

# Micah 6

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## Introduction

Micah 6:1-8 as a **covenant lawsuit** where YHVH is the plaintiff claiming a breach of contract. The preamble describes the parties involved which are himself (and/or Aleph Tav?) and his people Israel (not the Gentiles and not just the Jews [House of Judah]).

## God's Punishment against Ingratitude, Ignorance, Injustice and Idolatry

*Hear ye Hear ye, God's court is in session*

<sup>1</sup> Hear שְׁמַעוּ- *shim u-* ye now נָא *na* אֵת *'et* A B what אֲשֶׁר- *'a Sher-* YHVH יְהוָה *Yah weh* saith; אֲמַר *'o Mer;* Arise, קוּמ *kum* contend רִיב *riv* thou before אֶת- *'et-* the mountains, הַהָרִים *he ha Rim,* and let the hills הִגְבְּעוֹת *hag ge va 'ot* hear וְתִשְׁמַעְנָה *ve tish Ma' nah* thy voice. קוֹלָךְ *ko Le cha.* <sup>2</sup> Hear שְׁמַעוּ- *shim u-* ye, O mountains, הָרִים *ha Rim* אֶת- *'et-* YHVH'S יְהוָה *Yah weh,* controversy, רִיב *riv* C and ye strong וְהָאֲתָנִים *ve ha 'e ta Nim* foundations מִסְדֵי *Mo se dei* of the earth: אֶרֶץ *'A retz,* for כִּי *ki* YHVH לַיהוָה *Yah weh* hath a controversy with עַם *'im-* his people, עַמּוֹ *am Mo,* and he will plead יִתְנַכַּח *yit vak Kach.* D with וְעַם *ve 'im-* Israel. יִשְׂרָאֵל *Yis ra 'El E*

<sup>A</sup> Sounds like an opening court proclamation. “All rise (*kum* <sup>H6965</sup>) ! hear ye hear ye (*shema, shema* <sup>H8085</sup>) court is now in session.”

**OYEZ** practice. Hear; do you hear. In order to attract attention immediately before he makes proclamation, **the cryer of the court cries Oyez, Oyez**, which is generally corruptly pronounced O yes. Source: Bouvier's 1856 Law Dictionary

Oyez descends from the Anglo-Norman *oyez*, the plural imperative form of *oyer*, from Old French *ouïr*, "**to hear**"; thus *oyez* means "**hear ye**" and was used as a call for silence and attention. It would have been common in medieval England. Source: Wikipedia [link](#)

<sup>B</sup> H4994 “Word Study Please”, article #??? G5614 hōsanna Hebrew Origin H3467 and H4994

<sup>C</sup> H7379 Word-Study-H7379-reeb-causes-H7378-rub-plead-see-G2725, article #497.

<sup>D</sup> H3198 יִתְנַכַּח *yit vak Kach* this word is used in one of my favorite verses Isa 1:17-18 because it describes God as being reasonable. **The legal thing called a pleading therefore is an act of reason.** See Word-Study-G3050-logikos-Logical-comes-from-G3056-Logos-Word, article #701.

Isa 1:17-18 ...**pure religion** & “let us reason together (*venivvacheChah* <sup>H3198</sup>)..

<sup>17</sup> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. <sup>18</sup> Come now, and let us **reason together** (וְנִיבְּחָה *ve niv va che Chah*), saith YHVH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

YHVH not judging but asks the question to Israel who will have to testify and judge herself.

<sup>3</sup> O my people, עַמִּי 'am Mi what מָה meh- have I done עֲשִׂיתִי 'a Si ti unto thee? and wherein וּמָה u Mah have I wearied הִלַּאתִיךָ hel 'e Ti cha; H3811 thee? <sup>F</sup> testify עֲנֵה 'a Neh H6030 against me. לָךְ le Cha <sup>4</sup> For כִּי ki I brought thee up הֵעֲלִיתִיךָ he 'e li Ti cha out of the land <sup>H4480</sup> מִמִּצְרַיִם me 'E retz of Egypt, מִצְרַיִם mitz Ra yim, and redeemed פְּדִיתִיךָ pe di Ti cha; H6299 thee out of the house <sup>H4480</sup> וּמִבֵּית u mib Beit of servants; עֲבָדִים 'a va Dim H5650 and I sent וְאֶשְׁלַח va 'esh Lach before לְפָנָי le fa Nei cha, thee אֶת et- Moses, מֹשֶׁה mo Sheh Aaron, אֶהְרֹן 'a ha Ron and Miriam. וּמִרְיָם u mir Yam. <sup>5</sup> O my people, עַמִּי 'am Mi, remember זָכֹר ze chor- H2142 now נָא na what מָה mah- Balak בָּלַק ba Lak king of Moab מְלֶכֶךְ Me lech מוֹאָב mo Av, consulted, יַעֲצֵץ ya 'Atz, and what וּמָה u meh- Balaam בְּלָעַם bil 'Am the son בֶּן ben- of Beor בְּעוֹר be 'or; answered עָנָה 'a Nah him from מִן min- Shittim הַשִּׁטִּים hash shit Tim unto עַד ad- Gilgal; הַגִּלְגָל hag gil Gal, that לְמַעַן le Ma an ye may know דַּעַת Da at the righteousness צְדָקוֹת tzid Kot of YHVH. יְהוָה Yah weh. G

What does YHVH Require of you?

<sup>6</sup> Wherewith בָּמָה bam Mah shall I come before אֶקְדֶּם 'a kad Dem YHVH, יְהוָה Yah weh, and bow myself אֶכַּף 'ik Kaf before the high מְרוֹם ma Rom; God? לֵאלֹהֵי le lo Hei shall I come before הַאֶקְדַּמְנוּ ha 'a kad de Men nu him with burnt offerings, בְּעוֹלוֹת ve 'o Lot, with calves בְּעֵגְלִים ba 'a ga Lim of a year שָׁנָה sha Nah. old? <sup>Lev 9:3</sup> בְּנֵי be Nei <sup>7</sup> Will YHVH יְהוָה Yah weh be pleased הִירָצָה ha yir Tzeh with thousands בְּאַלְפֵי be al Fei of rams, אֵילִים 'ei Lim, or with ten thousands בְּרִבְבוֹת be riv Vot of rivers נְחָלֵי na cha lei- of oil? <sup>H</sup> שָׁמֶן Sha men; shall I give הָאֶתֶן ha et Ten my firstborn בְּכוֹרֵי be cho Ri H1060 for my transgression, פִּשְׁעֵי pish 'I, <sup>1</sup> the fruit פְּרִי pe Ri of my body בְּטֶנִי vit Ni for the sin חַטָּאת chat Tat of my soul? נַפְשִׁי naf Shi. <sup>8</sup> He hath shewed הִגִּיד hig Gid thee, O man, אָדָם 'a Dam what מָה mah- is לָךְ le Cha good; טוֹב Tov; and what וּמָה u mah- doth YHVH יְהוָה Yah weh require דוֹרֵשׁ do Resh of מִמֶּךָ mi me Cha, thee, <sup>J</sup> but כִּי ki אִם im- to do עֲשׂוֹת a Sot justly, מִשְׁפָּט mish Pat and to love <sup>H157</sup> חֶסֶד Ches sed, and to walk <sup>H1980</sup> הִצְנַע ve hatz Ne a' humbly וְהִצְנַע ve hatz Ne a' with עִם im- thy God? פּ אֶלֹהֵיךָ 'e lo Hei cha. K

Destruction of the Wicked

<sup>9</sup> YHVH'S יְהוָה Yah weh voice קוֹל Kol crieth יִקְרָא yik Ra, unto the city, לְעִיר la 'Ir the man of wisdom וְתוֹשֵׁבֵיהָ ve tu shi Yah H8454 shall see <sup>H7200</sup> שְׁמֶךָ she Me cha; hear שְׁמְעוּ shim U ye the rod, מִטָּה mat Teh H42924 and who וּמִי u Mi hath appointed יַעֲדָה ye 'a Dah. it. <sup>10</sup> Are there הָאֵשׁ ha 'Ish yet עוֹד od, the treasures אֲצֵרוֹת o tze Rot of wickedness רָשַׁע Re sha; in the house בֵּית beit of the wicked, רָשָׁע ra Sha', and the scant רְזוֹן ra Zon H7332 measure וְאֵיפֹת ve 'ei Fat that is abominable? זְעוּמָה ze u Mah. H2194 <sup>11</sup> shall I count them pure הָאֵזָכָה ha ez Keh with the wicked רָשַׁע Re sha; balances, בְּמֵאזְנֵי be Mo ze nei and with the bag וּבְכִיס u ve Chis of deceitful מְרָמָה mir Mah. weights? אֲבָנֵי av Nei <sup>12</sup> For אֲשֶׁר 'a Sher the rich men עֲשִׂירֵיהֶם 'a shi Rei ha thereof are full מְלֵאוֹ mal U of violence,

<sup>E</sup> Who can claim to be a “party of interest” in this lawsuit? His people Israel, not the Gentiles.

<sup>F</sup> As YHVH pursues justice justly, he asks of Israel what is your complaint? What is your claim against me?

<sup>G</sup> Torah references: (CB Notes): Num 22:5; Num 23:7; Num 24:10-11; Num 25:1; Num 31:16; Deu 23:4-5.

<sup>H</sup> YHVH will be pleased if just did the right thing so that you would have to make these sacrifices for your sin. Antinomian Christianity would say that YHVH is not respecting their sacrifices because supposedly the law has been (or will be) done away with via the salvific work of Jesus. It makes more sense to me that what’s happening is that Israel is not following the Torah and the House of Israel in particular will soon be judged by Elohim and given the Bill of Divorce.

<sup>I</sup> H6588 is also used by Ezekiel, see Eze-36-29-and-37-23-only-places-where-salvation-is-in-regards-to-sin, article #845.

<sup>J</sup> Where was it shown? In the Torah! The instruction manual of life, that if you follow it the “hounds of heaven” will relentlessly chase you down and bless you.

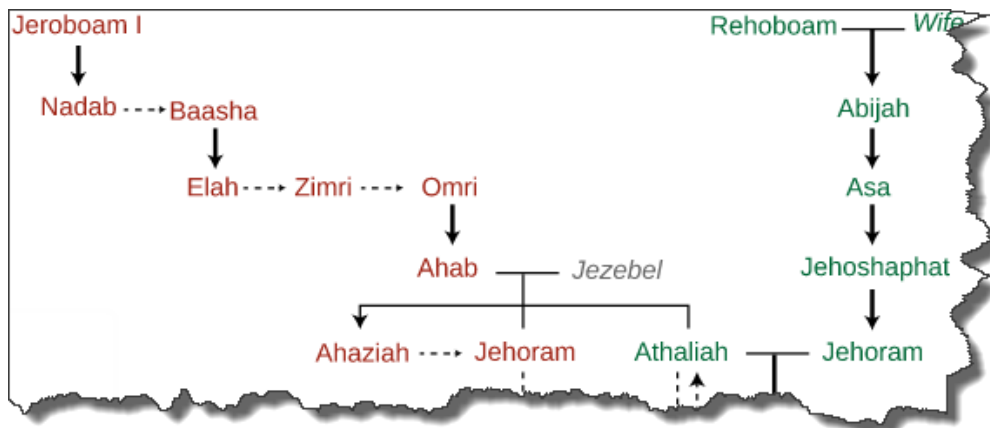
<sup>K</sup> require <sup>H1875</sup> doresh; justly <sup>H4941</sup> mishppat; and to love <sup>H157</sup> veahvat; mercy, <sup>H2617</sup> chesed; and to walk <sup>H1980</sup> leket; humbly <sup>H6800</sup> tsana

See Deu 10:12, Mat 23:23.

חֲמָס *cha Mas*, and the inhabitants וַיִּשְׁבְּיָהּ *ve yo she-Vei ha* thereof have spoken דְּבָרוֹ *dib be ru-* lies, שָׁקֵר *Sha ker*, and their tongue וּלְשׁוֹנָם *u le sho Nam* is deceitful רְמִיָּה *re mi Yah* in their mouth. בְּפִיהֶם *be fi Hem*. <sup>13</sup> Therefore also וְגַם- *ve gam-* will I אֲנִי *'a Ni* thee sick הַחֲלִיתִי *he che Lei ti* in smiting הַכּוֹתֶדָה *hak ko Te cha*; thee desolate הַשָּׁמָה *hash Mem* because of עַל- *'al-* thy sins. חַטָּאתֶךָ *chat to Te cha*. <sup>14</sup> Thou אֲתָה *'at Tah* shalt eat, תֹּאכַל *to Chal* but not וְלֹא *ve Lo* be satisfied; תִּשְׂבַּע *tis Ba'*, and thy casting down וַיִּשְׁחָד *ve yesh cha Cha* shall be in the midst בְּקִרְבֶּךָ *be kir Be cha*; of thee; and thou shalt take hold, וְתִסַּג *ve tas Seg* but shalt not וְלֹא *ve Lo* deliver; תִּפְלִיט *taf Lit*, that which וְאֲשֶׁר *va 'a Sher* thou deliverest תִּפְלִט *te fal Let* will I give up אֶתְּךָ *'et Ten*. to the sword. לַחֶרֶב *la Che rev H2719* <sup>15</sup> Thou אֲתָה *'at Tah* shalt sow, תִּזְרַע *tiz Ra'* but thou shalt not וְלֹא *ve Lo* reap; <sup>L</sup> תִּקְצֹר *tik Tzor*; thou אֲתָה *'at Tah* shalt tread תִּדְרֹךְ- *tid roch-* the olives, זֵית *za yit* but thou shalt not וְלֹא *ve lo-* anoint תְּסוּךָ *ta Such* thee with oil; שְׁמֵן *She men*, and sweet wine, וְתִירוֹשׁ *ve ti Roosh* but shalt not וְלֹא *ve Lo* drink תִּשְׁתֶּה *tish teh-* wine. יַיִן *Ya yin*.

*The statutes of Omri and for idolatry.*

<sup>16</sup> For the statutes חֻקֹת *chuk Kot* of Omri עֲמֹרִי *'a me Ri*, are kept, <sup>M</sup> וַיִּשְׁתַּמְרוּ *ve yish tam Mer* and all וְכָל *ve Chol* the works מַעֲשֵׂה *ma 'a Seh* of the house בֵּית- *veit-* of Ahab, אַחָאָב *'ach Av*, and ye walk <sup>H1980</sup> in their counsels; בְּמַעֲצוֹתָם *be mo 'a tzo Tam*; that לְמַעַן *le ma An* I should make תִּתִּי *tit Ti* thee a desolation, לְשָׁמָה *le sham Mah*, and the inhabitants וַיִּשְׁבְּיָהּ *ve yo she-Vei ha* thereof an hissing: לְשָׂרָקָה *lish re Kah, H8322* therefore ye shall bear תִּשְׂאוּ *tis Sa u*. the reproach וְחִרְפַּת *ve cher Pat* of my people. עַמִּי *'am Mi*



<sup>L</sup> CB Notes: Deu 28:38-40

<sup>M</sup> The law form they follow is Omri not the Torah. Omri was the 6<sup>th</sup> King of Northern Israel (with the first being Jeroboam I). TSK: 1Ki 16:25-30; Hos 5:11; CB Notes: Compare 1Ki 16:31-32, **as to the worship of Baal.**

ISBE: 4. His Religious Influence and Death: Although Omri laid the foundation of a strong kingdom, he failed to impart to it the vitalizing and rejuvenating force of a healthy spiritual religion. The testimony of 1Ki 16:25-26, that he “dealt wickedly above all that were before him,” coupled with the reference to “the statutes of Omri” in Mic 6:16, indicates that he may have had a share in substituting foreign religions for the worship of Yahweh, and therefore the unfavorable light in which he is regarded is justified.