required a religious service from you; but have I wearied you by a fatiguing round of **difficult duties?** (Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=mic&ch=6#1>)

Thought 1. John also made a statement about God's commandments under the New Covenant stating that they are "NOT GRIEVOUS."

1 John 5:3, For this is the LOVE of God, that we KEEP his commandments: and his commandments are **not grievous (burdensome, heavy)**.

Micah 6:4, *For I brought thee up **OUT** of the land of Egypt, and **redeemed** thee **OUT** of the house of servants; and **I SENT** before thee Moses, Aaron, and Miriam.*

Thought 1. Notice, Miriam, a prophetess, sister to Moses and Aaron was also in leadership.

NOTE: The one greatest act of God's grace and mercy had been, of course, their redemption from Egyptian slavery. **Moses, Aaron, and Miriam** were the great personalities associated with that **deliverance**; and by such a reference God is **reminding** Israel of all that **they OWE** to his merciful providence and protection. God had not burdened his people, but he had loaded them with **mercies** and **blessings**. (Source; <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mic&ch=6#1>)

Thought 2. Paul used this same reasoning in Romans 8 to help Christians understand the DEBT we OWE for the redemption PAID for by the offering of Jesus' body and blood.

Romans 8:11-12, But **if** the **Spirit** of **him** that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal **bodies** by his **Spirit** that dwelleth IN you. Therefore, brethren, **WE** are **DEBTORS**, NOT to the FLESH, to LIVE **after (according to, after** [agreeing with, following]), the FLESH.

1 Peter 1:18-21, Forasmuch as ye **know** that ye were not **redeemed (ransom** [buy out of servitude or penalty; to rescue; to deliver]) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious **BLOOD** of Christ, **as** of a **lamb** without blemish and without spot: Who verily was **foreordained** before the foundation of the world, but was manifest in

these last times for you, Who by him do **believe in God**, that **raised him up** from the **dead**, and gave him **glory**; that your FAITH and HOPE might be in God.

1 Corinthians 6:19-20, What? know ye not that your **body** is the temple of the Holy Ghost which is IN you, which ye have of God, and **ye** are NOT **YOUR OWN?** For ye are **BOUGHT** with a price: **THEREFORE (then) glorify (honour)** God in your body, and in your spirit, which are God's.

Thought 3. This reveals a truth that corrects a philosophy pushed by the world in an effort to justify choices made concerning their body, especially the women. Their thinking is "IT'S MY BODY! So I can do with it what I choose, as long as I don't hurt anybody else." But what's bad is that some Christians also think this way. The body of a Christian is bought and paid for by the blood of Jesus! For this reason, we, to include our bodies, are not our own. Jesus OWNS all Christians!

Ephesians 1:3, Blessed be the God and Father of our Lord Jesus Christ, who HATH blessed us with **all SPIRITUAL blessings** in heavenly places in Christ...

Micah 6:5, *O my people, remember now what **Balak** king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may **KNOW** the **righteousness (JUSTICE)** [the virtue which consists in giving to everyone what is his due; Impartiality], **righteous act)** of the LORD.*

NOTE: Remember now what Balak king of Moab consulted - He sent for Balaam to **curse** your fathers; but by my influence he was obliged to BLESS THEM. See Numbers 22 (note) and Numbers 23 (note), and the notes there, where this subject is largely considered. From Shittim unto Gilgal - From the encampment at Shittim, Numbers 25:1, on the way to that of Gilgal, Joshua 4:19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite to Gilgal. The Chaldee has, "Were there not **wonderful things done in your behalf** from the valley of Shittim to the house of Gilgal?" See Joshua 3:1; Joshua 4:20. Thus there will be a reference to the miraculous passage over Jordan. See Newcome.

That ye may know the righteousness - The JUST, equitable (impartial), and merciful dealing of the Most High. Recollect those things, that ye may have a proper impression of this. There are many interpretations given of this rather obscure clause; what I have proposed seems to me the most simple.

This is the sum of the address; and here the case of the plaintiff terminates, the prisoners being called to show why the sentence of the law should not be pronounced. I make no apology for using any forensic terms, as the passages before us refer to a case brought into a court to be judged, and the terms in the original are all such as are proper for a **court of justice**; and the thing itself is called the Lord's **controversy**, לבו יְהוָה רִיב Yehovah, Jehovah's suit at law. And hence it is said, He will plead, litigate, with Israel. (Source: <http://www.studyight.org/commentaries/acc/view.cgi?bk=mic&ch=6#1>)

Jeremiah 9:23-24, Thus saith the LORD, Let not the WISE man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth **glory** in this, that he **understandeth** and **KNOWETH ME**, that I am the LORD (Yahweh)

which **exercise lovingkindness, judgment (justice), and righteousness**, in the earth: for in these things I DELIGHT, saith the LORD.

Micah 6:6-7, *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? Will the LORD (Yahweh)*

be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the SIN of my soul?

NOTE: They would give of their best; sacrifices the choicest of their kind, which should be wholly His, whole-burnt-offerings, offered exactly according to the law, “bullocks of a year old” Leviticus 9:2-3; then too, the next choice offering, the rams; and these, as they were offered for the whole people on very solemn occasions, in vast multitudes, thousands or ten thousands; the oil which accompanied the burnt sacrifice, should flow in rivers; nay, more still; they would not withhold their sons, their first born sons, from God, part, as they were, of themselves, or any fruit of their own body.

They enhance the offering by naming the tender relation to themselves Deut. 28:53. They would offer everything, (even what God forbade) **excepting** only what alone **He asked for, their heart, its love and its obedience.** The form of their offer contains this; they ask zealously, “with what shall I come.” It is an outward offering only, a thing which they would bring. **Hypocritical eagerness! a sin against light.** For to enquire further, when God has already revealed anything, is to DENY that He has revealed it. It comes from the wish that He had not revealed what lie has revealed.: “whose, after he hath found the truth, discusseth anything further, **seeketh a lie.**” God had told them, long before, from the time that He made them His people, what he desired of them; So Micah answers... (Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=mic&ch=6#1>)

Thought 1. The words of the prophet Samuel comes mind in answer to these questions.

1 Samuel 15:13-24, And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have **performed** the **commandment** of the LORD. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, **THEY** have brought them from the Amalekites: for **THE PEOPLE** spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest **WE have utterly destroyed.** Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

And Samuel said, When **THOU** wast **little in thine own sight,** wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and **utterly destroy the sinners** the Amalekites, and fight against them until they be consumed. Wherefore then didst thou **not OBEY** the **voice** of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel, **Yea, I have obeyed** the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But **THE PEOPLE** took of the spoil, sheep and oxen, the chief (most valuable) of the things which should have been utterly destroyed, **to SACRIFICE** unto the LORD thy God in Gilgal.

And Samuel said, Hath the LORD as **great delight** in burnt offerings and sacrifices, as in **OBEYING** the voice of the LORD? Behold, **To OBEY is better than sacrifice,** and to hearken than the fat of rams.

For **REBELLION** is as the **sin** of witchcraft, and **STUBBORNNESS** is as iniquity and idolatry. Because thou hast **rejected** the **WORD** of the LORD, he hath also **rejected** thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because **I FEARED** the **people,** and **OBEYED** their voice.

Stubbornness, 1. Perverse (distorted from the right) and unreasonable OBSTINACY (firm and usually unreasonable adherence to an opinion, purpose or system; a fixedness that will not yield to persuasion, arguments or other means).

Micah 6:8, He hath SHEWED THEE, O man, what is GOOD; and what doth the LORD **require** of thee, but to **DO justly**, and to **love MERCY**, and to **walk HUMBLY** with thy God?

Thought 1. The first thing at which we must look is this was said under the Old covenant. With that in mind, everything said in this verse and the previous verses are seen in the right context. When we read their Covenant, we see the specifics about what should be done that falls in the categories of “Doing justly, love mercy, and walking humbly with their God. Reverence for the Lord would cause them to first AGREE with God and then walk humbly with him. A lack of proper reverence, which is from Satan, causes one to not AGREE with the Lord, nor humbly walk with him. As you know, this person is in PRIDE!

Amos 3:3, Can **TWO** **WALK together**, EXCEPT they be AGREED?

Psalms 111:10, The **FEAR** of the Lord is the BEGINNING of wisdom: a GOOD understanding have all they that **DO** his commandments...

Fear defined 3374, moral reverence (1. deep respect and esteem (high value, regards) mingled with FEAR and affection (LOVE). (1913 Webs.) 2. The fear acceptable to God, is a filial [child in relation to his parents] fear, an awful reverence of the divine nature, proceeding from a just esteem [high value] of his PERFECTIONS [infinite power, holiness, justice, benevolence and wisdom], which produces in us an inclination (leaning of the MIND or WILL) TO his service and an unwillingness to offend him.).

Proverbs 14:2, He that WALKETH in his uprightness **FEARETH** the Lord: but he that is perverse in his ways **DESPISETH** him.

Despiseth defined 959, to disesteem (to slight [IGNORE, neglect: forbear { stop, pause, refuse} to treat with RESPECT]).

Thought 2. The New Covenant brought into force by Jesus’ blood also has commandments that God “requires” of ALL mankind. In “spirit” they agree with the morality of Micah 6:8.

Romans 13:8-10, Owe no man any thing, but to **love one another**: for he that **Loveth** another hath **FULFILLED the LAW**. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt **LOVE thy neighbor** as thyself. **Love worketh (commit) no ill (HARM)** to his neighbour: therefore LOVE is the FULFILLING of the LAW.

1 John 3:23, And this is **HIS commandment**, That we should **BELIEVE** on the **name (authority)** of his Son Jesus Christ, and **LOVE** one another, as (like) he gave us commandment.

Believe defined 4100, pisteuo pronounced *pist-yoo'-o*; to have **FAITH** in, by **implication**, to **ENTRUST** (especially one's spiritual well-being to Christ).

Thought 3. Since Jesus’ death brought into force a New Covenant, the Old was replaced by it. This verse makes plain ALL humans have a command to “entrust their spiritual well-being” to the authority God gave to Jesus, or be eternally lost. And after this, then love one another AS (like) Jesus loved.

1 John 3:24, And he that **keepeth** his **commandments dwelleth** IN HIM, and he IN HIM.
And hereby we know that he abideth IN US, by the SPIRIT which he hath **given us**.

John 13:34, A NEW commandment I give unto you, that ye **LOVE** one another; AS (like) **I have LOVED you**, that ye also **LOVE** one another.