

6 Listen to what the Lord says: *(to Micah- this is a Suzerain treatise - "Identification vs 1, 2. Calling witness vs 2, 3. Historical review of dealings vs 3-5, 4. Stipulations vs 6-8. 5. Blessings and curses vs 13-16 e.g. Ex 20 "I am the Lord your God who brought you out of Egypt, 10 commandments (stipulations) vs 5-6 curses and blessings)*

“Stand up, plead my case before the mountains;  
let the hills hear what you have to say.

2

“Hear, you mountains *(Micah calls the mountains as witness - Mountains were there throughout history- they were there when the Lord brought them out of Egypt when Balak came to them etc like the pile of stones between Laban and Jacob)*, the Lord’s accusation;

listen, you everlasting foundations of the earth.

For the Lord has a case against his people;  
he is lodging a charge against Israel.

3

“My people, what have I done to you?

How have I burdened you? *(the laws is what they feel burden - are we today burdened by the law and why not?)* Answer me.

4

I brought you up out of Egypt  
and redeemed you from the land of slavery.  
I sent Moses to lead you,  
also Aaron and Miriam.

5

My people, remember

what Balak king of Moab plotted

and what Balaam son of Beor answered *(Numbers 22-24 - (Numbers 31:16 - Balaam’s donkey, Balaam’s suggestion to use Moabite women, The Lord’s plague, Phinehas son of Eleazar speared Israelite man with the Midianite woman stopped plague at 24000).*

Remember Shittim to Gilgal,*(the period into the promise land)*

that you may know the righteous acts of the Lord.” *(God’s answer is that I have deal with you with grace, and if you don’t get that the law will be a burden, but if you understand God’s great grace, then the law is not a burden)*

6

With what shall I come before the Lord

and bow down before the exalted God? *(but Israel response is that - we can bribe God!)*

Shall I come before him with burnt offerings,  
with calves a year old?

7

Will the Lord be pleased with thousands of rams,  
with ten thousand rivers of olive oil? *(they keep raising the price of the  
bribe)*

Shall I offer my firstborn for my transgression,  
the fruit of my body for the sin of my soul? *(they even go towards  
paganism - offering child sacrifice - you cannot make a relationship with God through gifts  
to God - but God offers the child sacrifice for us)*

8

He has shown you, O mortal, what is good.

And what does the Lord require of you?

To act justly *(mispata)* and to love mercy *(Hesed)* and to walk humbly[a]  
with your God.

## Israel's Guilt and Punishment

9

Listen! The Lord is calling to the city—

and to fear your name is wisdom— *p(exodus 1:10 “we must deal shrewdly  
wisdom - vs 1:17 “but the midwives feared God prov 9:10 )*

“Heed the rod and the One who appointed it.[b]

10

Am I still to forget your ill-gotten treasures *(landgrabbing - vs 15 plant and  
not harvest)*, you wicked house,

and the short ephah,[c] which is accursed?

11

Shall I acquit someone with dishonest scales,

with a bag of false weights? *(dishonesty will be judged by not getting filled  
saving nothing - chiasmic again.)*

12

Your rich people are violent *(Hamas)*;

your inhabitants are liars *(sa qer)*

and their tongues speak deceitfully.*(re mi yah - violence and deception  
brings destruction and ruin vs 13)*

13

Therefore, I have begun to destroy *(Hak kow Tek ka. )*you,

to ruin *( hasmem )*[d] you because of your sins.

14

You will eat but not be satisfied;

your stomach will still be empty.[e]

You will store up but save nothing,  
because what you save[f] I will give to the sword.

15

You will plant but not harvest;  
you will press olives but not use the oil,  
you will crush grapes but not drink the wine.

16

You have observed the statutes of Omri (*1 Kings 16:21-34*)  
and all the practices of Ahab's (*1 Kings 21*) house;  
you have followed their traditions.

Therefore I will give you over to ruin  
and your people to derision;  
you will bear the scorn of the nations.[g]"

<p>Listen - both begin with Listen. One calls the mountains to be the witness the other calls the city.</p> <p>One is the law case against Israel</p> <p>The other is the rod, punishment of the One.</p>	<p><b>Listen</b> to what the Lord says: "Stand up, plead my case before the <b>mountains</b>; let the hills hear what you have to say. 2 "<b>Hear</b>, you mountains, the Lord's accusation; listen, you everlasting foundations of the earth. For the Lord has a case against his people; he is lodging a charge against Israel.</p>	<p><b>Listen!</b> The Lord is calling to the <b>city</b>— and to fear your name is wisdom— "<b>Heed</b> the rod and the One who appointed it.[b]</p>
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<p>Two questions - One is what the Lord has done - giving the law to burden them The other is what they have done - treasures cheating scales and weights.</p>	<p>“My people, what have I done to you? How have I burdened you? Answer me.</p>	<p>Am I still to forget your ill-gotten treasures, you wicked house, and the short ephah,<sup>[c]</sup> which is accursed? 11 Shall I acquit someone with dishonest scales, with a bag of false weights?</p>
<p>Again a comparison of what the Lord has done - redemption from Egypt and breaking the lying mouth of Balaam.</p> <p>Now for the other - the people are the liars and they are now not redeemed but ruined by God’s destruction and not God’s redemption.</p>	<p><b>I brought you</b> up out of Egypt and redeemed you from the land of slavery. I sent Moses to lead you, also Aaron and Miriam. 5 My people, remember what Balak king of Moab plotted and what Balaam son of Beor answered. Remember your journey from Shittim to Gilgal, that you may know the righteous acts of the Lord.”</p>	<p><b>Your rich people are violent;</b> your inhabitants are liars and their tongues speak deceitfully. 13 Therefore, I have begun to destroy you, to ruin<sup>[d]</sup> you because of your sins.</p>

One side is what can they bring to the Lord? The riches of calves, burnt offerings, ten thousand rivers of olive oil

The other side is that they are in the land but they cannot get anything from the land, empty stomachs, no savings, no harvest, no oil no wine.

One side is to walk humbly with God He other is to follow Omri and Ahab -two evil kings father and son.

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and bow down before the exalted God?  
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with ten thousand rivers of olive oil?  
Shall I offer my firstborn for my transgression,  
the fruit of my body for the sin of my soul?

He has shown you, O mortal, what is good.  
And what does the Lord require of you?  
To act justly and to love mercy  
and to walk humbly<sup>[a]</sup> with your God.

You will eat but not be satisfied;  
your stomach will still be empty.<sup>[e]</sup>  
You will store up but save nothing,  
because what you save<sup>[f]</sup> I will give to the sword.

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You will plant but not harvest;  
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