

Micah 6:9-16 + 7:7-8

Leviticus 1-2 begins to set forth the 613 commandments of the Torah. But Micah reduces their essence to only three: to do justly, and to love mercy, and to walk humbly with thy God. Still humanity cannot keep the Law.

Note the verse previous to the one that begins the Haftarah reading:

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?"

Micah 6:9 - "The LORD'S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it."

Jewish scripture translates it: "The voice of the Lord calls out to the city, and the wisdom of the Torah, the one who sees Your name; hearken to the staff and Who appointed it."

Rashi - The voice of the prophets of the Lord calling out, calling them [the people] to repentance. The prophet calls out the wisdom of the Torah (in the verse above). Bend your ears, and hearken to the staff of retribution that will punish you, concerning which the prophets warn you; and hearken to who it is Who appointed that retribution, whether He has the ability to fulfill what He decreed.

"the one who sees Your name": From here we deduce that whoever recites daily a verse beginning [with the letter] and ending [with the letter] as his name begins and ends, the Torah saves him from Gehinnom. (?!)

Micah 6:10 - "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?"

Rashi - Does the house of the wicked last long, [or do] the treasures of wickedness? And an ephah of leanness is condemned. A small measure with which your wealthy deceive the poor and bring them to leanness - that is condemned by the wrath of the Holy One, blessed be He.

Like Asaph in **Psalm 73**, Micah declares that the wicked and their treasures eventually come to an end. And he continues to condemn the ways of violence and deceit used by the wicked and the rich.

Micah 6:11 - "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?"

"wicked balances and deceitful weights" - keeping a finger on the scales - figuratively, this is injustice on a mass scale, rigging the courts, "legally" stealing from the weak and vulnerable while maintaining a public semblance of uprightness and piety.

And more generally for us - refusing or being unable to see or judge things objectively using your reason or some agreed upon standard of truth, but always seeing through the prism of self interest. Those who are enriching themselves - whether in stuff, money or opinions - are never able to say "I might be wrong."

Recall Mary's Magnificat: **Luke 1:53** - "He hath filled the hungry with good things; and the rich (those who are enriching themselves) he hath sent empty away."

Micah 6:12 - "For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth."

"rich" = *`ashiyir* - can mean either great and noble or prideful, haughty and impious.

"inhabitants" = *yâshab* - those who sit down and are at ease with the rich, who agree with their methods because they may benefit from them.

Micah 6:13-16 - God's wrath upon the wicked described.

Micah 6:16 - "For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people."

The statutes of the house of Omri, the founder of the idolatrous dynasty of Ahab, are in contrast to God's Torah commandments.

The Septuagint renders it: "Ye shall receive the reproaches of nations."

Christ took this wrath upon himself, and bore his reproach outside the camp. We too suffer on this account.

Hebrews 13:12-13 - "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

The bodies of animals offered on the Day of Atonement were not eaten but burned "outside the camp" (**Leviticus 4:21; 16:27**). Jesus, who was the ultimate atoning sacrifice, was similarly crucified outside the gates of Jerusalem (**John 19:17**). Figuratively, believers must join Him outside the camp of the world, no longer being a part of its unholy systems and practices (cf. **2 Timothy 2:4**). and also "filling up the afflictions of Christ."

Colossians 1:24 - "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:"

We do this as Christ did - by loving and pouring ourselves out for others, at risk to ourselves.

2 Corinthians 1:5 - "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

A Christian may be said to fill up that which remains of the sufferings of Christ, when he takes up his cross, and after the pattern of Christ, bears patiently the afflictions God allots to him. - *Matthew Henry Commentary*

Micah 7:7-8 - "Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me."

The resurrection is our hope!