

Micah Notes

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Introduction:

Micah means “who is like the Lord.”

- A key verse is Micah is Micah 7:18 – “Who is a God like You...?”

Micah’s prophesy starts about 750 BC (about 100 years after Jonah).

- During the time of Micah’s prophesy, the Assyrians will take Samaria in 722 BC.

Micah and Isaiah are contemporaries and their ministries parallel, as both are sent to speak to both Israel and Judah. (Isa. 1:1)

Micah is quoted by Jeremiah over 100 years later. (Jer. 26:18; Micah 3:12)

Chapter 1:

1:1 – “Moreseth” – Likely the same as Moreseth Gath (v. 14). Located 40 miles southwest of Jerusalem, bordering on Philistine territory.

- “he saw” – Micah receives his prophecies as visions.
- “concerning Samaria and Jerusalem” – Micah has a message for both the northern nation, Israel, and the southern nation, Judah.
- “Samaria” – The capital of Israel.
- “Jerusalem” – The capital of Judah.

1:2 – “Hear, all you people!” – The intending audience is very broad.

- Samaria and Jerusalem are held up to the rest of the world as examples. We need to learn from how God dealt with them to see how He deals with us.

1:4 – “mountains will melt under Him” – Is Micah seeing Jesus returning at Armageddon?

1:5 – “high places of Judah” – The idolatry of Israel is influencing the people of Judah.

1:6 – “Samaria a heap of ruins” – Assyria will take Samaria in 722 BC.

1:7 – “the pay of a harlot” – Immorality follows when God’s people turn from Him.

- Much gold and silver was gathered in the Temples of Baal and Ashtoreth.

1:8 – “wail and howl” – These prophecies emotionally move Micah.

- Prophecy should move our hearts more than satisfy our curiosities.

1:9 – “her wounds are incurable” – Samaria has reached the point of no return.

- “it has come to Judah” – The sin of Samaria has negatively impacted Judah.

1:10-15 – Assyria will follow the order of these cities as it pushes into the south to attack Philistia and then Judah.

- The names of these towns foretell of God’s judgment to come.

- 1:13 – “Lachish” – A town of Judah, captured by the Assyrians.
 - “She was the beginning of sin” – Apparently, sin found a beachhead for the nation at Lachish.
- 1:14 – “Achzib shall be a lie” – Any seemingly good news out of Moresheth Gath is only a deception.
- 1:15 – “an heir” – or “conqueror.” Likely speaking of Assyria.
 - “The glory of Israel” – Speaking of the nation’s youth, who will be taken captive by Assyria.
 - Israel was offering their children to Molech, so God will take the children from them to Assyria.
- 1:16 – “cut off your hair” – This was a pagan sign of mourning and was forbidden in Israel.
 - God is going to give them a reason to grieve like the pagan nations around them.
 - “eagle” – or “vulture.”

Chapter 2:

- 2:1 – “work out evil on their beds” – They work hard to plan out evil schemes.
 - “the power of their hand” – Because they could. These are crimes of convenience.
- 2:2 – “covet fields and take them by violence” – Years earlier, King Ahab took Naboth’s vineyard.
 (1 Kings 21:1-19)
 - “covet...violence...oppress” – The sins of Samaria.
- 2:3 – “I am devising disaster” – God will come up with worse than the people could have imagined.
- 2:5 – “no one to determine boundaries by lot” – They won’t be able to measure out their own boundaries if the land is in the hands of Assyria.
- 2:6 – “Do not prattle” – The people are refusing to listen to Micah and the Word of God.
- 2:7 – “named the house of Jacob” – They are believers in name only.
 - “Is the Spirit of the Lord restricted?” – They think they are getting away with it.
- 2:8 – “My people” – God is still owning them as His people.
 - “as an enemy” – They’ve become enemies to their own people; the rich stealing from the poor.
- 2:10 – “this is not your rest” – Canaan is no longer the land of promise for Israel.
- 2:11 – “wine and drink” – Prophets speaking of the rights and prosperity of the people.
- 2:12 – “gather the remnant of Israel” – God’s mercy. Speaking of a future restoration.
 - God always has a remnant.
- 2:13 – “one who breaks open” – Speaking of the shepherd going ahead of the sheep on difficult terrain.

Chapter 3:

3:1 – “heads of Jacob” – The rulers of Israel.

- The leaders are supposed to know right from wrong.

3:2 – “strip the skin from My people” – They are pillaging the poor.

- The leaders are getting rich off the backs of the poor they are to be serving.
- Instead of shepherds, they have become wolves.

3:4 – “they will cry to the Lord” – The leaders will cry to the Lord as did those they oppressed.

3:5 – “Peace” – They are crying for peace, but peace will not come.

- These false prophets are causing the people to be less vigilant.
- “puts nothing into their mouths” – The prophets give positive messages to those that feed them well and negative messages to those that do not.

3:6 – “night without vision” – Israel will go 400 years without a prophet between Malachi and Matthew.

- The only thing worse than a rebuke from the Lord is His silence.

3:8 – “full of power by the Spirit of the Lord” – This is the source of Micah’s message and power.

- The Holy Spirit can outweigh culture and false prophets in the lives of His people.

3:11 – “teach for pay” – They are hirelings. They are using their position and ministry for personal gain.

- “Yet they lean on the Lord” – They are presuming on God’s grace.
- “Is not the Lord among us?” – They are taking the name of the Lord in vain.
- “No harm can come” – The positive confession heresy.

3:12 – This verse is quoted over 100 years later by Jeremiah and said to be the message that Hezekiah responded to that brought restoration and blessing back to Judah.

Chapter 4:

4:1-3 – Nearly identical with Isaiah 2:2-5.

4:1 – “the Lord’s house shall be established” – The Temple will be rebuilt in Jerusalem. (Isa. 2:2-5; Rev. 11:1-2)

- Micah prophesied of its destruction in Micah 3:12.
- The Temple Institute in Israel is preparing for the future worship at the Temple.
- Worship at this Temple will be used by the Antichrist to establish the final, one-world religious system.
- “mountains” – Jerusalem will experience geographical changes. (Ps. 48:2)

4:2 – “Many nations” – This is remarkable considering the present tension in the Middle East.

- “nations shall come and say” – The nations of the world coming to Jesus.
- “He will teach us” – Hearing the Word of God taught by the Word of God.

4:3 – “He shall judge” – Speaking of Jesus Christ.

- “beat their swords into plowshares” – The result of Jesus ruling from Jerusalem.
- All military spending going toward agricultural development.

- 4:4 – “his vine...his fig tree” – The prosperity of the Kingdom Age.
- At this time, God will completely fulfill all His promises to the nation of Israel.
 - “the mouth of the Lord of hosts has spoken” – His Word is our guarantee.
- 4:6 – “the outcast” – The Diaspora. (May 14, 1948)
- 4:8 – “tower of the flock” – The shepherd’s watchtower.
- 4:9 – “Now” – Back to the present day, as the sin of the nation delays God’s blessing.
- 4:10 – “Babylon” – But Assyria is the world power at this time. This is 100 years away.
- Jeremiah drew from Micah’s message to develop his own understanding of God’s plan for Israel and eventually being set free from Babylon.
- 4:11 – “Now also” – This may be speaking of our current situation in Israel, as the Muslim nations are attempting to push Israel into the sea.
- “nations have gathered against you” – Israel will be hated by all nations.
- 4:12 – “they do not know the thoughts of the Lord” – Even in their hatred of Israel, God is using these nations to fulfill His purpose.
- “the threshing floor” – The word Tribulation comes from the sled used on the threshing floor.
- 4:13 – “horn” – A symbol for strength.
- This may be a reference to Israel’s victory in Ezek. 38-39.

Chapter 5:

- 5:1 – “strike the judge of Israel” – This is likely speaking of Zedekiah being taken by the Babylonians.
- There may be a far application to the striking of Jesus before the crucifixion.
- 5:2 – “But” – Bethlehem stands in contrast to the powerful nations of Assyria and Babylon.
- “Bethlehem Ephrathah” – The spiritual leaders of Jesus’ day knew the Messiah would come from Bethlehem based on this verse. (Matt. 2:6)
 - This city currently belongs to the Muslims/Arabs.
 - “From everlasting” – Lit. “from beyond the vanishing point.” This is speaking of the eternity of the Messiah.
 - This means He is not a mere human born to deliver Israel politically.
- 5:3 – “Therefore He shall be overlooked” – Because Jesus comes so small and powerless compared to the nations of the world, He will be overlooked by Israel until she travails in the Tribulation. (Rev. 12)
- 5:4 – “feed” – (Heb. “ra”) Lit. “feed or shepherd.”
- “feed His flock” – Our Great Shepherd.
 - Jesus uses His power to care for and feed His sheep.

- 5:5 – “peace” – Jesus is the Prince of Peace. (Isa. 9:6)
- Jesus gives us peace by breaking down the middle wall of partition. (Eph. 2:14)
 - “the Assyrian” – Another name for Antichrist.
 - Only in the Tribulation will Israel nationally recognize Jesus as their Messiah.
 - “eight princely men” – Lit. “eight anointed men.”
- 5:6 – “waste with the sword the land of Assyria” – This hasn’t happened completely yet.
- “land of Nimrod” – The originator of the Babylonian system. (Gen. 10:9-10; Rev. 18)
- 5:7 – “the remnant of Jacob” – This may be referring to the 144,000 Jews marked to survive the Tribulation.
- “Like dew from the Lord” – There will be a time when Israel will be a blessing to all the nations.
- 5:8 – “Like a lion” – The Lord will rule as a lion.
- 5:9 – “your enemies shall be cut off” – God will give Israel victory.
- 5:10-15 – “I will” – 7 times in 6 verses. God will do this on behalf of Israel.
- 5:12 – “sorceries” – The last days will be marked by heightened false spirituality.
- When the Holy Spirit removes His restraining power, the spiritual realm will go crazy.
 - In Gal. 5:20, “witchcraft” (from the Greek word “pharmacia”) means engaging spiritual realms and forces through the use of mind-altering drugs.
- 5:14 – “wooden images” – The groves used in the sexual worship of Ashtoreth.
- 5:15 – “vengeance in anger and fury” – There is a vengeance still to come from God that has yet to be seen on this earth.

Chapter 6:

- 6:1 – “the mountains...the hills” – God is calling the mountains to serve as the jury as He takes up His case against Israel.
- 6:4 – “house of bondage” – God gave them freedom.
- 6:5 – “O My people” – God is pleading with His people.
- God’s calling is more a call to relationship than to a work. He is more concerned with the worker than He is with the work.
 - “Balaam” – God protected Israel from spiritual attack, and Israel didn’t even know He was doing it.
- 6:6 – “With what shall I come before the Lord” – The only offering He accepts is the sacrifice of His Son, Jesus Christ. (John 6:29)
- God looks to the heart. He will not be appeased by meaningless sacrifices.

6:8 – “He has shown you” – This is not written for salvation, but for fellowship.
- “do justly” – Lit. “adhere to justice.”
- “love mercy” – This is what our God is. (Micah 7:18)
- “walk humbly with your God” – This is the only use of “humbly” in the OT. It carries the idea of “seeing yourself for what you truly are.”

6:9 – “the rod” – Punishment from God is coming because Israel hasn’t yet accepted what God has offered or become what He desires.

6:10-12 – This is the opposite of v. 8. Here they are promoting unjust weights (not doing justly), turning to violence (not loving mercy), and speaking lies and deceit (rather than walking humbly with God).

6:11 – “wicked scales” – Dishonesty in business.

6:16 – “Omri...Ahab” – Two of the worst kings of Israel.

- Israel has followed these leaders.

“reproach” – God will deal with them according to their actions. (v. 10-12)

Chapter 7:

7:1 – “Woe is me” – Micah feels the burden of his own prophecies.

7:3 – “a bribe” – They are paying one another off.

7:4 – “perplexity” – Situations are so confusing and convoluted; there is no good way out.

7:5 – “Do not trust in a friend” – Relationships have so deteriorated that you cannot even trust close friends or family.

7:6 – Jesus quotes this verse in Luke 12:53.

7:7 – “I will look to the Lord” – The answer to the perplexity of our times.

- “God will hear me” – This is our confidence.

7:8 – “When I sit in darkness” – How many persecuted, imprisoned, or exiled have been encouraged by reading this verse?

7:9 – “the indignation” – A common phrase referring to the Tribulation.

- “I have sinned against Him” – Micah seems to be confessing on behalf of the nation.

- God is remaining faithful to His promises to Israel despite their rebellion against Him.

7:10 – “Where is the Lord your God?” – Our enemies love to taunt us with this when things in our lives are difficult.

7:11 – “your walls are to be built” – God will restore Israel and Jerusalem.

7:12 – “mountain to mountain” – The picture is expanding beyond Israel.

7:14 – “Shepherd Your people with Your staff” – Micah is asking God to rule His people.

- “Carmel...Bashan...Gilead” – The most lush places in Israel.

7:15 – “I will show them wonders” – This seems to be a yet future deliverance.

7:16 – “nations shall see and be ashamed” – At the judgment seat of God.

7:17 – “from their holes” – Revelation speaks of people hiding in caves and asking stones to fall on them during the Tribulation.

7:18-20 – These verses, along with some verses from Jonah, are read every year by the Orthodox Jews on the Day of Atonement.

7:18 – “Who is a God like You” – God has no equal.

- Micah’s name means “who is like the Lord.”

7:19 – “subdue our iniquities” – This happened in Christ on the cross.

7:20 – “mercy” – This is what makes God different from everyone else.

- Understanding this about God will give us, not just peace with God, but the peace of God.