

2/7/16

### Into To Micah

Micah is the sixth Minor Prophet, who spoke prior to the captivity of the Northern Kingdom by Assyria in 722 B.C.

- a. Obadiah 845 B.C.
- b. Joel 835 B.C.
- c. Jonah 765 B.C. the third in chronological order, the fifth in the order of our Bible.
- d. Amos 760 B.C.
- e. Hosea 740 B.C. he is the sixth in chronological order.
- f. Micah 735 B.C.

The Minor Prophets prior to the captivity of the Southern Kingdom by Babylon from 606-586 B.C. consists of three.

- a. Nahum 710 B.C.
- b. Zephaniah 625 B.C.
- c. Habakkuk 608 B.C.

There are three Minor Prophets after the return from captivity of Babylon from 536-425 B.C.

- a. Haggai 520 B.C.
- b. Zechariah 520 B.C.
- c. Malachi 430 B.C.

Ezra gathered the twelve Minor Prophets in the “The Great Synagogue” in 475 B.C. called “The book of the twelve.”

- a. Our Bible distinguishes the Minor Prophets from the Major Prophets.
- b. The title “Minor Prophets” was given due to their shorter prophetic content in contrast to the larger content of the “Major Prophets”, but is not true to form because Daniel has less chapter than Hosea and Zechariah.
- c. The “Minor Prophets” are in no way less importance or inferior to the Major Prophets, both spoke and wrote under the Inspiration of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:19-21

### **I. The Prophet Micah.**

- A. The name Micah is very relevant to his message.
  1. Micah means “who is like Yahweh” which is an abbreviated form of Micaiah. 1:1
    - a. Israel in relation to Yahweh was to be like Him, His children, but were not.
    - b. Israel on the other hand had come to the place thinking herself to be her own authority neglecting the standard of God.
    - c. Israel is reminded that Yahweh is unique and there is none like Him and perhaps it is a play on words with Micah’s name. Mic. 7:18

- d. Micah gives no family name his father or mother, but simply identified by his town “of Moresheth”, like Nahum the Elkoshite and Amos from Tekoa.
- 2. Micah should not be confused with others bearing the same name.
  - a. There are eight other individuals in Scripture named Micah.
  - b. There was Micah the Levite who was hired to be a private priest in Mount Ephraim. Judges 17-18
  - c. Descendent of Ruben. 1Chron. 5:5
  - d. A grandson of Saul. 1Chron. 8:34; 2Sam. 9:12
  - e. A Levite of the family of Aseph. 1Chron. 9:15
  - f. A Kohathite. 1Chron. 23:20
  - g. A messenger of Josiah. 2Chron. 34:20
  - h. Another prophet named Miciah ben Imla of the Northern Kingdom who prophesied and rebuked Johosaphat for joined himself with Ahab to fight against Syria. 1Kings 22:8
  - i. A Levite who sealed the covenant with Nehemiah. Neh. 10:11
- B. The office of Micah was as a spokesman for God, a prophet, though he is never called a prophet in his book.

- 1. Micah opens up his book declaring that he saw certain things concerning Samaria and Jerusalem. Mic. 1:1c
- 2. Micah called the people and the leaders to hear God’s word. Mic. 1:2; 3:1
- 3. Micah’s call was to proclaim judgment to both Samaria and Judah, Jerusalem being the greater culprit as the capital and center of the Kingdom. Mic. 1:5
- 4. Micah was a prophet of Judah, Jerusalem being the focus, though he also addresses Samaria.
- 5. Micah is quoted by Jeremiah as he spoke in Jerusalem during the reign of Hezekiah by Jeremiah. Jer. 26:18  
\* The quote is from Micah’s book. Mic. 3:12
- C. The origin of Micah.
  - 1. Micah was from Moresheth, located about twenty miles southwest of Jerusalem, on the border between Judah and Philistia. Mic. 1:1, 14
  - 2. The country town was nothing special half way between Jerusalem and Gath.
  - 3. The humble origin of Micah is very relevant to his message, as he will points out the injustices of the poor farmers and shepherds. Mic. 3:2-4, 8

4. The horrible evil of the leaders is declared openly, along with their philosophy of deception. Mic. 3:11
5. Micah was God's spokesman.

**D.** The contemporaries of Micah.

1. Isaiah was prophesying at the same time, he was older than Micah having begun his ministry in the days of Uzziah. Is. 1:1
  - a. God was faithful to the upper class using Isaiah in Jerusalem.
  - b. God was faithful to the lower class using Micah.
2. Hosea was the older contemporary years earlier.
3. Amos had prophesied about the social injustices when Micah was a boy as he was called from Tekoa, only seventeen and a half miles east of Moresheth, the home of Micah.
4. Micah has been called the prophet of the country, Isaiah the prophet of the city.
  - a. Hosea was the prophet of love.
  - b. Amos was the prophet of justice.
  - c. Micah is a marriage of the two, humble and heart broken over his people.
  - d. Joel is the prophet of T,D.O.T.L.

***This is the Prophet Micah!***

**II. The times of Micah.**

- A.** Micah prophesied through of three kings. Mic. 1:1
1. Jothan's reign was from 750-735 B.C.  
\* Some times dates differ because the co-regency is not indicated.
  2. Ahaz's reign was from 735 to 715 B. C.
  3. Hezekiah's reign was from 715-687 B. C. 1:1
- B.** Micah prophesied for a good duration of time.
1. The period very conservatively could start at Jothan's reign at 740-735 B.C.
  2. The period would have to include the entire reign of Ahaz. 735-715 B.C.
  3. The period of eighteen years in Hezekiah's reign would be very conservative from 715-687 B. C.
  4. The prophet Micah would cover approximately fifty-three years, from 740-687 B.C.
  5. This particular book had to have been proclaimed before the captivity of Samaria, around 725-23 B. C.
- C.** Micah and the events during these kings.
1. Jothan was a good king, Ahaz evil and Hezekiah good.

2. The time was one of spiritual Apostasy. 2Kings 15-20; 2Chron. 27-32
3. Ahaz had hired Tiglath-Pileser king of Assyria to help him against Edom and the Philistines but instead he distressed him. 2Chron. 28:16-21
  - a. He did help him against Syria.
  - b. Therefore Ahaz worshipped the gods of Syria and desecrated the temple with idolatry. Kings 16:10-20
4. Hezekiah was a good king who brought about spiritual reform and removed the high places of idolatry.
  - a. He paid tribute to Shalmaneser who later sent officers to discourage the men on the wall, telling them not to trust in Hezekiah who had removed their gods. 2Kings 18
  - b. A letter was sent to Hezekiah and he spread it out before the Lord and Isaiah declared no harm would come to Jerusalem and God sent one angel by night and killed 185,000 fronto-line Assyrians. 2Kings 19
5. Micah prophesied the fall of Samaria that took place 722 B.C. and probably saw it.
6. Micah also prophesied against the idolatry of Judah and we know Hezekiah instituted a spiritual reform early in his reign, but it was superficial, so Micah probably spoke then.

**D. Micah denounced two main sins.**

1. The perversion of the worship and practices.
  - a. Samaria's idols would be melted and profits from religious prostitution be taken by Assyria. Mic. 1:7
  - b. The false prophets by divination would be silenced by God. Mic. 3:5-7
  - c. The judges took bribes, priests taught for pay and the prophet divined for money, guaranteeing safety in the name of the LORD. Mic. 3:11
  - c. God would cut off sorceries, soothsaying, the carved images, the sacred pillars of their false worship. Mic. 5:12-14
2. The injustices towards people.
  - a. They plan and plot evil during the night to steal property and inheritances. Mic. 2:1-2
  - b. They take advantage over the mortgages, casting the widow and children from their house. Mic. 2:8-9
  - c. They oppress, brutalize and victimize the people. Mic. 3:2-3
  - d. The leader pervert justice, build with blood money. Mic. 3:9-11
  - e. The faithful has perished, the leader, priest, judges and those of one's

family could not be trust, for they were evil. Mic. 7:2-6

*This was the times of Micah!*

### III. The book of Micah.

#### A. The division of the book of Micah.

##### I. There are three messages by natural division by the repeated phrase “Hear”.

- A. To all people. Mic. 1-2, 1:2
- B. To the leaders. Mic. 3-5, 3:1
- C. To the people. Mic. 6-7, 6:1

##### II. There are three divisions by subject matter.

- A. Present judgment. Mic. 1-3
- B. Future blessing. Mic. 4-5
- C. Present repentance. Mic. 6-7

##### III. The future blessing for Israel.

- a. The Millennial reign. Mic. 4:1
- b. The Messiah’s reign. Mic. 4:7
- c. The Messiah’s birth. Mic. 5:2
- d. The Manner of walk. Mic. 6:8

\* This is also the key verse!

#### B. The key words, phrase and verses.

##### 1. Key words.

- a. Hear, three times. Mic. 1:2; 3:1; 6:1

b. Samaria, three times. Mic. 1:1, 5, 6

c. Jacob five times. Mic. 1:5; 2:7, 12; 3:9; 7:20

d. Transgression of Jacob two times. Mic. 1:5; 3:8

e. Heads of Jacob, once. Mic. 3:1

f. The house of the God of Jacob, one time. Mic. 4:2

g. House of Jacob,, once. Mic. 2:7

h. Remnant of Jacob, two times. Mic. 5:7, 8

i. Jerusalem, seven times. Mic. 1:5, 9, 12; 3:10, 12; 4:2, 8

h. Judah, four times. Mic. 1:1, 5, 9; 5:2  
i. Israel, twelve times. Mic.

##### 2. Key phrases. Mic. 1:5, 13, 14, 15; 2:12; 3:1, 8, 9; 5:1, 2, 3; 6:2

a. Latter day. Mic. 4:1

b. That day. Mic. 2:4; 4:6; 5:10; 7:11, 12  
\* All refer to the Kingdom Age, but one. Mic. 2:4

c. Ruler in Israel. Mic. 5:2

##### 3. Key verses.

a. Mic. 1:9; 2:1; 3:1; 4:1; 5:2; 6:8; 7:18-19

b. The key verse. Mic. 6:8

\* “He has shown you, O man, what *is* good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?”

*This is the book of Micah!*

#### IV. The Message of Micah.

- A. The present judgment at hand. Mic. 1-3
1. The introduction reveals the message for both Samaria and Jerusalem. Mic. 1:1
    - a. The origin of Micah is Moresheth.
    - b. The three kings during his prophecies were Jothan, Ahaz and Hezekiah.
  2. The coming judgment. Mic. 1:2-5
    - a. All the people of the earth are summed to hear the judgment of a holy God, which nature itself shutters under. Mic. 1:2-4  
\* Ps. 2; 2Thess. 1; Rev, 19
    - b. The reason for God's judgment was apostasy by Jacob and the sins of Israel. Mic. 1:3-5  
\* Both capitals are charged Samaria and Jerusalem.
  3. **The** spiritual harlotry would be judged by Assyria. Mic. 1:6-7
    - a. Shalmanesser III and Sargon. 2Kings 17:4-6; Is. 10:5
    - b. The rod of His anger. Is. 10:5
  4. The prophet's mourning. Mic. 1:8-16
    - a. His wailing is for their incurable wounds that have even come to Judah

and the gate of his people, to Jerusalem. Mic. 1:8-9

- b. The prophet goes into a section that is a play on words to describing the affects of the judgment through the invasion of Assyria to the area he grew up in. Mic. 1:10-15
- 1) Gath means weep town, Philistines would rejoice over their calamity. vs. 10a-b  
\* Weep not in weep town.
  - 2) Beth-Aphrah means house of dust, roll yourself in the dust, for mourning. vs. 10c
  - 3) Shaphir means beautiful, pass by in naked shame to their dishonor. vs. 11a-b
  - 4) Zaanan means going out, does not go out. vs. 11c
  - 5) Beth-Ezel means house near by, is taken away. vs. 11d-e
  - 6) Maroth means bitterness, disaster came from Yahweh to the gate of Jerusalem. vs. 12
  - 7) Lachish means horse town, harness your steeds, Rehoboam had it as a military fortress against the Philistines. vs. 13
  - 8) Moresheth means possession of Gath, gift for the dowry of a bride. vs. 14a

- \* Micah's town, Achzib means lie or deceit town, such it will be to the king regarding help
- 9) Achzib means lie town, to the kings regarding help. vs. 14b
- 10) Moreshah means crest of a hill, but it would be "Adullan" a refuge or conquered. vs. 15
- c. The marks of grief for their children and their captivity, baldness. vs. 16
5. The sins of the people. Mic. 2:1-11
- a. They plot, scheme and device how to do evil at night in bed having the power to do it. Mic. 2:1
- b. Covetousness, ceasing of property by violence and oppression of man and his inheritance. Mic. 2:2
- c. God will fight against them, leaving them amazed and hopeless. Mic. 2:3-5
- d. They silenced the prophets telling them not to prattle "drip", yet that was not God's way to be restricted by man, for when God sends the prophets to speak His word is to benefit and bless the upright. Mic. 2:6-7
- e. God's people had become His enemies by their social injustice. Mic. 2:8-11
- 1) They took the garment as if they were war prisoners and did not return them. vs. 8

- \* Pledge of security. Ex. 22:26-27
- 2) They would foreclose mortgages under false pretense. vs. 9-10
- 3) Their false prophets were the pratters or drips. vs. 11
6. The remnant would be restored. Mic. 2:12-13
7. The sins of the rulers. Mic. 3:1-12
- a. The message is preceded by, "Hear now", the heads and rulers of Israel who had the greater responsibility. Mic. 3:1
- b. Their injustice & lack of mercy was due to their love for evil and hate for good. Mic. 3:2-3
- c. God is the defender of the poor and He will not overlook their abuse of power and evil and shut His ear to them. Mic. 3:4
- d. The sins of the prophets. Mic. 3:5-8
- 1) They lead people astray, declare lies of peace and favor those who pay them. Mic. 3:5
- 2) God won't speak to them, He will judge them, they shall be ashamed and cover their lips having nothing to say. Mic. 3:6-7
- e. The source of Micah's words is God's Spirit in contrast to the false prophets. Mic. 3:8

- f. The specifics sins of leaders of Jerusalem are declared resulting in the judgment of Zion and Jerusalem. Mic. 3:9-12
- 1) They abhor justice and pervert all equity. vs. 9
  - 2) They build Zion with bloodshed and Jerusalem with iniquity. vs. 10
  - 3) The heads judge for bribes. vs. 11a
  - 4) The priests teach for pay. vs. 11b
  - 5) The prophets divine for money. vs. 11c
  - 6) They say the Lord is among them and nothing will come upon them. vs. 11d-g
  - 7) They would see Zion plowed like a field and Jerusalem a heap.  
\* Quotes Micah. Jer. 26:18

**B.** The future blessing ahead. Mic. 4-5

1. The Lord's reign in Zion. Mic. 4:1-8
  - a. The "latter days" is a term used for the end days, sometimes used for the Tribulation and Great Tribulation. Mic. 4:1
    - 1) Latter days. Mic. 4:1
    - 2) In that day. Mic. 4:6
    - 3) " " " Mic. 5:10
    - 4) The word "But" is a better translation instead of "now", it is in sharp contrast to what precedes

where Jerusalem and the temple mount would be destroyed.

- 5) The context here is the Millennium for the "mountain of the Lord's house" is Jerusalem and the temple mount.
  - 6) People shall flow to it. Zech. 8,14:4  
\* Some sections may have a two-fold prophetic view, a short term and long term, the ultimate fulfillment in the Great Tribulation and Millennium.
- b. The Lord and Messiah will teach the nation and people His word. Mic. 4:2  
\* The word "teach" comes from "to cast a javelin" or "shoot an arrow", the idea of pointing to walk in His paths.
- c. There will be righteous justice and world peace for Christ will rule with a rod of iron. Mic. 4:3
- 1) All military budget will be for agricultural means.
  - 2) Joel has just the opposite for Armageddon. Joel 3:10
  - 3) Isaiah is almost identical to these first three versus. vs. 1-3, Is. 2:24
- d. There will be prosperity and security with certainty and all will walk in the name of the Lord, for the Lord of Host has spoken it. Mic. 4:4-5

- \* “Under his vine and fig tree” are common Hebrew phrase and symbols the Kingdom Age for Israel. Zech. 3:10
- e. In that day God will gather His people and restore physically and spiritually the Jews. Mic. 4:6-7
- f. God will restore the former boundaries in the land. Mic. 4:8
- 2. The chastening before restoration. Mic. 4:9-13
  - a. The Babylonian captivity for Judah and delivered by Cyrus. Mic. 4:9-10
    - 1) Isaiah prophesied it. Is. 44:28-45:1
    - 2) Hezekiah showed all he had in his house to the ambassador from Babylon after his recovery and Isaiah said they would carry all away. Is. 39:6-7
  - b. In the Great Tribulation all will gather against Israel. Mic. 4:11
    - \* Joel 3; Zech. 12:2-3; Ezk. 38-39
  - c. God will use a wicked nation to chasten His people and then turn and judge them after. Mic. 4:12
    - \* They do not know His thoughts or understand His counsel. Is. 55:8-9
  - d. God will use Israel for His glory not her own selfishness. Mic. 4:13
    - 1) The horn represents power.

- 2) The metal bronze represents judgment.
- 3. The Messiah in relation to Israel. Mic. 5:1-5a
  - a. His rejection by the Jew. Mic. 5:1; Matt. 26:67
    - \* Some attempt to identify Zedekiah. 2Kings 24:15
  - b. His birth place. Mic. 5:2
    - 1) Ephrathah, David’s original home. 1Sam. 17:12
    - 2) Bethlehem means house of bread. Matt. 2:4-6
      - \* By Caesar’s decree. Lk. 2:1-7
    - 3) Ruler of Israel. Gen. 49:10; Is 9:6; 11:1
    - 4) Who is from everlasting, beyond the vanishing point.
      - \* Both His deity and humanity are implied. Jn. 1:1,14; 8:58
  - c. His rejection of Israel until the 70th week of Daniel. Mic. 5:3
    - \* Matt. 23:37-39; Rom. 9-11; Dan. 9:27
  - d. His regathering of Israel at His Second Coming. Mic. 5:4
    - 1) Shepherd means to feed, tend and protect.
    - 2) Jesus is the Good, Great and Chief Shepherd.
    - 3) This will be in the Millennial reign.

- e. The reference to “One” is Jesus is the Prince of peace. Mic. 5:5a; Is. 9:6
- 4. The judgment on Israel’s enemies. Mic. 5:5b-15
  - a. Assyria refers to the last days not Micah’s. Mic. 5:5:b-d
  - b. May refer to the deliverance of Judah as prophesied by Isaiah and the angel slew 185,000 Assyrians. Mic. 5:6
  - c. God will use the Jews. Mic. 5:7-9  
\* The 144,000. Rev. 7
  - d. God will purify His people in preparation of His Coming. Mic. 5:10-15
    - 1) Horses refer to self-dependency and power, militarily. Mic. 5:10
    - 2) He will make them defenseless. Mic. 5:11
    - 3) He will purify the land of false worship, sorceries, soothsayers and carved images. Mic. 5:12-14
    - 4) God will execute wrath and judgment on the nations who have not obeyed, not the church. Mic. 5:15
- C. The present repentance required. Mic. 6-7
  - 1. God pleaded with Israel. Mic. 6:1-8
    - a. The repeated phrase “hear now, this is the third message. Mic. 6:1-2

- 1) God entered into a lawsuit and Micah is His attorney and he tells them to declare their complaint mountains and the hills as their witnesses. Hos. 6:4; 11:8; 12:2; Is 1:16-20
- 2) Mountains are often represent kingdoms.
- b. God asked where and how He had failed and pointed out all He has done for them. Mic. 6:3-5
  - 1) He redeemed them from Egypt. Ex. 3-13
  - 2) He gave them leaders. Moses, Aaron and Miriam
  - 3) He protected them against Balaam. Num. 22-24  
\* That they may know the righteousness of the Lord towards them. Jer. 2:5-8
- c. The prophet declared God dis not want burnt offerings of calves or rams, not oil or their first born, this was all religious ritual. Mic. 6:6-7  
\* Revealing ritual without righteousness is futile and God is not pleased with works void of faith.
- d. God had revealed what is good and required of man. Mic. 6:8

- 1) To do justly, man is unjust and evil.
- 2) To love mercy, man loves vengeance. Matt. 23:23; Ja. 1:27
- 3) To walk humbly with your God, man is prideful.
  - \* All a product of relationship not religion, fulfilling the Law in Christ! Matt. 22:36-40; Rom. 8:3-4
2. God revealed Israel's guilt, rejecting wisdom. Mic. 6:9-12
  - a. Wisdom cries out. Mic. 6:9
    - 1) Prov. 1-9
    - 2) The rod is judgment, chastening.
  - b. They were wealth through unrighteous dealings. Mic. 6:10
  - c. They were deceitful in business. Mic. 6:11
  - d. The rich were engage in violence to obtain wealth. Mic. 6:12
    - 1) Lies characterize the society.
    - 2) Deceit to benefit self.
3. God reveals their judgment. Mic. 6:13-16
  - a. God will make them desolate for their sin. Mic. 6:13
  - b. God would remove the abundance they knew. Mic. 6:14
  - c. God would turn them over to their enemy. vs. 14
  - d. Their labor others would enjoy. Mic. 6:15

- e. The reason being they walked in the statutes of Omri and all the works of Ahab. Mic. 6:16
  - 1) Omri was the Father of Ahab who purchased the hill of Samaria, an evil king. 1Kings 16:24
  - 2) Ahab was the son of Omri who married Jezebel and introduced Baal worship. 1Kings 16:31
  - 3) Nearly 2000 years later the effects are still present, hissing means disdain.
4. The prophet's lamentation over sin. Mic. 7:1-7
  - a. The prophet likens the scarcity of righteousness and righteous men as the summer gathering and gleaning. Mic. 7:1-2
    - \* The loyal man has perished.
  - b. Their corrupt leadership. Mic. 7:3
  - c. Their character is like a briars and thorns, hurtful and destructive, due to the fall. Mic. 7:4
    - \* Their punishment is very near.
  - d. Their lack of trustworthiness, even from one's own house and family. Mic. 7:5-6
    - \* Jesus quotes verse six, dividing family member due to their faith in Him. Matt. 10:34-36; Lk. 12:51-53

5. The prophet's confession of faith in God. 7:7-10
- a. **His complete trust. Mic. 7:7**
    - 1) He will look to the Lord.
    - 2) He **will** wait for God.
    - 3) God will hear him.
  - d. Israel will turn to God in the tribulation period. Mic. 7:8-10
    - 1) Submission to chastening.
    - 2) Acknowledgment of sin.
    - 3) Trust in God.
    - 4) Dependent for protection.
6. God's final restoration. Mic. 7:11-17
- a. The time, "in that day", during Tribulation. Mic. 7:11-13
  - b. The prayer of Micah to God. Mic. 7:14-15
    - \* For God to Shepherd, lead and protect as in the days of Egypt.
  - c. The invading nations shall be ashamed and humbled. Mic. 7:16-17
7. The rhetorical question of Micah, "Who is a God like you?". Mic. 7:18-20
- a. Who is like God? No one. Mic. 7:18a
    - 1) He declares judgment to come.
    - 2) He declares the Kingdom Age to come.
    - 3) He declares restoration to come.
      - \* Ex. 15:11; Ps. 89:6; Is. 40:18-25; 46:5
8. The identity of God. Mic. 7:18b-19

- a. He pardons iniquity.
  - b. He passes over transgressions of the remnant.
  - c. He doesn't retain His anger forever.
  - d. He delights in mercy, lovingkindness.
  - e. He will have compassion on Israel again.
  - f. He will cast all their sins into the depth of the sea. Is. 38:17; Ps. 103:12
9. God's faithfulness to His covenant. Mic. 7:20
- \* "You will give truth to Jacob *And* mercy to Abraham, Which You have sworn to our fathers From days of old." Gen. 12:1-3; 28:10-15

***This was the Message of Micah!***