

NOTES: Micah

11/08/2016

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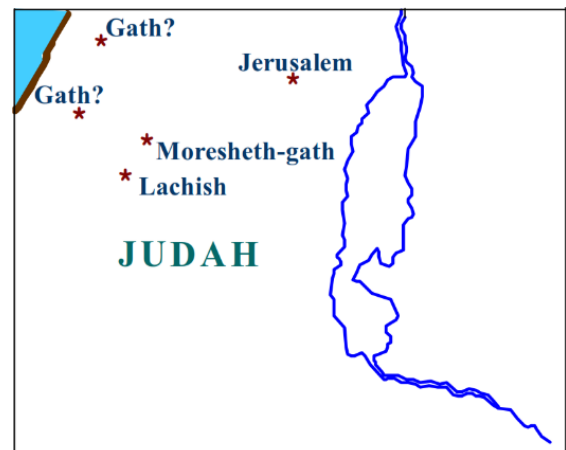
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The name "Micah" is a shortened form of "Micaiah," which means: **"Who is like Yahweh?"** This was an appropriate name since Micah helped the people understand what Yahweh is like.

There are many other Bible characters with the same name. Another Micaiah, the son of Imlah, served as a prophet in the Northern Kingdom during the reign Ahab of Israel. (874-853 B.C., 1 Kings 22:8-28; 2 Chron. 18:3-27).

Micah's hometown was Moresheth-gath, which stood about 25 miles southwest of Jerusalem in Judah (1:1), between Azekah and Marisa. It was called Moresheth-gath (1:14) because it was fairly close to the Philistine town of Gath. Moresheth-gath was



also about six miles northeast of Lachish, an important Judean town in Micah's day, because it stood on an international trade route. Since Moresheth-gath stood only about a day's walk west of Tekoa, Amos' hometown, these prophets, who were roughly contemporary, may have known each other.

However, Amos' ministry may have been over by the time Micah began his. Amos prophesied during the reign of King Uzziah of Judah (Amos 1:1), and Micah prophesied during the reigns of Kings Jotham, Ahaz, and Hezekiah of Judah, who followed Uzziah (Mic. 1:1).

This probably means that Micah was a younger contemporary of Hosea, Amos, and Isaiah.

Unity: Critics of the book have tried to prove that it is the product of several writers or editors (redactors). The reason for this view is its lack of apparent coherence. Chapters 4—7 have become the target of most critical attacks, yet the book is harmonious in its basic structure.

Audience and Purpose: Micah ministered to the people of Judah, the Southern Kingdom. He predicted the destruction of the Northern Kingdom of Israel by the Assyrians, and warned the Judeans that God would discipline them, too, for their sins. As in all the prophetic books, the standard by which God measured His people was the Mosaic Covenant. If they obeyed, they would enjoy blessing, but if they disobeyed, they could expect punishment (cf. Lev. 26; Deut. 28). Micah, too, pointed out how the Israelites had broken the covenant and that judgment was inevitable, but he also promised ultimate restoration in view of God's promises to the patriarchs. Micah never used the word "covenant" (Heb. *berit*), but it is clear from what he wrote that thoughts of the covenant were always in his mind.

Structure and Emphases: The Book of Micah consists of three messages (1:2, 3:1, 6:1) each of which begins "Hear" [or Listen] (Heb. *shema*; cf. Deut. 6:1). They may have been messages that he preached, or probably condensations of several addresses he delivered during his ministry. In each one the theme of judgment is prominent, but there is also mention of restoration and a remnant (2:12; 4:7; 5:7-8; 7:18). Eventually God would restore the Israelites to a position of world prominence under their Messiah.

(See link for more of the notes on Micah by Dr Constable.)

[Source: Notes on Micah – Dr. Thomas Constable
<http://www.soniclight.com/constable/notes/pdf/micah.pdf>]

The book consists of *prophecy. We can divide it into 3 sections:

Section 1 chapters 1-2
Section 2 chapters 3-5
Section 3 chapters 6-7.

Each section begins with the command 'hear' or 'listen'. It starts with blame.

It starts with things about which Micah warned. Each section then continues from judgement to hope. And it ends with a promise.

[Source: <http://www.easyenglish.info/bible-commentary/micah-lbw.htm>]

Sidlow Baxter: Some Bible teachers have it that the little work consists of **three addresses**, each opened by the word "Hear" (Micah 1:2; 3:1, 6:1). This is simply division according to literary form rather than subject-matter. If we would get the message of the book as a whole we must analyze according to subject-matter; and when we do this we find, as just shown, a triple message, the logical sequence of which is clear:

- 1. IMMINENT JUDGMENT DECLARED (Micah 1-3)**
- 2. ULTIMATE BLESSING PROMISED (Micah 4-5).**
- 3. PRESENT REPENTANCE PLEADED (Micah 6-7).**

[Source: http://www.preceptaustin.org/micah_commentaries]

Message / Outline

The Three Hears

The traditional breakdown of the book is along the lines of the three “hear” statements...

Typical of this approach is the Davis Dictionary of the Bible (p.520) which notes that, “The expression “Hear ye,” repeated three times, serves to mark the beginning of three divisions, each of which likewise ends with a message of hope.” This results in the following supposed structure:

- I. Judgment upon Samaria (1:2- 2:13)
- II. Denunciations & Salvation (3:1- 5:15)
- III. Jehovah's controversy with the people as a whole not just the wealthy only (6:1ff).

When you read Micah, however, this imposed structure seems somewhat artificial and in fact the chapter breaks provide more reasonable guides. Ungers provides a reasonable alternative:

Ungers Outline of Micah:

- I. Prediction of approaching judgment (1:1-2:13)
 - Upon Samaria (1:2-8)
 - Upon Judah (1:9-16)
 - Upon cruel oppressors (2:1-11)
 - Upon a remnant (2:12-13)
- II. Prediction of the messianic kingdom (3:1-5:15)
 - Preliminary judgments (3:1-12)
 - Description of the kingdom (4:1-5)
 - Establishment of the kingdom (4:6-13)
 - Rejection of the King at His first coming (5:1-2)
 - Interval between the royal rejection and return (5:3)
 - The Messiah's second coming (5:4-15)

III. The divine controversy and final mercy (6:1-7:20)

The people's ingratitude and sin (6:1-7:6)

Prophetic intercession (7:7-20)

which is not dissimilar to that provided by the NIV Study Bible:

NIV Study Bible Outline of Micah:

I. Superscription (1:1)

II. Judgment against Israel and Judah (1:2-3:12)

A. Introduction (1:2)

B. The Predicted Destruction (1:3-7)

C. Lamentation for the Destruction (1:8-16)

D. Corruption in Micah's Society (2:1-11)

E. Hope in the Midst of Gloom (2:12-13)

F. The Leaders Condemned (ch. 3)

III. Hope for Israel and Judah (chs. 4-5)

A. The Coming Kingdom (ch. 4)

B. The Coming King (5: 1-5a)

C. Victory for the People of God (5:5b-15)

IV. The Lord's Case against Israel (ch. 6)

A. The Lord's Accusation (6:1-8)

B. The Coming Judgment (6:9-16)

V. Gloom Turns to Triumph (ch. 7)

A. Micah Laments the Corruption of His Society (7:1-6)

B. Micah's Assurance of Hope (7:7)

C. Bright Future for God's People (7:8-13)

D. Victory for God's Kingdom (7:14-20)

We shall use the outline suggested by the Lion Handbook (p.498-499) which follows the chapter breaks:

1. The Tale of Two cities (1:1, 5)

Perhaps it would be more apt to say that the first chapter is a “tirade against” rather than a “tale of” two cities. The book starts off by making it clear that God is rather angry to say the least with Samaria (1:6) and Jerusalem (1:12). The prophecy is not against these two cities alone, of course, but they are used to represent the Northern and Southern Kingdoms respectively. Micah’s warnings are as much to the rural villages (typified by the smattering of small villages mentioned in his prophecy, in one of which he himself probably had his birth and upbringing) as to the urban centers.

If the first chapter makes it clear that God is angry, the next two chapters explain why He is angry:

2. Exploitation

- o *Looting and Robbery*: 2:1, 2, 8 indicate that there was no respect for property rights.
- o *Exploitation of the weak*: 2:9

3. Misrule

- o *Misrule by “Secular” Leaders* (3:1-3) the elders fail to govern justly.
- o *Misrule by “religious” leaders* (3:5) the prophets mislead the people.

4. Future Greatness

- o “In the Last Days” – when do the Last Days begin? (cf Peter’s quotation from Joel in Acts)
- o Mountain of the Lord to rise above all other mountains – what does the mountain represent? (cf. Christ’s parables about the Kingdom – what is the Kingdom)
- o God’s mountain to be a resource for all other nations
- o Even ill-gotten gain to be captured for God’s glory (4:19b)

- o Admired but still not understood (4:11)

- o Universal scope:

"Micah addresses a small people in a strip of land merely about the size of Wales, yet in chapters i. 2 and vi.1, 2, he commands the whole earth, the mountains, the hills, to attend (in Scripture usage mountains and hills frequently symbolize kingdoms). This is no mere rhetoric. Micah realized the covenant people were brought into their unique relationship with Jehovah so that through them the sovereignty of the true God, in its governmental administration among the nations, might be objectified to all peoples and for all time." (J. Sidlow Baxter p.193).

5. The King from Bethlehem

The glorious picture presented in chapter 4 of God's Kingdom seems utopian compared to the current crisis. How will it happen? The people's preoccupation (and that of much of the OT) seems entirely with their own problems and heritage, they are concerned with their narrow ancestral line, and their unique position in God's plan. How are they to influence the ends of the earth?

- o A King from Bethlehem would come (5:2)

- o His origins are from "ancient" times (5:2) indicating his pre-existence

- o Israel would seem abandoned until he comes

- o He is described as a shepherd and a ruler

- o His greatness would not be limited to Israel but would extend to the ends of the earth (5:4)

- o Conflict with the nations would be ended because he himself would be their peace (4:5; cf. Ephesians 2:2-18 – brought near through the "blood of Christ").

6. Jehovah's case against Israel

- o The Lord has an accusation to make against Israel (6:1-2)

- o What has the Lord done to deserve their apostasy (6:3-8)

- o Dishonesty and corruption specified (6:9-16)

7. Darkness & Light

- o The prophet's/Israel's misery and despair at what he/she sees (7:1-7)

- o Israel declares that the Lord will be her light (7:8) and raise her up again

- o "Who is a God like you?" – proclamation of the Lord's goodness and mercy (7:18)

III. APPLICATION

We must look beyond ourselves

- o Micah was a parochial prophet with panoramic vision. He was a country boy, from a small town but he thought big thoughts.
- o Whatever our background, our vision (if it is to mimic that of Jehovah) has to be universal in scope.
- o Micah saw that what God had given Israel would go beyond Israel to “the nations” (a significant phrase). We are part of something much bigger than ourselves, part of a process we cannot stop (“God is working all things in conformity with the purpose of his will”). The Divine purpose is inexorable, so much bigger than us, yet we are intimately part of it – the Restoration of All Things.

Conflict between future glory (Ch. 4) and present struggles

- o Peace and dominion ahead, but sin and judgement in the present
- o Like us, Micah switches between the two
- o We face a similar dilemma, so we can learn from and be encouraged by Micah
- o View the present in the light of the ultimate

Remember Our Humble Beginnings

- o The Great Paradox: Justice (short term vs 6:11) and Mercy (7:18-20). But how can God forgive if he’s righteous?
- o How can we as Gentiles partake in God’s salvation plan?
- o Christ Our Peace (cf. Micah 5:5 with Eph) – removed the dividing wall of hostility
- o Peace experienced vs peace established → Peace of God vs Peace with God
- o You must have the latter before you can enjoy the former
- o If you are troubled, are you trying to establish peace with/of God other than through Christ your peace?

Don't become detached

- o Micah was moved by the agony and oppression. He grew up amongst it – he was shielded like the middle and upper classes of his day.
- o Easy to forget the plight of those around us once we have our ticket to heaven and we're enjoying God's favor.

The practical steps of true religion

- o Micah 6:6 "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? 8 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?**"
- o Compare this with James 1:27 "Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world."
- o Time to build (Micah 7:11) – brick by brick, little by little, where you are, establish God's Kingdom through faithfulness, humility and good works.

Right rule

- o If you are in a leadership position (whether secular or spiritual) govern with honesty and mercy (3:1,2) otherwise the day will come when God will not answer your prayer (3:4,7b). Note that God does not always settle his accounts at the end of the month – his present favor does not necessarily represent his sanctioning of all that we do (c.f. Samson – slept with a harlot at midnight and took up the gates of Gaza the next day).
- o Let our leadership role model by that of Christ, not that of the current management trends of our day – we can learn from successful business men and management trends, but some are fundamentally unrighteous, harmful and in stark contrast with the leadership role of Christ (e.g.

“macho management” – an inappropriate ethos given that God’s people are the fruit of the vision not fodder for the vision – God is as concerned with the process as he is the ends):

"Note, too, the solemn yet glorious significance of the contrast which Micah strikes by the unmasking of false rulership versus the unveiling of true rulership in Christ. God delegates authority and addresses the princes, priests, and prophets as the ordained representatives of the Divine administration. Their responsibility is commensurately great. See Micah's scathing indictment of false rulership in chapter iii. versus the arresting description of true "RULER," in chapter v., who was yet to come. Christ is God's ideal of rulership. Micah traces the perversion and adversity of the people to the misrule of those over them; and all who abuse such authority incur equal penalty. Let the rulers of today take heed!" (J. Sidlow Baxter p.193)

http://www.gwilym Pryce.co.uk/religious/Micah_5nov03.pdf

Message: Primarily, Micah proclaimed a message of judgment to a people persistently pursuing evil. Similar to other prophets (Hosea 4:1; Amos 3:1), Micah presented his message in lawsuit/courtroom terminology (1:2; 6:2). The prophecy is arranged in 3 oracles or cycles, each beginning with the admonition to “hear” (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 covenant with their forefathers (7:20). One third of the book targets the sins of his people; and 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 immutable 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.

The most outstanding single prophecy concerns the preexistence and human birth of the Messiah at Bethlehem (5:2). This amazing prophecy affords a wonderful demonstration of the accuracy and certainty of the fulfillment of all the prophecies in this and all the other books of prophecy. Just as this prophecy was fulfilled in complete detail by the birth of Jesus in Bethlehem Ephratah” (5:2), so minutely will all the other prophecies of this book be fulfilled; that is, the destruction of Israel and Judah by Assyria and Babylon and the ultimate regathering of Israel for the millennium. With its references to the millennial kingdom, the book offers another proof of a premillennial understanding of Scripture, and demonstrates once again the sovereignty of God who is working out His plan through such an irresponsible people as Israel. His plan will not be thwarted.

The theme of the prophecy is sin, judgment and restoration. This can be seen by the fact that the book consists of three discourses, each of which sets forth (1) the people’s sin, (2) God’s judgment, and (3) God’s ultimate restoration of His sinning people.

The purpose of Micah’s prophecy is to face the people with their sins and to seek the word of God’s judgment that must fall because of their persistent sinning. The author completes the purpose of his book by ending each discourse with a word about restoration. The author pictures the restoration in two phases: (1) immediately, after the Babylonian captivity, and (2) ultimately, at the Millennium.

God gave the same message through two preachers. The introductory phrase, “in the last day” (4:1), removes these verses from any post-Exilic fulfillment and requires an eschatological time-frame surrounding the Second Advent of Christ and the beginning of the Millennium.

<http://www.bible-studys.org/Bible%20Books/Micah/Book%20of%20Micah.html>

A Brief Overview

Bible Survey - Micah

Hebrew Name - *Mikah* "Who is like Yahweh"

Greek Name - *Micha* (Greek form of the Hebrew)

Author - Micah (According to Tradition)

Date - 750 BC Approximately

Theme - The Word Micah saw concerning Samaria and Jerusalem

Types and Shadows - In Micah Jesus is the king from Bethlehem



Summary of The Book of Micah

Micah prophesied about the Assyrian and Babylonian invasions that would cause the fall of both Samaria (capital of the northern kingdom of Israel) and Jerusalem (capital of the southern kingdom of Judah). The word of the Lord which came from Micah was in the form of a lawsuit by God, with Micah as the prosecutor, and the mountains and hills (the high places of idolatry) as the silent judges. Micah proclaimed that "her wounds are incurable" because of the corruption of the people. He goes on to describe the leaders as "butchering the people." In Micah 5:2 is the great verse that proclaims the birthplace of the Messiah who comes from Eternity, born in the city of Bethlehem, the least among the cities of Judah.

Micah was called the "Morasthite" because he was originally from the city of Moresheth, sometimes called Moresheth-gath (Micah 1:14), because it was located in the southwestern portion of Judah near the Philistine city of Gath.

Micah was also mentioned in the book of Jeremiah (Jeremiah 26:18) as having prophesied during the reign of Hezekiah in Judah. The book of Micah begins by saying that he was prophesying during the time of Jotham, Ahaz, and Hezekiah. The time period that these three kings of Judah reigned was from about 751 to 687 BC. Micah might have been directly responsible for helping to bring revival in Judah, especially during the reign of King Hezekiah. Micah was also a contemporary of the prophet Isaiah in Judah and the prophet Hosea in Israel. Some have supposed him to have been a disciple of Isaiah. That there was some contact between the two seems evident from the practically identical passages in Isaiah 2:24 and Micah 4:1-3.

Interesting Note: because of the practically identical passages in Micah 4:1-3 and Isaiah 2:24 some have believed that Micah was either a disciple of Isaiah, or heavily influenced by his prophecies

[Source: <http://www.bible-history.com/studybible/Micah/>]

Summary

Micah is one of the eighth-century prophets--a contemporary of Isaiah and a little later than Hosea and Amos. Like these other prophets, Micah speaks against false worship and for social justice [6:8]. He proclaims harsh judgments against his own people (the nation of Judah) and is particularly offended by the leaders in business, government, and religion. Micah comes from a small town outside Jerusalem and addresses the centers of power as an outsider. He even boldly predicts the destruction of the holy city of Jerusalem. The book also provides words of hope beyond the judgment.



So What?

Micah would be worth our attention for the three best-known passages (4:1-4; 5:2-5a; 6:6-8), even if the rest of the book, with its harsh judgments, were left unused (as is usually the case). Harsh words of judgment are not what most people crave to hear, but these too come to us in the prophets as the word of God. Micah's critique of preachers who say only what people want to hear and society's general reluctance to recognize that there are consequences to bad behavior make Micah's words an important message for our time as well as his own.

[Source: <https://www.enterthebible.org/oldtestament.aspx?rid=51>]

Micah was a contemporary of Isaiah, and a farmer like Amos.
The very wording sounds like Isaiah.
It was Micah who foretold the birthplace of Christ.
His name means “**Like unto Jehovah.**”

<http://thecambroninstitute.org/library/micah-camb.pdf>

Political Background

“The background of the book is the same as that found in the earlier sections of Isaiah, though Micah does not exhibit the same knowledge of Jerusalem's political life as Isaiah does. Perhaps this is because he, like Amos, was from a Judahite village. Israel was in an apostate condition. Micah predicted the fall of her capital, Samaria (1:5-7), and also foretold the inevitable desolation of Judah (1:9-16). Three significant historical events occurred during this period:

1. In 734-732 B.C. **Tiglath-Pileser III of Assyria led a military campaign against Aram (Syria), Philistia and parts of Israel and Judah.** Ashkelon and Gaza were defeated. Judah, Ammon, Edom and Moab paid tribute to the Assyrian king, but Israel did not fare as well. According to 2Ki 15:29 the northern kingdom lost most of its territory, including all of Gilead and much of Galilee. Damascus fell in 732 and was annexed to the Assyrian empire.
2. In 722-721 **Samaria fell**, and the northern kingdom of Israel was conquered by Assyria.
3. In 701 **Judah joined a revolt against Assyria** and was overrun by King Sennacherib and his army, though Jerusalem was spared.”

(NIV Study Bible)

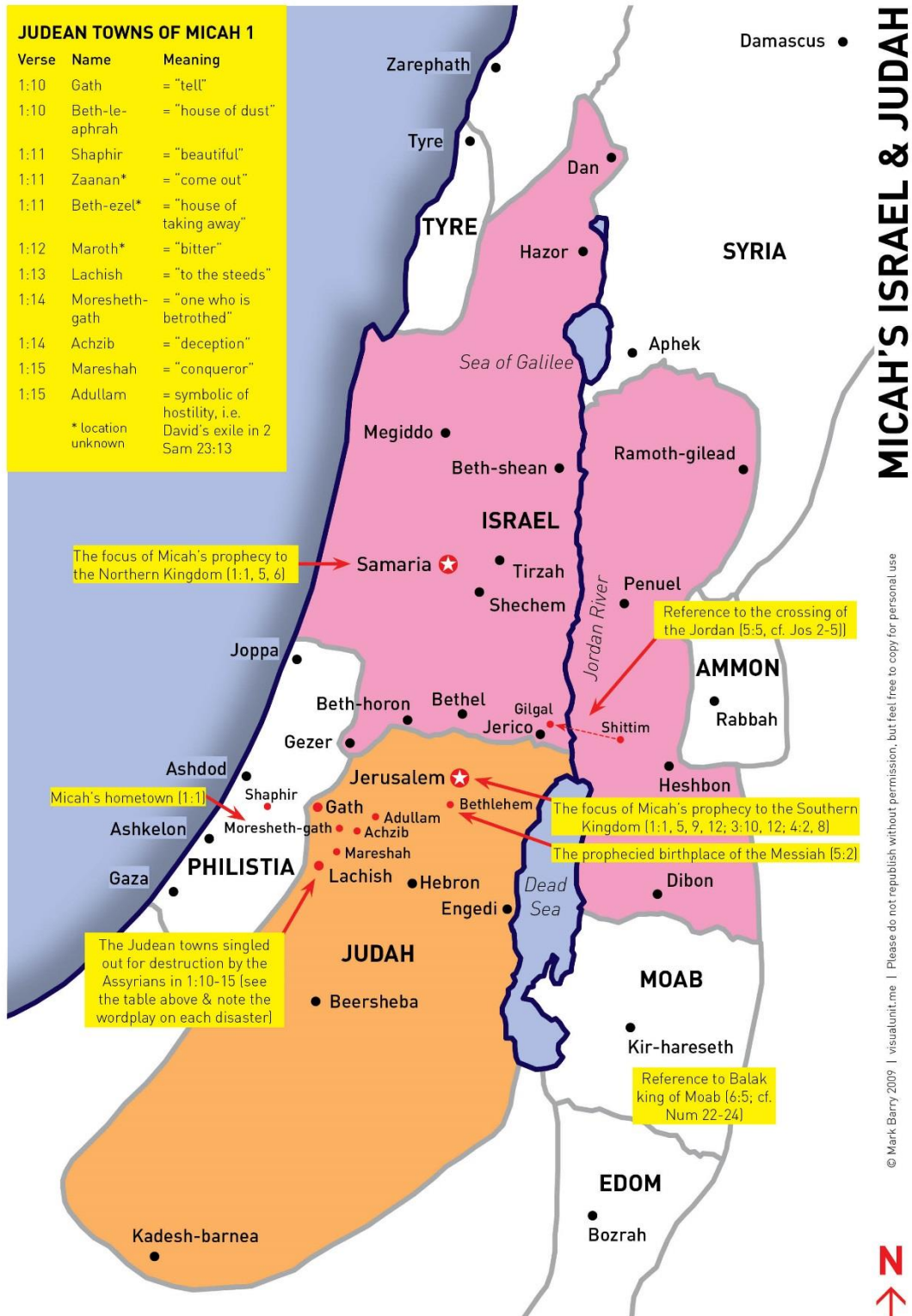
Note on Assyria:

Assyria started out as a sub region of Babylonia and remained so until the 14th Century BC when it became an independent state. Its power and influence grew until the death of Tukulti

Ninurta in 1208 BC. After ruinous periods of decline and restoration it was not until the 8th and 7th centuries that it came to dominate the whole of the Middle East following a series of successful kings including TPIII, SargonII, and Sennacherib. The empire declined rapidly during the last quarter of the seventh century (627BC when the last great Assyrian king Ashurbanipal died). The sudden collapse of Assyria has baffled historians some suspecting civil war as an aggravating factor. (Pryce, based on the Encyclopedia Britannica).

“Judah, by a combination of cynical statecraft, collaborationism, and religiously unacceptable compromise, would still be able to hold off the inevitable for a time; indeed, it outlasted the Assyrians only to become prey to their Neo-Babylonian successors. But this was done by the sacrifice of national and religious integrity, and in the end the result was the same, as Ezekiel (chap. 23) pointed out after the fact.” (Bruce Vawter, Oxford Companion to the Bible)

http://www.gwilympryce.co.uk/religious/Micah_5nov03.pdf [PDF]





THE KINGS

SOUTH JUDAH	NORTH ISRAEL	2 KINGS CHAPTER & VERSE
Azariah (Uzziah)	Zechariah	15:8-12
	Shallum	15:13-16
	Menaham	15:17-
	Pekahiah	15:23-26
	Pekah	15:22-31
Jotham		15:32-38
Ahaz		16:1-20
	Hoshea	17:1-6
Hezekiah		18-21

ISAIAH

1:1 - 6:1 UZZIAH
1 Current State of Affairs and Response
2-4 Israel's Condition
5 Analogy - Wild Vineyard
6 Isaiah's Vision - The Throne Room of the Messiah

7:1 - 14:28 AHAZ
7-12 Who do You Trust (God or Assyria)?

13-35 JUDGMENT ON NATIONS
13 God is Greater than any Nation
14:1-23 Taunt Toward Babylon (Satan) "I Will"
14:24-27 Oracle Concerning Assyria
14:29-32 Oracle Concerning Philistia
15 Oracle Concerning Moab
17 Oracle Concerning Damascus
19 Oracle Concerning Egypt
21 Oracle Concerning The Wilderness of the Sea
21:11 Oracle Concerning Dumah
21:13 Oracle Concerning Arabia
22:1 Oracle Concerning Valley of Vision (Jerusalem)
23:1 Oracle Concerning Tyre
30:6 Oracle Concerning Beasts of Negev

36-39 HEZEKIAH
36-37 Assyria Threat
38-39 Babylonian Threat

40-55 ISRAEL'S ROLE IN THE WORLD
40-48 God's People and Promise
49-55 God's Plan
 Salvation Through a Suffering Savior
 52:13 - 53:12

56-66 ISRAEL'S FUTURE RESTORATION
56-59 Frailty of Man
60-62 Future Glory
63-66 Vengeance, Mercy and a New Beginning

MICAH

Name: Who is Like Jehovah
Theme: Justice and Holiness
 Justice Mingled with Hope
 2:8-9, 3:11, 6:11

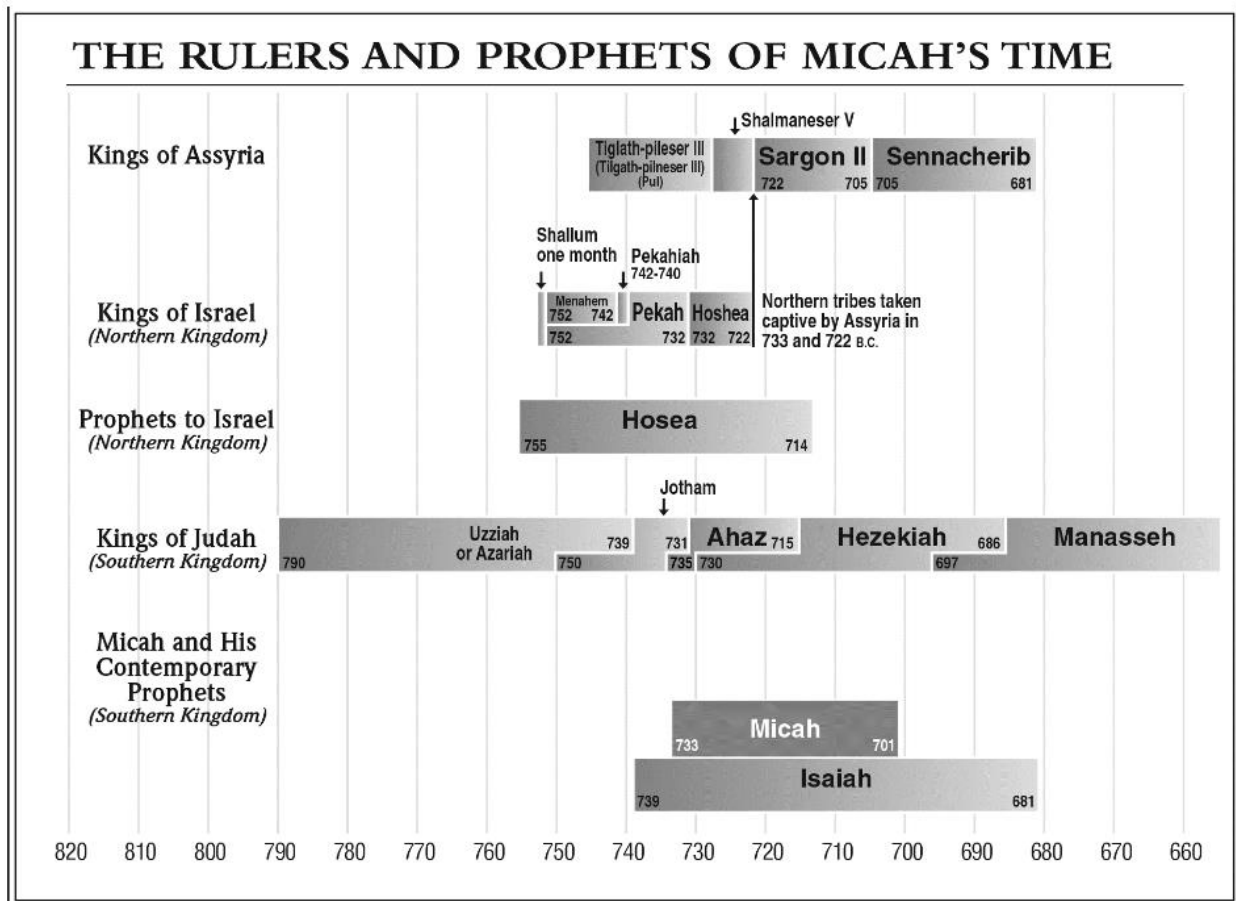
SECTION ONE: 1:2-2:13
 Israel's Future Judgment and Restoration

SECTION TWO: 3:1 - 5:15
 Israel's Corruption of Leadership and Future Hope

SECTION THREE: 6:1 - 7:20
 Guilt of the People and Ultimate Triumph of His Kingdom

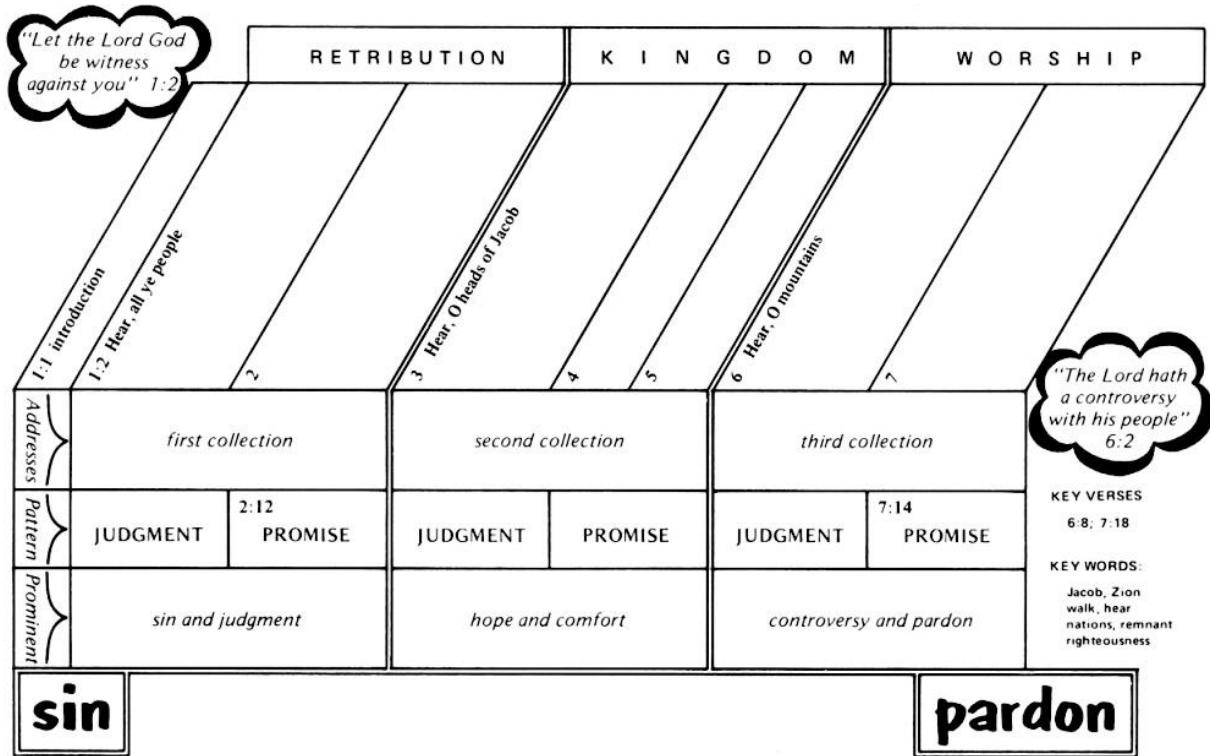
KEY
5:2 Hope For Our Davidic King
5:11 True Shepherd
5:5 Peace

<http://thewellcommunity.org/downloads/podcast-attachment/305/2-kings-isaiah-micah-chart/323935352d67656e65726174696f6e732d322d6b696e67732d6973612d6d6963.pdf>



http://store.precept.org/user_uploaded/documents/Understanding%20the%20Anger%20of%20God%20NAS%20KP%2009%20L1.pdf

http://www.preceptaustin.org/micah_commentaries



<http://www.preceptaustin.org/sites/www.preceptaustin.org/files/images/mic.png>

MICAH

	An Announcement of Judgment <i>Hear, O peoples . . . / Listen, O earth. (1:2)</i> The capitals will be destroyed <u>Reasons for judgment</u> CHAPTERS 1–2	A Contrast of Kingdoms <i>"Hear now, heads of Jacob / And rulers." (3:1)</i> Human corruption <u>Divine restoration</u> CHAPTERS 3–5	A Case against Sin and a Promise of Restoration Hear now what the LORD is saying. (6:1) God's indictment <u>Authentic spirituality</u> <u>Judah's sins</u> <u>Messianic mercy</u> CHAPTERS 6–7
Theme	Micah shows that a true relationship with God is inextricably linked to how we treat one another. Micah contrasts Judah's sinful kingdom with God's righteous and just messianic kingdom.		
Key Verse	6:8		
Christ in Micah	Jesus's birth in Bethlehem is predicted in 5:2; His righteous reign over all the earth is described in 2:12–13; 4:1–8; 5:4–5.		

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Cobbin's Outline of Micah

Reigns of Jotham, Ahaz, and Hezekiah, kings of Judah; & Pekah and Hoshea, of Israel.	Ch. 1	Testimony against Samaria and Jerusalem.	5	Assyria to be waste. Destruction of idolatry.
	2	Judgments for oppression and injustice. Announcement of the coming up of the breaker.	6	God's controversy with Israel. Reminded of redemption from Egypt, and escape from the enmity of Balaam.
	3	Accusations against the rulers of Israel. And against false prophets. Zion and Jerusalem to be plowed as a field, and lie in heaps.		God not pleased with sacrifices. God requires mercy and justice.
	4	Messiah's kingdom and glory.	7	The scantiness of grape gleanings symbolic of the small number of the godly.
	5	Messiah's birthplace — Bethlehem-Ephrath.		"I will look unto YHWH." Confusion of the nations

Isaiah 2:2–5	Micah 4:1–5
<p>² And it shall come to pass <u>in the last days</u>, that the mountain of YHWH's house shall be established in the top of the mountains, and shall be exalted above the hills; and all <u>nations</u> shall flow unto it.</p> <p>³ And many <u>people</u> shall go and say, 'Come you, and let us go up to the mountain of YHWH, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: <u>for out of Zion shall go forth the law, and the word of YHWH from Jerusalem.</u>'</p> <p>⁴ And he shall judge among the <u>nations</u>, and shall rebuke many <u>people</u>: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.</p> <p>⁵ O house of Jacob, come you, and <u>let us walk in the light of YHWH.</u></p>	<p>¹ But <u>in the last days</u> it shall come to pass, that the mountain of the house of YHWH shall be established in the top of the mountains, and it shall be exalted above the hills; and <u>people</u> shall flow unto it.</p> <p>² And many <u>nations</u> shall come, and say, 'Come, and let us go up to the mountain of YHWH, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: <u>for the law shall go forth of Zion, and the word of YHWH from Jerusalem.</u>'</p> <p>³ And he shall judge among many <u>people</u>, and rebuke strong <u>nations</u> afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.</p> <p>⁴ But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of YHWH of hosts has spoken it.</p> <p>⁵ For all people <u>will walk every one in the name of his god, and we will walk in the name of YHWH our God for ever and ever</u> [for the age and beyond].</p>

<http://www.askelm.com/news/p130701.pdf>

David Dorsey, The Literary Structure of the Old Testament

David Dorsey understands the Book of Micah as having seven major literary units, which exhibit a symmetric arrangement, which was intentional. The last three sections of Micah not only correspond to the first three, but they help the reader of Micah understand the dilemmas posed by the first three.¹⁴

- a coming defeat and destruction (1:1–16)
- b corruption of the people (2:1–13)
- c corruption of leaders (3:1–12)
- d CENTER: glorious future restoration under YHWH's own strong and righteous rule (4:1–5:15)
- c' corruption of leaders; YHWH's provision of good leaders in the past and His requirements as Israel's divine ruler (6:1–16)
- b' corruption of the people; do not trust anyone except YHWH (7:1–7)
- a' future reversal of defeat and destruction (7:8–20)

In the Book of Micah God asks three things from His people. God's requirements are simple:

"He has shown you, O man, what is good; and what does YHWH require of you, but [1] to do justly, and [2] to love mercy, and [3] to walk humbly with your God?"

• Micah 6:8

<http://www.askelm.com/news/p130701.pdf>

(see definitions to hear pronunciation): <http://www.merriam-webster.com/dictionary/chiasm>

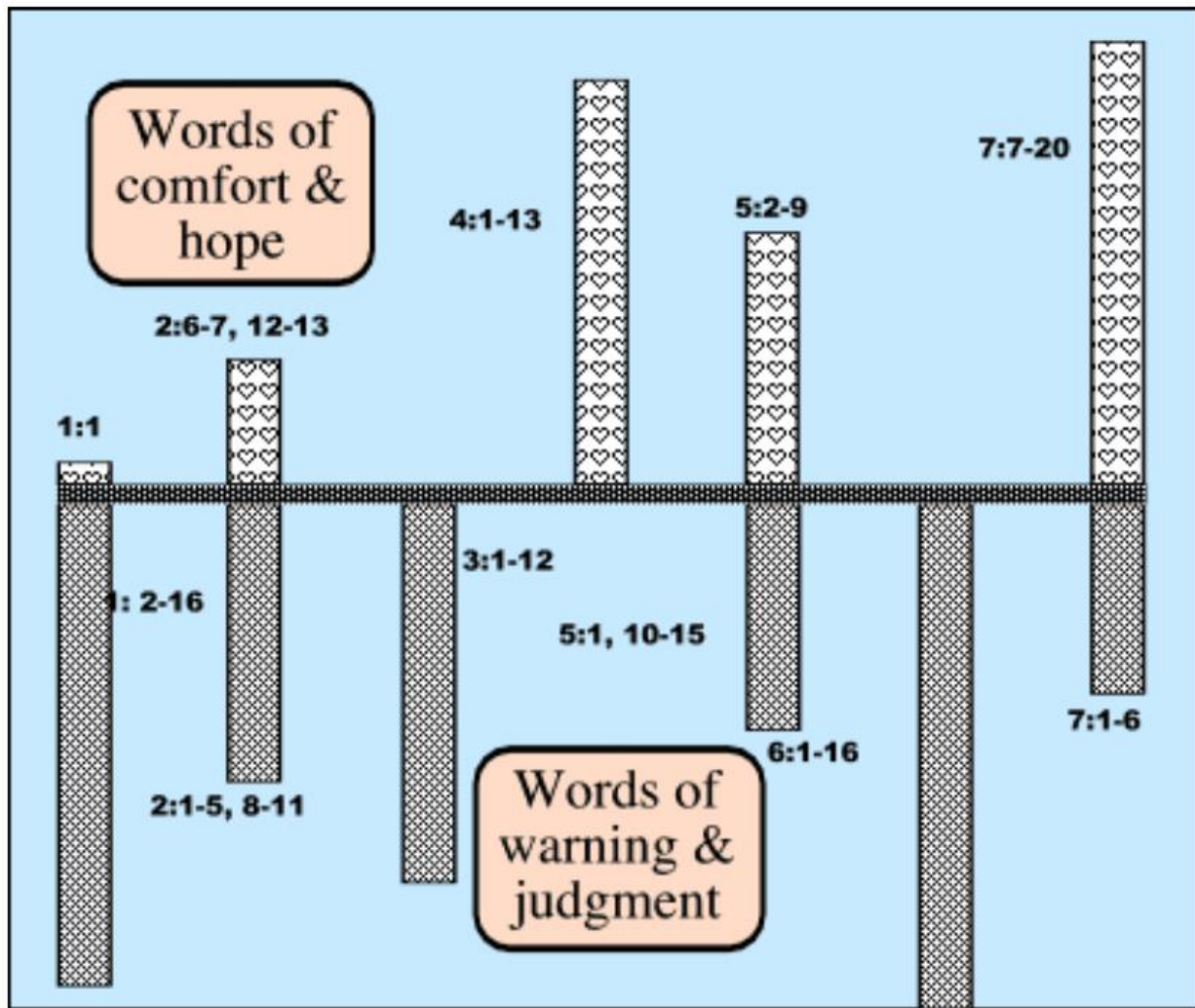
what is chiasm: <http://bible-discernments.com/joshua/whatisachiasm.html>

CHIASM

A chiasm (also called a chiasmus) is a literary device in which a sequence of ideas is presented and then repeated *in reverse order*. The result is a “mirror” effect as the ideas are “reflected” back in a passage. Each idea is connected to its “reflection” by a repeated word, often in a related form. The term *chiasm* comes from the Greek letter *chi*, which looks like our letter X. Chiastic pattern is also called “ring structure.”

The structure of a chiasm is usually expressed through a series of letters, each letter representing a new idea. For example, the structure ABBA refers to two ideas (A and B) repeated in reverse order (B and A). Often, a chiasm includes another idea in the middle of the repetition: ABXBA. In this structure, the two ideas (A and B) are repeated in reverse order, but a third idea is inserted before the repetition (X). By virtue of its position, the insertion is emphasized.

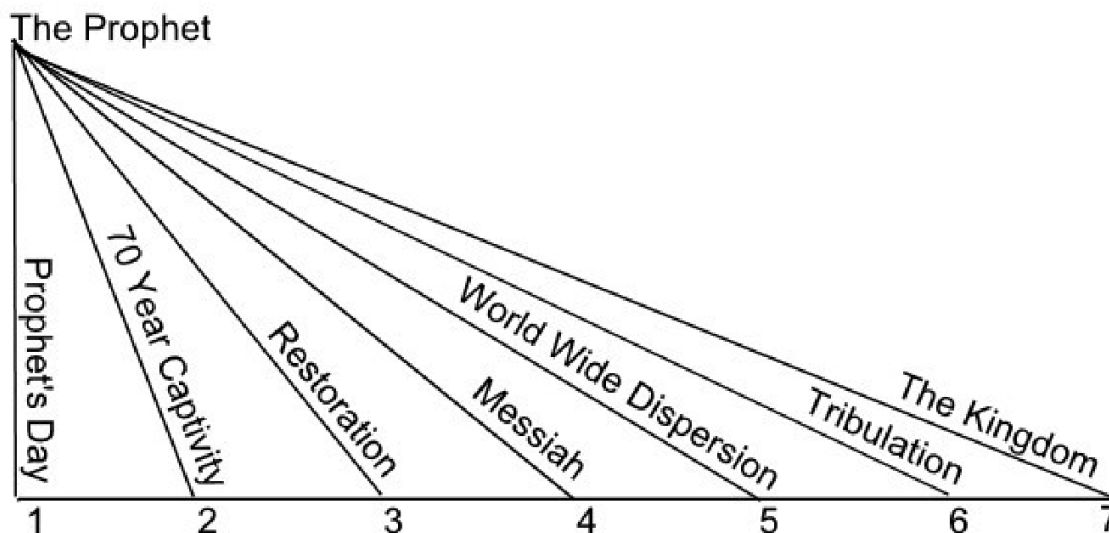
<https://gotquestions.org/chiasm-chiastic.html>



<http://bibleoutlines.com/library/pdf/micah.pdf> [PDF]

Diagram of Prophecy in the Word of God

This simple diagram will illustrate perfectly how prophecy, AS A WHOLE, is divided into seven divisions:



(1) His Own Day; (2) The 70-Year Captivity; (3) The Restoration; (4) The coming of Messiah for the First Time; (5) World-wide Dispersion of the Jews; (6) The Tribulation; (7) The Kingdom.

(1) As for the prophet's day the Word abounds with references to it.

(2) Jer. 25:11.

(3) Jer. 29:10; Dan. 9:2

(4) The Old Testament is filled with Messianic prophecies

(5) Amos 9:9; Ezek. 36:24, 28; 37:14.

(6) Jer. 30:4-7; Dan. 12:1.

(7) Isaiah 2:11; 11:11; Amos 9:14, 15.

Again, we wish to point out to you the diagram of "Prophecy In the Word of God" seen above, that the prophets as a whole prophesied the following: (1) His own day, (2) The captivities: Assyrian, of the Ten Upper Tribes of Israel; and Babylon, of the two Lower Tribes, Judah, Simeon, and Benjamin, (3) The restoration of the twelve tribes, (4) The coming of Messiah for the First time, (5) World-wide dispersion of the Jewish people, (6) The tribulation, and (7) The kingdom.

The best dates of the following are the nearest we can assume: The writing of this prophecy is 750 to 710 B.C. The captivity of "Ten Tribe Israel" was in 740 B.C., but the captivity of Judah was in 600 B.C. And most of Micah's prophecies were directed to the Lower Tribe Kingdom of Judah. Many of the prophecies of the Old Testament have already been fulfilled except:

1. The 70th Week of Daniel, consisting of seven years. Christ Jesus fulfilled the 69th week of Daniel by His death, resurrection, and ascension, and between the 69th week of Daniel and the 70th week of Daniel the Lord ushered in the Church Age for Him to get a people for His name from among the Gentiles.
2. The Covenant of the antichrist with Israel for seven years.
3. Three and one half years later he breaks his covenant with Israel, placing his throne in the Temple and demanding to be worshipped. In this time, the false prophet erects an image of the antichrist demanding the world to bow down to it, else they are beheaded.
4. The destruction of the temple, erected only 3 1/2 years before.
5. The coming of Messiah to the earth to regather Israel. (Isaiah 11:10-12; Jeremiah 16:14-16)

According to the Book of Ephesians, the Church [Body of Christ, The One New Man, The Building, and the Bride] cannot be found in the Old Testament, for the Old Testament's concern was for Israel only (Ephesians 2:14-3:12).

Here the Apostle Paul declares that the Church is a Mystery. And the word mystery means "a truth revealed for the first time" or "a truth which was revealed at the proper time." He also states that this Mystery was first revealed to Apostle Paul: "How that by revelation he made known unto me the Mystery" (of the Church, herself, of course).

Therefore, when the Scriptures in the Old Testament are speaking of Israel, it is speaking of nothing else but of Israel; and when it speaks of the Church, it is speaking of the Church.

How wonderful it is now to go to the book of Micah of the Old Testament, and learn that the prophecies concern only the nation of Israel, both the "Ten Tribe Kingdom" and the "Lower Three Tribe Kingdom of Judah."

It is true there were thirteen tribes of Israel, for Joseph got a double portion in the land: Ephraim and Manasseh, but the tribe of Levi was not given any portion, for Jehovah said, "I shall be the inheritance of Levi." However, when Israel is spoken of, it consists of only twelve tribes — one tribe is hid in the mind of God. Take Revelation 7:4-8, only twelve tribes are mentioned, leaving one out, the tribe of Dan.

Why is the tribe of Dan omitted? Some present the idea and among those "some" were the Fathers of Israel in Babylon who predicted that the antichrist shall come out of the tribe of Dan according to Genesis 49:16, 17 — the interpretation being "the serpent by the way" is the antichrist whose venom is spread on the horses heels, causing the rider to fall backwards causing many of his brethren to perish. Others have said that Dan's name is omitted because it was the first tribe to go into apostasy, the worshipping of idols.

<http://thecambroninstitute.org/library/micah-camb.pdf>

Important Verses

Micah 1:1-3 - The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, [and] Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. KJV

Micah 5:2-3 - But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting. Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. KJV

Trinity Support vs Non-Trinity

<http://www.bible.ca/trinity/trinity-texts-micah5-2.htm>

<http://examiningthetrinity.blogspot.com/2009/10/micah-52-22.html>

<http://www.amatteroftruth.com/does-micah-5-2-teach-us-that-jesus-preexisted-for-all-eternity>

<https://www.youtube.com/watch?v=CsLthSIHhPE>

<https://bible.org/article/trinity-solution-not-problem-part-2>

<http://www.setterfield.org/setrinity.html>

<http://adonimessiah.blogspot.com/2006/08/trinity-no-longer-makes-sense-by-greg.html>

<https://discover-the-truth.com/2013/01/07/does-micah-52-prove-the-messiah-is-god/>

<http://www.evidenceunseen.com/bible-difficulties-2/nt-difficulties/matthew/mt-26-did-micah-predict-the-birth-of-jesus-in-bethlehem-or-not/> (Matthew 2:6 vs Micah 5:2)

<http://www.piney.com/Trinity.Leonard.Allen.html> (needs vetting)

<http://www.biblicalanswers.net/trinity.html> [recommended]

<http://observations.net/trinity.html> [recommended]

FYI: The Quran and the Trinity:

<http://apologeticspress.org/apcontent.aspx?category=8&article=1552>

Micah 6:6-8 - Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? KJV

NET Version: Micah 6:8 - With what should I enter the LORD's presence? With what should I bow before

the sovereign God? Should I enter his presence with burnt offerings, with year-old calves? Will the LORD accept a thousand rams, or ten thousand streams of olive oil? Should I give him my firstborn child as payment for my rebellion, my offspring – my own flesh and blood – for my sin? He has told you, O man, what is good, and what the LORD really wants from you: He wants you to promote justice, to be faithful, and to live obediently before your God.

Example social justice: “Micah Challenge Tool Kit” [Micah 6:8]

https://www.crcna.org/site/uploads/uploads/cwrc/resources/cwrc_MicahChallengeToolkitChild.pdf

Striking Statements:

1:6-16 — Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

2:12 — The future regathering of the remnant.

3:6, 7 — The end of prophecy.

3:12; 4:9, 10 — Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

4:1-8 — The coming kingdom over the entire earth (one world).

5:2 — The birth of Christ (quoted in Matthew 2:5, 6).

5:7, 8 — The future ministry of the remnant.

6:6-8 — “One of the most sublime and impassioned declarations of spiritual religion that the Old Testament contains” (Dean Stanley).

7:18, 19 — Micah lived up to his name in exalting God. Dr. Pierson calls it: “A little poem of twelve lines in the Hebrew. One of the most exquisite things to be found in the entire Old Testament.”

<http://thruthe bible.ca/notes/Micah.pdf> [PDF] (McGee)

Example of Micah 4:1-4 being used for limiting gun ownership (i.e., against “gun violence”)

<https://umc-gbcs.org/content/general/Kingdom-Dreams-Violent-Realities.pdf>

Key Verses:

4:12 They do not know the thoughts of the LORD; they do not understand his plan...

7:15 As in the days why you came out of the land of Egypt, I will show them marvelous things.

7:20 You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old.

Three Great Texts Of Micah—Among the inspired words of this prophet, there are three great texts that stand out and cry out for our attention.

- “*Therefore because of you Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest.*” (3:12). This verse is the keystone and climax of Micah’s message of judgment. It was so noteworthy that it was remembered for more than a century and was instrumental in saving the prophet Jeremiah’s life (see Jeremiah 26:17-19).
- “*But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to me the one to be ruler in Israel, whose goings forth have been from of old, from everlasting.*” (5:2). Micah focused the people’s attention on a humble birthplace for their king, not a palace in the capital—He would share the common man’s burden and be their deliverer (see Matthew 2:1-11).
- “*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?*” (6:8). God’s prophet summarized the cardinal teachings of his contemporaries Amos, Hosea, and Isaiah in this simple yet profound statement. Amos was the prophet of justice (Amos 5:24), Hosea declared God’s unfailing mercy (Hosea 11:8; 14:4-7), and Isaiah pleaded with Israel to walk in communion with God (Isaiah 1:16-20).

www.biblestudyguide.org/ebooks/harbison/kingsprop.pdf

Additional References:

<http://thruthe bible.ca/notes/Micah.pdf> McGee

<http://thecambroninstitute.org/library/micah-camb.pdf> Cambron

<http://fellowship.ifcj.org/site/DocServer/Micah.pdf?docID=3901> ICFJ (International Fellowship of Christians and Jews)

<http://www.orthodoxebooks.org/sites/default/files/pdfs/Micah%20-%20Father%20Tadros%20Yacoub%20Malaty.pdf> Coptic Orthodox

<http://www.mtolivet.org/filerequest/3019.pdf> Mt Olivet Lutheran Church -- Discussion Guide

<http://www.middletownbiblechurch.org/micah/micah.htm> Seven Lessons (pdf per chapter)

<http://www.bibletalk.net/acrobat/minor-prophets.pdf> Melhaus

<http://prophecysigns.com/> Prophecy Signs

<http://www.askelm.com/news/p130701.pdf> ASK – Martin

<http://bibleoutlines.com/library/pdf/micah.pdf> Paul Apple

<http://www.padfield.com/acrobat/taylor/prophecy.pdf> Prophecy and Prophets – Gene Taylor

<http://www.radical.net/files/uploads/Small%20Group%20Guide%20100712.pdf> Small Group Guide

<http://oursaviorpalmbay.org/wordpress/sermons-more/micah-bible-study/> an Episcopal Church Study

http://www.gwilympryce.co.uk/religious/Micah_5nov03.pdf Pryce

<http://www.freebiblecommentary.org/pdf/VOL10OT.pdf> Amos-Hosea-Jonah-Micah – Dr. Bob Utley

<http://www.bible-studys.org/Bible%20Books/Micah/Book%20of%20Micah.html> Bible-Studys.org BSO

<http://www.padfield.com/acrobat/harbison/kings-and-prophets-rh.pdf> Kings and Prophets – Harbison

Micah Trivia Quiz: <http://biblequizzes.org.uk/quiz.php?theprophecyofmicah>

Micah Study Videos by Gene Getz from his Life Applications Study Bible

<http://www2.bhpublishinggroup.com/QR/GetzBible/0929/> (Micah#1 – Sincere Concern)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0930/> (Micah#2 – Parental Sins)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0931/> (Micah#3 – Leadership Integrity)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0932/> (Micah#4 – Proclaiming God's Message)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0933/> (Micah#5 – Our Great Shepherd)

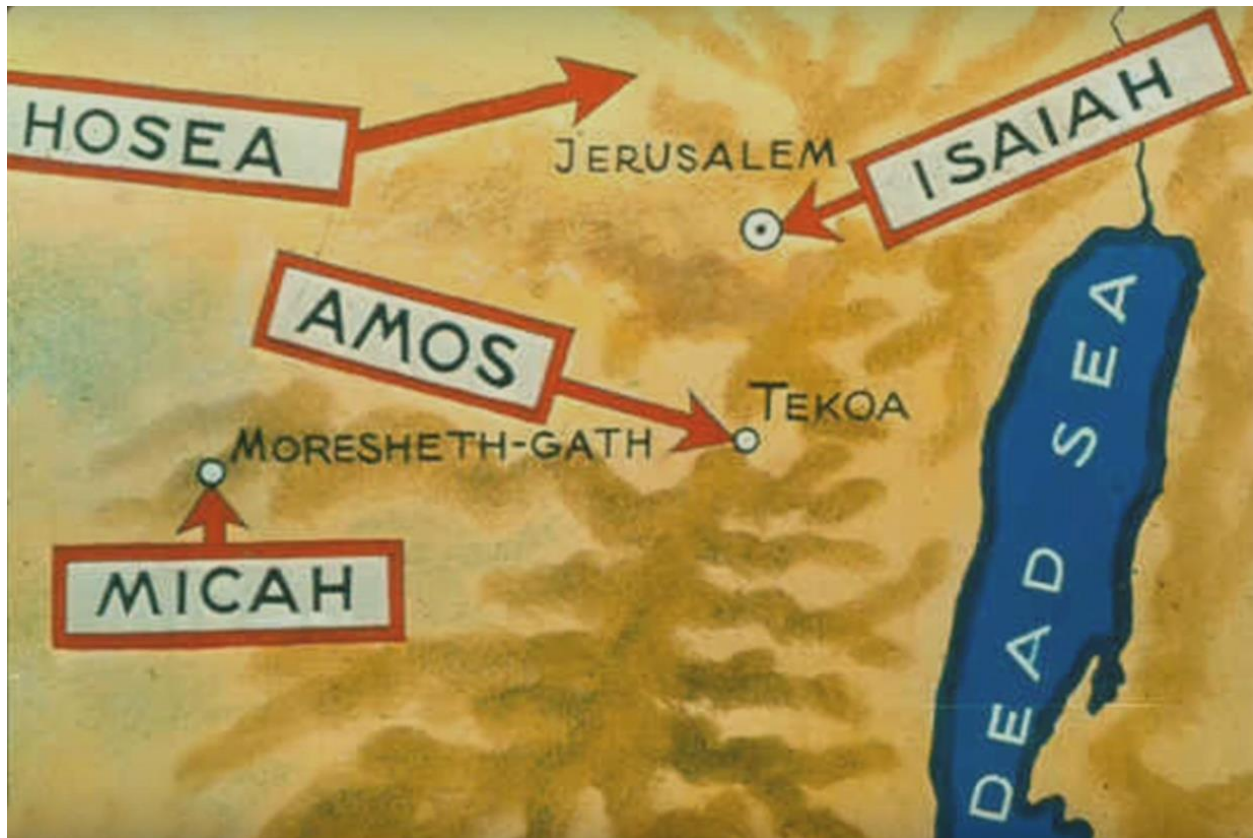
<http://www2.bhpublishinggroup.com/QR/GetzBible/0934/> (Micah#6 – True Spiritual Worship)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0935/> (Micah#7 – Our Greatest Example)

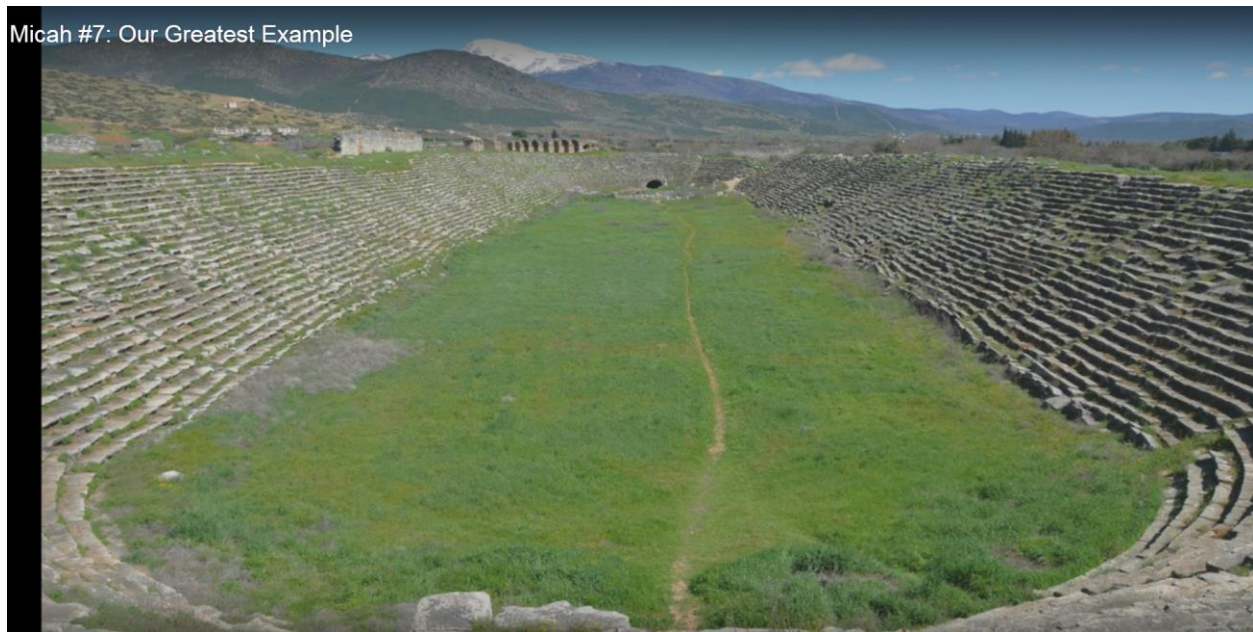
<http://www2.bhpublishinggroup.com/QR/GetzBible/0936/> (Micah#8 – The One True God)

see corresponding images, next page...

Gene Getz Video images:



Map shown in Gene Getz's Micah #1 Video (see preceding page for link)



Aphrodisias Colosseum picture shown in Gene Getz's Micah #7 Video (see preceding page for link)

Questions

Micah 1:1 – 2:13

What two cities did Micah give God's Word to? (Micah 1:1)

There was another great prophet who lived at this same time. What was his name?

Of what sins or social evils are the people guilty? What price will the people pay for their evil ways? (1:5-7; 2:1-5)

During Micah's time, many were enjoying great prosperity. With the wealth came an increasing number of social evils and moral decay. What, if anything, do you believe the relationship is between overall national wealth and moral decay? Between lack of wealth or economic downturn and societal morality?

Why are certain people staying awake? They do not use their beds to rest, but to _____? (2:1)

In Micah 2:2 we see how their evil plans were carried out! Notice especially the words, "covet," "take," and "oppress." Their covetousness (the desire to have more) expressed itself in oppression (to act cruelly towards others). They said to themselves, "I WANT AND I WILL WORK AT TAKING WHAT I WANT (even if others must suffer and be harmed)." The 10 Commandments are found in Exodus chapter 20. Can you think of 2 of the Commandments that these people broke?

What do the people reject in Micah's prophecy? What kind of prophet did the people want to hear? (2:6-11)

Who are the helpless victims of this wicked oppression? (2:9)

What, if any, connection do you feel exists between pain, suffering, and sin? Are there connections people draw that make you uncomfortable? Explain.

Micah 3:1 – 5:15

The second oracle, like the first, begins with the word calling the people to "listen" (1:2; 3:1). Also as in the first oracle, Micah speaks first of wrongdoings and coming judgment. To whom specifically is he speaking? Of what are they accused? What will be their punishment? (3:1-4ff) Jesus offers words of warning similar to Micah's in Matthew 7:21-23. What is at stake if we do not heed that warning?

What is being referred to as "the mountain of the house of the LORD"? (4:1)

With who will God “make the Remnant” and build “a strong nation”? (4:7)

What is implied by Micah 4:11-12? What do you think the heathen nations thought as they witnessed God being driven to so strongly discipline his people? What do you believe non-Christians think when they witness professing Christians acting in unchristian ways or putting other priorities before regular worship, prayer, service to neighbor, and so forth?

Micah 5:2 is a famous Messianic prophecy (see Matthew 2:5-6; Luke 2:4-7; John 7:42). What does it say about God that he would give such a message of promise to people who were acting as God’s people were at this time?

In 5:15, God states, “In anger and wrath I will execute vengeance on the nations that do not obey.” What have these nations done that is going to bring the wrath of God upon them?

Unlike the first oracle (1:2—2:13) that ended with only two verses of hope, in this second oracle, the twelve verses of judgment in 3:1-12 are followed by 28 verses that are primarily words of hope and promise (4:1—5:15), beginning with words of coming peace and security. Which, do you think, is the more effective “sermonizing”? Why? Are both needed?

Micah 6:1 – 7:20

Who’s on trial? (6:2-5)

What is the case / dispute / controversy and with whom? (6:2)

Who is being defended first and challenging to be testified against? (6:3)

In Micah 6:3 it is as if God were saying, "WHAT HAVE I DONE TO YOU? What complaints do you have against Me? Have I burdened you or have I blessed you? Have I failed you in any way? Have I been unfair to you in any way? Have I broken My Word to you in any way? IF YOU HAVE ANYTHING TO SAY AGAINST ME, SPEAK UP!"

Was God faithful to Israel (His people)? Was Israel faithful to God?

If the people of Israel had been honest before God they would have said something like this:
"GREAT IS THY FAITHFULNESS BUT GREAT IS OUR UNFAITHFULNESS!" ?

A key verse for the book of Micah as a whole is 6:8. If you put it into practice in your life today, what things might change in how you spend your time, money, talent, and energy? What does it mean to truly obey God?

Which, if any, of the types of corruption worrying Micah here and in 6:9-16 are present in society today?

In verses 7:1-7, why is Micah miserable and what does he decide to do?

When worried about where these and other types of corruption might be leading us, is Micah's response (verse 7) enough? Explain.

Micah said, "I will _____ the INDIGNATION of the LORD." (7:9) [The word, INDIGNATION, means "boiling anger".]

Key words in Micah are "listen" and "hear." Where and how can we seek God's voice and guidance today? What words of warning in Micah do you feel society today should heed? What words of promise or hope that we find in Micah are most needed?

God does get angry because of sin (Micah 7:9) but does God continue to be angry with His people forever (Micah 7:18)? "God delights in _____." (7:18)

How does Micah describe the character of God in 7:18-20? (also in Exodus 34:6-7?) In what ways will God show compassion and faithfulness?

To what, specifically, is God going to show loyalty and faithfulness in verse 20? How would knowing this help in the peoples' suffering?

More Questions:**Chapter 1**

1. Micah was a prophet of the _____ tribes.
2. _____ was a prophet in Judah and _____ in Israel at the same time.
3. During whose reign did Micah prophesy?
4. What is the definition of true religion in Scripture?
5. Micah foretells the fall of _____ and _____.
6. Where is the prophecy of the birth of Christ?
7. What tells us, in verse 1, that Micah is under the authority of God?
8. Where is Morashite?
9. Who is this warning to?
10. The sins of _____ had risen up to heaven.
11. What is God's place spoken of here?
12. The high places were places of _____.
13. What is verse 4 speaking of?
14. What was their transgression that had angered God?
15. Who was their first love?
16. What is sad about many Christians today?
17. I will make Samaria as an _____ of the _____.
18. What will happen to the graven images?
19. Who is the "harlot" in verse 7?
20. What were the "hires"?
21. They were unfaithful to God (_____).
22. Who will get the idols?
23. Describe the sorrow of Micah for these people.
24. Will God have mercy and stop the punishment?
25. Gath was a city of the _____.
26. The "house of Arphrah" means house of _____.
27. What is rolling in the dust a sign of?

28. What does "Saphir" mean?
29. "Maroth" means _____.
30. Who spoiled Lachish?
31. What are the gifts in verse 14?
32. The baldness speaks of _____.
33. It, also, speaks of _____.

Chapter 2

1. Woe to them that devise _____.
2. What is meant by them devising iniquity on their bed?
3. Are they sinning because of outside influence?
4. What do they do, as soon as they get up?
5. What does the man, in verse 2, do, besides covet his neighbor's land?
6. Who is the family speaking of in verse 3?
7. What does "remove their necks" mean?
8. God will break their _____ spirit.
9. What day is spoken of in verse 4?
10. What is the parable, probably?
11. What is "lamenting"?
12. They are, now, feeling the curse that comes from what?
13. What is verse 5 saying?
14. What are the people saying to Micah in verse 6?
15. What does Micah tell them about his prophecy?
16. Who are named Jacob in these Scriptures?
17. In verse 8, what extreme have they gone to?
18. The women, in verse 9, are speaking of the _____.
19. What had God commanded about the widows and orphans?
20. _____ had been given to Israel as a place of resting.
21. What type of prophet do the people want?
22. What are two things the false message bring?

23. What is verse 12 speaking of?
24. What is the noise of the multitude speaking of?
25. Who are spoken of as sheep?
26. The One that breaketh is their _____.
27. What does "LORD on the head of them" mean?

Chapter 3

1. Who is this addressed to?
2. Micah is _____ the sins of those in authority.
3. With prestige and authority, go great _____.
4. What is verse 2 speaking of?
5. Does verse 3 mean they were practicing cannibalism?
6. It means they treated the people like _____.
7. Who does verse 5 say made the people err?
8. What happens, when the blind lead the blind?
9. Who is verse 6 speaking of?
10. They prophesy for their own _____.
11. Why will the seers be ashamed?
12. What was "covering their lips" a sign of?
13. Who was Micah speaking of in verse 8?
14. Micah is actually a _____ for God.
15. Who is verse 9 speaking against?
16. What were their special sins?
17. How were they abusing their authority?
18. Who is actually to blame for the destruction of Jerusalem?
19. Where, in Ezekiel, do we read about the shepherds who lead the sheep astray?
20. What country destroyed Jerusalem?

Chapter 4

1. What time is set in this chapter?
2. What is that time definitely speaking of?
3. "Zion" is speaking of the _____.
4. Who is the statement "many nations" speaking of?
5. _____ is the Word of God.
6. They shall beat their swords into _____.
7. Neither shall they learn _____ anymore.
8. _____ is King of Peace.
9. Where will Jesus rule from?
10. Where will Satan be for the 1000 years of peace?
11. Fear is the opposite of _____.
12. The author teaches that we must _____ in the salvation we have received.
13. Who was the tempter?
14. While the world is walking in the name of their heathen God, we Believers are walking in the name of the _____ and _____ God.
15. Why is Israel spoken of as a woman here?
16. Who is the "remnant" speaking of?
17. Who is the daughter of Jerusalem speaking of?
18. What is verse 9 speaking of?
19. Why was their sorrow so great?
20. Why did God allow them to be taken by Babylon?
21. The nations around had been jealous of whom?
22. What was their captivity for?
23. Arise and _____, O daughter of Zion.
24. What does the "horn" speak of?
25. The _____ will be involved in this harvest.
26. The Christians will reign as subordinate to Jesus for _____ years.

Chapter 5

1. What things had happened to Israel and Jerusalem that was like a slap in the face?
2. What happened to those in authority?
3. What does "Bethlehem" mean?
4. What does "Ephratah" mean?
5. Where was Bethlehem located?
6. At the time of Jesus, Jerusalem was under the control of the _____.
7. Who was Jesus to the natural Jew?
8. What time is verse 3 speaking of?
9. Who are the true family of Abraham?
10. Jesus is the Ruler spoken of in verse 4. He is spoken of as the good _____.
11. What does "abide" mean?
12. Jesus not only brings peace, but is the _____ of _____.
13. What does "seven" mean?
14. "Eight" means _____.
15. What is the sword Jesus fights with?
16. What are "Nimrod and Assyria" speaking of in verse 6?
17. Who are the "remnant of Jacob" in verse 7?
18. Most of the apostles of Christ were _____.
19. The Lamb of God (Jesus Christ) is the _____ of the tribe of Judah.
20. Jesus' _____ drove the money changers out of the temple.
21. What is verse 10 saying?
22. What would be classified as witchcraft?
23. What are soothsayers?
24. Anything you make with your hand, or can see with your natural eye, is _____.
25. What were the groves?
26. Who will He execute anger and fury upon?

Chapter 6

1. Who is this message to?
2. Whose Words are spoken here?
3. It is as if the _____ are to judge the LORD's controversy between God and His people.
4. What questions did God ask them in verse 3?
5. What is God reminding them of in verse 4?
6. What relation were Moses, Aaron, and Miriam?
7. God made Aaron the first _____ in the _____.
8. What was Miriam's calling?
9. What did God remind them of in verse 5?
10. What caused Balaam to see his error?
11. When the people suddenly realize their ingratitude, what question do they ask?
12. God is not as interested in the formality of sacrifice, as He is in our _____ and _____.
13. Really, this is the secret of _____ God.
14. Who shall see thy name?
15. What does the "rod" symbolize?
16. A false balance is an _____ to the LORD.
17. Why is God angry with the rich man in verse 12?
18. Thou shalt eat, but not be _____.
19. Thou shalt sow, but thou shalt not _____.
20. Who were two very evil kings in verse 16?
21. Ahab worshipped _____.
22. What is the "hissing" speaking of?

Chapter 7


1. Who is speaking in verse 1?
2. The _____ is perished out of the earth.
3. What kind of a society is verse 2 speaking of?
4. What is meant by them "doing evil with both hands"?

5. What are the judges doing wrong?
6. How are they like a briar?
7. When is their day of perplexity?
8. When will God send deliverance?
9. Trust ye not in a _____.
10. This is saying, you should even be careful what you say to your _____.
11. What Scripture is verse 7 similar to?
12. The God of my salvation is, of course, _____.
13. When I sit in darkness, the LORD shall be a _____ unto me.
14. Why are they willing to bear the indignation of the LORD?
15. Whom the Lord loveth He _____.
16. If ye endure chastening, God dealeth with you as with _____.
17. What is verse 10 speaking of?
18. What day is verse 11 speaking of?
19. Feed thy people with thy _____.
20. What is the "rod"?
21. What were some of the marvelous things God showed them on their way from Egypt?
22. Who will lick the dirt like a serpent?
23. What is even more amazing, than the fact that God forgave physical Israel?
24. Where will He cast our sins?
25. When Jesus took our sins, what did He give us?

A REVIEW OF MICAH

MICAH CHAPTER 1--Persisten sin leads to sure ruin. SIN leads to certain suffering and judgment. God cannot bless sin; He must judge it. When men go against God, God must go against them! If we continue to go our own way and fight God and refuse to change direction, then we must face certain RUIN!

MICAH CHAPTER 2--God's judgment is coming. If a person does not get rid of the pollution of sin (by turning to God), then he will end up permanently polluted and ruined. If a man does not turn to God then there is nothing but trouble.

MICAH CHAPTER 3--It is possible to be religious but not right. Being religious (performing a ritual) without having a right  HEART is not a proper response before God. Religious acts and words do not set a person free from the terrible prison house of sin. Religious activity does not make a person good. RELIGION and RITUAL are not enough. God wants our hearts to be right. OUR PROBLEMS WILL NEVER BE SOLVED IF OUR HEARTS DO NOT GET RIGHT. Let God fix your heart today!

MICAH CHAPTER 4--We need to be able to look ahead and see God's promise. In the middle of our problems we need to be able to hold on to and head for God's promise. We need to see more than the blackness in the tunnel. We need to see the light at the end of the tunnel. When we see rightly then we will walk in the right way and in the right direction. There surely will be problems but there surely will be deliverance from the problems (rescue by our Redeemer).

MICAH CHAPTER 5--God's Son is able to deliver us. The Saviour of my Tomorrows is saving me in my todays. I believe His promise, and I know that the same God who will deliver me then will deliver me now. Someday God will fix the world (bring peace and blessing to the world), but right now God wants to fix my heart (bring peace and blessing to my heart).

MICAH CHAPTER 6--To approach God wrongly leaves us without God's benefits and blessings. If I do not come to God in the right way, then I have all my problems but I do not have any Saviour to save. My problems unsolved, wrongly seen and wrongly handled remain and ruin and continue to ruin my days and my time on earth.

MICAH CHAPTER 7--What were the great lessons which we learned in this last lesson?

<http://www.middletownbiblechurch.org/micah/micah07.pdf> [PDF]

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Micah

1:1-16

Judgment Coming to Samaria and Jerusalem

1:1. Moresheth. Located approximately six miles northeast of Lachish in the Shephelah, Moresheth (Tell el-Judeideh, about twenty miles southwest of Jerusalem) would have been one of the suburbs of the Philistine city of Gath (Tell es-Safi). After the establishment of David's kingdom, it served, along with Lachish, Adullam and Mareshah, as a fortified center (2Ch 11:8). All of these sites, along with “countless” villages, were destroyed by Sennacherib's Assyrian army in 701 B.C.

1:1. chronology. Since the editor gives us the names of the kings of Judah who reigned during Micah's ministry as a prophet, we can date this material to the last half of the eighth century. Micah's first oracle (Mi 1:2-7), which deals with Israel's northern capital of Samaria, would date to just prior to that city's destruction by the Assyrians in 722 B.C.

“Samaria and Jerusalem:” The two seats of government of the northern and southern kingdoms, respectively, are addressed. The capitals are the seats of corruption which filtered down to and infected the entire kingdoms.

Verses 2-7: The prophet summons all the nations (verse 2) of the world into court to hear charges against Samaria and Judah (verses 5-7; Isa. 3:13-14). Their destruction was to be a warning example to the nations, prefiguring God's judgment on all who sin against Him. As an omnipotent Conqueror, the Sovereign over all creation is assured of victory (verses 3-4). BSO

1:3. treading the high places of the earth. The sense of majesty inherent to a theophany is magnified here by the impression of Yahweh “coming” from his “dwelling place.” The power implicit in “treading on” is used very often of vanquishing enemies (Dt 33:29; Ps 108:13). However, in this case the image is of God displaying control over creation, using the earth's mountains as stepping stones (Am 4:13). A similar image is created of the swift, mountain-hopping movements of the divine messengers in the Ugaritic *Epic of Baal and Anath*. Cities were typically built on hills because of their natural defensibility, and armies chose hills as strategic points of control. The metaphor of treading on the heights therefore also speaks of victory and security.

1:5. Samaria. It was Omri who built Samaria and established it as the capital of the northern kingdom, Israel, early in the ninth century. About twelve miles west of the previous capital, Tirzah, the city is located at an important crossroads with easy access to the Jezreel Valley to the north, Shechem to the southeast and the coast to the west. It is near both major north-south routes that run west of the Jordan. The excavations at the site have uncovered what is believed to be Omri's palace on the acropolis as well as parts of the wall separating the acropolis from the lower city. The wall was about five feet thick and built using the finest masonry of the day (ashlar stones set in a trench using headers and stretchers). Ahab improved the fortifications by adding a casemate wall over thirty feet thick.

1:6. the fall of Samaria. The Assyrian sources describe the “ravaging” of Samaria (c. 724-721 B.C.), which may have denoted the entire land. Some archaeological evidence for the destruction has been found at the Israelite city of Shechem. This accords with the typical Assyrian strategy of wasting the territory of a particular state and then surrounding the main city, which had now been cut off from its resources. Both Sennacherib and Nebuchadnezzar II used this policy against Jerusalem. The three-year siege of Samaria shows that it was heavily fortified, for the Assyrians were unmatched in siege warfare. The city fell in 722/ 721. Although Shalmaneser III is given credit for the conquest of Samaria in the Bible, his successor Sargon II claimed the very same in the Assyrian annals. Sargon also claims to have rebuilt the city.

1:6. pouring stones into the valley. The forcefulness of Yahweh's wrath against Samaria is compared to the destructiveness of earthquakes. Since cities were typically built on hills, the destruction of a city wall was accomplished by pulling down the stone walls into the valley around.

The stones of the buildings and walls of the city, which being on a hill, when pulled down rolled into the valley. And with as much swiftness and force as waters run down a steep place, as in Micah 1:4; where the same word is used as here.

This speaks of terrible destruction. Actually, stones do pour down into the valley when a volcano erupts. They were also thrown down in battle. Samaria will be totally destroyed and when this destruction is over, it will be a barren land. BSO

1:7. temple gifts. Many temple gifts would have been given in exchange for the services of the sacred prostitutes (see comments on Dt 23:17-18). These gifts could have been silver or gold (which could, in turn, be used in the manufacture of idols) or grain or animal gifts. Alternatively, however, Micah, like Hosea (Ho 4:10-15), may simply be equating idolatry with harlotry. Supporting the false worship at the idolatrous temples would be an act of unfaithfulness to Yahweh. The idols which have been worshiped in this shrine are to be destroyed along with their worshipers, and the looting of the temple will provide its conquerors with the wealth to continue their devastating path.

1:8. barefoot and naked. There are a number of mourning rituals employed in the ancient Near East. Some require sacrifices, like those attested in the Ebla tablets, and are part of the royal cult of the dead. In other cases, constant weeping and lamenting mark the acts of mourners (as evidenced in the Ugaritic Epic of Keret). When mourners tear (La 2:10) or strip away their clothing and footwear (compare Isaiah's enacted prophecy in Isa 20:2), they are putting aside their former status, signifying defeat (compare the restriction against mourning in Eze 24:17). In this way they acknowledge, as Job does, that they came into this world naked (Job 1:21).

1:8. jackal and owl. The choice of animal voices here are those often heard in the wilderness and wastelands (Isa 34:13; Je 50:39; "prophecy of Balaam" from Deir 'Alla). Both make a piercing sound that would chill the soul and hint of death (note the use of the jackal as an image for the Egyptian god Anubis, whose responsibilities were for the dead and for tombs).

1:10-15. itinerary. All of the sites listed in these verses are in western Judah, in the hill region known as the Shephelah. Sennacherib's report of his campaign offers detailed information about the Philistine battles, but little about the Shephelah. In the Philistine account, Eltekeh, Timnah and Ekron are named. This would mean the army was poised just a few miles north of Gath as it prepared to go into Judah. If Mi 1 represents a line of march, it would suggest that the Assyrians came south through Gath and took the road that passes a couple of miles west of Lachish (the most prominent fortress of the region), then circled around to the south in order to come at Lachish from the southeast. After Lachish, the route heads northeast toward Jerusalem, with only Mareshah out of order. What is suggested is widespread devastation throughout the Shephelah region. Archaeological surveys have identified a reduction in the number of occupied sites in the region from nearly three hundred in the early eighth century to less than fifty in the seventh century. The population was likewise reduced to less than fifteen percent of what it had been. Gath is probably located at Tell es-Safi. Many of the city names are used for word play unique to this text: Beth Ophrah (meaning "dust"), Shaphir ("horn"; site unknown, though speculated to be Tell 'Eitun), Beth Ezel ("standing place"; location unknown), Zaanah ("she comes out"; possibly the Zenan of the Lachish area in Jos 15:37) and Maroth ("bitter"; site unknown). Lachish is the most important of the cities in this itinerary and will be discussed separately. Moresheth Gath is Micah's home village and is probably to be identified with Tell el-Judeideh (see comment on 1:1). It is in the center of a ten-mile radius in which all of these sites appear to be located. The pun on its name suggests the flight of its citizens. Aczib (possibly Tel el-Beida, northeast of Lachish) is compared to a "failed stream," which here equates with a fortress that failed to serve the king's defensive line. Mareshah, northeast of Lachish, is punned with the word meaning "heir," suggesting a country without a future. Adullam (Tell esh-Sheik Madhkur) similarly lacks a future in the face of the enemy assault.

Verses 10-12: Beth-aphrah, Saphir, Zaanah, Beth-ezel, and Maroth are all ancient cities of Judah that have passed into obscurity. They seem to be

mentioned by the prophet because, by playing on the sounds and meanings of their names, he is able to graphically describe the grave effects of the Assyrian invasion of Judah.

Eleven towns west of Jerusalem are mentioned in verses 10-15, some with a play on words. BSO

1:13. Lachish. Dominating the Shephelah and western Judah, Lachish served as the center point of the defensive line of the kings of Judah. Located midway between Jerusalem and the Philistine city states, Lachish guarded the major roads from the coast inland. Its site, Tell ed-Duweir, shows evidence of occupation from the Chalcolithic Period, with massive construction of city defenses and an impressive city gate in the Middle Bronze II (as a major Canaanite city) and Iron II (as the western bastion established after the division of the kingdoms; 2Ch 11:5-10). Despite its commanding position (a tell 150 feet high), the city fell after a siege by the Assyrian king Sennacherib in 701 (Annals of Sennacherib; for more information see 2Ch 32:9). Graphic evidence of the ferocity of this siege are found in Assyrian reliefs from the royal palace at Nineveh depicting the events and the remains of a massive siege ramp on the southwest corner of the tell. A mass burial, with approximately fifteen hundred bodies, may also be a result of the fall of the city. Written records of a later siege by the Babylonian king Nebuchadnezzar in 586 also exist in the form of twenty-one ostraca letters that were discovered in a guardroom in the city gate. They describe the desperate situation of the defenders as they take note of the extinguishing of the signal fires from neighboring towns.

“Lachish ... sin to the daughter of Zion”: Located southwest of Jerusalem, Lachish was a key military fortress whose “sin” was dependence on military might.

Sennacherib of Assyria spoiled this city. This is telling them to harness up their best horses and flee to safety in their chariots. It appears from this, that Lachish was involved in the same transgressions as Israel. It also appears they caused Jerusalem to get involved as well. BSO

Verse 1:14. Judah is involved in the very same sins as Israel. The presents to Moresheth-gath are parting gifts. This means that Judah has given up Moresheth-gath. They have relinquished ownership. This city is given up to the enemy. BSO

1:16. shaved heads. There are several rituals associated with mourning, including tearing one's clothing, cutting oneself (see the comment on Lev 19:28), fasting (see the comment on 2Sa 12:16) and casting dirt or ashes in one's hair (see the comment on 2Sa 13:19). Shaving the hair also functions as a sign of mourning (Je 41:5) as well as a part of purification rituals (Lev 14:8-9; Nu 6:9). For instance, Assyrian priests were shaved at the time of their installation. Similarly a man portraying himself as a doctor in *The Poor Man of Nippur* (Sultantepe Tablets) shaves his head. This may be associated

with purifying himself or because of the physician's repeated contact with the diseased and dying.

“Make thee bald”: Priests were forbidden to make themselves bald (Lev. 21:5), nor were the people to imitate the heathen practice of doing so (Deut. 14:1). But here it would be acceptable as a sign of deep mourning (Ezra 9:3; Job 1:20; Isa. 22:12; Ezek. 7:18).

This baldness speaks of mourning. It also speaks of adultery. An unfaithful wife had her head shaved so the world would know she was an adulteress. They have gone into captivity and Micah is telling them to mourn for them. BSO

2:1-13

Injustice and False Prophecy

2:2. seized property. The acquisition of property by oppressing the poor and weak violates both the law against coveting as well as the injunction not to violate the covenantal division of the land to each Israelite household after the conquest. Despite these laws, the mounting debt of small landowners and the political power exercised by large landowners led to abuses (see comment on Isa 5:8), which are mentioned in Egyptian wisdom literature (*Instruction of Amenemope*).

2:5. assembly of the Lord. See the comment on Dt 23:1-8 for this technical term for the group of men enfranchised to make decisions within the Israelite community and to serve in the military.

2:5. dividing the land by lot. When the father of a family died, the landholdings were divided among the sons by lot. The Eshnunna Laws, the Hammurabi Code and the Middle Assyrian Laws all make reference to this situation. Texts from Tell Sifr specifically mention dividing the estate by lot. Here Micah suggests that the one who has oppressively accumulated landholdings will have no one to pass them on to.

2:11. acceptance of optimistic prophets. In Assyria, prophets were expected to be supportive of the king and his policies. Israelite prophets tended to be more counterculture and more often than not were critical of the reigning kings. As Je 28:8-9 notes, the people are to be wary of “the prophet who prophesies peace.” The role of prophets in ancient Israel is to provide reproof and warning to the people when they violate their covenant obligations. This differs from ancient Near Eastern prophets, such as those mentioned in the Mari texts, who generally concern themselves with cultic violations (failure to make a sacrifice or build a promised temple) or with matters of warfare.

Verse 11.: The people accepted any “prophet” who would tailor his message to their greed, wealth, and prosperity.

Micah is saying, they do not want to hear the true prophet. They want to hear a prophet that speaks only of good times. The people do not want to hear a message of warning. They want to hear a message that appeals to their flesh. The false message promises them wine and strong drink.

Verse 12: "Remnant": Cf. 4:7; 5:7-8; 7:18. See note on Isa. 10:20.

This is a complete change from the previous verse. This is speaking of the restoration of the remnant of the people. He still calls them Jacob, which is speaking of all twelve tribes of Israel.

The noise of the multitude is, possibly, the voices of so vast a number praising God. They are classified as sheep, which represent the saved in Christ.

Verses 12-13: Messiah will make ready the way, removing the obstacles which might hinder His remnant's deliverance and return at the Second Advent (Isa. 11:15-16; 52:12).

Verse 13: "The breaker is come up before them": This is a reference to Israel's Messiah (Jesus) who will break down every obstacle between the people and their God. He will restore them, forgive their sins and implant within them a new heart.

The One that breaketh is their Savior. They passed through the gate to God. Let us look at what Jesus says about this.

John 10:27-30 "My sheep hear my voice, and I know them, and they follow me:" "And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand." "My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand." "I and [my] Father are one."

"LORD on the head of them" could mean that the LORD was their head, and was leading them. It could, also, mean that they were sealed as belonging to the LORD. BSO

3:1-12

Corrupt Leaders

3:2-3. cannibal analogy. The rapacious nature of the leaders and judges of Judah is compared to a cannibalistic feast in which the people fall victim to the economic knives and voracious appetite of these corrupt officials. The realistic aspects of preparing the flesh and cracking the bones for their marrow may well be based on the necessities of survival during famines or military sieges (see comment on 2Ki 6:29).

3:5-7. unsuccessful prophets. A failed or unsuccessful prophet is one who no longer receives any communication from God (see the "famine" of God's words in Am 8:11-12).

This has been brought about by the greed of the prophets who sell their deceptive prophecies rather than speaking them freely in response to God's prompting. The commercialization of prophetic speech assures "peace" or prosperity for the merchants and the nobility who give the prophets "bread" and brings down threats of ruin, allegorized here as "war," on those who fail to bribe them. Micah, who was not a member of the prophetic guild, but, like Amos, simply a man chosen by God to speak (Am 7:1-15), replaces their failed rituals and divinatory practices with the true word of God. Prophets of this period in Assyria were often in the employ of the royal court and were expected to support the legitimacy of the regime. We would use the expression that it was important for them to recognize which side their bread was buttered on.

Verse 5: The concluding statement that the false prophets declare war against those who do not put into their mouth indicates the meaning of the former expression, namely, "they say peace to those who feed and bribe them."

The Hebrew word, *nashak*, which is rendered "bite," is strictly applied to serpents, to "an adder in the path," and is therefore especially appropriate to the false and lying nature of the prophets.

Who do not give them what they ask, or do not feed them according to their desire. Do not keep a good table for them, and cram and pamper them. But neglect them, and do not provide well for them. These they threaten with one calamity or another that shall befall them. And endeavor to set their neighbors against them, and even the government itself, and do them all the mischief they can by defamation and slander.

The following 2 Scriptures that Jesus spoke are a very good explanation of this.

Matthew 7:15 "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Matthew 15:14 "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

This next Scripture tells us exactly what becomes of these evil leaders.

2 Peter 2:1 "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

God does not overlook this sinful prophet. He will be punished. BSO

Verses 9-12: All ruling classes are guilty: rulers judged for reward (verses 9-11a), priests taught for hire (verse 11b), prophets divined for money (verse 11c). All the while, they were self-deceived into thinking the Lord would give them favor

because they identified themselves with Him. Consequently, the nation would be destroyed (fulfilled by Nebuchadnezzar in 586 B.C.).

3:12. plowed like a field. An area had to be totally cleared of debris in order to be plowed and planted. This metaphor demonstrates how completely the city and its foundations would be destroyed. The armies of Assyria will plow the city, returning it to its original state as cultivated land (compare Isa 5:6). While this did not occur in his lifetime, Jeremiah takes up the oracle, and it is quoted by the elders at his trial (Je 26:18), demonstrating that the predictions of the prophets were compiled and studied.

Micah declared this sentence of Divine judgment with an intrepidity that was long remembered by the Jews. More than a century later the elders of the land, speaking in justification of the course taken by Jeremiah, used as a precedent the example of Micah.

Jeremiah 26:17-19: "Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying," "Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." "Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls."

So also, in after-days, the doom of Jerusalem was pronounced by our Lord: "The days will come when there shall not be left one stone upon another that shall not be thrown down."

The blame for the destruction of Jerusalem can actually be laid at the feet of these evil leaders. For the crimes of the priests, and prophets, and rulers, the destruction came from God.

Zion is, many times, speaking of the church. There is an extensive lesson about the shepherds who lead the sheep astray in Ezekiel chapter 34.

This also is speaking of the temple in Jerusalem which is destroyed in the Babylonian attack. The mountain of the house is speaking of the temple.

God had moved out of the temple, because of their sins.

4:1-5:15

Days Near and Far

Verse 4:1: In a reversal of 3:12, Micah shifted from impending judgment to prophecies of the future millennial kingdom ("the last days") in which Mt. Zion

(verse 2), the center of Messiah's coming earthly kingdom, shall be raised both spiritually and physically (Zech. 14:9-10). This discussion continues to 5:15.

The phrase "In the last days," as well as a comparison with other prophecies (e.g., Isa. 2:2-4), indicates that the prophet is looking beyond the restoration from the Babylonian captivity to the days of the Millennium when every promise given to Abraham and to Israel will ultimately be fulfilled.

Micah suddenly turns to the last days. The last days are definitely speaking of the coming of the LORD to the earth. This is a time, when Jesus will reign as King of kings and Lord of lords. He will set up His kingdom upon this earth. He will reign from the holy mountain in Jerusalem.

People from all nations will come to Jerusalem to worship with their King. The temple will be re-established as the house of the LORD. It will be a time of perfect peace.

Acts 2:17-18 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:" "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:" BSO

4:3. swords into plowshares. Rather than "plowshares" that turn over the dirt as they plow, this may refer to the metal tip of the plow that breaks up the earth and scratches out a furrow. This tip is about seven inches long. However, this same Hebrew word is used in 2Ki 6:5, where it appears to refer to some sort of axe. Since the sword is "broken up," it is possible that the resulting product is metal shards that could be put to various uses.

4:4. own vine and fig. Vineyards and fig trees were the basic elements of the diet and economy of the village culture of ancient Israel, and their loss would devastate the people (Joe 1:6-7). The idyllic image of peace and prosperity in the ancient Near East is to be able to sit under one's own vine and fig tree. Egyptian tomb paintings, Assyrian reliefs and the biblical writers commonly use the phrase to refer to a people who control their own lives, without foreign interference, and are able to cultivate the land which the gods/God has given to them (1Ki 4:25; Isa 36:16). The vine and fig provided some shade as well as fruit, and enjoying them indicated some long-term prospects as each took several years to become productive.

Verse 4:5. Even if all others were walking after other gods at the present, the godly remnant of Israel would no longer pursue other gods but would walk after the true God in the millennial kingdom (Joshua 24:15).

I teach that we must walk in the salvation we receive. We must walk in the straight and narrow path every day. God left us rules to live by, and the only happy successful life is living by those rules. This statement just means that all people will live good wholesome lives.

They will not even be tempted to cheat, and steal, and do all the things the lust of their flesh had caused them to do before. Satan was the tempter, and he is locked up. Christians will walk in the name of Jesus Christ. It appears, while they are walking in the name of their heathen god, we believers are walking in the name of the True and Living God.

Verses 6-8: Micah continued to describe the wonderful conditions of the coming earthly kingdom of Messiah. Repeating the figure of sheep (2:12-13), the “tower of the flock” depicted the city of Jerusalem, the future dwelling place of Messiah, as watching over the people.

Verse 7: “For ever”: The Hebrew term does not always mean “without end,” but signifies a long, indefinite period of time, the length of which is always determined by the context. Here it refers to the 1,000 year reign of Messiah on earth (Rev. 20).

The "remnant" is speaking of those of the physical house of Israel who have accepted the LORD as their Savior. The LORD reigning over them in mount Zion is speaking of all Israel. Zion is the church. Jesus will reign forever and ever.
BSO

4:8. watchtower/stronghold. Although Migdal Eder (NIV: “watchtower of the flock”) is a place name elsewhere (Ge 35:21), it is paralleled in this context with Ophel, a section of the old city of David on the eastern hill of the city of Jerusalem. As such, both images are of a citadel or watchtower protecting the “flock” and serving as a rallying point from which God's eventual restoration of the nation and the people will occur (compare the opposite image in Isa 32:14). If the term refers to an actual citadel tower, it could be the central tower of the Ophel (the citadel or the hill it was on) in Jerusalem (daughter of Zion).

4:10. Babylon. It would have been more logical in Micah's day if he had assigned Ashur or Nineveh as the place of exile. But prophecy is not always logical. In Micah's time, the Neo-Assyrian empire, under the Sargonid rulers, Sargon II and Sennacherib, was the most powerful political network the world had ever seen. It stretched across the Near East and would eventually even include Egypt for a short time. The ravaging army of Sennacherib was responsible for destroying many towns and villages in Judah during his two invasions, and the Assyrian reliefs even depict captives being taken away from Lachish. During this period, Babylonia and its Chaldean rulers were subjected, just like all other nation states, by the Assyrians. However, they, like the Medes in western Iran, periodically tested the Assyrian hegemony with revolts or by attempting to subvert Assyria's allies and vassal states. Particularly troublesome was Merodach-Baladan, who

ousted Assyrian rulers of Babylon on at least two occasions. Finally in 689 B.C. Sennacherib sacked the city and assumed the title of king of Babylon. Shortly after 660, as the Assyrian empire began to crumble, Babylonia and Media combined to put even greater pressure on the last of the great Assyrian kings, Ashurbanipal. His death in 627 marked the end of Assyrian world power and the emergence of Nebuchadnezzar and the Neo-Babylonian empire.

Verses 11-13: Micah switched again to the time of the Second Advent. The gathering of “many nations” and “many peoples” depicts that future battle of Armageddon (Zech. Chapters 12; 14). In that day, the Lord will empower His people (5:7-9; Isa. 11:14; Zech. 14:14). BSO

4:12. sheaves to the threshing floor. One of the principal agricultural installations in the village culture throughout the ancient Near East was the threshing floor. Sheaves of grain were brought to this central location, where they would be threshed and winnowed. Because of the importance of agriculture and fertility, the threshing floor was often a place of ritual importance. Threshing floors were large, flat, open areas and certainly could have been useful for other purposes besides threshing. It is no surprise, therefore, that it should double as an open-air facility when space constraints or the desire for public visibility rendered the palace facilities inadequate. Consequently it became a place of assembly where legal as well as business transactions could be finalized. In the Ugaritic Epic of Aqhat, the king, Danil, publicly judges cases at the threshing floor outside the gate of his city. It was a place where the good was separated from the bad.

4:13. horns of iron, hooves of bronze. Although there are no direct references to animals pulling a threshing sled in the biblical text (see, however, comment on 2Sa 24:22), Micah is clearly describing standard operations at a threshing floor. Egyptian tomb paintings depict oxen and donkeys pulling a sled weighted with pieces of flint and metal over the grain, and this custom is still followed by farmers in the Middle East. There is also some evidence for metal shoes being attached to the feet of these animals to more efficiently cut the stalks of grain.

“Horn ... iron ... hoofs ... brass”: Using the figurative language of an animal with metal features, the Lord looked to a day when Israel will permanently defeat their enemies.

The “horn” speaks of great power, or strength. For the power to be like iron speaks of just how great it is.

The hoofs of brass symbolize judgment on the oppressors of God's people.

John 4:35 “Say not ye, There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.”

The Christians will be involved in this harvest, and then, they will reign over this earth as subordinate to Jesus for 1000 years. BSO

5:1. strike on the cheek with a rod. To be struck on the cheek is generally considered a gesture of contempt (see 1Ki 22:24; Job 16:10). Hammurabi's Code provides for a variety of punishments for the person who strike others on the cheek—from flogging and mutilation to stiff fines. Striking Judah's “judge” implies both the contempt of the nations as well as the impotence of Judah's ruler to respond. In the New Year festival (akitu) that was practiced in both Assyria and Babylon, the priest slapped the king on the cheek in a ritual that led to the king claiming he was innocent of injustice.

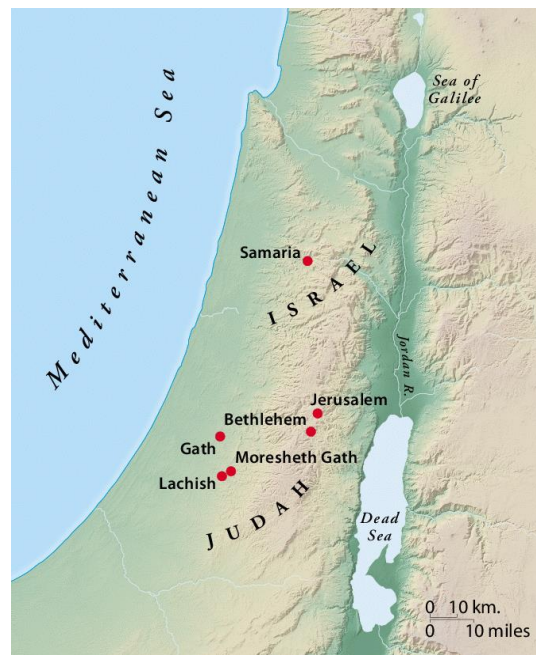
“Judge of Israel”, who will be smitten with a “rod upon the cheek,” is not a reference to the humiliation of Jesus. The reference is to the deportation of Israel's rulers, perhaps especially King Zedekiah, and to his shameful treatment at the hands of Babylon (2 Kings 25).

“Smite the judge of Israel”: A reference to the capture of King Zedekiah at the hands of Babylon in 586 B.C. (2 Kings Chapters 24-25).

We know that Israel, and Jerusalem in Israel, had been besieged, and had been taken, and had been scattered. They certainly had been humiliated like a slap on the face. Those in authority fell to the same fate as the everyday citizen of the country.

Verses 2-4: This passage looked forward to Christ's First Advent (5:2), an intervening time (5:3a), and beyond to the Second Advent (5:3b, 4). BSO

5:2. Bethlehem. The double place name Bethlehem Ephrathah reflects a tribal distinction within the Bethlehem community also reinforces the tie to David's family (see comments on Ru 1:1; 1Sa 16:4; 17:12). Linking the future messianic king to origins of David's household rather than to Jerusalem recalls how David was chosen directly by Yahweh as king and breaks with hereditary succession pattern. This suggests the expectation of a new David.



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Sheep grazing outside the village of Bethlehem, birthplace of the Messiah. "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel." (Mi 5:2) HBH

This messianic prophecy not only gives the birthplace of Messiah, and thus assures His humanity, but it also asserts His deity. No mere human could be said to have been carrying out the will of Yahweh eternally. "The terms convey the strongest assertion of infinite duration of which the *Hebrew* language is capable (cf. Ps. 90:2; Prov. 8:22, 23; John 1:1)."

"The preexistence of the Messiah is being taught here, as well as His active participation in ancient times in the purposes of God." CONSTABLE

5:2. ruler with origins from ancient times. Most of the Neo-Assyrian kings claimed that their kingship had been ordered by the gods from days of yore. Ashurbanipal claimed to have been created by Ashur and Ninlil and proclaimed king since the days of yore by Ashur and Sin, created for kingship in the womb of his mother.

Verse 5:3 he shall give them up . Israel's loss of king and subjection to enemies will prevail until the birth of the Lord's ruler. **the rest of his brothers shall return** . The statement emphasizes the unity of the people of God under the Messiah's rule. ESVSB

5:3 Yahweh would give the Israelites over to chastening, until Israel had ended her painful period of suffering (like a woman in labor, 4:9), and she had brought forth a child. In view of previous revelation about Israel's continuing discipline by God until her Redeemer appeared (4:10), this seems to be a reference to the

second coming of Messiah, not His first coming. This interpretation gains support from the promise in the last half of this verse. "Then the remainder" of the Redeemer's "brethren," the Jews, will experience a regathering (cf. 2:12; 4:6-7). They "will return" to the land and rejoin other Israelites CONSTABLE

Verse 5:4 he shall stand and shepherd . The Messiah's rule and protection of Yahweh's flock are accomplished by Yahweh's authority and power. **dwell secure . . . ends of the earth** . The breadth of his greatness ensures that those who return (Hb. *yeshubun* , v. 3) will also dwell (Hb. *yashabu*) without fear. ESVSB

Verses 5:4-5 Following the Exile, Prince Zerubbabel, a descendant of David, was among the returned exiles and became the focus of Israel's hopes (see Hag 2:20-23), but he mysteriously disappeared. A greater ruler than Zerubbabel was needed. The leader from Bethlehem would be a **source of peace** ; Isaiah called him the Prince of Peace (Isa 9:6). Only Jesus fits this description.

Verse 5:5 The **Assyrians** destroyed northern Israel in 722 BC. Sennacherib shut up King Hezekiah of Jerusalem "like a bird in a cage" (Sennacherib's own words) in 701 BC and devastated over forty-six cities in Judah. The hoped-for deliverer king did not appear in those days. The Assyrians represent all of Israel's enemies. • **seven rulers...eight princes**: This literary expression indicates that an abundance of leaders will be supplied as needed to lead Israel. NLTSDN

5:5. Assyrian invasion. The Assyrians invaded Judah in 713 (though the major objective of the campaign was Philistia) and in 701 under Sennacherib. This text more likely discusses the latter invasion. For detailed information see the sidebar in 2Ch 32. Shepherds usually refer to kings, so the seven/eight may refer to the coalition that is expected to be organized against the invasion. Sennacherib's inscriptions mention Sidon, Ashkelon and Ekron (with help from Egypt and Nubia) as being fought and conquered. Other city-states and territories submitted and paid tribute (Arvad and Byblos in the north, and Ashdod, Ammon, Moab and Edom in the south). It is unclear how many of these may have actually been part of the anti-Assyrian coalition.

"The Assyrian", Israel's major foe in Micah's day, is probably best understood as representative of all of Israel's enemies, particularly those of the end times.

"Seven ... eight": An idiom for a full and sufficient number of leaders, more than enough for the task (Eccl. 11:2).

Jesus not only brings peace, but is the King of Peace. He is our peace. The Assyrians here are speaking of the worldly people who come against God's people.

"Seven" means spiritually complete. This, then, is saying that the peace that Jesus brings is perfect and complete

"Eight" means new beginnings and these are some of Jesus' subordinates spoken of here. BSO

5:5-6 True **peace** among people is achieved by the Messiah, who overcomes conflict (cf. Eph 2:14). The **Assyrian** of Micah's day represents the enemies of God's people in every age. **seven shepherds . . . eight princes** . This traditional formula (cf. Eccles. 11:2) expresses a parallel between the Messiah's actions and those who faithfully lead in his place. This is evidenced in the main verbs **they shall shepherd . . . he shall deliver** , extending the Messiah's rule even among these Gentiles. ESVSB

Verses 5-6: "Assyrian": Assyria, God's instrument against Israel (722 B.C.) and Judah (Sennacherib's siege in 701 B.C.) is here used as a representative of enemy nations in opposition to the Lord. BSO

5:6. land of Nimrod. Nimrod, the "mighty hunter before the LORD," only appears in Ge 10:8-11 (see comment there), in the period before the flood. There he is identified as the founder of many Mesopotamian cities, including Babylon and Nineveh, so he appropriately represents any Mesopotamian empire.

Verse 8: "And the remnant": For strength and courage, which the beasts of the forest dare not oppose, and cannot resist. This seems to be a prediction of what was to be effected in the times of the Maccabees, and those following them, when the Jewish people gained great advantages over the Idumeans, Moabites, Ammonites, Samaritans, etc.

There is righteous wrath as well as all-embracing mercy with God. Christ, whose graciousness is likened to the dew, and His gentleness to the lamb, is at the same time the Lion of the tribe of Judah. At the opening of the "sixth seal" the kings of the earth and great men are represented as in extreme terror at "the wrath of the Lamb" (Rev. 6:16).

None can deliver; that dares attempt a rescue; but the prey is left under the lion's paw, to satisfy the hungry beast: so shall Israel be after their return out of captivity, and while they keep the ways of the Lord; so they were in Esther's time, against such as would have destroyed them; so in the Maccabees' time, when they subdued the nations about them.

But the conquering power of the word, the rod of Christ's strength, doth greater wonders than the sword of the Maccabees ever did. It is the mighty conquering power of the gospel that is here shadowed forth to us.

And none can deliver; brings it to the ground at once, tramples upon it, and tears it in pieces as its prey; and none in the flock, or to whom it belongs, can deliver out of his hand.

The Lamb of God (Jesus Christ) is the Lion of the tribe of Judah. Jesus is the Judge of all the world. He is strong and protective to those who accept Him. He is also, the destroyer of those who totally reject Him.

Luke 19:27 "But those mine enemies, which would not that I should reign over them, bring hither, and slay [them] before me." BSO

Verses 10-14: The prophecy, *I will destroy* (10-13), is God's answer to the prayer of v 9. The Hebrew verb behind 'destroy' frequently refers to the removal of persons that have violated Israel's holiness (e.g. 'cut-off' in Lev 17:10; 20:3-6), a measure to preserve Israel in the face of God's wrath against the unholy. The objects, the works of their own hands, consigned for annihilation *from among* them (10, 13, 14) threaten Israel's faith in God: military might (10-11; cf. Dt 17:16-17), sorcery (12; cf. Dt 18:9-13) and idolatry (13-14; cf. Dt 7:5). Isaiah (2:6-8) accuses Israel of placing their confidence in these very things. The military hardware includes the offensive *horse*-drawn *chariots* (10) and the defensive *cities, all the strongholds* (11). 12 The NIV omits after *witchcraft* 'from your hand', a phrase that stresses they are human fabrications. 13 The same point is made with *carved images and sacred stones*, the stylized representations of the male deity, Baal. NBC

5:12. witchcraft. Literally thousands of texts have been uncovered that deal with magic, including incantations that help alleviate the pain of a toothache, help a baby that is stuck in the womb and help a mother who was barren. It appears that the common person hired an incantation priest for even the most mundane problem. The priest then came and recited a spell to either exorcise a problematic demon or other divine irritant. Certainly then they would resort to incantation priests to try to avoid disasters that were either portended or threatened. Incantations were intended to magically bind the supernatural powers that posed a threat. Magical and divinatory practices were common in Mesopotamia and Egypt, where exorcists, diviners and magicians were fixtures at court, interpreting omens and performing rituals. In addition to these professional practitioners, there were sorcerers who performed malevolent forms of magic. The biblical text outlaws both, since their work invoked deities other than Yahweh and attempted to manipulate the divine.

5:13. sacred stones. Standing stones or *massebot* were apparently a common feature of Canaanite religion and also appear as memorials in a number Israelite covenantal contexts (see Ex 24:3-8; Jos 24:25-27). Their association with Asherah, Baal and other Canaanite deities are the basis for their being condemned as a rival and threat to Yahweh worship. Archaeologists have discovered sacred stones at Gezer, Shechem, Dan, Hazor and Arad. In the latter three cases they are clearly within a sacred precinct and part of the cultic practices at these sites. The Hazor stones include incised representations of upraised arms and a sun disk.

5:14. Asherah poles. Asherah can be either the name of a fertility goddess or the name of a cult object (as here). The goddess was popular in the religious deviations in Israel and was sometimes considered a consort of Yahweh. An indication of this belief is found in the inscriptions from Kuntillet Ajrud and Khirbet el-Qom. In Canaanite mythology she was the consort of the chief god, El. She appears in Mesopotamian literature as early as the eighteenth century, where she is consort of the Amorite god Amurru. The cult symbol may or may not have borne a representation of the deity on it. The pole may represent an artificial tree, since Asherah is often associated with sacred groves. Sometimes the cult object can be made or built, while on other occasions it is planted. We have little information of the function of these poles in ritual practice. The writer of Kings points to the veneration of Asherah poles as one of several reasons for Assyria's conquest of Israel (see comment on 2Ki 17:10). The reforms of Hezekiah and Josiah both attempted to outlaw these images sacred to the Canaanite goddess Asherah.

[14] And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. KJV

[14] And I have plucked up thy shrines out of thy midst, And I have destroyed thine enemies. YLT

[14] "I will root out your Asherim [i.e. wooden symbols of a female deity] from among you And destroy your cities NASB

[14] I will uproot your images of Asherah ⁴⁶ from your midst, and destroy your idols. ⁴⁷ NET

⁴⁶ **tn** Or "Asherah poles."

^{sn} *Asherah* was a leading deity of the Canaanite pantheon, wife/sister of El and goddess of fertility. She was commonly worshiped at shrines in or near groves of evergreen trees, or, failing that, at places marked by wooden poles. These were to be burned or cut down (Dt 12:3; 16:21; Jdg 6:25,28,30; 2Ki 18:4). The Lord states that he will destroy these images, something the Israelites themselves should have done but failed to do.

⁴⁷ **tn** The MT reads "your cities," but many emend the text to צִרְיָה (*tsirekha* , "your images") or עֲצֵבְיָה (*atsbbekha* , "your idols").

[14] I will pull up the Asherah poles from among you and demolish your cities. [or shrines] HCSBEC

Asherah(s)/Asherah pole(s) - A Canaanite fertility goddess who was the mother of the god Baal; also the wooden poles associated with the worship of her.

[14] I will pluck your wooden images [Hebrew *Asherim*, Canaanite deities] from your midst; NKJV

[14] and I will root out your * Asherah images from among you and destroy your cities. ESV

“Groves ... cities”: The "groves" are the idolatrous symbol of Astarte (Deut. 16:21; 2Ki 21:7). "Cities" being parallel to "groves," must mean cities in or near which such idolatrous groves existed. Compare "city of the house of Baal" (2 Kings 10:25), that is, a portion of the city sacred to Baal. JFB

5:14 Asherah images are wooden images of the female fertility goddess of the Canaanites, regularly denounced by the prophets. (A grim reminder of these pagan ways in Israel has been found at the site of Kuntillat Ajrud, perhaps the southernmost outpost of Judah during the early eighth century B.C. Remarkable discoveries of inscriptions and drawings were made here, including one that reads, "I bless you by Yahweh of Samaria and his Asherah." This refers to the Lord and his consort goddess, an idea that is utterly contrary to the revealed biblical beliefs, and is thus a clear example of pagan influence on God's people.) ESVSB

Mi 5:13-14 sacred pillars...Asherah poles: Stones were set up as places or objects of worship; they could represent pagan deities. The Asherah poles were green poles or trees that represented the goddess Asherah and her powers of fertility. Both the stones and the trees may have had sexual implications—one male, the other female. Asherah was seen as the mother of gods and El's (or Baal's) consort. NLT SBN

Bible References (Wikipedia): Asherim are mentioned in the Hebrew Bible in the books of Exodus, Deuteronomy, Judges, the Books of Kings, the second Book of Chronicles, and the books of Isaiah, Jeremiah, and Micah. The term often appears as merely אֲשֵׁרָה, (Asherah) referred to as "groves" in the King James Version, which follows the Septuagint rendering as ἄλσος, pl. ἄλσῃ, and the Vulgate lucus,[7] and "poles" in the New Revised Standard Version; no word that may be translated as "poles" appears in the text. Scholars have indicated, however, that the plural use of the term (English "Asherahs", translating Hebrew Asherim or Asherot) provides ample evidence that reference is being made to objects of worship rather than a transcendent figure.

The Hebrew Bible suggests that the poles were made of wood. In the sixth chapter of the Book of Judges, God is recorded as instructing the Israelite judge Gideon to cut down an Asherah pole that was next to an altar to Baal. The wood was to be used for a burnt offering.

Deuteronomy 16:21 states that YHWH (rendered as "the LORD") hated Asherim whether rendered as poles: "Do not set up any [wooden] Asherah [pole][9] beside the altar you build to the LORD your God" or as living trees: "You shall not plant any tree as an Asherah beside the altar of the Lord your God which you shall make".[10] That Asherahs were not always living trees is shown in 1 Kings 14:23: "their asherim , beside every luxuriant tree". However, the record indicates that

the Jewish people often departed from this ideal. For example, King Manasseh placed an Asherah pole in the Holy Temple (2 Kings 21:7). King Josiah's reforms in the late 7th century BC included the destruction of many Asherah poles (2 Kings 23).

Exodus 34:13 states: "Break down their altars, smash their sacred stones and cut down their Asherah poles." WIKIPEDIA

Grove or Asherah?

<http://brandplucked.webs.com/groveorashterothpole.htm> KJO

<http://www.shoutingfromtherooftop.com/grove.html>

<http://www.biblestudytools.com/dictionary/asherah/>

<http://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-israel/asherah-and-the-asherim-goddess-or-cult-symbol/>

<http://jwa.org/encyclopedia/article/asherahasherim-bible> JWA (Jewish Women's Archive)

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<http://www.newworldencyclopedia.org/entry/Asherah>

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<http://www.bible-history.com/faussets/G/Grove/>

<http://www.keyway.ca/htm2011/20111226.htm> "Tree Huggers of Israel and Judah" re: Groves

https://www.facebook.com/KimTorah/posts/10208557123545108?_fb_noscript=1

THE BIBLICAL EVOLUTION OF HOW THE TREE CUSTOM FOLLOWED ISRAEL THROUGH THE SCRIPTURES. EXPOSING THE TRUTH BEHIND THIS WICKED CUSTOM....

<http://www.connorboyack.com/blog/bohemian-grove> (needs to be vetted)

<https://www.ministrymagazine.org/archive/1973/08/the-high-place-in-biblical-archeology> SDA

<https://www.ministrymagazine.org/archive/1980/04/what-is-new-in-biblical-archeology>

<http://www.piney.com/Asherah.html>

<http://www.davidolmsted.net/asherah/>

<http://kukis.org/Doctrines/Ashtoreth.pdf> The Doctrine of the Goddess Ashtoreth [PDF]

6:1-16**God's Lawsuit****Lawsuits by the Prophets**

In addition to judgment and woe oracles, the prophets also pronounced covenant curses in the form of lawsuits. The Hebrew word **rib** is often associated with this form of speech. Normally, the term **rib** means "to contend" or "to strive," but it took a special significance in the prophets. It indicates a legal striving. It's a technical term for a legal proceeding or a lawsuit which took place in the heavenly court of Yahweh, the Great King.

We've already seen that the prophets often had visions of heaven, the heavenly throne room of God. And many times the throne room of God was seen as a courtroom, and as a result, legal terminology comes forth. God is seen as both the prosecutor and the judge. The witnesses are called against the people of God, and the people are the defendants who have been charged by God. Now, usually we don't find a full-fledged lawsuit within the prophets, but many times we find what may be called modified lawsuits. A **rib**, or a lawsuit, may contain many elements. First, just as we would expect in a court scene, there is a summons to court. Witnesses are identified. Then God reviews how kind he has been to the accused, and some kind of response is often given, sometimes by the prophet himself. And then God's accusation follows along with a sentencing.

One of the best examples of a full lawsuit appears in Micah 6:1-16. We hear the summons to court in verse 1. Listen to what the Lord says:

Stand up, plead your case before the mountains; let the hills hear what you have to say (Micah 6:1).

Then in verse 2, the witnesses themselves are addressed:

Hear, O mountains, the Lord's accusation; listen, you everlasting foundations of the earth (Micah 6:2).

Following this address to the witnesses, God reminds the court of his kindness to his people. In verse 3, we read these words:

My people, what have I done to you? How have I burdened you? Answer me (Micah 6:3).

Then Micah the prophet speaks on behalf of the people, responding to God's question in humility in verses 6-8. He says in verse 6:

With what shall I come before the Lord and bow down before the exalted God? (Micah 6:6).

Then, admitting the guilt of the nation, Micah concludes this in verse 8:

He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God (Micah 6:8).

Following the prophet's response, we find accusations in verses 10-12, and the sentencing in verses 13-16. Lawsuits, similar to this passage, appear in the prophets as one of the ways God accuses them and then threatens his people with judgment.

6:1-2. court case of covenant violation. Using treaty formulas and terminology from ancient Near Eastern treaties, such as that negotiated between Rameses II and Hattusilis III, the *rib*- pattern or covenant lawsuit is found in most of the Hebrew prophets (see Isa 1:2-4; Je 2:4-9). As in this case, all of creation is called to witness Israel's violation of the covenant with Yahweh (see comment on Isa 1:2), and a judgment is declared justifying the punishment of God's covenant partner.

Verses 1-2: The Lord commanded Micah (verse 1), as His advocate, to plead His case before the mountains and hills, which were to act as witnesses against His people (Deut. 4:25-26; Isa. 1:2). The mountains and hills were present as Sinai when the Lord made His covenant with Israel and when the commandments were written and placed in the ark of the covenant as a permanent witness (Deut. 31:26). BSO

6:5. Balak/Balaam. The prophet calls to mind for his audience the famous incident when a foreign nation and a renowned seer are thwarted. Instead of the requested curse, a blessing is pronounced over Israel. In Nu 22:6 Balaam is said to be a man whose blessings and curses are effective. He was from the region of upper Mesopotamia, near Carchemish, and had an international reputation as a true prophet. Balak was the king of Moab at the time of the Exodus. His interest in Balaam seems to be based on his ability to invoke blessings or curses—no matter which god he called upon. In 1967, a Dutch archaeological expedition, led by H. J. Franken, discovered some inscribed pieces of plaster at a site in Jordan known as Deir 'Allah. Apparently written in Aramaic, the fragments date to about 850 B.C., and they mention Balaam son of Beor, the same figure described as a “seer” in Nu 22-24. Although the text is very fragmentary, with many breaks and uncertain words, it can be established that (1) Balaam was a seer, (2) he received a divine message during the night, and (3) his message was not what his neighbors expected to hear. Whether this text refers to the events described in the Bible is problematic, but it does establish a nonbiblical tradition, current just a century before Micah, of a prophet named Balaam.

6:5. Shittim to Gilgal. See the comments on Jos 2:1 and 4:19. Shittim was Joshua's camp east of the Jordan River, and Gilgal was the place where the Israelites miraculously crossed the Jordan and established a base camp from which to begin the conquest. An abbreviated itinerary such as this is typical of Mesopotamian royal annals that include the list of cities along the victorious trek of the king.

6:6. year-old calves. Yearling animals would have been more valuable than newborn ones. Thus to offer a year-old calf as a burnt offering would be real financial sacrifice and would represent a major ritual of purification or initiation. At the heart of this practice, however, is a polemic against the formulaic religious rituals of Mesopotamia and Egypt in which the process transcends the meaning. The prophet tries to establish exactly what Yahweh requires and like Samuel (see comment on 1Sa 15:22) determines it is obedience and love, not simply going through the motions of making sacrifices.

6:7. hyperbole. There is a steady escalation of the size and precious nature of the offerings listed by Micah. Only Solomon could offer thousands of sacrificial animals (1Ki 8:63). Oil was used for libations (see comment on Lev 14:15). Human sacrifice was abhorred by the Israelites, seeing it as a statute of Canaanite and Phoenician religious practice (see comment on Ge 22:1-2). In fact, while Yahweh had a claim on the first-born son of every family, the Law required them to redeem the sons and substitute animal sacrifice (see comment on Nu 3:12-13). God was not asking to be appeased through extravagant gifts. The most extravagant offering they could give him would be their obedience.

Mi 6:6-7 Israel's case was hopeless, but they queried the Lord as to how they could placate or please him. The proffered items are listed in a crescendo of significance, from **calves** to **rams** and **olive oil** to **firstborn children**. None of this was sufficient or acceptable to God, who judges the heart (1Sa 15:22; 16:7; Je 17:9).

Mi 6:8 **Good** means what is right in God's eyes; God is the source of all goodness (Ge 1; Ex 33:19; 34:6-7; Dt 12:28). • **what is right** (Hebrew #984806 often translated “justice”): God's order in the world requires treatment of others in fair, non-manipulative, non-oppressive ways. • **mercy** (Hebrew #984806): This passionate, undeserved loyalty is the defining quality in God's holy character (see Ps 136). Those who know God will act in the same way toward others (see Ge 21:22-24; Jos 2:12-14; Mt 5:43-48). • **walk humbly**: Humility must characterize God's people. They must not live in a spirit of arrogance or special privilege. They must be humble and reverently fear God. #984806 and #984806 are incompatible with human arrogance. God desires us to be in an on-going intimate relationship with him (a “walk”; cp. Dt 28:9; Jos 22:5) that transforms the way we relate to other people.

Mi 6:9-16 People in Jerusalem were here invited to learn the lesson from Samaria: If you oppress others in order to have an abundance for yourself (6:10-12), you will never have enough however much you get (6:13-15), and eventually you will lose even that (6:16). It is fitting for such people to become an object of scorn, not to receive honor and adulation (6:16). NLT SBN

6:6-8 People's Response and Prophetic Reply. These words are the direct response to the divine address in vv. 3-5. The unit is composed of questions (vv. 6-7) and a reply (v. 8).

6:6-7 With what shall I come before the LORD ? This is *the* question for all people in every age. “LORD . . . **God on high** .” The covenantal Lord is also the transcendent God. **Shall I give . . . ?** The values of the sacrifices escalate in an attempt to discern the price for entering God's presence. The way in which the proposals increase in absurdity, ending with an outrage (**ten thousands of rivers of oil . . . my firstborn**), shows that Micah is exposing an attitude that wrongly sees sacrifice as an entry fee, rather than as an avenue for God to administer grace and forgiveness to the penitent (who will express thanks as v. 8 describes). For more on the prophets' approach to sacrifice, see note on Amos 4:4-5 .

6:8 The Lord desires the primary forms of love—justice (**do justice**), mercy (**love kindness**), and faithfulness (**walk humbly**)—as the expressed response of his people to his redemptive acts (Matt 23:23 ; cf. Deut 10:12-13 ; 1 Sam 15:22 ; Isa 1:11-17 ; Hos 6:6). On the meaning of “justice,” see notes on Isa 42:1; Jer 22:3; Amos 5:7. **your God** . The complement to “my people” (Mic 6:3, 5).

6:6-8 In reply to God, Israel proposes to make up for her sin by offering sacrifices. But God replies that He had previously told them (Dt 10:12) that He prefers obedient, spiritual people (v. 8). *to do justice*. In contrast to 3:2. *kindness*. See note on Ho 2:19. RSB

6:9-7:7 Crisis in Relationship. The Lord's “lawsuit” continues with the city and its people indicted for specific crimes (6:9-12). The divine sentence is delivered (6:13-16), and the consequences are envisioned (7:1-6). ESVSB

6:10. ill-gotten treasures. Micah condemns corrupt merchants who cheat their customers to enrich themselves. While these practices were to be condemned whenever they occurred, it would be particularly harmful during times of war when profiteers would take advantage of shortages to raise prices (2Ki 6:25). This is also a theme developed by Amos (8:5-6) and Hosea (12:7-8). There are also a series of fair business practice laws in the Code of Hammurabi and the Laws of Eshnunna which set prices and establish standards of behavior.

6:10. short ephah. Just as Amos criticizes dishonest merchants who make the ephah “small” and the shekel “great” (Am 8:5), Micah also cautions them against cheating their customers with a false measure of grain. The ephah and the hin were used as the primary dry and liquid measures and were equal to half a bushel or one gallon (Lev

19:36). One of the offenses listed in the *Shurpu* incantations was buying by a large measure and selling by a small one.

6:11. dishonest scales/false weights. A just society was one in which the government standardized and guaranteed honest weights and measures. The prologue to the law code of the Ur III king Ur-Nammu (c. 2100) includes a list of the measures he had taken to insure justice and truth throughout his realm. This included the standardization of all the copper and stone weights used in commerce. The Egyptian *Instruction of Amenemope* warns against tampering with scales or the weights used for buying and selling. In a Babylonian Hymn to Shamash, Shamash as the god of justice will punish the merchant who uses deceptive practices with regard to the scales or the weights. The fact that Micah complains of false weights indicates a lawless period without strong government or a concern for covenant obligation (see Pr 11:1; 20:23).

6:14-15. punishment. These curses of infertility and loss are similar in form to those found in the Egyptian execration texts and in coffin texts found in tombs. They represent Yahweh's justice against the covenant violations of Israel (see the set of curses in Dt 28:15-44). Several other prophets also use this form of “futility” curse (threatening lack of success in a course of action: Ho 4:10; Zep 1:13).

6:16. statutes of Omri. Like the “sins of Jeroboam” that are so often invoked as the height of evil by a king (2Ki 13:2,11), the names of Omri and Ahab also serve as labels for monarchs guilty of idolatry (for the crimes of Ahab see comment on 1Ki 18:4). The dynasty of Omri had come to an end with the death of Zechariah in 753 just a generation earlier than Micah.

7:1-20

From Ruin to Restoration

7:1. agriculture reference. According to the Gezer Almanac, an inscription dated to around 925 B.C., the gathering of summer fruit was the last harvest of the year, taking place in late August and September. This would be the second crop of figs (the first ripening in June), and this fruit would be dried for consumption through the winter months (see Isa 16:9; Je 48:32). Once it had been harvested and the gleaners had taken all that remained, no further fruit could be expected for many months.

7:2. hunting with a net. Fowling and fishing were the common man's form of hunting since they required only nets and traps. Egyptian tomb paintings depict hunting birds with a net (see Pr 1:17) and the antiquity of the net is to be found in the Sumerian word for hunting that is an ideogram in the shape of a net. Isa 51:20 describes using a net, possibly a corral of nets, to hunt antelopes that may have been driven into the trap by a line of beaters. It is truly a lawless time when every man is both hunter and hunted (see Ps 10:9).

7:14. geography. Bashan and Gilead are fertile regions lying east of the Jordan River. They had originally been part of the division of the land (see the comment on Jos 13:24-29 and 13:30-31 for Gad's and Manasseh's assignment) but were lost to Assyria during the eighth century. The expectation here is that in the day of Yahweh's triumph all the lost territories would be restored to Israel (see Je 50:19).

7:17. snake licking dust. Just as the serpent was cursed in the garden of Eden to eat dust (see comment on Ge 3:14), the enemy nations will also be humbled (see Ps 72:9). Since foreign nations are often depicted as serpents (Isa 14:29; Je 8:17), this may be a further condemnation of the use of snakes as fertility symbols and deities in Mesopotamian and Egyptian religious art. In the Amarna texts, eating dirt or dust is a metaphor for suffering defeat.

Verses 18-20. Micah had prayed, he received the Lord's answer, and this answer moved him to worship (cf. Exod. 34:6-7). Modern orthodox Jews read verses 18-20 in their synagogues on the Day of Atonement following the reading of Jonah.

"Few passages in Scripture contain so much 'distilled theology' as Micah 7:18-20." CONSTABLE

7:19. treading sins underfoot. Yahweh's forgiveness of Israel allows a conquest of sin in much the same way that a monarch triumphs over his enemy, treading him underfoot or placing his foot on his neck (see comments on Jos 10:24; Ps 60:12). Similar images of the activities of "Divine Warrior" gods are found in Anat slaughtering her enemies in Ugaritic epic and the military exploits of the Babylonian god Marduk and the Hittite god Teshub.

Verse 7:19: Spoken after the manner of man, who in his anger went away, resolved to right himself, but on second thoughts, laying aside his anger, turns again to be reconciled and forgive.

"Compassion upon us": With tender bowels he will show himself gracious to us, Jonah 3:9.

"He will subdue our iniquities": As our enemies and his, God will break the power, abolish the dominion of sin, which while it reigned, provoked God and undid us. It polluted and ruined us, but God will pardon the guilt and abrogate the law of sin, and so restore his people (Ezek. 36:29-34).

"Depths of the sea": All the sins of Israel and it may denote their being loathsome and abominable to him, and therefore here cast by him. It is very common in Jewish writing to say of anything that was useless, abominable, accursed, and utterly rejected, that it is to be cast into the salt sea.

Sin is the enemy of all mankind. Jesus took our sin upon His body on the cross and we no longer have sin. He clothed us in His righteousness. The only requirement from us is we must believe in our hearts and confess with our mouths the Lord Jesus and know in our hearts that he was resurrected from the grave.

Thank goodness, the sins are gone. The fact they are in the depth of the sea, means they are too far away for us to go looking for them.

Verse 7:20: "Sworn unto our fathers": In spite of Israel's unfaithfulness to God, the Lord intends to fulfill His unconditional promises in the Abrahamic Covenant made with Abraham and confirmed with Isaac and Jacob (Gen. Chapters 15, 17, 22, 26, 28, and 35).

When enacted in conjunction with the Davidic covenant, Israel will again be restored as a people and a nation to the land originally promised to Abraham. Jesus Christ, the ultimate descendant of David, will rule from Jerusalem over the world as King of kings and Lord of lords (Rev. 17:14; 19:16).

The truth means that God cannot and will not lie. God keeps His promise of the covenant with Abraham.

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

It makes no difference whether you are Jew or Gentile. We are saved through faith in the Lord Jesus Christ. BSO

The basis of Micah's confidence was that God would be faithful to His promises "to Jacob," and loyal to His commitment (Heb. *hesed*) to bless "Abraham" (cf. Gen. 12:2-3; 13:15; 15:18-21; 17:7-8, 13, 19, 21; 28:13-14; 35:10-12; 48:4; et al.). These were ancient promises to their "forefathers," that God had sealed with His oath, vowing to fulfill them (e.g., Gen. 22:16-18; cf. Rom. 4:13; 2 Cor. 6:16; Heb. 4:1-10; 8:10; 1 Pet. 2:9; Rev. 1:6; 5:10; 21:3, 7).

"Like a day that begins with a dark, foreboding sky but ends in golden sunlight, this chapter begins in an atmosphere of gloom and ends in one of the greatest statements of hope in all the OT." CONSTABLE

THE EARTHLY INHERITANCE SERIES of BIBLE SUBJECTS

Various Bible study guides in subjects pertaining to
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For evildoers shall be cut off: but those that wait upon the LORD,
they shall inherit the earth. Psalm 37:9

SEMITIC / HEBREW / ISRAELI / JEWISH

This writing defines four of the terms in Biblical study pertaining to Israel.

A Bible-topic essay by Paul Phelps.

After several years of study this writing was completed in 2004.

Bible readers ought to know about the terms **Semitic**, **Hebrew**, **Israeli**, and **Jewish**. These terms are similar but there are differences. **Hebrew** is the first of these terms used. In a broad sense it is an ethnic term for the Hebrew race, "the children of Eber" (Gen. 10:21,24-30). The Hebrews (the children of Eber) were *the main group* of Semitic peoples (descendants of Shem; Gen. 10:21-31). Thus all **Hebrew** people are also **Semites** or **Semitic** (from Shem). In western countries the term Semite or Semitic has traditionally referred only to Jews, but *the larger reality is that most Asians are also Semites*.

Abraham was called an 'Hebrew' when living in Canaan (Genesis 14:13), and Joseph was called an 'Hebrew' when living in Egypt (Genesis 39:14,17; 41:12). Dwelling among foreigners, Abraham's descendants were known as Hebrews. While in Egypt, Jacob's descendants including Moses were all called Hebrews; (Genesis 43:32; Exodus 1:15,16,19; 2:6,7,11,13,18). **Hebrew** was the nationality term for Old Testament times; (Gen. 40:15; Exodus 5:3; 7:16; 9:1,13; 10:3; 21:2; Deut. 15:12; 1 Sam. 4:6,9; 13:3,7,19; 14:11,21; 29:3; Jeremiah 34:9,14; Jonah 1:9). New Testament references are in Acts 6:1; 2 Corinthians 11:22; Philippians 3:5.

The Jewish language is thought to have been at first Canaanite (Isaiah 19:18). It was later known as *Judean* or *Jewish* (2 Kg. 18:26,28; 2 Chr. 32:18; Neh. 13:24; Esther 8:9; Isaiah 36:11,13). And after the Greek and Roman Empire times the Jewish language was called **Hebrew** (Luke 23:38; John 19:13,17,20; Acts 21:40; 22:2; 26:14; etc). But even if word usage changes with time we may not expect God to change the meaning of his given word, we must use the original word meanings for Bible study. In Biblical usage **Hebrew** refers to Hebrew people, (all the children of Eber)—*a wide term that includes many Semitic Asian nations*.

Israel or **Israeli** is a purely national term. In the past all twelve tribes were part of Israel but now there is confusion about that. When the kingdom divided the northern nation kept the name Israel and was called "The House of Israel." It was headed by Joseph's tribe, sometimes also called "Ephraim" (the largest portion of Joseph's tribe). But this kingdom was taken into a different captivity from the southern kingdom and no proof exists that any of them ever returned. All of Israel's northern tribes are commonly regarded as lost, and many history teachers say that *the Jews are the only survivors of ancient Israel*.

Biblically as a nation the name Israel pertains to **Jacob's descendants**, and it prophetically involves **God's world-wide kingdom** during the Messianic age. In the Kingdom perspective Israel is *all of the tribes* regathered and complete, and ultimately it shall also include *all of the nations* that are joined with Israel.

The term **Jew** or **Jewish** at first referred only to persons of the tribe of Judah and their tribal land portion Judea. But in later time the name took on broader meaning. When the nation divided into two kingdoms, Judah was the dominant tribe of the southern kingdom. It was decided the southern kingdom would be called Judah; so all people of the southern kingdom were called Judeans (Jews) even if their tribe was not Judah. And after this two-kingdom division, the '**Jews**' are mentioned often.

The southern Judean kingdom was called “The House of Judah.” This *House* mainly consisted of the tribes Judah, Levi and Benjamin, but it also included the tribe of Simeon and people that joined from other tribes. Thus all further Bible narrative events relate to **Jews** that returned to the land of Canaan. That is why the Israelis of the New Testament are called Jews, and so it has been ever since.

All the Israelis taken by Roman captivity to Europe were **Jews**, which is why the term ‘Jew’ has become the most commonly used term for the Israeli people. As representing the southern kingdom, Jewish identity was at first secular, but that changed. Living as an oppressed minority under the Romans, and later in Europe, the Jews increasingly became dependent on the religious power of the Synagogue for survival. That is how the term ‘**Jew**’ has become identified with the Synagogue. But it need not be so in future. Bible prophecy does not teach that Jews will always have Synagogue-style religion. Prophecy texts that refer to Jews (such as Zech. 8:23) is not for the present but for the *future* national and cultural identity *in the New Earth*.

[Source: <http://www.eifiles.cn/ij-en.htm>]

What is the Difference Between Jews and Israel?

<http://www.uhcg.org/Lost-10-Tribes/Diff-Jews&Israel.html>

Semitic / Hebrew / Israeli / Jewish (defined)

<http://www.eifiles.cn/ij-en.htm>

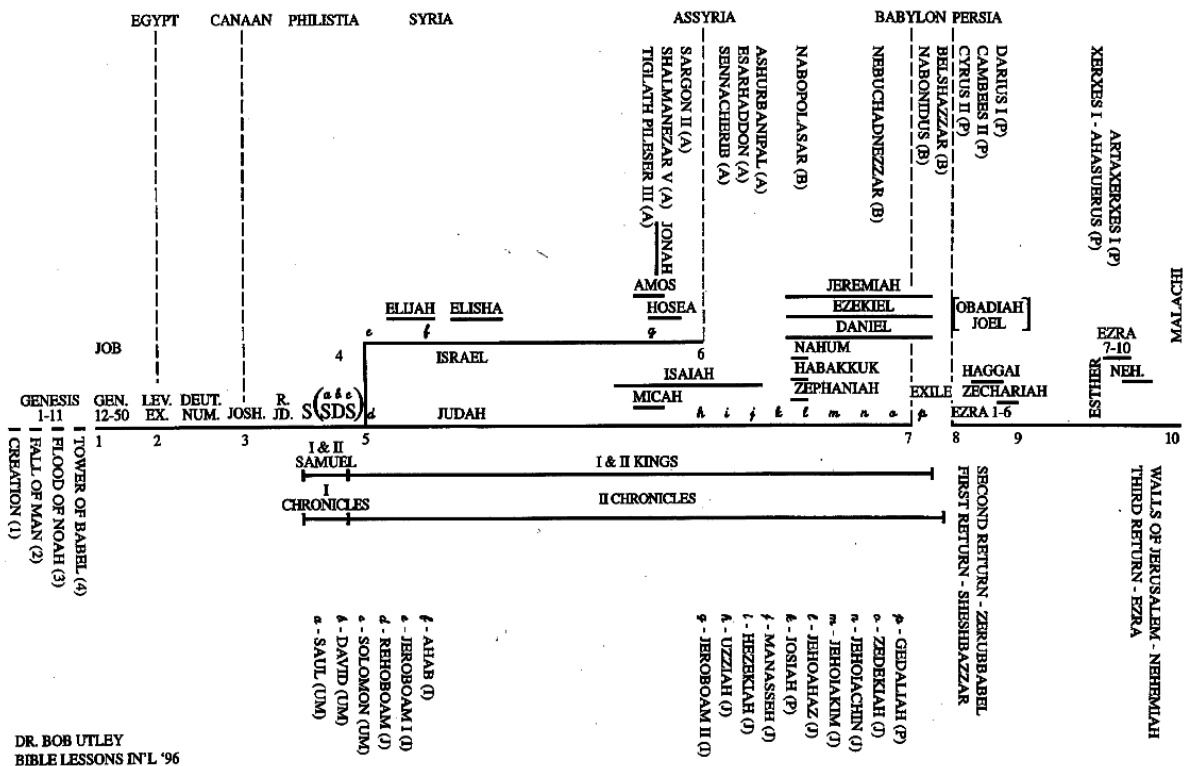
Israelites vs Jews?

<http://assemblyoftrueisrael.com/TruthPage/Israelitesvsjews.htm>

The Nation-state of Israel – Understanding Its True Biblical Identity

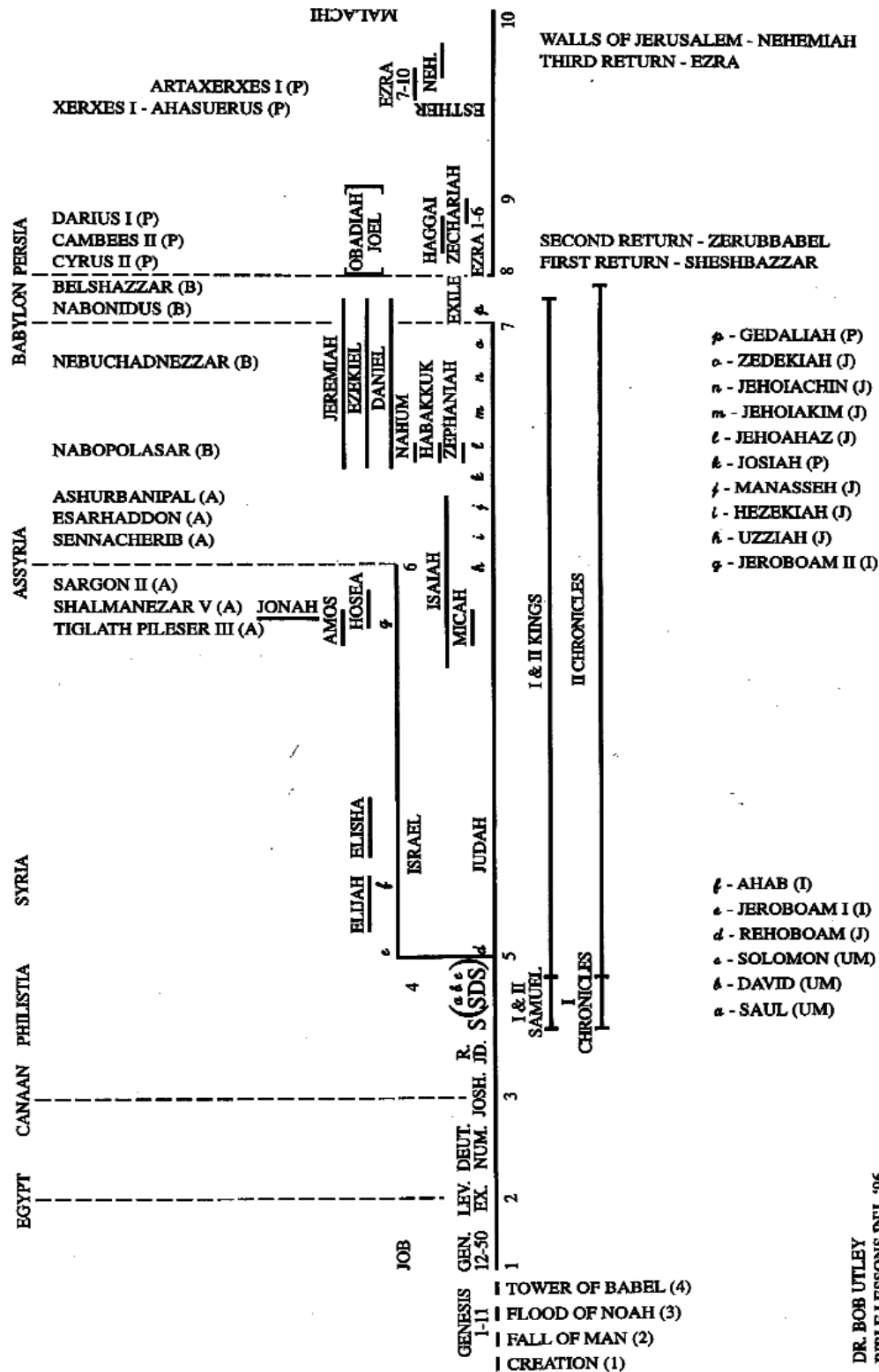
<https://realtruth.org/articles/110915-004.html>

Chart of the Entire Old Testament



<http://www.freebiblecommentary.org/pdf/VOL10OT.pdf> [PDF]

See larger view next page...



DR. BOB UTLEY
BIBLE LESSONS INT'L '96

Micah Trivia Quiz

<http://biblequizzes.org.uk/quiz.php?theprophecyofmicah>

1: In what town did Micah live?

Lachish

Moreseth

Aczib

Jerusalem

2: What does Micah's name mean?

The messenger of Yah

Who knows the righteousness of Yah?

Yah is merciful

Who is like Yah?

3: Roughly, what date did Micah prophesy?

2000 BC

1200 BC

700 BC

100 BC

4: Who was the contemporary prophet in Jerusalem at the time of Micah?

Ezekiel

Jeremiah

Hosea

Isaiah

5: Who was threatening to invade Israel during the time of Micah's prophesy?

Babylon

Assyria

Rome

Egypt

6: Who was king of Judah when Micah began prophesying?

Hezekiah

Ahaz

Jotham

Hoshea

7: How does Micah open his dialogue to the people in his prophecy?

Arise and gather your troops

Hear, all ye people

Weep not, people

The day is coming

8: According to Micah, what was the "transgression of Jacob"?

Damascus

Bethlehem

Jerusalem

Samaria

9: Who did Micah accuse of hating good and loving evil?

Priests of Israel

Prophets of Israel

Leaders of Israel

All the people

10: With what does Micah say the people build up Zion?

Blood

False prophecy

Lies

Corruption

11: In the age to come what does Micah say swords will be beaten in to?

Plowshares

Mattocks

Sickles

Pruninghooks

12: Micah says that every man shall sit under his vine and what else?

Almond tree

Apple tree

Olive tree

Fig tree

13: Who is going to take Judah captive, according to Micah?

Assyria

Babylon

Rome

Egypt

14: What does Micah say the judge of Israel will be hit on the cheek with?

A sword

A rod

A raised hand

A wet towel

15: What does Bethlehem Ephratah mean?

House of refuge and strength

House of mercy and truth

House of peace and rest

House of bread and fruitfulness

16: In the prophecy of Micah, what did the people suggest offering ten thousand rivers of to please God?

Blood

Oil

Myrrh

Incense

17: According to Micah, whose statutes were the people observing?

Omri's

Ahaz's

Hoshea's

Ahab's

18: After finding no godly men in the land, to what did Micah compare the best of them?

A gnat

A mouldy fig

A serpent in the grass

A brier

19: In Micah, where does he say the flock of God's heritage will graze?

Megiddo & the plain of Sharon

Edom & the plains of Moab

Bashan & Gilead

Hebron & Carmel

20: Where does Micah say God will cast all our sins?

Out of the earth

Bottomless pit

Behind his back

Depths of the sea

In some ways, Micah is an Isaiah in miniature.

Both prophets addressed the same people and problems: compare

Micah 1:2 <> Isa. 1:2

Micah 1:9–16 <> Isa. 10:28–32

Micah 2:8–9 <> Isa. 10:2

Micah 2:12 <> Isa. 10:10–23

Micah 2:13 <> Isa. 52:12

Micah 3:5–7 <> Isa. 29:9–12

Micah 4:1 <> Isa. 2:2

Micah 5:2 <> Isa. 7:14

Micah 5:4 <> Isa. 40:11

Micah 6:6–8 <> Isa. 58:6–7

Micah 7:7 <> Isa. 8:17

Micah 7:12 <> Isa. 11:11

But Micah focused on moral and social problems while Isaiah placed greater stress on world affairs and political concerns. A quote from Micah 3:12 a century later in Jeremiah 26:18 concerning the coming destruction of Jerusalem was instrumental in delivering Jeremiah from death.

Micah is quoted in the New Testament:

Micah 5:2 <> Mt. 2:5–6; Jn 7:42)

Micah 7:6 <> Mt. 10:34–36; Mk 13:12; Lk 12:53)

Compared with other prophets, Micah's proportion of foretelling relative to forthtelling is high. He has much to say about the future of Israel and the advent and reign of Messiah. (**Source:** [Wilkinson, B., & Boa, K.. Talk thru the Bible](#))

http://www.preceptaustin.org/micah_commentaries

The English Standard Version and Micah 5:2

<https://www.christiancourier.com/articles/1365-english-standard-version-and-micah-5-2-the>

For more in-depth translation comparison research:

qBible – Compare Versions - "A Website for Biblical Research".

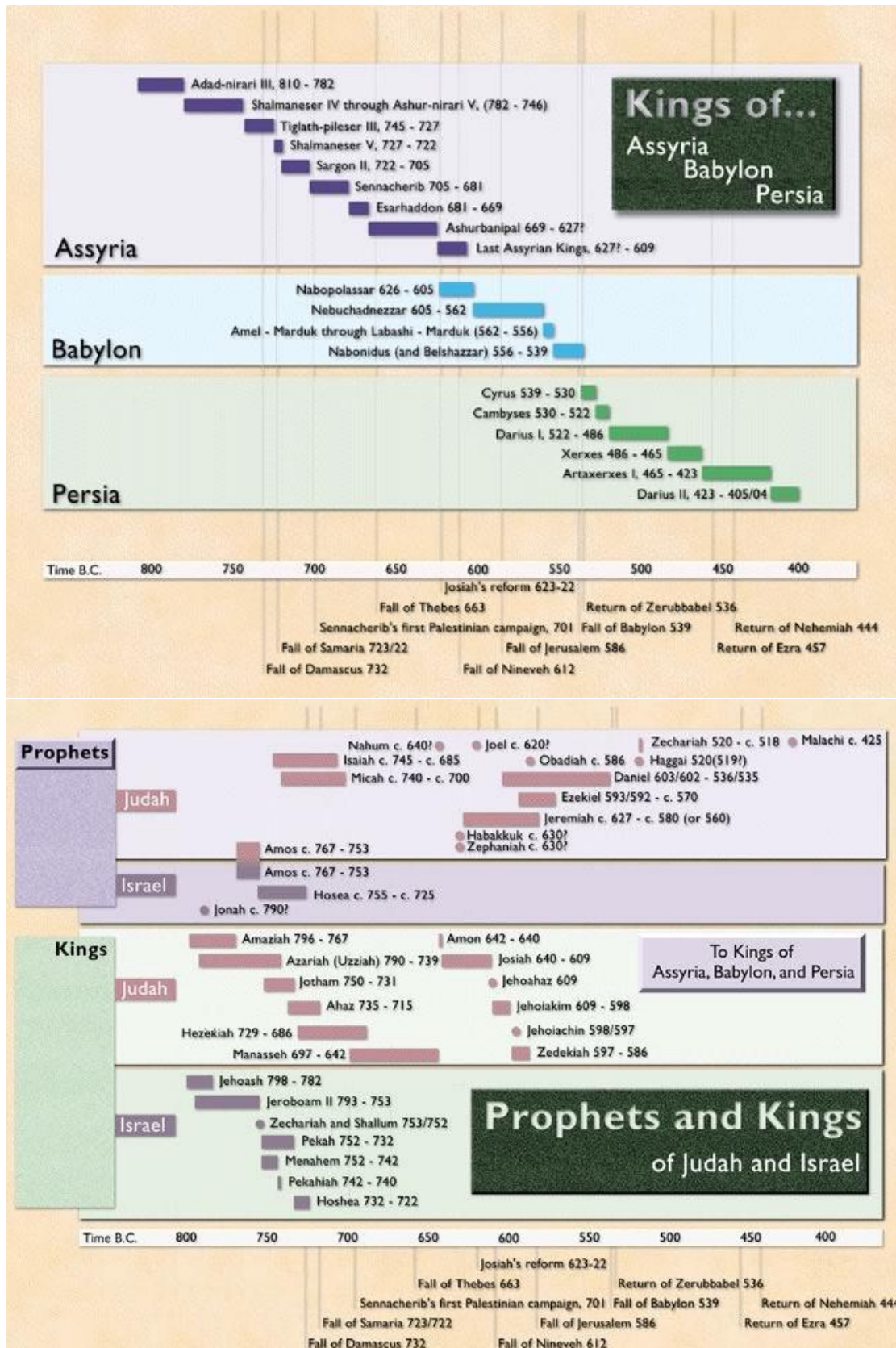
<http://qbible.com/micah/>

Timelines and charts:

<http://www.miketaylor.org.uk/xian/bible/timeline.html>

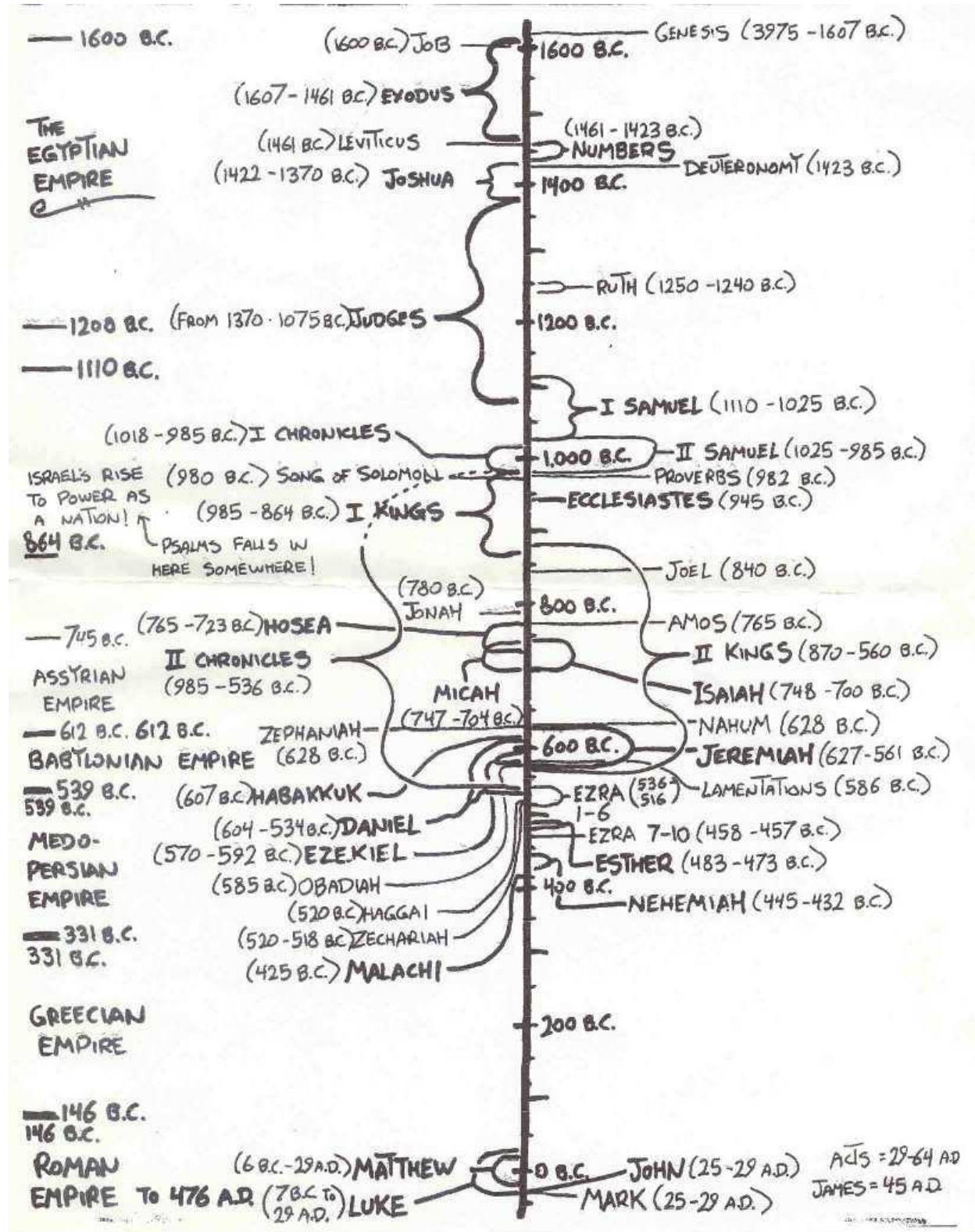
<http://www.biblecharts.org/oldtestament.html>

<http://www.biblechronologytimeline.com/biblechronologytimeline7.html> (see next page)



<http://www.biblechronologytimeline.com/biblechronologytimeline7.html>

Old Testament Chronology Chart



History from Moses to Alexander the Great

BC 1445 Exodus/10 Plagues/Law Given

God raised up Moses to deliver the people from Egypt and through 10 plagues demonstrates his power and makes a name for himself. The last plague is the execution of the first born unless the house had the blood of a lamb (or goat) on their door posts. The Israelites were expelled after this last plague and made it through the Red Sea and then eventually to the Mountain of Sinai where God gave them the covenant.

BC 1405 Conquest of Canaan

Israel spent 40 years in the wilderness because when they reached the promised land, they refused to enter it. Now under Joshua, the successor of Moses, the people conquer the east side of the Jordan and then make their way into the land via Jericho. This is the first time Israel actually possesses the land promised to Abraham, Isaac, and Jacob.

BC 1391-1050 Judges

The period of the Judges covers a few hundred years during which a cycle repeated itself over and again. (1) The people become oppressed by a foreign nation and call out to God in their despair. (2) God raises a Judge or Deliverer to obtain military victory. (3) The people become complacent and “everyone does what is right in his own eyes” which causes God’s protection to be forfeited.

BC 1050-930 United Kingdom

The first king of Israel was from the tribe of Benjamin, called Saul. The kingdom was taken from him and given to David of the tribe of Judah (though David did not rise to the throne until Saul died in battle). Then David’s son, Solomon was anointed above his brothers by David to be king over Israel. Each of these first three kings reigned for 40 years. This is called the “Golden Age” because during it Israel enjoyed peace, prosperity, and they worshiped God.

BC 966 First Temple Built

Shortly after the Law was given (BC 1445) Moses was given instruction on building the tabernacle (a tent meticulously designed by God to represent his presence among the people). The center piece of the tabernacle was the Ark of the Covenant containing the tablets of the Ten Commandments and some other items. David wanted to build a “house” for God but was refused because he was a man of war. Solomon used the materials David had laid up for the construction of the temple and dedicated it sacrificing thousands of animals. Then the glory of God visibly came into the temple.

BC 930 Kingdom Splits

Rehoboam, Solomon’s son, does not act wisely and instead of reaching out to the northern part of the kingdom alienates them. This causes a rift between the north and the south. Jeroboam is crowned king of the northern ten tribes (called hereafter Israel) and Rehoboam retains control (barely) of the southern two tribes (called hereafter Judah).

BC 930-721 Northern Kingdom of Israel

Jeroboam was the first king (the son of Nebat) and his first acts involved making two golden calves. One was to be installed in the south and one in the north. He appointed a new priesthood to offer sacrifices. The new capital was Samaria. The kings were not descended through one family line and there were often bloody assassinations to gain the throne. The last king was Hoshea the son of Elah. The Assyrians conquered Israel, deported its inhabitants and resettled other people in Samaria (later dubbed the Samaritans).

BC 930-586 Southern Kingdom of Judah

Under David’s grandson, Rehoboam the kingdom split but God was merciful to the house of David and

providentially saw to it that David's family line continued throughout all the kings of Judah. Jerusalem remained the capital. Hezekiah miraculously survived the vicious attack of Assyria when God sent two angels to defeat Sennacherib's army. The last kings of Judah were Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. At this point, the Babylonian empire conquered Jerusalem three times, the last of which resulted in the city's complete destruction.

BC 911-612 Assyrian Empire

Historians mark the beginning of the Assyrian empire with the accession of Adad-Nirari II to the throne. Before this Assyria existed but was not very powerful. When Tiglath-Pileser III (also known as Pul) ascended to the throne, he defeated Babylonia, the Medes, Hittites, Syria, and Phoenicia. He occupied Philistia in BC 738 and subjected Israel to tribute. In BC 727 Tiglath-Pileser III's was succeeded by Shalmaneser V who died in BC 722 while laying siege to Samaria. Sargon II seized the throne and finished off Samaria and carried off 27,000 people into captivity in BC 721. Under Sennacherib (BC 705-681) an unsuccessful attack was made against Jerusalem and her king, Hezekiah. It really ended in BC 612 when the capital of Nineveh was defeated by the Babylonians.

BC 612-539 Babylonian Empire

Nabopolassar successfully rebelled and with the help of the Medes defeated Nineveh (the capital of Assyria) in BC 612. Under Nebuchadnezzar's 43 year reign Babylon was at the peak of its strength. He brought Judah under his control and imposed taxes on them. Judah rebelled, was conquered, then rebelled again, and this time it was destroyed and all the citizens were deported. Nebuchadnezzar was succeeded by Nabonidus who eventually was defeated by Cyrus the king of the Medo-Persian Empire in BC 539 at Opis. Cyrus entered the city of Babylon without fighting.

BC 605 Jerusalem Defeated (First Exile)

During the third year of the reign of Jehoiakim (king of Judah), Jerusalem was defeated and some of the vessels from the house of God were brought by Nebuchadnezzar into Shinar (another name for Babylon) (Daniel 1:1-2). Daniel, Mishaël, Hananiah, Azariah and others who showed promise are brought to Babylon and trained to be able to serve in the royal court there (Daniel 1:3-6). Judah was made to pay taxes to Babylon but soon stopped in defiance to their foreign conquerors.

BC 597 Jerusalem Defeated Again (Second Exile)

In the eighth year of king Jehoiachin, Nebuchadnezzar again defeated Jerusalem and carried away the rest of the treasures of the temple, and the treasures of the king's house, and led away into captivity all the captains, the warriors, the craftsmen, and the smiths (2nd Kings 24:8-16). Only the poorest people were left in the land. During the siege, Jehoiachin surrendered and went out to Nebuchadnezzar and was taken back to Babylon. Jehoiachin's uncle, Mattaniah (also called Zedekiah), was put in charge by Nebuchadnezzar (2 Kings 24:17). Ezekiel may have been taken during this time. He prophesied extensively about the coming destruction of Jerusalem while living in Babylonia near the river Chebar (Ezekiel 1:1-3).

BC 586 Jerusalem Destroyed/Temple Destroyed (Third Exile)

Jerusalem again rebelled and the army of Babylon once again defeated it in the eleventh year of King Zedekiah (2nd Kings 25:1-2). Zedekiah fled but was captured; both of his sons were slaughtered before his eyes and then his eyes were put out and he was brought in bronze fetters to Babylon where he died. The temple was burned to the ground to such a degree that when it was rebuilt even a new foundation had to be made. The city walls were completely destroyed along with the prominent houses and the gates to the city (2nd Kings 25:1-21). Jeremiah was in the city when this happened and survived.

BC 586-516 Seventy Year Captivity

The land was to lie dormant for seventy years to make up for the Sabbaths that it had not enjoyed (the Israelites were supposed to rest from farming every seventh year, but they did not). There are multiple

ways to date this event. Some start in 605 (or 606) and end it in 535 (or 536). Here I have indicated the time from when the temple was destroyed (586) to when it was finally rebuilt (516). However one counts it, the people were able to survive in the foreign regions in which they were transplanted, just as God had prophesied through Jeremiah (Jeremiah 25.1-14). Daniel's prayer undoubtedly ties in with the end of the captivity (Daniel 9).

BC 539-333 Achaemenid Empire (also called Medo-Persia)

Cyrus the Great (also called Cyrus II of Persia) successfully defeated the Median Empire, the Lydian Empire, and the Babylonian Empire between BC 559 and 539. His son, Cambyses II conquered Egypt. Cyrus was politically shrewd, modeling himself as the "savior" of conquered nations. To reinforce this image, he instituted policies of religious freedom, and abolished slavery in the newly acquired cities. Other kings in this empire include Darius I, Xerxes I (Ahasuerus), Artaxerxes I, etc. In BC 334 during the reign of Darius III, Alexander the Great successfully established the Greeks as the new empire.

BC 538 Cyrus Issues Decree to Return to Judea

In the first year that Cyrus was established as the king of the empire he issued a decree that the Jews living throughout his empire could return to Judah and rebuild the temple (Ezra 1.1-4). Zerubbabel & Joshua lead 49,897 people back to Jerusalem (Ezra 2.2, 64-65) and begin work on the temple in BC 536. Zerubbabel was the Persian approved governor and Joshua was the highpriest. Prophets Haggai and Zechariah urged the building of temple through their prophecies.

BC 516 Second Temple Built

The building of the temple was begun in BC 536 but stopped some time before BC 529. The people of the surrounding areas (outside of Judah) discouraged the people of Judah, and frightened them from building, and hired counselors against them to frustrate their work until Darius I became king (Ezra 4.4-5). Then God moved through the prophets Zechariah and Haggai to urge the work to begin again (without permission from the authorities) in BC 520. It was finally completed and dedicated in BC 516.

BC 484-475 Events of Queen Esther

In BC 484 King Ahasuerus (Xerxes I) gave a banquet and his queen (Vashti) publicly disobeyed him. The king sought after a new queen and chose Esther (Hadassah). During this time a man named Haman (who was the right hand man of the king) gained much power and wanted to annihilate the Jews because Mordecai (Esther's Uncle) would not bow to Haman as he passed. In a last minute effort to defend her people Esther succeeds in gaining Xerxes I's approval to reverse Haman's plot and the Jews throughout the Persian Empire were saved. The festival of Purim is celebrated annually (up to this day) as commemoration of this deliverance.

BC 457 Ezra Arrives in Jerusalem

In the seventh year of King Artaxerxes I (BC 464-425), Ezra the scribe was sent to establish Mosaic Law in Jerusalem. His mission was to teach the people how to live. He was given a good deal of silver and gold to get the sacrificial system going. BC 445 Nehemiah Arrives in Jerusalem and Builds Wall Governor Nehemiah was commissioned by Artaxerxes I to rebuild the wall in Jerusalem (Nehemiah 2.1). The work began and it was strongly opposed by Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab (Nehemiah 2.10, 19). Even so, the workers continued with incredible speed holding a weapon in one hand a tool in the other. The wall was finished in 52 days (Nehemiah 6.15).

BC 333 Alexander the Great's Empire

Alexander (son of Philip of Macedon) was king from BC 336 to 323 being only 20 years old. He was one of the most successful military commanders in history, and was undefeated in battle. He defeated Darius III at the Battle of Issus in BC 333. By the time of his death (at only 33 years old), he had conquered most of the world known to the ancient Greeks pressing east into India. In the same year, Alexander took Jerusalem and now Judea was a Greek province instead of a Persian one. He founded Alexandria in

Egypt (along with a number of other Alexandrias) which became a major city of trade, education, and culture. In BC 331, Alexander was welcomed as a liberator in Egypt and was pronounced the son of Zeus by Egyptian priests of the god Amun.

From then on, Alexander referred to the god Zeus-Ammon as his true father. Alexander was a brilliant and fearless military strategist (he was undefeated in battle) but was also well educated in general, having Aristotle as his personal tutor. Alexander wasn't just interested in conquering the world and submitting it to Greek rule; he wanted to make the world like Greece, civilizing it. He spread the Greek language, culture, religion, and philosophy to the lands he conquered and encouraged intermarriage. By the time of Jesus Greek was the common international language of the day. Alexander died in BC 323 of unknown causes (speculations include binge drinking, malaria, West Nile virus, typhoid, and viral encephalitis).