



Faith and Love C.O.G.I.C
Sunday School

Lesson 6 Julu 6, 2025

NO REST FOR THE WICKED

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalms 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalms 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive, and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. **2 Peter 3:18**

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- Bible Basis: Micah 2:4-11
- Bible Truth: God gives no rest to those who practice evil against His faithful ones.
- Memory Verse: VERSE: "O thou that art named the house of Jacob, is the spirit of the LORD straitened? Are these his doings? Do not my words do good to him that walketh uprightly?" (Micah 2:7).
- Lesson Aim: By the end of the lesson, we will: EXPLORE Micah's depiction of people who deny their wrongdoing in the community; EXPRESS feelings about people who attempt to justify the evil and harm they commit; and RESPOND with appropriate opposition to those engaged in wrongdoing in the community.
- Background Scriptures: Micah 2; Proverbs 11:1-10 - Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Micah 2:4-11, KJV

4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

6 Prophecy ye not, say they to them that prophecy: they shall not prophecy to them, that they shall not take shame.

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Micah 2:4-11, KJV

7 O thou that art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

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Micah 2:4-11, KJV

10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

LIGHT ON THE WORD

Micah's name is actually a sentence that befittingly proclaims "Who is like Yah(weh)?" Micah boldly proclaims in 3:8, "I am filled with authority, justice and courage," all of which are reflected in his oracles (messages from God). These oracles concerned the destruction of Jerusalem and Samaria due to injustice, corrupt government, idolatry, and dishonest economic principles. One of Micah's most amazing feats was that even within his prophecy of doom, he was able to remain hopeful regarding Jerusalem's future. He foretold of the Messiah and even the city of His birth. Micah is known as one of the twelve minor prophets, a category based solely on the length of the author's work, not their importance or status.

LIFE NEED FOR TODAY'S LESSON:

AIM: Students will learn that people do not want to be confronted with their social and moral abuse of others.

INTRODUCTION

God Rewards the Oppressors

Micah ministered during a time in which Assyria enjoyed great power and influence. The Northern Kingdom of Israel had already fallen. King Ahaz of Judah made an arrangement with Assyria to prevent the fall of Judah. The Southern Kingdom would pay large tribute and honor Assyria's gods. As a result, idol worship spread throughout Judah.

INTRODUCTION

God Rewards the Oppressors

Samaria would be destroyed. The walls would be broken down, the foundations would be laid bare, and vineyards would be planted where their streets once were (Micah 1:6). Her destruction came in 722 B.C., after a three year siege by the Assyrian army.

The Lord also names specific cities in Judah where His judgment will be visited. The Lord gives His reasons for His judgment against Judah: the greed and covetousness of the rich and the oppression of the lower class.

INTRODUCTION

God Rewards the Oppressors

Micah 2 begins with the description of the deeds of the wealthy land barons and their wanton greed. The rich seized the houses and land of the poor and stole their possessions. The Lord promises to reward their evil with evil and that the oppressors would themselves be oppressed.

BIBLE LEARNING

AIM: Students will discover that Micah confronted those whose evil actions resulted in the suffering of innocent people.

I. THE LAND DIVIDED

Justice is Served

Micah 2:4-5

The rich were getting richer at the expense of the poor. Greedy land barons were confiscating the lands, homes, and goods of the poor. The Lord promised judgment for this injustice, and tells them that they will suffer the same injustice (vv. 4-5).

Assyria would confiscate the lands, homes, and goods that the rich had taken.

Further, they would taunt Judah with their own lamentations.

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Beginning with verse 2, the prophet Micah presents a portrait of God's reversal of Judah's situation. In verses 1-2, the oppressing classes ruined others; they had used violence to deprive others of their possessions and take the fields of the poor. Now in verse 4, the tables are turned: the oppressors will become the oppressed, and their enemies will divide up their land. The Lord will take the fields away from the scheming land-grabbers in Israel, and give them to the treacherous Assyrians. The rich had seized the fields of their helpless victims (v. 2); now the Lord will take those fields and turn them over to enemies. So the rich are dispossessed of their ill-gotten property. Micah quotes the rich as saying, "We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! "When the disaster comes, the rich landowners will be mocked. "Men will ridicule you" (NIV) is literally "he will lift up against you a parable." The Hebrew word mashal (maw-SHAWL), translated as "parable," is used here with the negative sense of a byword.

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The prophet speaks on behalf of God (v. 5). He uses the word "therefore" to link this verse with the preceding verses, showing both the result and extent of the judgment. In the Old Testament, there were two ways in which land was returned to its original owner: first in the year of Jubilee (Leviticus 25), second by lot at the time of Joshua (Joshua 14:2), a practice that continued and was alluded to in Psalm 16:6 (KJV). The latter is what Micah refers to here. The families of the oppressors will have no representation. The punishment fits the crime

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What a solemn warning against greed, materialism and oppression. Because the guilty parties have dealt with their neighbors' fields unjustly, none of their descendants will be left in the Lord's covenant community who can use a cord (measuring line) to divide up the land by lot. So they will be cut off from the promises of the Lord's people. They will have no one to claim their inheritance, either because their family will be completely wiped out or they will all be in exile. People who have a desperate greed for land and material wealth turn their personal goals into their god, but such people will also learn the emptiness of riches, lands, and materials at their loss.

LIGHT ON THE WORD

No Justice for the Unjust

The people of Judah would lament that they are "utterly spoiled" and that the Lord has taken away their inheritance. Their lands would be taken from them and given to their enemies. The "fields" that had been unjustly acquired would be divided among their conquerors.

II. THE LORD INCITED

Micah-Stop Talking!
Micah 2:6-9

The people of Judah had no interest in Micah's message of judgment. "Don't prophesy like that," they said. They did not believe that any calamity would befall them. During this time, there were false prophets in Judah that only prophesied peace and blessing. The wealthy people of Judah preferred to hear the false messages. They did not want to hear any prophecies that exposed their faults or demanded change.

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II. THE LORD INCITED

Micah-Stop Talking!

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How true is the axiom that truth hurts! It is hardly surprising that Micah's stern message to the rich did not bring him popularity. The message sounded offensive to them, so they commanded him to stop saying such things as he had said in 2:1-5. The verb used for prophecy is nataf (Heb., naw-TAWF), which means "to drip." Used in this context, it has a connotation of driveling or foaming at the mouth. The false prophets are really telling the Lord's prophets, "Stop foaming at the mouth," which shows their scorn for the message. The same is true today: charlatans reject all judgment, prophecy, and proclamation. They could not believe that disaster and disgrace would overtake them because they thought God would not do such things. It was, to them, a figment of Micah's imagination, but they were wrong. The greedy oppressors were confident that no evil would trouble them.

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Micah's opponents used rhetorical questions to say, "Do not even mention judgment. God is not annoyed." The word qatsar (Heb., kaw-TSAR), translated "straitened" (KJV), literally means "short." Here Micah turns the words of the evildoers against them by asking of the Lord is "short of spirit," an idiom for "impatient" or "quick-tempered." The false prophets were teaching erroneously that the Lord's patience had no limits (cf. Exodus 34:6-7a). They cannot believe that the Lord would really lose His patience, especially with them. Surely, He must be able to put up easily with them despite their sins. So, they asked, "Is the Lord short-tempered," "Does the Lord get angry quickly?" Without waiting for an answer, they ask another question, "Are these things that you say will happen the deeds of God?" The final question admits that God is righteous, but if this question comes from the mouths of the oppressors, it shows that they assume that they also are among those who walk uprightly, and can thus expect that God will speak kindly to them. This assumption underlines their moral blindness. The point is the God's words or promises cause good to happen to the one who walks uprightly.

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Micah continues to describe the offenses of his hearers. He lists the specific sins of the people. God calls them "my people." However, their behavior did not reflect that of those that belong to God. It was a sad case of God's people living ungodly lives. He said, "Even of late," that is, only recently you have pulled off the robe of those who walked securely and men who were averse to war, a reference to the innocent and peaceful travellers. The women and children were not spared the humiliation and atrocities. The former were driven away from their houses, suggesting that these women might have been widows. The wealthy not only dispossessed women but also disinherited their children. Thus, the children were left without property, money, or security. Doubtless, a society could not be in a lower state of morality than when it oppresses and exploits the vulnerable in it. Micah's denouncements retain a pressing relevance in a world where such conditions continue. Covetousness and greed still have the same devastating results for defenseless women and children and the unprotected poor. For those who are called Christians, it is important that our character mirrors that of Christ.

LIGHT ON THE WORD

The Lords Challenge

The Lord challenges the people of Judah: "Is the spirit of the Lord straitened? are these his doings?" (v. 7). In other words, "Has the patience of the Lord run short? Are these His deeds?" The false prophets had been preaching messages of the Lord's patience and long-suffering without preaching about His willingness to judge and discipline His people. When God established His covenant with Israel on Mount Sinai, He stated that He is "slow to anger" (Exodus 34:6). The belief that God is patient and forgiving was central to Israel's theology. Many believed that love would prevent the Lord from punishing them, and false teachers of Micah's time encouraged this belief (v. 11). The people did not want to be confronted with their sin and preferred to continue in their wicked ways.

LIGHT ON THE WORD

The Lords Challenge

The Lord continues, "Do not my words do good to him that walketh uprightly?" The righteous have no fear of judgment; those who walk uprightly can expect to be rewarded. This also implies that judgment could be averted with a behavioral change. Judah, however, had not been walking uprightly; they had engaged in wicked behavior characterized by greed and covetousness.

III. THE LIES INVITED

The Destiny of the Rich is Sealed
Micah 2:10-11

The Lord gives His sentence against Judah: "Up! Begone! This is no longer your land and home, for you have filled it with sin and ruined it completely" (v. 10). The powerful land barons would be evicted from the very property they had stolen. In the same way that they stripped the poor, widows, and orphans of their lands and possessions, the Lord would strip them.

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10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

This verse takes up again the theme of verse 4 and announces the fate of the rich oppressors. The rich must get up and go into exile. The oppressors among God's people rose up like an enemy to increase their wealth and power at the expense of others among their own people; now the Lord tells them to prepare to leave their ill-gotten land and possessions behind. They who had evicted others from their land were about to be evicted themselves; they would go away into exile. Their wrongfully acquired land will no longer be their possession. The reason is that they defiled it with their sins and ruined it beyond all remedy. Others will take over their property acquired by fraud and oppression.

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III. THE LIES INVITED

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The section ends in verse 11 as the prophet returns to practice of false prophecy. Micah says that his hearers are so deluded that if a preacher or prophet were to come along preaching the gospel of wine and strong drink, or prosperity gospel as we know it today, they would hire him immediately. Here, such a prophet is called a liar and deceiver, obviously because he does not tell the truth and so leads others astray. His message is one of peace and prosperity, "plenty of wine and beer" (NIV). The sinful, covenant-breaking people deserve that kind of prophet. Anyone who promises greater affluence will gain a hearing.

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False prophets are happy to oblige with "feel-good messages" so long as their hearers feed them and fill the coffers of the church or ministry with money (3:5, 11). The tests of true prophets are given in Deuteronomy 13:1-5, 18:17-22: A prophet's message must not contradict or disagree with the previous revelation of truth through true prophets (cf. Isaiah 8:19-20), and his predictions must come true. These prophets failed on both counts.

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Today there are still false prophets and teachers both inside and outside the church. In recent years, some preachers throughout the world have not only made predictions about the coming of the Lord but also about those who might be elected to certain political offices. Unfortunately they have been proven wrong. There are still swindlers and hucksters who "peddle the word of God for profit" (2Corinthians 2:17, NIV). Jesus issued a warning about them (Matthew 24:4-5, 10-11, 23-24); so did Paul and John (1 Timothy 4:1-2; 1 John 2:18-19, 4:1-3). Such so-called ministers may masquerade as "apostles of Christ," but in reality they are "false apostles" and servants of Satan (2 Corinthians 11:13-15). They will exist as long as there are people who "will gather around them a great number of teachers to say what their itching ears want to hear" (from 2 Timothy 4:3).

LIGHT ON THE WORD

The Prosperity of Lies

The people of Judah had no regard for the Lord's message (v. 11). They preferred the false teachings of the prophets. Wine and strong drink represent prosperity. The people were looking for someone that would give only messages of peace and prosperity, rather than change and judgment. Instead of the truth, they would rather hear lies. This is a definite sign that they were truly not interested in doing God's will and seeking justice; they only sought their own selfish ends.

BIBLE APPLICATION

AIM: Students will affirm that God is in control despite the presence of evil and suffering.

BIBLE APPLICATION

The effects of greed can be felt throughout our society. Corporations have crushed the lives of countless people in their quest to make a profit. As a society, we have sought luxuries at the expense of workers and their wages. We put our material comforts ahead of justice for others. God is not pleased with this. Instead of wanting to hear the truth, we would rather hear preachers tell us about how much more money we are going to get or what expensive house or car God is going to give us. The Lord wants us to repent of our evil ways so we can hear the truth and seek justice for the oppressed.

STUDENT RESPONSES

AIM: Students will step out in God's power to
speak and act for justice.

STUDENT RESPONSES

Greed was the driving force behind Judah's unjust ways. So often, the world prompts us to get all we can, even at the expense of others. Instead God calls us to seek out the welfare of the poor and weak. One way that we can do that is fight against modern slavery. Take some time to learn more about the conditions and what you can do at the "Not For Sale" website (<http://www.notforsalecampaign.org/about/slavery/slavery-faq>).

Prayer

Lord,

we seek to learn more or grow deeper in what we do for others. Lord,
let us be receptive to people caring for us when we are in need, so
that we in turn will be refreshed and ready to care for others.

In Jesus' Name we pray.

Amen.

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Next Sunday

July 13, 2025

Lesson 7

No Tolerance For Corrupt Leaders

and Prophets

Micah 3:5-12