

A Study of Micah

- A. Micah did his work during the days of Jotham, Ahaz, and Hezekiah, kings of Judah (1:1). From 1:5 we find that Samaria had probably not yet been destroyed. It fell to Assyria in 722 BC. The date is from about 735-700 BC.
- B. His work is contemporary with Isaiah, Hosea, and Amos. Nothing is known of his family or occupation. His name means “who is like Jehovah.”
- C. 2 Chronicles 26-30 set the political background for the book.
- D. There are two very specific prophecies contained in the book (4:1-3; 5:2).

Chapter 1

- A. 1:1-7 – God is coming in judgment against His people. The “holy temple” is a reference to God’s dwelling place, not Jerusalem (Psalm 11:4). Verses 6-7 reveal that the reason for this judgment is their idolatry.
- B. 1:8-16 – Weeping for the punishment of God’s people. Verse 9 shows that the people of Israel had gone beyond hope and were doomed for punishment. In verses 10-16 Micah uses a series of puns to make his point. He makes a play on words with the names of villages in the area:
 - a. Beth-Aphrah (house of dust) roll in the dust.
 - b. Shaphir (beauty) pass by in nakedness and shame.
 - c. Zaanani (to go out) does not go out.
 - d. Beth-Ezel (house of root) its place to stay is taken away.
 - e. Maroth (bitterness) disaster came from the Lord.
 - f. Lachish (horse town) the beginning of sin for Zion.
 - g. Moresheth-Gath (possession of Gath) they will give gifts to Gath.
 - h. Achzib (deceit) a lie to the kings of Israel.
 - i. Mareshah (inheritance).
 - j. Adullam (heir).
- C. The point of these puns is to tell Israel what is going to happen as a result of her sin.

Chapter 2

- A. 2:1-11 – Israel’s sinful practices and attitudes are the reasons for her destruction.
- B. Verse 1 reveals that the sin of God’s people was deliberate and planned out. They do sinful things because they can.
- C. Verses 3-5 show that the judgment is inescapable.
- D. Evil people do not want to hear the truth (Jeremiah 6:13-15).
- E. People who should have been living in peace were now violent and sinful (v. 8-9).
- F. Verse 11 shows what kind of prophet the people were wanting. “Wine” and “drink” are words symbolic of pleasure and wealth.
- G. Isaiah 30:8-10.
- H. Verses 12-13 speak of better days in the future for the faithful remnant of Israel.

Chapter 3

- A. This chapter can be broken up into 3 sections:
 - a. Judgment against the heads, rulers of God’s people (v. 1-4).
 - b. Judgment against false prophets (v. 5-8).
 - c. Judgment against heads, rulers (v. 9-12).
- B. Ezekiel 22:23-31 similarly describes the condition of these “leaders.”

- C. The prophets were making the people “stray” and were lining their own pockets instead of speaking the truth (v. 5).
- D. Verse 8 is a claim of verbal inspiration by Micah (2 Peter 1:20-21).
- E. Verses 9-12 illustrate the ways in which judgment was being perverted. Verse 11 shows their attitude toward being “God’s people.”

Chapter 4

- A. Verses 1-8 contain a prophecy of the church. This prophecy comes right after it was said that Jerusalem would be plowed like a field (3:12). These events are going to occur “in the last days” (v. 1). This is a prophetic reference to the Christian age. Hebrews 1:1-2. Verse 2 reveals that in this new kingdom of God all nations would be present (Jew & Gentile). Verse 2 also identifies where this kingdom would begin (Luke 24:47-49; Acts 1:4-8; 2:1-4).
- B. Verses 3-4 discuss the nature of the coming kingdom. It would not be established or maintained by physical warfare (John 18:36). Sitting under the vine and the fig tree was a Hebraic expression showing peace and security (1 Kings 4:24-25).
- C. Verses 5-7 speak of the remnant of God’s people. Romans 11:1-5. Verse 8 speaks of the “tower of the flock.” This was a practice in the days of walled cities that served for warning and protection from enemies. For the church it is God who stands watch over His people (Hebrews 13:5-6).
- D. Verses 9-13 state that before all these good things would happen for Jerusalem, they were going to suffer at the hands of Babylon. The people of that day were going to suffer for the sins they had committed. Also, there is a prophecy of the defeat of these enemies of God’s people (4:13). This could be a reference to the destruction of the Assyrian army (Isaiah 37:33-38).

Chapter 5

- A. Verse 1 is really a continuation of 4:13.
- B. Verse 2 is a clear prophecy of the birth-place of the Christ. Bethlehem (house of bread) Ephrathah (fruitfulness) is identified as the coming forth place of the “ruler of Israel.” Matthew 2:1-6 and Luke 2:1-4 confirm this as a Messianic passage. An incidental lesson is learned here that Israel has already been gathered back by God to their homeland. Many are still waiting for that to occur so the Messiah can come and establish His kingdom. If the Jews had not been allowed to return after their captivity the Messiah could not have been born.
- C. Also, the text says of Christ, “whose goings forth have been from old, from everlasting.” This shows that the Messiah was more than just a direct descendant of David; He was the Son of God. The second Person of the Godhead existed before the “foundation of the world” (John 17:5, 24).
- D. Many commentators believe that the “Assyrian” of verse 5 is symbolic of any enemy of God who attempts to persecute God’s people. Christ is the source of peace for the church (Ephesians 2:14). Isaiah identified Him as the prince of peace (Isaiah 9:6).
- E. Verses 10-15 begin with the phrase “in that day” which is probably a reference to the days of the Messianic kingdom. These verses again reveal that the kingdom of God/church would not be a political/physical empire.

Micah 6

- A. God has a case against His people because they forsook Him for idols. Verses 3-5 ask “What has God done for you?” He has been nothing but good and faithful to the people of Israel. He delivered them from Egypt and provided all their needs through the wilderness. He turned attempted curses into blessings (Numbers 22).
- B. The Jews know that God has been good to them and so Micah, for the nation, asks a question (v. 6-7). The sacrifices mentioned are things that God required of His people. The problem was that they were missing the most important part: the right heart (v. 8). God wants obedient followers who serve God out of the right motives and with the right mindset (Psalm 51:16-17; Matthew 15:7-9).
- C. In verses 9-12 we have God’s case against the house of Israel:
 - a. Treasures of wickedness – wealth gained through corruption.
 - b. Scant measure – abuse of civil laws in measurements to make money (v. 11).
 - c. Violence, lies, deceit (v. 12).
- D. In verses 13-16 we see the consequences for their actions:
 - a. They would be stricken because of their sins (v. 13).
 - b. They would be cast down (v. 14).
 - c. They would sow but not reap (v. 15).
 - d. Verse 16 shows that they were following the ways of their wicked leaders:
 - i. Omri – 1 Kings 16:25-28.
 - ii. Ahab – 1 Kings 16:29-33.

Chapter 7

- A. This is a record of the prophet’s response to everything that has been revealed. He personifies Jerusalem.
- B. The “good” man or the “godly” man ceased to be in that day. The people of God were concerned about themselves and no one else (v. 2). The men of power were in power for their own gain (v. 3-4).
- C. Things have gotten so bad in Jerusalem that you cannot trust your friends or family (v. 5-6). The prophet realizes that the only source of safety and peace is with God (v. 7).
- D. The enemies of God’s people should not rejoice when Jerusalem falls because God will also act for the faithful remnant (v. 8-10). God would not forsake His people for the sake of His promises to Abraham and David (Genesis 12:1-3; 2 Samuel 7:12-16).
- E. Verses 11-13 again speak of “in that day” which is a reference to the Messianic age. God would build a wall of protection around His people (Zechariah 9:9-10).
- F. Verses 14-17 contain a prayer of the prophet that God would shepherd His people. The redemption that was brought about in Egypt is similar to what would happen through Christ and the church. “Licking the dust” is a reference to those enemies who would bow before God in fear when they see what He will do for His people.
- G. Verses 18-20 are a song of praise to God for His goodness. God “delights in mercy.” Verse 20 makes specific reference to the promise made to Abraham.