



With What Shall I Come to the Lord?

Micah 6:1-8

- This passage includes probably the most well-known verse in the Book of Micah.
VERSE 8 helps to summarize the essence of pursuing God and His plan.
- Especially, when it comes to the day-to-day functions of life. It can be very easy to lose sight of the most important principles of life when we're faced with all sorts of distractions, priorities, and urgent needs that come up.
- To summarize in a few words the things we should focus on can be a powerful tool in our spiritual walk with the Lord.
- Interesting thing about this passage – some translations phrase VERSE 8 as a question. NASB, NJV, ESV. Others translate VERSE 8 as a statement. CSB.

- That's because punctuation wasn't used in the original Hebrew language. Translators have to come to a conclusion on where and how to include it.
 - I don't think it ultimately makes a significant difference here. If it's a question, it's a rhetorical question that we already know the answer to.
- This is what God desires and requires of us.

Main Point: God requires us to pursue righteousness and embrace His plan.

I. The purpose of sacrifice

- a. VERSES 6 and 7
- b. These were whole burnt offerings, completely consumed by fire — nothing withheld, everything ascending to God as a sign of total consecration. “Shall I come before Him” uses qādam (קָדַם) — to present oneself formally before a superior. “Bow myself” (kāpap, קָפַץ) means to bend low, to crouch in submission. The escalating demands in verses 6–7 — calves, thousands of rams, ten thousand rivers of oil, even one's firstborn child — form a rhetorical crescendo, showing that no amount of religious performance can purchase God's favor. The grammar drives home the point: *God was not calling Israel to more sacrifice but to wholehearted, obedient relationship.*
- c. **Illustration: In 1 Samuel 15**, King Saul was commanded to destroy the Amalekites completely. Instead, he spared the finest livestock — intending, he said, to sacrifice them to God. Samuel rebuked him: “Has the LORD as great delight in burnt offerings and sacrifices as in obeying the voice of the LORD? To obey is better than sacrifice, and to listen than the fat of rams” (1 Sam. 15:22). Saul used

religious activity as a cover for disobedience — offering sacrifice as a substitute for surrender. God saw through it entirely. The same temptation is ours today: we can attend church, give generously, and serve faithfully in ministry while our hearts remain far from God. External religion is never an acceptable substitute for inner obedience.

- d. Matthew Henry: “God is more pleased with obedience and real devotion than with sacrifice and external observances. Ceremonial duties are of no account when moral duties are neglected. He that draws near to God must bring a humble, obedient, and merciful spirit — not wagons full of offerings. The sacrifice that God truly desires is a broken spirit; a broken and contrite heart He will not despise” (cf. Psalm 51:17).

II. Our place in God's presence

- a. VERSE 8 – Oh mortal. Human. Mankind.
- b. Hebrew Grammar: “Mortal” or “man” is *hā-’ādām* (אָדָם) — literally “the human one,” with the definite article *hā-* addressing humanity collectively. *’Ādām* (אָדָם) derives from *’ādāmāh* (אָדָמָה), meaning “ground” or “earth” — a deliberate reminder that we are earth-creatures formed from dust (Gen. 2:7). The contrast in verse 8 is arresting: the eternal Creator who has “shown” (*nāgad* — to declare, to make fully known) His requirements, now addresses *hā-’ādām*, the finite, dependent creature. *We do not come before God as negotiating partners or as equals. We come as creatures who owe Him everything — gratefully receiving what He has graciously and clearly revealed.*

c. Illustration: In Job 38–41, God speaks to Job from the whirlwind with a series of unanswerable questions: “Where were you when I laid the foundation of the earth? (Job 38:4, 31). Not one question receives an answer — because there is no answer Job could give. He was not there. He did not make the stars.

i. Job’s response captures exactly what it means to stand before God as hā-’ādām: “I had heard of You by the hearing of the ear, but now my eye sees You; therefore I despise myself, and repent in dust and ashes” (Job 42:5–6). This is our proper posture — not groveling self-hatred, but honest, clear-eyed creaturely humility before the One who made us, redeemed us, and tells us what is good.

d. Jonathan Edwards: “Man is absolutely dependent upon God for everything — for his existence, his faculties, his every breath. We have no righteousness of our own, no power of our own, no worthiness of our own. *The creature’s proper posture before the Creator is one of humble dependence and gratitude — not bargaining, not demanding, but resting entirely in what God has graciously provided and revealed.* He has shown you what is good; come before Him with that truth settled in your soul.”

III. God's standards of righteousness

a. VERSE 8

- i. Seek justice
- ii. Love mercy
- iii. Walk humbly with God

b. leket (from hālak, הלך) means “to walk,” the biblical metaphor for the whole pattern of one’s life. Its rarity underscores how extraordinary this kind of humble walk with God truly is.

c. Illustration: William Wilberforce (1759–1833), British statesman and committed Christian, embodied all three requirements. He spent nearly 50 years fighting the slave trade in Parliament — doing justice at enormous personal cost. He founded the Society for Bettering the Condition of the Poor and dozens of other charitable works — loving mercy in concrete, costly ways. And through it all he walked humbly — writing in his diary: “God Almighty has set before me two great objects: the suppression of the slave trade and the reformation of manners.” He sought no monuments. When the Slavery Abolition Act finally passed in 1833, just three days before his death, he whispered to a friend: “Thank God that I have lived to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery.” He did justly, loved mercy, and walked humbly.

i. Sometimes we are allowed to see the fruits of walking with the Lord.

Sometimes we never see it in this lifetime.

d. Charles Spurgeon: “Here, in three brief commands, is the whole of man’s duty toward God and neighbor. To do justly — this is the first demand of love toward men. To love mercy — this is kindness and compassion in all its forms. To walk humbly with God — this is the sum of all true devotion. The man who does these three things needs no other rule of life, for he fulfills all law in these. **Let every**

Christian ask himself daily: Am I doing justly? Am I loving mercy? Am I

walking humbly with God? These are not suggestions from a gentle advisor.

These are the very requirements of the Lord.”