

July 05, 2015



Oaks Early Risers Bible Class

The Oaks
Baptist Church
Grand Prairie, Texas

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FOOD FOR THOUGHT

THOUGHT FOR THE WEEK:
To make the most of your time,
take time to pray

POEM FOR THE WEEK:
To face life's many challenges
And overcome each test,
The Lord tells us to take the time
To stop, to pray, to rest. —Sper

SCRIPTURE FOR THE WEEK:
*But in the seventh year there shall be
a sabbath of solemn rest for the
land, a sabbath to the Lord. You
shall neither sow your field nor
prune your vineyard.*

(Lev 25:4 NKJV)

(From "Our Daily Bread", Dec 13, 2009)

Series: GOD DEMANDS JUSTICE

**UNIT: Micah Calls for Justice
Among Unjust People**

NEXT WEEK

**No Tolerance for
Corrupt Officials
(Micah 3:5-12)**

No Rest for the Wicked Micah 2:4-11

Aim and Application of the Lesson

The lesson reviews the circumstances where there is **No Rest for the Wicked**. The **study's aim** is to understand some of the consequences of not following the Lord God. The **study's application** is to order our lives so as to rest in the Lord and enjoy His blessings.

(Adapted from the Bible Expositor and Illuminator Commentary)

Lesson Introduction and Background

Like Amos, the prophet Micah possessed a great passion for justice and for right living among God's chosen people. Micah 6:8 includes one of the most compelling statements in all of Scripture of what God requires of his people. The Hebrew name Micah means, "Who is like the Lord?" Micah will raise that very question at the conclusion of the book. There are several men of the name Micah (or the longer form Micaiah) mentioned in the Old Testament, so we take care not to get them mixed up. The man of interest to us is mentioned by name only in two places: Micah 1:1 and Jeremiah 26:18. Amos and Micah may well have been contemporaries. While Amos's ministry is dated during the reign of Uzziah king of Judah (Amos 1:1), Micah's occurred during the reigns of Jotham (Uzziah's son), Ahaz (Jotham's son), and Hezekiah (Ahaz's son). Jotham's reign overlapped that of his father's since Uzziah had to be confined during the latter years of his reign because of a leprous condition he brought on himself. Jotham ruled in his stead until and after Uzziah's death (2 Chronicles 26:16-23). So Amos and Micah could have carried out a portion of their ministries at the same time.

We know Micah was a contemporary of Isaiah since Isaiah 1:1 mentions the same kings that Micah 1:1 does except for Uzziah. But while Isaiah seems to have been more like a "court prophet," having contact especially with kings Ahaz (Isaiah 7:1-14) and Hezekiah (38:1-6; 39:1-8), it appears that Micah ministered more in the rural areas of Judah. He notes in his book a number of towns in Judah that are mentioned nowhere else in the Bible. He himself was from a village called Moresheth, located about 25 miles southwest of Jerusalem. Of course, the smaller towns needed to hear God's message just as much as the city dwellers in Jerusalem. There was great turmoil and uncertainty for both Israel (the northern kingdom) and Judah (the southern kingdom) during Micah's time. The Assyrians had become a formidable threat to both Israel and Judah when Micah's ministry began; in fact, they would be the instruments in God's hands to carry out his judgment against the northern kingdom, whose capital Samaria finally fell in 722 BC (2 Kings 17:1-6). Micah's message was aimed at both Israel and Judah. His book begins with a reference to both capital cities, Samaria and Jerusalem (Micah 1:1), and proceeds to indict both on account of their rebellion against the Lord (1:5-9). As chapter 2 opens, Micah declares a "woe" against those who had become obsessed with doing evil and could think of nothing else, even while lying "on their beds" (2:1). **In their defiance of God, such people had become so arrogant and smug that they were confident the Lord would do nothing to hold them accountable for their actions.** Such people are described as those who "covet fields and seize them, and houses, and take them" (Micah 2:2). Such seizure of others' property was strictly forbidden by the Law of Moses. The promised land belonged to the Lord; in recognition of that fact, land was not to be transferred permanently to another party (Leviticus 25:23; Numbers 36:7-9). **The fate of the schemers opens today's lesson.**

(Adapted from the NIV Standard Lesson Commentary)

NOTES AND CROSS-REFERENCES

LOSS OF LAND (MICAH 2:4-5)

Loss of inheritance (4)

Inheritance lost because of yielding to the sinful nature (Rom 8:13)

Inheritance lost because of yielding to wickedness (1 Cor 6:9)

Inheritance lost because of yielding to immorality (Eph 5:5)

Inheritance lost because of yielding to impurity (Rev 21:27)

Loss of leadership (5)

Loss of good leadership leads to years of destructive values and practices (2 Kings 21:9)

Loss of good leadership allow people to go astray (Isa 9:16)

Loss of good leadership causes people to be lost (Jer 50:6)

LOSS OF GOD'S WORD (MICAH 2:6-7)

Loss of word because of impatience (6)

Impatient because of expectations (2 Kings 5:10-13)

Impatient because of life's difficulties (Num 21:4-6)

Impatient because of giving up (Prov 24:10)

Loss of word because of wickedness (7)

Wickedness caused by bad choices (Prov 1:29-31)

Wickedness that causes us to do evil (Jer 18:9-10)

Wickedness through being stubborn and forsaking God's word (Jer 9:13-14)

LOSS OF SAFETY (MICAH 2:8-9)

Loss of safety from within (8)

From within because of the wrath of God (Isa 9:19-21)

From within because of forsaking God (2 Chron 28:6-8)

From within because of living among those who hate peace (Ps 120:6)

Loss of safety for women (9)

Loss of safety for women from those who devour widows (Mark 12:40)

Loss of safety for women because of previous bad decisions (Gen 21:14)

Loss of safety for women because of lust (Gen 34:1-2)

LOSS OF GOOD PROPHETS (MICAH 2:10-11)

Loss because of defilement (10)

Defilement through sexual immorality (Lev 18:24)

Defilement through bitterness (Heb 12:14-15)

Defilement through evil thoughts and actions (Matt 15:19-20)

Loss because of false prophets (11)

False prophets who come as a sheep (Matt 7:15)

False prophets who bring deceptive and worldly doctrine (Col 2:8)

False prophets who cause divisions and obstacles (Rom 16:17)