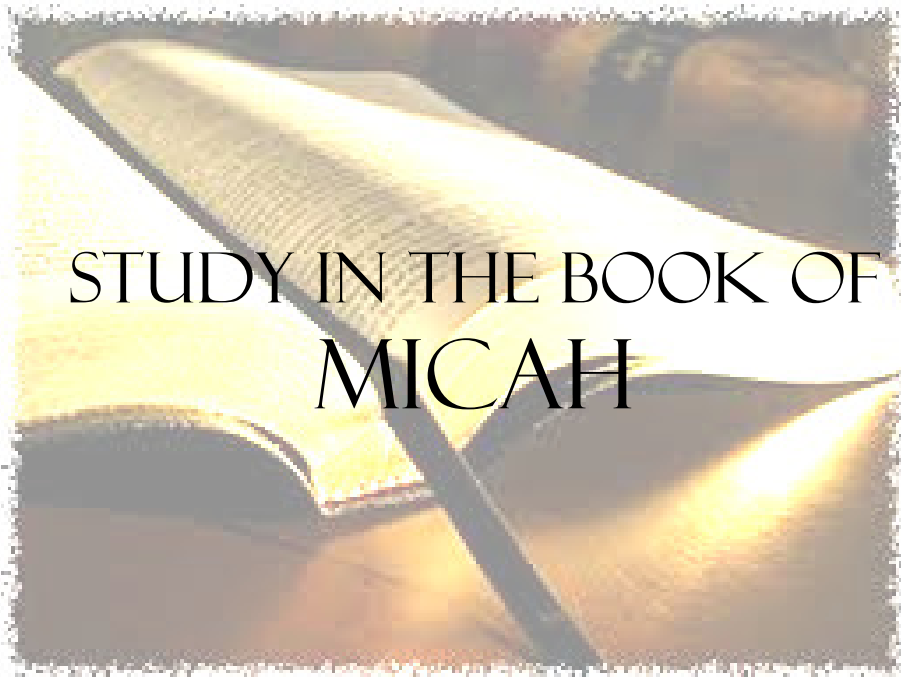


*Footprints*



CHRISTIAN RESOURCES



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Footprints into Africa

**MICAH**  
**STUDY 1**

**MICAH, THE MAN, HIS TIMES, HIS MESSAGE**

(Chapter 1:1)

**BIBLIOGRAPHY**

New Bible Commentary

What the Bible is all about - Henrietta Mears

Minor Prophets - Hiley

**1. THE MAN**

**A. The man himself.**

The Prophet Micah was a man whose faith possessed him; his faith was living and personal. He was also a man of courage and conviction, and a man who took God seriously. He came from the village of Moresheth Gath (**1:1, 1:14**), which was about 50 km south of Jerusalem, it was a very rich agricultural area, very different to the environment in which Amos was brought up in.

**H. Mears** “Micah was a country prophet”.

**B. Occupation**

Nothing is known about his occupation; all we do know is that he lived very close to God and the soil.

**C. Characterization**

Above all Micah was the prophet for the poor and down trodden. As you read this book his courageous, fearless spirit challenges us. He was angry with the corruption and heartlessness of the rulers and of the religious leaders. In summary he had Amos’s passion for justice and Hosea’s heart for love.

**2. HIS TIMES**

**A. Date.**

Micah began preaching before the fall of Samaria and continued into the reign of Hezekiah. He was the younger contemporary of Isaiah and therefore he wrote in about **700 BC.** ,

**B. Political**

Micah preached during the reigns of Jotham (**739-731**) and Ahaz (**731-715**). He formed a group with Hosea Amos, and Isaiah during the 8<sup>th</sup> century BC. Politically there was tremendous prosperity but that brought upon the country social evils and a spiritual falling away from the Lord and so they were days that were characterized by the threat of invasion, Assyria 722 BC.

**C. Social.**

Both socially and morally Judah was sick, the wealthy coveted all the land (**2:1-2**), they robbed the poor (**2:8**), they threw out the woman with their possessions (**2:9**), bad business methods (**6:11**) the judges judged for bribes (**7:3**) and religiously there were false prophets (**2:11**), and so socially Micah

saw idolatry, oppressions, violence, false prophets, corrupt priests, bribery and dishonesty.

**D. Religious**

Hezekiah tried to bring in reformation (**2 Chr 29:31**), but Micah was not impressed, the reformation was shallow and superficial and the evils continued and so Micah preaches against the uselessness of their religion (**6:7-8**).

**3. HIS MESSAGE**

The prophecies of Micah had reference mainly to Judah, but also to Israel and his message has a three fold emphasis:

**A. God**

Micah stressed the holiness of God and the righteousness of God. As long as God's people do what is right they will know his favour, but when they turn from God there will be punishment. He emphasizes true religion from the heart and how a living fellowship with God must be maintained with humility. He rebuked the social evil of the day.

**B. Messiah.**

Micah's presentation of Jesus is among the most outstanding of all the prophets. The Messiah he says would be born in Bethlehem and he would be co-eternal with God and while the political enemies would be beaten, the Messianic Kingdom would grow and shine. His picture of the Messiah is graphic and glorious.

**C. Ethical teaching**

Micah was a man who took the teachings of Amos, Hosea and Isaiah and preached them. Amos spoke of the need for justice, Hosea of mercy and Isaiah of humble fellowship with God (**6:8**). Micah would not remain silent while the stench of social sin offended both God and man.

**D. For us today**

In a society of violence, bribery, oppression, dishonesty and dead religion. We need to hear the message of Micah, to teach our society about God, a God who hates idolatry, injustice and empty religion, but a God who pardons the penitent. We need to hear Micah preaching Christ, who alone brings peace, our preaching must speak to the issues of the day, to love justice and to love mercy and to walk humbly with God.

**MICAH**  
**STUDY 2**

**THE MESSAGE OF JUDGEMENT**

**INTRODUCTION**

Socially and morally Judah was in a desperate situation. On every corner there was idolatry, covetousness, oppression, violence, corruption and bribery and Micah thunders against these sins. His message was **6:8** - love justice and mercy and to walk humbly with God. In this book he gives three sermons and one is the first. This particular sermon announces God's judgement on Samaria.

**1. THE ANNOUNCEMENT OF JUDGEMENT.**

**A. The call to Witness (1:2)**

The nations of the world are now called to witness God's actions against the accused, which is Samaria and Jerusalem. The amphitheatre of the world is the courtroom and God is the Judge. It is a reminder that God is involved in moral government of this world.

**B. The Coming of the Judge (1:3-4)**

Here is a picture of God coming down from heaven to earth, the mountains melt before him and the valleys split. God is coming not to save Israel but in fact to judge her.

**C. The Cause of the Judgement. (1:5)**

The cause of this judgement is open rebellion against God, the covenant people were guilty of attempting to break away from the teaching of God's Law.

**2. THE ACCOUNT OF JUDGEMENT (1:6-16)**

**A. The Destruction of Samaria. (1:6-7)**

Here is the city of Samaria, a magnificent city sent on a hill amidst a green valley. Isaiah spoke to her is **(28:1-4)**. And now proud and corrupt, at ease in her fortress she is going to be utterly destroyed in **v.4-6** her structural stones will become a heap of rubble and her foundation will be laid bare. All this happened in **722** after 3 years of siege by the Assyrians. All her objects of adoration and trust in **v.7** her idols are smashed to pieces it was terrible indeed. But a reminder that the wages of sin is death!

**B. The Lament over Judgement. (1:8-9)**

Micah announces God's judgement from a bleeding heart, with an outpouring of grief; his words were not filled with revenge or hardness, but with a broken heart and empathy. Here is Micah with an extreme expression of grief, he would go around naked and barefoot stripped of ordinary clothes dressed like a slave, the reason was the wound of Jerusalem, and Samaria is incurable.

C. The Extent of Judah's Judgement (1:10-16)

As a mother deprived of her children so Micah portrays a broken heart here again. There will be captivity and exile all the way from Gath down to Adullam. The people are called to mourn for this judgement.

3. **THE ACTIONS RESPONSIBLE FOR THE JUDGEMENT (2:1-11)**

In these verses:

A. The Record of sins (2:1-2)

He lays absolutely bare the moral and social sins of his day. In v.1-2 We see a picture of exploitation, exorbitant interest rates and greed.

B. The Disaster of captivity (2:3-5)

Parallel to her sin is the righteous plan of God's judgement, all ranks of society will be affected, and they will be unable to escape because it is deserved.

C. The Reflection of the Prophet (2:6-10)

Micah was a true man of God, he spoke of God's judgement but he was opposed by the false prophets (2:6). The showed contempt for Micah and opposition.

D. The Recourse to false prophets (2:11)

The false prophets were saying that Micah was wrong there is no judgement in fact there are plenty of material things and so they cast a blind eye at evil and refused to speak about social and moral evil.

4. **THE ASSEMBLING OF ISRAEL (2:12-13)**

Micah interrupts his message of judgement with a word of hope and encouragement and he says even though the people will be cast out of the land, God will bring back a remnant. This glorious hope in the midst of judgement is Micah's answer to his critics who accuse him only of preaching judgement. This ends the first sermon.

**MICAH**  
**STUDY 3**

**THE MESSAGE ON THE MESSIAH**

(Chapter 3: 1- 5:15)

**INTRODUCTION**

Micah continues in his second sermon to denounce the religious and social evils of his society. But in this second message he switches from the theme of judgement to the theme of the Messiah and explains how he will establish a worldwide kingdom characterized by peace and prosperity.

**1. THE COMING JUDGEMENT (3:1-12)**

**A. The Condemnation of the judicial leaders (3: 1-4)**

His focus is not so much in the civil rights of the oppressed but on the rottenness of the judges. The civil servants were guilty of the collapse of the community. Micah finds the judges guilty of corruption, they hate good but love evil (v.2). Sadly their character flaws and their immorality prevented them from carrying out their work. Furthermore life became cheap, the affluent leaders reduced the poor to starvation and death, they would skin their victims, chop up their bones, and it was a tragic society that Micah lived in. The result was that God would no longer listen to their prayers.

**B. The Condemnation of the false prophets. (3:5-8)**

Micah moves from the political leaders to the church leaders and he speaks to the prophets through whom God communicated his purposes for His people, but instead they were leading the people astray. They would accept gifts of money and then preach peace. If the people did not pay them enough they preached judgement and so the prophets became greedy parasites and prophesied what people paid them for. In contrast to Micah in (v.8), he is filled with God's power and has a concern for justice, he was a man of courage, who called for justice with a holy boldness.

**C. The Condemnation of the entire Jerusalem leadership (3:9-12)**

In these verses Micah addresses all the leadership, the priests, the prophets, the judicial leaders, in (v.9) political leaders despised justice in (v.11), the priests worked for bribes, and sadly the prophets prophesied for money. Every form of leadership was governed by a love for money.

The result of having such leaders is in (v.12) judgement was now to come upon Jerusalem.

**2. THE COMING KINGDOM (4:1 – 5:1)**

**A. What will come in the latter days (4:1-8)**

The announcement of Jerusalem's destruction is followed by a glorious Messianic promise, He would establish His Kingdom which would never be destroyed, a constant stream of people would flow into it and it would be a centre of worship for people of all nations, from the Kingdom the Word of God would be preached and in (v.3-5) this new Kingdom would show respect for the Law of God. **These promises were all fulfilled in Christ (Heb**

**12:21-24)** The old Jerusalem the temporal kingdom was subjected to decay and destruction, but the new Jerusalem would never be destroyed.

**B. The New (4:9-5:1)**

At this point Micah interrupts his message to consider the present, they were going to be thrown into exile by the Babylonians.

**3. THE COMING MESSIAH (5:2-15)**

Now Micah focuses on Christ. He is the one who will rule over the Kingdom Micah speaks about the place of His birth, about His person and about His provision.

**A The birth of the Messiah (5:2-15)**

Micah clearly explains how Christ the Messiah was going to be born in Bethlehem and He will come to rule His people. The birth of Jesus is clearly prophesied.

**B. The person of the Messiah (5:2)**

Micah shows us that Jesus was not only a human person, being a descendent of David. He was with God in eternity. Micah speaks of His pre-existence.

**C. The provision of the Messiah. (5:3-15)**

Micah now spans many centuries between the birth of Jesus in Bethlehem and His 2<sup>nd</sup> coming. The main thrust is that God is faithful and Jesus will lead His people as a loving shepherd (v.4), (v.5) feeding them in the strength of the Lord and in (v.10) encouraging us to only trust Him not any other power. (v.11-12) under the Messiah war would be waged through the power of the truth.

**MICAH**  
**STUDY 4**

**THE MESSAGE ON PARDON**

(Chapter 6:1-7:20)

**INTRODUCTION:**

Micah's third and final message focus on the Lord's pardon of His people. God's pardon stands in contrast to the background of Israel's sin in the first and second sermons, while speaking God's Word he expresses his own misery and disappointment over the moral collapse of Judah's society, but beyond that he has confidence in Israel's recovery.

**1. THE LORD'S CASE AGAINST HIS PEOPLE (6:1-5)**

For the second time in the book the Lord institutes a court case between himself and His people.

**A. The Lord's Controversy. (6:1-2)**

In these verses the Lord explains Israel's depravity which made her incapable of appreciating God's goodness..

**B. The Lord's plea (6:3-5)**

The Lord asks with tenderness what have I done, **v.3**. How have I burdened you? Because in response Israel had rejected God and Micah gives four examples:

- i) The Exodus - I brought you out of Egypt.
- ii) The gift of leadership - Moses, Aaron , Miriam
- iii) God changed Balaam's curse into a blessing
- iv) The march from Egypt to Canaan.

**2. ISRAEL'S RESPONSE OF WORSHIP (6:6-8)**

**A. The questions about sacrifice (6:6-7)**

Four questions are asked.

- i) What should Judah bring to the Lord in worship?
- ii) Would the burnt offering be acceptable?
- iii) Should we bring quantity of sacrifices?
- iv) Should we offer our children?

Micah says they are all wrong. The sacrifices God wants are of the spirit not of the flesh.

**B. The Lord's requirement (6:8)**

The Lord requires:

- i) That we act justly  
That there is a strict observance of His Law.
  - ii) Mercy - that we love mercy  
This is a matter of the heart
  - iii) That we walk humbly with our God.
- So Micah moves from sacrifices to character.



3. **THE LORD'S JUDGEMENT OF WICKEDNESS (6:9-16)**

Sadly in Israel there is no justice, no mercy and no submission to God, there is only wickedness and violence.

A. **The judgement announced (6:9)**

God now announces His judgement and he speaks to the city.

B. **The cause for judgement (6:10-13)**

The cause of judgement was commercial dishonesty by the business men, violence of the wealthy and a lack of integrity among the people.

C. **The character of judgement (6:14-15)**

The Lord now promises to judge His people with scarcity, they would eat but not be satisfied, what they stored up would not last, oil and wine will not last.

D. **The summary of judgement (6:16)**

In summary they bring up the names of Omri and his son Ahab, both of them were very evil men and were severely judged.

4. **MICAH'S COMPLAINT ABOUT SOCIETY (7:1-6)**

A. **The absence of godly men (7:1-4)**

Micah is utterly frustrated that Godly people have disappeared from his land, no more righteousness. It is a huge lesson that a purely materialistic evaluation of life leads to a morally decedent society.

B. **The instability of Judah's society (7:5-6)**

Because the Godly and righteous were no more society disintegrated, no more trust there is only enmity and violence and he explains this with regards to our neighbours, friends and wives.

5. **MICAH'S CONFIDENCE IN THE LORD (7:7-17)**

One day God will bring deliverance and Micah speaks of a spiritual remnant. Micah now confesses not only the sin of his people, but how through a remnant God would bless, out of the calamity blessing would come. Micah looks beyond his own day to their return from captivity and then to the Messianic age.

6. **MICAH'S PRAISE FOR GOD'S SALVATION (7:18-20)**

A. **The forgiveness of God (7:18)**

God pardons and forgives sin

B. **The compassion of God, (7:19)**

C. **The faithfulness of God (7:20)**

God will be true to His people.