

Mikhah – Part 6

Third Discourse – Part 1

God's Charge Against Judah

In this chapter, **Mikhah** sealed **God's** indictment with a covenant lawsuit. He announced the case (vv. 1–2), defended **God's** benevolent actions (vv. 3–5), heard a response from the people (vv. 6–7), reported the basis for **God's** judgment (v. 8), brought specific accusations (vv. 9–12), and pronounced **God's** verdict and punishment (vv. 13–16).

6¹ So listen now to what Adonai says: "Stand up and state your case to the mountains, let the hills hear what you have to say."² Listen, mountains, to Adonai's case; also you enduring rocks that support the earth! Adonai has a case against his people; he wants to argue it out with Isra'el: ³ "My people, what have I done to you? How have I wearied you? Answer me! ⁴ I brought you up from the land of Egypt. I redeemed you from a life of slavery. I sent Moshe, Aharon, and Miryam to lead you. ⁵ My people, just remember what Balak the king of Mo'av had planned, what Bil'am the son of B'or answered him, answered him, [and what happened] between Sheetim and Gilgal - so that you will understand the saving deeds of Adonai."

Mikhah was to **plead God's case, calling the mountains and hills as witnesses as he brought serious charges of covenant unfaithfulness against the people (v. 1).** God reminded them of His righteous acts toward them in the past. He rescued them from **Egypt**, gave them trustworthy leaders such as **Moshe** and **Y'hoshua**, foiled the enemy's schemes, and miraculously led them across the **Yarden River**. The people were to **remember** and **acknowledge** His **righteous acts**.

What God Really Wants

6 "With what can I come before Adonai to bow down before God's on high? Should I come before him with burnt offerings? With calves in their first year? ⁷ Would Adonai take delight in thousands of rams with ten thousand rivers of olive oil? Could I give my firstborn to pay for my crimes, the fruit of my body for the sin of my soul?"

The people complained that **God's** demands were unreasonable. Even bringing **offerings, sacrifices**, or their **firstborn** son would not satisfy **God's** requirements.

8 Human being, you have already been told what is good, what Adonai demands of you - no more than to act justly, love grace, and walk in purity with your God's.

The people already knew the **good** things that **God** required (see Psalms 14:1, 3; 37:3). **God's** interest was not in the offering but the offeror. A person's character and behavior mattered more to **God** than any gift they might bring. People were to **act justly** under **God's** standards. They were to **love faithfulness** and to treat one another with love and mercy. They were to **walk humbly** with **God** as their constant companion (Genesis 6:9), conforming their lives to His will.

Judah's Sin and Punishment

9 The voice of Adonai! He calls to the city - and it is wisdom to fear your name - "Listen to the rod and to him who commissioned it. ¹⁰ Are there still ill-gotten gains in the house of the wicked? still the detestable short eifah-measure? ¹¹ Should I declare innocent wicked scales and a bag of

fraudulent weights?¹² The rich men there are full of violence, the inhabitants tell lies, with tongues of deceit in their mouths.

The leaders of **Yerushalayim** practiced violence and social injustice. They cheated people in their trade (Amos 8:4–5). **The wealthy** and powerful abused the weak through **violence** and practiced treachery through **lies** and **deceit**.

*¹³ "Therefore, I am starting to strike you down, to destroy you because of your sins. ¹⁴ You will eat but not be satisfied, with hunger gnawing inside you. You will conceive but not give birth; if you do give birth, I will give him to the sword. ¹⁵ You will sow but will not reap, you will press olives but not rub yourself with oil, likewise you will press grapes but not drink the wine. ¹⁶ For you keep the regulations of 'Omri and all the practices of the house of Ach'av, modeling yourselves on their advice. Therefore, I will make you an object of horror, the inhabitants of this city a cause for contempt; you will suffer the insults aimed at my people."*¹

God's verdict of judgment for sins is certain. The **Lord Himself** would frustrate all their best efforts. Because they had followed the example of the wicked and idolatrous kings **Omri** and **Ahab** (see 1 Ki 16:25–33), God would make **Yerushalayim** a desolate place and its inhabitants **an object of contempt**. **Ahab** had killed the **Lord's** prophets (1 Ki 18:4) and stolen **Naboth's** family inheritance through greed, lying, and murder (1 Kings 21:1–16).

Micah 6 emphasizes that **God** values our hearts more than rituals. This week, examine how you integrate your faith into your daily family life. Are your family discussions centered on faith, or are they merely about daily routines? Start a new tradition this week, such as a shared devotional time or a mealtime prayer. It can help ground your family in biblical teachings and encourage conversations about justice and mercy in your daily lives.

In our next post, we will continue to learn more about the **Prophecy of Mikhah (Micha)**.

¹ Mikhah 6:1–16.