

1. The sins of the people were hidden behind a veneer of religious activity—a routine worship that didn't come from their hearts.
2. Isaiah told the people that the nation was sick from head to foot (Isa. 1:5–6) but wouldn't admit it, and that their “worship” was nothing more than “trampling” the temple courts (v. 12).
3. This section now sets the stage for the court scene. The Lord, as plaintiff or accuser, is called to present his case against his people, Israel. (Micah 6:1-4)
4. The mountains and other natural features are summoned as witnesses, and the statement of the case begins.
5. The Lord emphasized the gracious way He had dealt with the nation from the very beginning.
6. He redeemed them from Egyptian slavery - gave them leaders who guided them through the wilderness with His help; and brought them to their promised inheritance.
7. And throughout their journey - God put up with their unbelief, disobedience, and repeated complaints. (Psalm 106)
8. Then on three occasions, Balak, king of Moab, commanded Balaam to curse Israel, but God turned the curse into blessing. (Numbers 22–24; Deuteronomy 23:5; Nehemiah 13:2)
9. The Israelites didn't even know that this spiritual battle was going on; yet God protected His people. What did the Jews do in return?
10. They became friendly with the Moabites, attended their idolatrous religious rites, and committed fornication with their women! (Numbers 25)
11. What Balaam couldn't do by means of his curses, the Jews themselves did with their sinful lusts.
12. The phrase “from Shittim unto Gilgal” - in Micah 6:5 - reminded the people of Israel's crossing of the Jordan River and entering the Promised Land. (Joshua 3–4)
13. The same God who opened and closed the Red Sea also opened and closed the Jordan River so His people could enter Canaan. He did for them what they couldn't do for themselves, but they didn't remember.
14. Speaking for the nation (verses 6-8) - Micah asked what he must take before the Lord in worship to regain His favor. Micah asked if he should approach the Lord with burnt offerings.
15. He asked these rhetorical questions to suggest to Israel that nothing—not even the most extreme sacrifice—could atone for what they had done.
16. Also this emphasized that God did not want them to “pay” Him. Instead God wanted them to change their actions and attitudes.

17. Micah then told the nation exactly what God did desire from them. God did not want them to be related to Him in only a ritualistic way.
18. God wanted them to be related inwardly—to obey Him because they desired to, not because it was a burden on them.
- 19 The word “humbly” means to be modest. The Lord had already told them of these demands. (Deuteronomy 10:12, 18)
20. The sins and punishment of the nation are seen in verses 9-16.
21. Instead of following God, the people observed the statutes of Omri and all the practices of Ahab’s house (dynasty).
22. Omri and Ahab were considered to be the two worst kings in the Northern Kingdom. During their rule apostasy flourished - including Baal worship. (1 Kings 16:21–22:40)
23. The prophets not only declared God’s message with their lips, but they also felt the burden of the people on their hearts - and Micah lamented because there were no godly people left in the land.
24. The confusion had reached into every level of society. Not only was Micah grieved at the corruption of the officials, but he was also grieved at the unfaithfulness of the common people of the land.
25. The prophet reached a turning point when he looked away from the sins of the people and meditated on the faithfulness of the Lord. (verse 7)
26. In this final section of Micah’s third message - we see several voices: the nation (vv. 8–10), the prophet (vv. 11–13), the Lord (vv. 14–15), and the prophet again (vv. 16–20).
27. Micah is looking down through the centuries to the time when Israel will come through great tribulation that is to come.
28. But - the future will bring victory to God’s people, not defeat, when the Lord fulfills His promises and establishes the kingdom.
29. The most important event will not be Israel’s victory over their enemies - but God’s victory over Israel. The prophet was confident of the unchanging character of God.
30. Micah knew that God would not go back on His promises or His covenant agreements with His people. The people weren’t always true to Jehovah, but He will be true to His people. (2 Timothy 2:12–13)

What He promised to Abraham, the father of the nation, He will fulfill in his many descendants.