



MAJOR LESSONS FROM

MICAH

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# MAJOR LESSONS FROM

# MICAH

WITH PASTOR CARY GREEN



*“He has told you, O man, what is good;  
And what does the Lord require of you  
But to do justice, to love kindness,  
And to walk humbly with your God?” --Micah 6:8*



## TITLE:

The name of the book is derived from the prophet who, having received the Word of the Lord, was commissioned to proclaim it.

Micah, whose name is shared by others in the Old Testament (e.g., Judg. 17:1; 2 Chron. 13:2; Jer. 36:11), is a shortened form of Micaiah (or Michaiah) and means "Who is \_\_\_\_\_ Yahweh?"

In Micah 7:18, Micah uses a play on his own name, saying "Who is a God like You?"

## AUTHOR AND DATE:

In some of the books written by the Minor Prophets we are told virtually nothing about the \_\_\_\_\_.

In others, it is difficult to be sure when the book was written. In a few, it is not easy to determine to whom they were originally addressed.

In the case of Micah all three issues are solved in the very first verse:

*"The word of the Lord which came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem"* (Mic. 1:1).

\_\_\_\_\_ was the capital city of the northern kingdom of Israel, and Jerusalem was the capital city of Judah.

The phrase *"The word of the Lord came"* occurs over \_\_\_\_\_ times in the Old Testament to indicate that in exercising their ministry, the prophets' words were not *"made by an act of human will,"* but that *"men moved by the Holy Spirit spoke from God"* (2 Peter 1:21).

As mentioned, the first verse establishes Micah as the author.

Beyond that, little is known about him. His parentage is not given, but his name suggests a godly heritage.

He traces his roots to the town of Moresheth (Mic. 1:1, 14), located in the foothills of Judah, approximately 25 mi. southwest of Jerusalem, on the border of Judah and Philistia, near Gath.

From a productive \_\_\_\_\_ area, Micah had much in common with Amos –a country resident removed from the national politics and religion, yet chosen by God (Mic. 3:8) to deliver a message of judgment to the princes and people of Jerusalem.

Micah places his prophecy during the reigns of: Jotham (750–731 B.C.), Ahaz (731–715 B.C.), and Hezekiah (715–686 B.C.), kings of Judah.

His indictments of social injustices and religious corruption renew the theme of Amos (mid-eighth century B.C.) and his contemporaries, \_\_\_\_\_ in the north (ca. 755–710 B.C.) and Isaiah in the south (ca. 739–690 B.C.).

This fits that which is known about the character of Ahaz (2 Kings 16:10–18), and of the nation at large prior to Hezekiah’s sweeping spiritual reforms (2 Chron. 29; 31:1).

Although Micah deals primarily with Judah, he also addresses the northern kingdom of Israel and predicts the fall of Samaria (Mic. 1:6).

Therefore much of his ministry took place \_\_\_\_\_ the Assyrian captivity of Israel in 722 B.C.

His strong denunciations of idolatry and immorality also suggest that his ministry largely preceded the sweeping religious reforms of Hezekiah. Thus, Micah’s prophecies ranged from about 735 to 710 B.C.

## BACKGROUND AND SETTING:

Because the northern kingdom was about to fall to Assyria in 722 B.C., Micah dates his message using the mention of \_\_\_\_\_ kings only.

While the northern kingdom of Israel was an occasional recipient of his words (*cf.* Mic. 1:5-7), his primary attention was directed toward the southern kingdom in which he lived.

The economic prosperity and the absence of international crises that marked the days of Jeroboam II (793-753 B.C.), during which the borders of Judah and Israel rivaled those of David and Solomon (*cf.* 2 Kings 14:23-27), were slipping away.

Outward prosperity became only a façade masking rampant social corruption and religious syncretism.

Worship of the Canaanite fertility god Baal was increasingly integrated with the Old Testament sacrificial system, reaching epidemic proportions under the reign of \_\_\_\_\_ (*cf.* 2 Chron. 28:1-4).

Syria and Israel invaded Judah, temporarily taking the wicked Ahaz captive (*cf.* 2 Chron. 28:5-16; Isa. 7:1, 2).

After Assyria had overthrown Syria and Israel, the good king Hezekiah withdrew his allegiance to Assyria, causing Sennacherib to besiege Jerusalem in 701 B.C. (*cf.* 2 Kings 18, 19; 2 Chron. 32).

The Lord then sent His angel to deliver Judah (2 Chron. 32:21).

\_\_\_\_\_ was used by God to lead Judah back to true worship, but when Samaria fell, thousands of refugees swarmed into Judah, bringing their religious syncretism with them.

But while Micah (like Hosea) addressed this issue, it was the disintegration of personal and social values to which he delivered his most stinging rebukes and stern warnings (e.g., Mic. 7:5, 6).

Assyria was the dominant world power at that time and a constant threat to Judah, so Micah's prediction that \_\_\_\_\_, then under Assyrian rule, would conquer Judah (Mic. 4:10) seemed remote.

Thus, as the prophet Amos was to Israel, Micah was to Judah.

## KEY WORDS IN MICAH:

**Complaint:** Hebrew (רִיב) *rib*—Mic. 6:2—can mean “\_\_\_\_\_” or “quarrel” in the sense of a feud (Judg. 12:2), “controversy” or “strife” (Prov. 17:14; 18:6) prompted by a rebellious spirit (Num. 20:13; Prov. 17:14; 18:6), or even a “legal case” or “lawsuit” (Job 31:13, 35; Jer. 11:20). The prophets frequently used this word as a technical, legal term in contexts pertaining to the Lord’s covenant relationship with Israel (Jer. 25:31). In this chapter, Micah was informing Judah that God had registered a formal, legal complaint against His people. He was ordering them to stand trial for violating covenant stipulations forbidding idolatry and requiring social justice (Mic. 6:2–16).

**Compassion:** Hebrew (רַחַם) *raham*—Mic. 7:19—translated here as \_\_\_\_\_, means “to love from the womb” and is also frequently translated *mercy* (Isa. 14:1). The noun form of this verb means “womb,” and consequently this verb depicts the tender love of a mother for her own helpless child (1 Kings 3:26). “From the womb” speaks of the depth of emotion associated with this expression of love. God loves His people with a deep compassion and love that is almost beyond description. God used a form of this Hebrew word to reveal His character and name to Moses:

### **Exodus 34:6**

**6** *And the Lord passed before him and proclaimed: “The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;”*



## KEY NAMES IN MICAH:

**Israel/Samaria**—the northern kingdom, which was about to fall into Assyrian captivity (Mic. 1:2–7:20), and its capital

**Judah/Jerusalem**—the southern kingdom in which Micah lived, and its capital

**Micah**—(מִיכָה) (*Mikah*) meaning “Who is like Yahweh?”; prophet who lived in Judah and prophesied to/about both Israel and Judah

## HISTORICAL AND THEOLOGICAL THEMES:

Micah prophesied during a period of intense social injustice in Judah.

False \_\_\_\_\_ preached for riches, not for righteousness (Mic. 3:11).

Princes thrived on cruelty, violence, and corruption (Mic. 3:1-3).

\_\_\_\_\_ ministered more for greed than for God (Mic. 3:11).

Landlords stole from the poor and evicted widows (Mic. 2:1-2, 9).

\_\_\_\_\_ lusted after bribes (Mic. 3:11).

Businessmen used deceitful scales and weights (Mic. 6:11).

Sin had infiltrated every segment of society.

A word from God was sorely needed. Micah enumerates the sins of the nations, sins which will ultimately lead to destruction and captivity.

BUT in the midst of blackness there is \_\_\_\_\_.

A divine Deliverer will appear, and righteousness will prevail.

Though justice is now trampled underfoot, it will one day triumph.

Primarily, Micah proclaimed a message of judgment to a people persistently pursuing evil.

Similar to other prophets (*cf.* Hos. 4:1; Amos 3:1), Micah presented his message in lawsuit/\_\_\_\_\_ terminology (Mic. 1:2; 6:1, 2).

The prophecy is arranged in three oracles or cycles, each beginning with the admonition to “hear” (Mic. 1:2; 3:1; 6:1).

Within each oracle, he moves from *doom* to *hope*–

**doom** because they have broken God’s Law given at Sinai; **hope** because of God’s unchanging \_\_\_\_\_ with their forefathers (Mic. 7:20).

–One-third of the book targets the sins of His people;

–Another third looks at the punishment of God to come;

–And another third promises hope for the faithful after the judgment.

Thus, the theme of the inevitability of divine judgment for sin is coupled together with God’s \_\_\_\_\_ commitment to His covenant promises.

The combination of God’s (1) absolute consistency in judging sin and (2) unbending commitment to His covenant through the remnant of His people provides the hearers with a clear disclosure of the character of the Sovereign of the universe.

Through divine intervention, He will bring about both judgment on sinners and blessing on those who repent.

# KEY DOCTRINES IN MICAH:

**God's \_\_\_\_\_ of sin** (Mic. 1:2-2:5; cf. 1 Chron. 16:33; Psa. 96:13; Eccl. 3:17; Mat. 7:22-23; John 12:48; Rom. 2:12; 2 Tim. 4:1; Rev. 20:12)

**God's \_\_\_\_\_ with Israel's forefathers**

➤ *In Micah:* Mic. 7:20

➤ *Elsewhere in Scripture:* Gen. 15:7-18; 17:2-14, 19, 21; 26:3-4; 28:13-14; Ex. 6:4; 2 Sam. 23:5; 1 Chron. 16:16-17; Psa. 89:3-4; Luke 1:72-75; Acts 3:25; Gal. 3:16)

**God's \_\_\_\_\_ of sin**

➤ *In Micah:*

- God treads our sins underfoot (Mic. 7:19a)
- God casts our sins into the depths of the sea (Mic. 7:19b)

➤ *Elsewhere in Scripture:*

- God removes our sins as far as the East is from the West (Psa. 103:12)
- God completely cleanses us from the stain of our sins (Isa. 1:18)
- God casts our sins behind His back (Isa. 38:17)
- God remembers our sins no more (Jer. 31:34)

# GOD'S CHARACTER IN MICAH:

God is a holy, righteous, and wrathful \_\_\_\_\_ against the sin of His people–  
Mic. 1:2-7; 6:2-16; 7:9

God is a protective Shepherd to His people–Mic. 2:12; 5:4; 7:14

God is a benevolent King over His people–Mic. 4:6-7; 7:14

God is a rescuing \_\_\_\_\_ of His people–Mic. 4:10

God is a fierce Protector of His people–Mic. 4:11-13

God is the eternal Ruler of His people–Mic. 5:2

God is the \_\_\_\_\_ of His people–Mic. 7:7b

God hears the cry of His people–Mic. 7:7c

God is a Light for His people–Mic. 7:8

God \_\_\_\_\_ the sins of His people–Mic. 7:18-19

God is a God of truth–Mic. 7:20a

God is a God of unchanging \_\_\_\_\_–Mic. 7:20b

God is a covenant-keeping God–Micah 7:20c

## CONTRIBUTION TO THE BIBLE:

In some ways, Micah is an \_\_\_\_\_ in miniature. Both prophets addressed the same people and problems. But Micah focussed on moral and social problems while Isaiah placed greater stress on world affairs and political concern.

A century later, when \_\_\_\_\_ life was threatened by the authorities, a quote from Micah 3:12 was instrumental in delivering Jeremiah from death.

### **Jeremiah 26:18**

**16** *Then the officials and all the people said to the priests and to the prophets, "No death sentence for this man! For he has spoken to us in the name of the Lord our God."*

**17** *Then some of the elders of the land rose up and spoke to all the assembly of the people, saying,*

**18** *"Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'Thus the Lord of hosts has said, "Zion will be plowed as a field, And Jerusalem will become ruins, And the mountain of the house as the high places of a forest.'"*

**19** *Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the Lord and entreat the favor of the Lord, and the Lord changed His mind about the misfortune which He had pronounced against them? But we are committing a great evil against ourselves."*

Micah was also quoted in the New Testament:

–Micah 5:2 [much-loved Christmas verse] (Mat. 2:5-6; John 7:42)

–Micah 7:6 (Mat. 10:34-36; Mk. 13:12; Lk. 12:53)

Compared with other prophets, Micah's proportion of \_\_\_\_\_ relative to forth telling is high. He has much to say about the future of Israel and the advent and reign of Messiah.

# CHRIST IN MICAH:

Micah provides one of the most significant prophecies in the Bible referring to Christ's \_\_\_\_\_ and eternity.

## **Micah 5:2**

*2 But as for you, Bethlehem Ephrathah,  
Too little to be among the clans of Judah,  
From you One will go forth for Me to be Ruler in Israel.  
His goings forth are from long ago,  
From the days of eternity.*

This prophecy about the birthplace and eternity of the Messiah was made ca. 700 hundred years before His birth.

The Chief Priests and Scribes paraphrased this verse in Matthew (2:5-6) when questioned by Herod about the birthplace of the Messiah.

Micah 7:6 was also used by Jesus when commissioning His disciples, to explain the \_\_\_\_\_ believers in Christ would face (Mat. 10:35, 36).

## **Micah 7:6**

*6 For son treats father contemptuously,  
Daughter rises up against her mother,  
Daughter-in-law against her mother-in-law;  
A man's enemies are the men of his own household.*

And finally, Micah offers some of the best Old Testament descriptions of the righteous \_\_\_\_\_ of Christ over the whole world (Mic. 2:12-13; 4:1-8; 5:4-5).

# ANSWERS TO TOUGH QUESTIONS:

**Question #1**—The verbal similarity between Micah 4:1-3 and \_\_\_\_\_ 2:2-4 raises the question of who quoted whom.

Interpreters are divided, with no clear-cut answers on either side.

Because the two prophets lived in close proximity to each other, prophesying during the same period, this similarity is understandable. God gave the same message through two preachers.

The introductory phrase, “*in the \_\_\_\_\_ days*” (Mic. 4:1), removes these verses from the context of Israel’s return from exile and places it within the timeframe surrounding the Second Advent of Christ and the beginning of the Millennium.

## OUTLINE:

### **I. Superscription (Mic. 1:1)**

### **II. God Gathers to Judge and Deliver (Mic. 1:2-2:13)**

- A. Samaria and Judah Punished (1:2-16)
- B. Oppressors Judged (2:1-5)
- C. False Prophets Renounced (2:6-11)
- D. Promise of Deliverance (2:12, 13)

### **III. God Judges Rulers and Comes to Deliver (Mic. 3:1-5:15)**

- A. The Contemporary Leaders Are Guilty (3:1-12)
- B. The Coming Leader Will Deliver and Restore (4:1-5:15)

### **IV. God Brings Indictments and Ultimate Deliverance (Mic. 6:1-7:20)**

- A. Messages of Reproof and Lament (6:1-7:6)
- B. Messages of Confidence and Victory (7:7-20)

# THE MEAT OF THE BOOK OF MICAH:

The book of Micah is \_\_\_\_\_ a neat and tidy arrangement of directly related themes following a clear pattern.

## Quote:

*"They have a queer way of talking, like people who, instead of proceeding in an orderly manner, ramble off from one thing to the next, so that you cannot make head or tail of them or see what they are getting at!" –Martin Luther*

Despite this wry observation from Luther, scholars have not found it difficult to find an overall theme in the prophets' writings and to see logical links between sections.

Whereas some of the Minor Prophets have an obvious flow to them, in Micah's case he often moves \_\_\_\_\_ from one subject (and even literary form) to another, but this could easily be because his various prophecies were not all given or announced at the same time.

It would be perfectly reasonable to conclude that what we read in this book reflects a number of different encounters Micah had with God, during which *"the word of the Lord"* came to him and formed the basis of his written ministry.

Micah came from Moresheth (called Moresheth-gath in Mic. 1:14), a village in a fertile agricultural area about twenty-five miles southwest of Jerusalem.

Whereas his contemporary prophet Isaiah lived in the city and mingled with the metropolitan movers and shakers of his day, Micah was a \_\_\_\_\_, living a simpler life out in the fields and hills.

Micah may have been a simple countryman, BUT make no mistake, his message came from the very throne of God.



He drew no attention to himself, but emphasized that his ministry stemmed from the fact that he was filled with the \_\_\_\_\_ (Mic. 3:5-8).

And in a similar vein, in the book of Isaiah we find an entire chapter devoted to the divine commissioning of Isaiah to be God's spokesman to His people (Isa. 6).

It was this that gave the ministry of these men its dynamic impact, and it is the only thing that can give life-changing power to preaching today.

**Quote:**

*"It were better to speak six words in the power of the Holy Ghost than to preach seventy years of sermons without the Spirit." –Charles Spurgeon*

Micah preached and prophesied from a broken heart, and God blessed him in a remarkable way. Micah's powerful preaching brought the king of Judah to his knees, brought the country to its feet, and averted the destruction of Jerusalem (Jer. 26:19).

This should be a constant encouragement to all faithful teachers and preachers today.

Micah's writings touch on all the great themes preached by the Old Testament prophets—the \_\_\_\_\_ of God, His judgment against sin, His amazing love, the need to get right with God, and the coming of Messiah.

In the course of his message Micah also gives the people specific directions as to HOW they should \_\_\_\_\_.

This will be our "major point" as we look at this particular prophet; and despite the fact that these words were written three thousand years ago, they are still powerfully relevant for us today!

As I've often heard said, a text without a context can often be a pretext. I would add to that, that no text ever \_\_\_\_\_ anything by being taken out of context, while no text ever loses anything by being placed into its proper context.

That being said, all believers of all times and all places should beware of lifting a few words out of the Bible, looking at them in isolation, and claiming to have grasped their full meaning without paying attention to the context in which they appear or to the sense in which the words were written.

False teachers and cults of every sort abound today, because this truth has not been carefully heeded.

The Bible can be made to say almost anything unless it is carefully studied, which of course includes studying passages in their original \_\_\_\_\_.

The Bible is not God's version of the Yellow Pages, inviting us to pick out one statement or line and ignore everything that lies around it.

Advertisers in the Yellow Pages want us to do exactly that, and of course they hope that we will ignore all other entries and respond only to theirs.

BUT GOD wants us to read the Bible very differently. He wants us to see the big picture, which means taking careful notice of a statement's \_\_\_\_\_ and researching to whom and in what circumstances it was written.

We should also relentlessly pursue the habit of comparing Scripture with Scripture, AS the Bible is its own best \_\_\_\_\_.

This foundational hermeneutical principle is known as "the analogy of faith," and rests on the assurance that since it is the Word of God, the Bible is consistent and coherent.

Quote:

*"Let us, then, take our Bibles afresh and resolve by God's grace henceforth to make full use of them. Let us read them with reverence and humility, seeking the illumination of the Holy Spirit. Let us meditate on them till our sight is clear and our souls are fed. Let us live in obedience to God's will as we find it revealed to us in Scripture; and the Bible will prove itself both a lamp to our feet and a light upon our path."*

*—J.I. Packer*

## Quote:

*"The Word of God is deeper than a flannelgraph. It demands the closest possible scrutiny. It calls for the most excellent scholarship. It makes the finest point of technical analysis worth the effort. The yield of such effort is truth." –R.C. Sproul*

The first part of Micah's message was aimed at the northern kingdom of \_\_\_\_\_, to whom God's message was, *"For I will make Samaria **a heap of ruins** in the open country, planting places for a vineyard. I will pour her stones down into the valley and will **lay bare her foundations**"* (Mic. 1:6).

This prophecy was fulfilled word for word when the northern kingdom was conquered by Assyria in 722-721 BC.

The rest of Micah's message was aimed at the southern kingdom of \_\_\_\_\_, which was under growing threat from the aggressive Assyrian Empire.

During Micah's time, Judah was ruled by a confusing mixture of kings.

**Jotham** *"did what was right in the eyes of the Lord. . . But the people still followed corrupt practices"* (2 Chron. 27:2).

\_\_\_\_\_ *"did not do what was right in the eyes of the Lord. . . He even burned his son as an offering, according to the despicable practices of the nations whom the Lord drove out before the people of Israel"* (2 Kings 16:2-3).

On the other hand, his successor **Hezekiah** *"did what was right in the eyes of the Lord"* (2 Chronicles 29:2) and was a powerful reforming influence in the land.

It may well be that most of Micah's ministry was exercised during the \_\_\_\_\_ reign of Ahaz, who followed the godly Jotham, but who was more interested in playing international politics than in hearing what God had to say, and as a result left his country financially bankrupt and morally ruined.

The other important context is that the nation was putting its trust in religious

\_\_\_\_\_.

The first magnificent temple in Jerusalem, completed by King Solomon in 959 B.C., was the official center of the nation's worship, with its priests and other officials supervising endless rites and rituals, ceremonies and sacrifices.

To all outward appearances the religious life of the country was flourishing, BUT the endless activity, in the temple and elsewhere, hid widespread sin.

Micah summed it up in one sentence:

*"Her leaders pronounce judgment for a bribe, her priests instruct for a price, and her prophets divine for money" (Mic. 3:11).*

Yet those same leaders dared to say,

*"Is not the Lord in our midst? Calamity will not come upon us" (Mic. 3:11).*

Under their leadership the people had become so taken up with the trappings of their religion that they imagined these were sufficient to guarantee God's presence and blessing and His \_\_\_\_\_ from the disaster that had earlier wiped out the northern kingdom of Israel.

It should come then as no surprise to read that Micah warned them,

*"... the LORD has a case against His people" (Mic. 6:2).*

Through the prophet, God made His case by asking a perfectly reasonable question:

*"My people, what have I done to you? And how have I wearied you? Answer Me" (Mic. 6:3).*

He followed this up by reminding them how He had delivered them from slavery in Egypt, provided effective \_\_\_\_\_ for them, met all their needs during their forty-year trek through the desert, frustrated those who opposed them, and eventually led them safely into the Promised Land (Mic. 6:4-5).

The Holy Spirit revealed to Micah that Judah's response was to try to make a \_\_\_\_\_ with God and to offer Him whatever sacrifice it would take to appease Him.

What would it take to get right with God?

**Micah 6:6-7**

**6** *With what shall I come to the Lord and bow myself before the God on high? Shall I come to Him with burnt offerings, with yearling calves?*

**7** *Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul?*

Yet these were all \_\_\_\_\_ things—including the abhorrent suggestion of child sacrifice in verse 7—and Micah swept aside Judah's reliance on them.

In what has been called "one of the most comprehensive and all-embracing statements in the Old Testament" Micah answered Judah's articulated question with our "major point" this evening:

**Micah 6:8**

**8** *He has told you, O man, what is good; and what does the Lord require of you but to **do justice**, and to **love kindness**, and to **walk humbly with your God**?*

Folks, true worship of God has ALWAYS been about the \_\_\_\_\_.

The ceremonies and rituals and sacrifices were only meant to be outward \_\_\_\_\_ of the inner realities of the heart.

King David knew this. When he repented of his gross sin in committing adultery with Bathsheba and having her husband murdered, he realized that religious ceremonies alone would not put things right and confessed to God,

**Psalms 51:16**

**16** *For You **do not delight** in sacrifice, otherwise I would give it; You **are not pleased** with burnt offering.*

Twice in the course of His appeals to Judah God called them “My \_\_\_\_\_” (Mic. 6:3, 5).

In other words, these men and women were not ignorant pagans who knew nothing about God and His ways.

They were God’s covenant people and had been born into a God-fearing culture, BUT they had fallen far from the standards He had set up for them in His holy Law.

Thus, Micah identified some very specific ways in which they were to show themselves as \_\_\_\_\_ from the surrounding nations.

He began by saying, “*He has told you. . .*,” as of course God had—not only in the Ten Commandments, but also in centuries of Old Testament history and teaching.

The application today is obvious.

How does God want His people to live in a society that is rotten to the core, dominated by materialism and greed, and in which the Christian faith is sidelined by rampant secularism or smothered by dead formalism?

Micah gave the people of his day three clear-cut answers to that question, and these words are just as \_\_\_\_\_ today as they were when they were first penned.

Listen to what Micah said once again...

**Micah 6:8a**

**8** *He has told you, O man, what is good; and what does the Lord require of you but to do justice...*

➤ “Do \_\_\_\_\_”

But what does that even mean?

The Old Testament concept of justice is directly related to the nature of \_\_\_\_\_ as revealed, for example, by Moses, who said of God,

**Deuteronomy 32:4**

**4** *"His work is perfect, for **all His ways are just**;*

*A God of faithfulness and **without injustice**, righteous and upright is He."*

The people of whom Micah wrote ignored this and had casually set their own convenient moral standards, which allowed confiscating other people's property, perverting the course of justice, and financial chicanery.

To make matters worse, they seemed to believe that this kind of behavior was perfectly acceptable as long as they took part in a busy round of religious ceremonies.

Micah's words were a shattering reality check to these people, calling them to revolutionize their \_\_\_\_\_ and to act towards God and man in ways that reflected the divine righteousness revealed in His Word.

As we would expect, Jesus taught the exact same thing in His Sermon on the Mount, emphasizing that Christians should live such \_\_\_\_\_ lives that they would be seen to be: **"sons of your Father Who is in Heaven"** (Mat. 5:45).

Paul had a similar picture in mind when he urged believers, *"Therefore be imitators of God, **as beloved children**"* (Eph. 5:1).

Nobody can reach perfection in this life, but God's people are called to *"press on toward the goal"* (Phil. 3:14).

The Christian is called not only to do what is legally required, BUT also what is morally \_\_\_\_\_.

Bible-based integrity goes far beyond keeping the civic laws of our Sodom- and Gomorrah-like society. It means modeling our behavior on the highest standards possible, revealed in God's Holy Word, which were shown beautifully in the earthly life of our \_\_\_\_\_ and Savior.

Quote:

*"No Christian is where he ought to be spiritually until the beauty of the Lord Jesus Christ is being reproduced in daily Christian life." – A.W. Tozer*

The second way in which God wanted His people to live in the ungodly society in which they lived, was the following.

Listen once again to our verse...

**Micah 6:8b**

**8** *He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to **love kindness**...*

➤ **"Love Kindness/ \_\_\_\_\_"**

Second, He wanted them to love kindness. This word is also translated "mercy."

BUT please notice that God requires His people to not merely **show** mercy BUT RATHER to \_\_\_\_\_ it.

In other words, they were to be gratefully glad at every opportunity of showing mercy and kindness.

Quote:

*"Nowhere do we \_\_\_\_\_ God more than in showing mercy." –Albert Barnes*

Christians should love being merciful because God has been unimaginably merciful to them, and also "because He delights in unchanging love" (Mic.7:18).



Of all the Old Testament statements that declare this truth, none is more clear than when God revealed Himself to Moses as *"The LORD, the LORD God, **merciful** and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.... (Ex. 34:6-7 NKJV).*

It is worth noting that in this \_\_\_\_\_ Biblical revelation of the attributes of God, His *merciful* nature is included.

Ill-informed skeptics often write off the Old Testament as showing God to be a cruel despot, BUT FACT IS, it is full of references to His \_\_\_\_\_.

It says that He is *"merciful and gracious"* (Psa. 86:15) and that His mercy is not expressed only to a favored few, but *"His mercies are over **all** His works"* (Psa. 145:9).



Quote:

*"God's mercies are above all His works, and above all ours too." – Thomas Brooks*

Were it not for God's extravagant and indescribable mercy, nobody in all of history would ever have so much as a single sin forgiven.

God's mercy can be seen throughout the entire Bible and is supremely demonstrated in the \_\_\_\_\_ of the Lord Jesus Christ Who died in the place of sinners and on their behalf.

Without \_\_\_\_\_, all men would be utterly ruined by sin and subject to God's inevitable wrath both in this world and in the world to come.

The Apostle Paul expressed this in one of the most glorious passages in the entire Bible. Writing to Christians in Ephesus he reminded them, *"And you were dead in the trespasses and sins in which you once walked. . . But God, **being rich in mercy**, because of the **great love** with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by **grace** you have been saved). . ."* (Eph. 2:1-2, 4-5).

Jesus condemned the Scribes and Pharisees of His day as hypocrites, saying:  
*"For you tithe mint and dill and cumin, and have neglected the weightier provisions of the law: justice and **mercy** and faithfulness; but these are the things you should have done, without neglecting the others"* (Mat. 23:23).

The third thing that God wants from His people is that they...

➤ **Walk \_\_\_\_\_ with your God**

Listen once again to this KEY verse in Micah:

*"He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, **and to walk humbly with your God?**"* (Mic. 6:8).

*"Walk humbly with your God"* is the third directive from Micah.

When Jesus was asked what was the greatest commandment in God's Law, He replied: *"And He said to him, "You shall **love the Lord your God** with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall **love your neighbor** as yourself'"* (Mat. 22:37-39).

His response reflects the fact that the Ten Commandments can be divided into two sections.

The first four speak of our relationship to God, while the last six speak of our relationship to our \_\_\_\_\_ man.

Micah's commands to *"do justice"* and to *"love mercy"* obviously tie in with Jesus' summary of the last six of the Ten Commandments, while the third command—to *"walk humbly with your God"*—clearly reflects the first \_\_\_\_\_ of the Ten Commandments, which Jesus summarized as *"the first and great commandment."*

So, what does it mean to *"walk humbly with your God"*?

It has been said that Christianity is the religion of the personal pronoun.

David was able to say, *"The Lord is **my** Shepherd"* (Psa. 23:1).

When Thomas was told by the other disciples that they had seen the risen Jesus, he was more than skeptical and said, *"Unless **I** see in His hands the imprint of the nails, and put **my** finger into the place of the nails, and put **my** hand into His side, **I** will not believe"* (John 20:25).

Thomas was present eight days later when Jesus appeared again to the disciples.

But when he was invited by Jesus to do the very things he had said would be needed to remove his doubts, Thomas simply fell at his feet and cried out, *"**My** Lord and **my** God!"* (John 20:28).

There is a world of difference between believing \_\_\_\_\_ Christ and believing \_\_\_\_\_ Him—that is to say, personally trusting in Him.

Saving faith goes much further than believing certain facts about Christ—or even believing all of them.

Knowing the \_\_\_\_\_ is not the same as knowing the **Savior**.

Next, Micah's words imply an acknowledgement of God's transcendent \_\_\_\_\_ and our own smallness.

**Quote:**

*"For those who would learn God's ways, **humility** is the first thing, **humility** is the second, and **humility** is the third." – Augustine*

Quote:

*"I sometimes think that the very essence of the whole Christian position and the secret of a successful spiritual life is just to realize two things . . . I must have complete, **absolute confidence in God** and **no confidence in myself.**"* – Martin Lloyd Jones

It is \_\_\_\_\_ to esteem God too highly!

And no area of life is seen in its right perspective until we begin by humbly acknowledging His infinite majesty and sovereignty.

Finally, Micah's words imply disciplined effort.

The literal meaning of the Hebrew words translated "\_\_\_\_\_ *humbly*" is "walk circumspectly," which emphasizes the care and attention needed to do this.

Quote:

*"Humility in every area of life, in every relationship with other people, begins with a right concept of God as the One Who is infinite and eternal in His majesty and holiness."* – Jerry Bridges

No doubt, there is more to Micah's word "*walk*" than meets the eye. Walking is something we do every day as a matter of course, and there is a sense in which it lubricates everything we do between getting up in the morning and going to bed at night.

In the same way, Micah saw *walking with God* not as a series of special moments or events, BUT as a constant, ongoing experience of \_\_\_\_\_ with Him.

Walking humbly with God, the very essence of Christian discipleship, is not some kind of press-a-button technique, but something that flows from a concentrated effort to place every \_\_\_\_\_ of life under HIS Lordship.

It calls for daily discipline and determination!

The Apostle Paul exhorted the saints in Ephesus with these words:

**Ephesians 4:1**

**1** *Therefore I, the prisoner of the Lord, implore you to **walk in a manner worthy of the calling** with which you have been called....*

And a little later in that same letter he specifically warns us,

**Ephesian 5:15**

**15** *Therefore **be careful how you walk**, not as unwise men but as wise.*

One of the ways to counter self-centered \_\_\_\_\_ is to reflect on Paul's question to the church at Corinth:

*"What do you have that you did not receive?" (1 Cor. 4:7).*

The answer is obvious.

Any merit, ability, or success the Christian has is entirely due to God's amazing and completely undeserved \_\_\_\_\_.

The command to walk humbly with God comes with a serious warning and a sublime \_\_\_\_\_:

*"God is opposed to the proud, but gives grace to the humble" (James 4:6).*

No Christian who reflects carefully on the fact that God has endless ways of frustrating the proud, and limitless ways of enriching the lives of the humble, should be in any doubt about the relevance of Micah's words today.

# LIST OF PROPHECIES IN MICAH:

The following is a list of prophecies found in the book of Micah. Possible fulfillment time periods include: the Old Testament, the First Coming of Christ, the Last Days (our age), the Tribulation, the Second Coming of Christ, the Millennial Kingdom, and the Eternal State.

## Statistics

Total Verses: 105

Prophetic Verses: 55

Prophetic Percentage: \_\_\_\_%

## Prophetic Count

- ✓ Historically Fulfilled: 4
- ❖ Partial Fulfillment: 3
- ❖ Awaiting Future Fulfillment: 8

## Prophecies

### Micah 1:3-4

*For behold, the Lord is coming forth from His place.*

*He will come down and tread on the high places of the earth.*

*The mountains will melt under Him and the valleys will be split,*

*Like wax before the fire, like water poured down a steep place.*

➤ **Prophecy:** The coming of the Lord will cause a natural \_\_\_\_\_.

❖ **Status:** Awaiting Future Fulfillment (Jesus' return to the Mount of Olives splits it, creating a valley; also see Zech. 14:4)



**Period:** Second Coming

## **Micah 1:9, 16d; 2:5**

*For her wound is incurable, for it has come to Judah;*

*It has reached the gate of my people, even to Jerusalem....*

*For they [your children] will go from you into exile.... Therefore you will have no one stretching a measuring line for you by lot in the assembly of the Lord.*

➤ **Prophecy:** Israel and Judah will be defeated and sent into \_\_\_\_\_.

✓ **Status:** Historically Fulfilled (2 Kings 17:6; 2 Kings 18:13)



**Period:** Old Testament

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## **Micah 2:12-13**

*"I will surely assemble all of you, Jacob,*

*I will surely gather the remnant of Israel.*

*I will put them together like sheep in the fold;*

*Like a flock in the midst of its pasture*

*They will be noisy with men.*

*The breaker goes up before them;*

*They break out, pass through the gate and go out by it.*

*So their King goes on before them,*

*And the Lord at their head."*

➤ **Prophecy:** The Lord Himself will personally regather Israel back into their land and as King lead His people into a freed \_\_\_\_\_.

❖ **Status:** Awaiting Future Fulfilment



**Period:** Second Coming, Millennial Kingdom

### **Micah 3:9-12**

**12** *Therefore, on account of you Zion will be plowed as a field, Jerusalem will become a heap of ruins, and the mountain of the temple will become high places of a forest.*

➤ **Prophecy:** Judah and Jerusalem will be \_\_\_\_\_ and made desolate.

✓ **Status:** Historically Fulfilled (2 Kings 25:1-21)



**Period:** Old Testament

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### **Micah 4:1-13**

... **13** *And it will come about in the last days that the mountain of the house of the Lord will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it.*

➤ **Prophecy:** Jerusalem and the Temple will become the exalted \_\_\_\_\_ for the worship of the Messiah, His theocratic reign will cover the entire world, Israel will become the prime nation of the world, and the nations will live in peace in the Messiah's Kingdom.

❖ **Status:** Partial Fulfillment (the Jews will mourn in exile [vv. 9-10a], but return to their homeland [v. 10b]; also see Ezra 1-2, 7-8), Awaiting Future Fulfillment (the Messiah's reign will be world-wide [v. 1], Jerusalem and the Lord's Temple will become the center of the world's worship of Jesus and be exalted among the nations [vv. 1-2], a theocratic form of world government will be established [v. 2], Gentiles will worship at the Jerusalem Temple [v. 2], Israel will become the prime nation of the world [vv. 1-2], and the nations will live in peace in the Messiah's kingdom [vv. 3-4], all due to Jesus returning as King [v. 7]).

❖ **Period:** Millennial Kingdom, Eternal State



## **Micah 5:1**

*Now muster yourselves in troops, daughter of troops;  
They have laid siege against us;  
With a rod they will smite the Judge of Israel on the cheek.*

➤ **Prophecy:** The Judge of Israel will be struck with a rod on the cheek.

✓ **Status:** Historically Fulfilled (\_\_\_\_\_ was struck with a rod on the cheek at His crucifixion; see Mat. 26:67; Mark 15:19)



**Period:** First Coming

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## **Micah 5:2-4**

*But as for you, Bethlehem Ephrathah,  
Too little to be among the clans of Judah,  
From you One will go forth for Me to be Ruler in Israel.  
His goings forth are from long ago,  
From the days of eternity...."*

➤ **Prophecy:** The Messiah will originate from the town of \_\_\_\_\_ Ephrathah and rule over Israel.

✓ **Status:** Historically Fulfilled (Jesus descended from the tribe of Judah [Luke 3:33; Mat. 1:2; Heb. 7:14; Rev. 5:5], was born in Bethlehem Ephrathah [Mat. 2:1-6; Luke 2:1-7; John 7:42], is humble in spirit [Zech. 9:9; Phil. 2:8; 11:29; Mark 10:43-45], possesses an eternal nature [John 1:1,14; Col. 1:17; Heb. 1:2, 8; Rev. 22:13]), Awaiting Future Fulfillment (the Messiah will be Ruler over Israel and the entire world)



**Period:** First Coming, Millennial Kingdom, Eternal State

## **Micah 5:4-14**

*And He will arise and shepherd His flock in the strength of the Lord,*

*In the majesty of the name of the Lord His God.*

*And they will remain, because at that time He will be great to the ends of the earth....*

➤ **Prophecy:** The Messiah will come as a \_\_\_\_\_ bringing spiritual peace, and His victory over His enemies will usher in a worldwide kingdom of peace.

❖ **Status:** Partial Fulfillment (Christ came as the Shepherd [v. 4; John 10:11] Who brought spiritual peace [v. 5]; Eph. 2:14), Awaiting Future Fulfillment (the Messiah will defeat the enemies of Israel at the Battle of Armageddon [vv. 5-6], the Messiah's subsequent reign will be worldwide [v. 4] and bring peace [v. 5])

 **Period:** First Coming, Tribulation, Millennial Kingdom

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## **Micah 7:2**

*The godly person has perished from the land,*

*And there is no upright person among men.*

*All of them lie in wait for bloodshed;*

*Each of them hunts the other with a net.*

➤ **Prophecy:** The Lord's faithful will no longer dwell on the \_\_\_\_\_, leaving only the unrighteous to kill each other.

❖ **Status:** Awaiting Future Fulfillment (Rapture of the Church)

 **Period:** Tribulation

## **Micah 7:8-10**

*...I will bear the indignation of the Lord  
Because I have sinned against Him,  
Until He pleads my case and executes justice for me.  
He will bring me out to the light,  
And I will see His righteousness....*

➤ **Prophecy:** Israel will wait in humiliation for the Lord to come and bring them

\_\_\_\_\_.

❖ **Status:** Partial Fulfillment (return from exile), Awaiting Future Fulfillment (return in totality from the Diaspora)

 **Period:** Old Testament, Last Days, Tribulation, Second Coming


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## **Micah 7:12-20**

*...He will again have compassion on us;  
He will tread our iniquities under foot.  
Yes, You will cast all their sins  
Into the depths of the sea....*

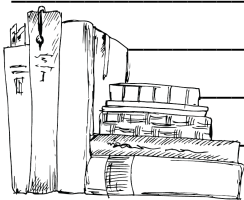
➤ **Prophecy:** The Lord will once again have compassion on \_\_\_\_\_ and forgive her of her sins.

❖ **Status:** Awaiting Future Fulfillment (Jesus returns resulting in the salvation of a Jewish remnant and exaltation of their people.)

 **Period:** Second Coming, Millennial Kingdom

## QUESTIONS FOR DISCUSSION:

- If the religious scholars of Jesus' day knew the prophecy about the Messiah and Bethlehem, then why didn't they believe that Jesus was the Christ?
- Does Micah 6:6-8 teach that we can please God and gain eternal favor by being good?
- What is the purpose of living to please God?
- How did Micah confront the national and personal oppression that was rampant in his day?
- How did Micah confront false faith in his own society? What would he say about today?



## THEMES

**HOSEA:** GOD IS FAITHFUL

**JOEL:** GOD IS WRATHFUL

**AMOS:** GOD IS JUST

**OBADIAH:** GOD IS JEALOUS

**JONAH:** GOD IS MERCIFUL

**MICAH:** GOD SEES EVERYTHING

**NAHUM:** GOD IS PATIENT

**HABAKKUK:** GOD WANTS OUR FAITH

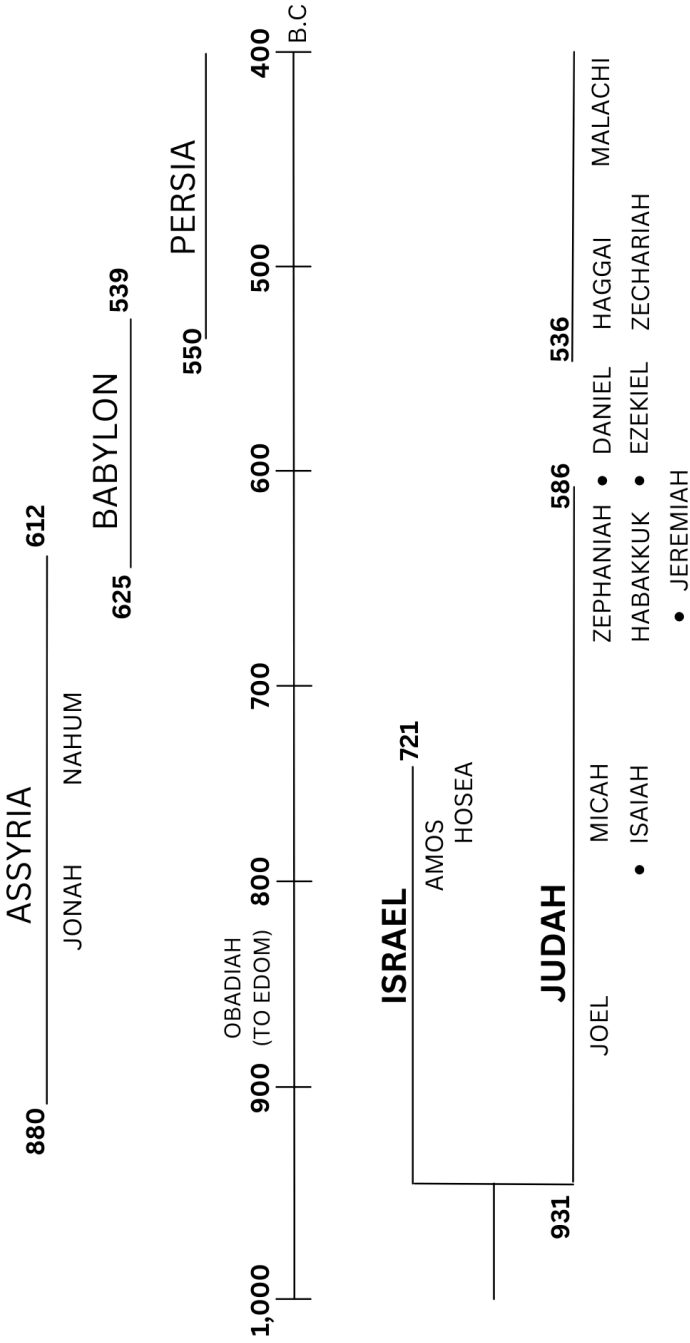
**ZEPHANIAH:** GOD IS WITH US

**HAGGAI:** GOD WANTS FIRST PLACE

**ZECHARIAH:** GOD CHOSE JERUSALEM

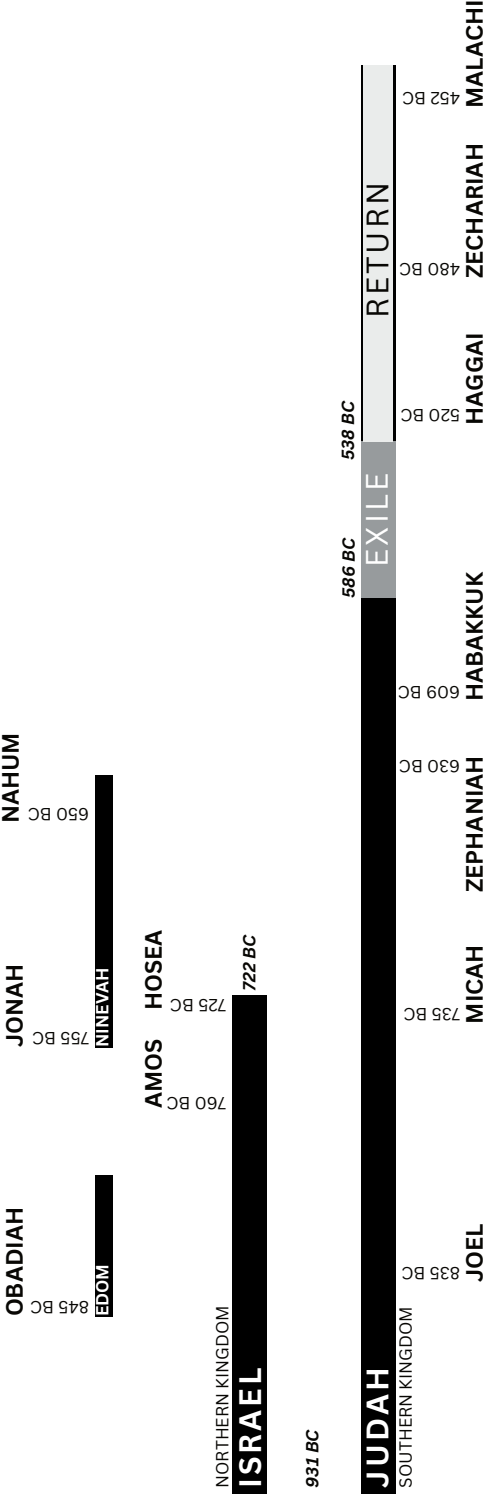
**MALACHI:** GOD WANTS OUR LOVE

# Chronology of the Prophets of Israel and Judah



• -MAJOR PROPHET

# TIMELINE





# ORACLES AGAINST THE NATIONS IN THE MINOR PROPHETS

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
<b>Ammon</b>		49:1-6	25:1-7		1:13-15					
<b>Arabia</b>	21:13-17									
<b>Assyria (Nineveh)</b>	10:5-19; 14:24-27						(Nineveh)	(Nineveh)		
<b>Babylon</b>	13:1-14:23; 21:1-10; 46:1-47:15	50:1-51:64								2:9-12?
<b>Damascus</b>	17:1-6?	49:23-27			1:3-5					9:01
<b>Edom</b>	21:11-12	49:7-22	25:12-14		1:11-12	1-14?				
<b>Egypt</b>	18:1-20:6	46:2-26	29:1-32:32							
<b>Elam</b>		49:34-39								
<b>Ethiopia</b>									2:12-15	
<b>Gaza</b>					1:6-8					9:05
<b>Kedar and Hazor</b>		49:28-33								
<b>Lebanon</b>										11:1-3?
<b>Moab</b>	15:1-16:14	48:1-47	25:8-11		2:1-3				2:8-11	
<b>Philistia</b>	14:28-32	47:1-7	25:15-17	3:4-8					2:5-7	9:06
<b>Tyre Sidon</b>	23:1-18		26:1-28:19; 28:20-23	3:4-8	1:9-10					9:2-3

