Bible Synthesis IV

OVERVIEW OF MICAH

Micah is the 33rd book of the 66 books of the Bible. It is the 6th Minor Prophet (of 12). It is right in the middle!

He is called "Micah the Morasthite." See Jer. 26:18–19. Moresheth, in southwestern Judah, was near the city of Gath. Micah's writing is a beautiful and moving example of classical Hebrew poetry.

Various noteworthy quotations from Micah are found elsewhere in the Bible:

(1) Micah 4:1–3 and Isa. 2:2–4 (Both are equally inspired and we may assume that neither quoted from the other.)
(2) Micah 4:13 is similar to Isa. 41:15.
(3) Micah 3:12 is quoted in Jer. 26:18.
(4) Micah 5:2 is quoted in Matt. 2:5–6.
(5) Micah 7:6 is quoted in Matt. 10:35–36.

The time of Micah's prophecy:

(In Judah)	*(In Israel)*
Jotham (good) –739–731 B.C.	Pekahiah –742–740 B.C.
Ahaz (evil) –731–715 B.C.	Pekah –740–732 B.C.
Hezekiah (good) –715–686 B.C.	Hoshea –732–722 B.C.
(Captivity 722 B.C.)	

OUTLINE OF MICAH

1. Judgment upon Israel and Judah —Mic. 1–2
— Deliverance of a Remnant

• *Micah 1:*

(1) Judgment against Samaria and Judah —1:1–16

• This is introduced with "Hear" —1:2

-1. Both Kingdoms are in consideration —1:2–9

(1. The LORD moves in judgment —1:2–5

•Micah - "who is like the Jehovah?" —1:2

"… let the Lord GOD (Jehovah Elohim) be witness against you, the Lord (Adonai) from His holy Temple." —THE LORD AS WITNESS —1:2

"Salting the Oats"

Micah 1:1–4 — How does God reveal Himself as He introduces His judgment upon Israel and Judah?

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"Salting the Oats"

Micah 1:5-9 — What reasons are given here for judging Israel and Judah?

Micah 1:10–16 — Note the play on words used here describing the route of the invasion.

•THE LORD AS JUDGE —1:3–4
He comes forth "out of His place" —He is identified with the Assyrian horde (and later, with Babylon) —1:3

•The reason —1:5

(2. Against Israel (Samaria) —1:6–8 (1:5a, 6)

•The transgression of Jacob is Samaria! [Rather than Jerusalem].

•Samaria made a heap —1:6
This was fulfilled in 722 B.C. with the invasion by Sargon of Assyria. The Assyrians carried Israel (Samaria) into captivity.

(3. Against Judah (Jerusalem) —1:9 (1:5b, 9, 12)

•The "high places of Judah" are Jerusalem. [Where the Temple was became a high place. (II Chron. 34:3–4)]

-2. The Route of the Invasion —1:10–16

- Most (if not all) of these towns are near Micah's home. There is a play on words in these verses:
  - Gath = "wine press" — 1:10a [Judg. 6:11; Lam. 1:15]
  - Aphrah = "house of dust" —1:10
  - Saphir = "delightful" —1:11a
  - Za´anan = "pointed" —1:11b
  - Beth-ezel = "a place near" —1:11c
  - Maroth = "bitterness" —1:12a
  - Jerusalem = "possession of peace" —1:12b
  - La´chish = "who exists for himself" (?) —1:13 [or *horse town* —meaning not certain]
  - Mo´resheth-gath = "possession of Gath" —1:14a [Micah's home]
  - Ach´zib = [Chezib] "false" —1:14b [or *lie-town*]
  - Mare´shah = "from the beginning" —1:15a
  - Adul´lam = "refuge" —1:15b

- Micah puns on the names of these cities. This writer's phrasing of these puns, as follows:
  - Tell it not in Gath (*wine press*) [cf. II Sam. 1:20], weep not at all. Roll in the dust in the *house of dust* (Aphrah). —1:10
  - Pass ye away, thou inhabitant of *delightful* (Saphir), having thy shame naked [not very delightful]. The inhabitant of *pointed* (Za´anan) came not forth in the mourning of *a place near* (Beth-ezel); he shall receive his standing (or position). —1:11
  - For the inhabitant of *bitterness* (Maroth) waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem (*possession of peace*). —1:12
  - O thou inhabitant of La´chish (*horse-town*), bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. —1:13
  - Therefore shalt thou give presents to Mo´resheth-gath (*possession of Gath*): the houses of *lie-town* shall be a lie to the kings of Israel. —1:14
  - Yet will I bring an heir unto thee, O inhabitant of Mare´shah (*from the beginning*) [Cf. Gen. 3:15]: He shall come unto *refuge* (Adul´lam) the glory of Israel. —1:15

- **Note:** There are various translations of this section which use the meanings of the words. The Ryrie Study Bible has an excellent note on these verses.

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• *Micah 2:*

(2) The nature of their sin and its punishment —2:1–11

• They devised wickedness by night and executed it by day —2:1–5

-1. Their sins —2:1–2

(1. Scheming —2:1

(2. Covetousness —2:2

-2. Their punishment —2:3–5

• Foreigners would take the land —2:3–5

- No surveyors would be working —2:5

-3. Their reaction —2:6–11

• Their statement: "Prophesy not" —2:6

- Micah's answer —2:7
- They preferred false prophets who were influenced by wine —2:11

• More sins —2:8–10

- Taking the robe with the garment —2:8
- Taking the woman from the home. —2:9a

· Godly mothers are the primary teachers of the small children. *Today they very often must work.*

· Thus, they are the reflection of God's glory to the children. [By this we combine the thoughts of the verse.]

- God's glory is taken from the children. —2:9b
- Judgment —2:10

(3) Promise to deliver a remnant —2:12–13

• Bozrah —2:12

- He will assemble Jacob, "all of thee" —This is a future event (Ezek. 37:15–28). "… *as* the sheep of Bozrah."
- A place of abundant pasture and sheep. [See Isa. 34:6 and 63:1. It was the capital city of Edom.]
- He will be their Shepherd (Ezek. 34:11–19).

• "The Breaker" is the Messiah —2:13

- He will break down every obstacle
- He will pass on before them, leading them.

2. Judgment upon National Leaders —Mic. 3–5

— Establishment of the Messianic Kingdom

"Salting the Oats"
Micah 2:1–11 — In this passage how does God describe the nature of their sin and its punishment?
Micah 2:12–13 — What promise does God give to His remnant in Israel?

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"Salting the Oats"

Micah 3:1–4 — How does God promise to judge the princes?

Micah 3:5–8 — How does God promise to judge the prophets?

Micah 3:9–12 — What details does God give here of the future fall of Jerusalem?

• *Micah 3:*

(1) Condemnation of the leaders —3:1–8

-1. The unjust judges and their judgment —3:1–4

• Introduced again with "Hear" —3:1

- To "know" (3:1) —To know by experience, to discern
  - •They would know judgment by experience. Thus, they would be judged.
  - •Or, would it be that they would discern justice? Only after they had been judged themselves. The first definition is the right one. They should certainly know what judgment and justice are, but they didn't. They had to experience God's judgment first.
- They were unjust judges (3:2–3). God will judge them, and they will experience His judgment first hand.
- He won't hear them when they cry —3:4

-2. Condemnation of their leaders (Judges) —3:5–8

(1. He won't speak (reveal) to them —3:5–7

- •The false prophets predicted peace —3:5
  - They "bite with their teeth" = They are vicious.
- •They shall not have a vision, it shall be dark —3:6
- •They shall be ashamed —3:7

(2. But Micah can speak —3:8

- •He is full of power by the Spirit of the LORD …
- •His mission: "to declare unto Jacob his transgression, and to Israel his sin." They did not like to hear that!

(2) Prediction of the fall of Jerusalem —3:9–12

-1. Why Jerusalem fell: —3:9–11

(1. Oppression —3:9–10

- -They abhor judgment (justice)
- -They pervert equity —3:9
- -They kill ("build up Zion with blood")
- -They build up Jerusalem with iniquity —3:10

(2. Greed —3:11

- -Everyone had his price …
- -They judge for reward (heads)
- -They teach for hire (Priests)
- -They divine for money (Prophets)
- -YET, they lean upon the LORD: "Is not the LORD among us?" Why, no evil can come upon us!! [Cf. Jer. 7:4–15 where they trusted in the Temple.]

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-2. Fact of Jerusalem's fall —3:12

- Jerusalem fell in 586 B.C., more than 100 years after Micah's prophecy. —3:12
  - Jerusalem became "heaps." —Both Nebuchadnezzar (Babylon) and Titus (Rome) did that. The city was literally plowed in 70 A.D. by Rufus who was an officer under Titus. He plowed up the foundations of the Temple with a plowshare.
  - The mountain of the house (the Temple) became as the high places of the forest, destroyed.

(3) Millennial Kingdom — Restoration of Israel —4:1 – 5:15

• *Micah 4:*

- Micah 4 gives one of the most compelling descriptions of the future glory of Israel to be found in the entire Bible.
  - Lockyer writes: *"the future kingdom is to be supreme* (verse 1); *universal* (verse 2); *peaceful* (verse 3); *prosperous* (verses 4, 5); *reigned over by Christ* (verses 6–8); and *Jewish and Gentile* (verses 9–13). —*All the Books and Chapters of the Bible*, 1966, Zondervan, p. 205.
- Isaiah quoted Micah, or Micah quoted Isaiah. But far more likely, the LORD gave both men the same message by inspiration. Compare Micah 4:1–4 with Isa. 2:2–4.

-1. The Millennial Reign:

(1. In Israel —4:1

•Israel is to be the place of LORD's habitation (4:2).

(2. Jerusalem, the center —4:1–2

•Jerusalem and Israel exalted over all the nations

(3. Universal ("many nations") —4:1–2

•It will not be a tyranny: "Come …" —4:2

(4. The LORD (Jehovah) shall reign —4:1–3, 7

(5. A time of prosperity —4:1, 4

(6. A time of instruction —4:2

(7. A time of peace —4:2–4

(8. A literal Temple —4:1–4

(9. A reign "forever" —4:7

(10. Christ will be King —4:1–8 (5:2–5)

•Jerusalem is the "tower of the flock" — The shepherds watched their sheep from a tower.

•Notice the personal pronouns in 4:1, 3, 4, and 7.

"Salting the Oats"

Micah 4:1–8 — In this passage how does God describe His promised future kingdom?

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"Salting the Oats"

Micah 4:9–13 — What two battles are set forth here?

Micah 5:1 — What does God prophecy here about Israel's history?

Micah 5:2–3 — What does God prophecy here about the coming Messiah?

Micah 5:4–15 — What further prophecy does God give us here about the coming Messiah?

-2. The Babylonian Captivity —4:9–10

- Predicted by Micah more than 100 years in advance.

-3. Armageddon —4:11–13

- Compare Rev. 16:13–16 —The three unclean spirits, "like frogs" which came out of the mouth of the dragon (Satan) and who went forth to gather the nations at Armageddon —Micah 4:11–12
- Also compare Rev. 19:19–21 which describes the battle and the victory —Micah 4:13

• *Micah 5:*

-4. Back to the Babylonian Captivity —5:1

- Zedekiah, last king of Judah, may be spoken of in Micah 5:1. He was carried to Babylon (II Ki. 24:17 — 25:1) —That was in 586 B.C.

-5. The First Coming of Christ —5:2–3

- From Bethlehem —5:2
  (See Matt. 2:6)
  - Bethlehem = "house of bread" —He is the Bread of Life.
  - Ephratah = "fruitful"
  - David was born in Bethlehem (I Sam. 16:1)
- What about Him?
  - He shall be ruler in Israel
  - His goings forth have been from of old, from everlasting (Cf. Hab. 1:12; John 1:1). He was "the Angel of the LORD" throughout Old Testament times. Also see Luke 1:26–35. He is the *ETERNAL* Son of God.

-6. His Second Coming —5:4–15

- These are events which did not take place at His first advent.

(1. He, the Messiah, shall feed (shepherd) —5:4

- David was born in Bethlehem and was a shepherd.
- So Christ our Lord was born in Bethlehem (5:2), and He will feed, or shepherd, Israel, as He now shepherds the Church.
  - He is the *Good* Shepherd who laid down His life for the sheep (Ps. 22), He is the *Great* Shepherd as depicted in Ps. 23, and He is the *Chief* Shepherd who is coming in glory (Ps. 24).

(2. They shall be safe from the Assyrian —5:5–6

(3. The strength of regathered Israel —5:7–9

- The remnant of Jacob shall be in the midst of many people "as a dew from the LORD." — They will be a blessing among the nations. —5:7
- The remnant of Jacob is not like a lion today —5:8

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(4. Their purification —5:10–15
- Military power eliminated —They won't need it any more —5:10–11
- Witchcraft eliminated —5:12
- Idolatry will be purged —5:13–14
- He will judge the heathen (Cf. Isa. 1:24) —5:15

3. Controversy With Israel —Mic. 6–7
– His Promise of Future Mercy

• *Micah 6:*

(1) The controversy —6:1–16

-1. The Controversy —6:1–5

- God's controversy — He is their Prosecutor —6:1–3
  - He calls His witnesses —6:2
  - His appeal to them: "testify against me" —6:3
- His case against them —6:4–5

(1. He brought Israel up from Egypt —6:4a

(2. He redeemed them —6:4b

(3. He gave them Moses, Aaron, and Miriam —4:4c

(4. He defended them against Balak by forbidding Balaam to prophesy against them (see Num. 23–24) —6:5a

(5. He brought them from Shittim to Gilgal on the other side of the river —6:5b

-2. Their Reply to the LORD —6:6–8

- God's way is seen here —

(1. Their own effort —6:6–7

- See Ps. 40:6–8; 51:16–17; Isa. 1:11–18
- Wherewith = with what may I approach Him? With offerings?
- What must I DO? It is not the ceremonies and rituals.

(2. His way —6:8

- What does He require?
  - "do justly"
  - "love mercy"
  - "walk humbly with thy God"
- This is the key verse of Micah.

"Salting the Oats"

Micah 6:1–5 — What is God's first case here against Israel?

Micah 6:6-8 — What is God's desired response?

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Micah 6:9–16 — What is God's second case here against Israel?

How can we be wise in the ways of God?

Micah 7:1–10 — How does Micah respond here to God's second plea in 6:9–16?

-3. His Controversy continued —6:9–16

- His charges —6:9–12
- His judgments —6:13–15
- Omri — Ahab —6:16
  - Omri purchased Samaria from Shemer —I Ki. 16:24
  - Ahab, son of Omri, set up an altar to Baal and he made a grove in Samaria —I Ki. 16: 32–33
    - *Baal worship did not exist in Israel before Ahab. But Ahab was married to Jezebel, daughter of Ethba´al, king of the Sidonians. See Elijah's challenge in I Ki. 18, and the slaying of the prophets of Baal.*
  - Of each man it is recorded that he "did worse than all that were before him" —See I Ki. 16:25, 33
- Here we see:

(1. The "statutes of Omri" — instead of the statutes (Law) of the LORD.

(2. The "works of the house of Ahab" —which were Baal worship, instead of the works of the LORD, which involved the Law and the ceremonies. The altar of the LORD had been broken down (I Ki. 18:30).

(3. Their "counsels" — Israel was "walking in the counsel of the ungodly" (Ps. 1:1). The example of a nation's leaders govern the morals of that nation. We have seen very poor leadership in our nation over the past few years— Booze, dishonesty, immorality.

• *Micah 7:*

(2) Reconciliation of the Controversy —7:1–20

-1. Micah's lament over Israel's sinfulness —7:1–6

- Notice the nature of Israel's sinfulness:

(1. It is without fruit (Israel is the vine, Isa. 5:1–7) —7:1

(2. It is universal (the good man is not in the majority) —7:2

(3. It is flagrant and characterized by greed —7:3
- Notice, it involves their leaders.

(4. The best of them is not good ("briar," "thorn hedge") —7:4

(5. It is treacherous ("Trust ye not in a friend") —7:5–6
- With 7:6 compare Matt. 10:34–36. One could not trust his own household or best friends.

-2. Micah's hope in God —7:7–10

(1. Since he cannot trust his friends or relatives, he will look unto the LORD —7:7a

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(2. The LORD will hear him and be a light —7:7b–8

(3. Micah's confession —7:9a
- This is his submission to the LORD: "I will bear the indignation of the LORD, because I have sinned against Him …"

(4. The LORD will plead his cause and execute judgment for him —7:9b–10

-3. Promised Millennial blessing —7:11–20

(1. Restoration —7:11–13

•Thy walls (cf. Isa. 5:1–7, "hedged") —7:11

•The nations shall come (cf. 4:2) —7:12

•Still the land desolate (Why?) —7:13

(2. Micah's final prayer committing the people to the care of the Shepherd ("rod" of comfort, "Bashan and Gilead" speaks of good pasture lands) —7:14

(3. Future deliverance compared to their deliverance from Egypt —7:15

(4. The nations will be amazed —7:16–17

•The godless nations shall fear (cf. Ps. 72:9; Isa. 49:23) —7:17

(5. The thought of Micah's name —7:18

•Micah = "Who is like Jehovah?"

•"Who is a God like unto thee …" —7:18
- What He does: "pardoneth," "passeth," "retaineth not his anger," "delighteth in mercy."

(6. He will have compassion because of His covenant with Abraham and Jacob —7:19–20

END OF MICAH

"Salting the Oats"

Micah 7:11–20 — What further millennial blessings are promised here?

Micah 7:18 — How does this verse represent Micah's name?

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