

I. Micah

a. Purpose: We will look at the authorship, purpose and other aspects of the book of Micah so we would be more familiar with this part of the Bible and yearn to study it for ourselves.

b. Authorship

i. About Micah

1. The name Micah is a shortened form of Micaiah which means “Who is like Yahweh?”¹
2. Micah’s name with the meaning “Who is like Yahweh?” seems significant in the last chapter of the book: “*Who is a God like You, who pardons iniquity And passes over the rebellious act of the remnant of His possession?*” (Micah 7:18)²
3. According to Micah 1:1 he was from “Moresbeth” and this was a Judean town twenty five miles southwest of Jerusalem.³
4. According to Micah 1:1 Micah ministered during “*the days of Jotham, Ahaz and Hezekiah, kings of Judah*” (Micah 1:1).
5. Jotham reign from 750-732 BC, Ahaz reign from 735-715 BC and Hezekiah reign from 729-686 BC as kings of Judah.⁴
6. Micah would have been a contemporary of the prophet Isaiah.⁵

ii. Reasons why it is written by Micah

1. Reason 1 why it is by Micah: It was to Micah that the Word of God came to in this book: “*The word of the Lord which came to Micah of Moresbeth in the days of Jotham, Ahaz and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.*” (Micah 1:1)
2. Reason 2 why it is by Micah: God’s Word in Jeremiah said it was by “*Micah of Moresbeth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, ‘Thus the Lord of hosts has said, “Zion will be plowed as a field, And Jerusalem will become ruins, And the mountain of the house as the high places of a forest.’*” (Jeremiah 26:18)
 - a. What takes place here was after Micah’s day during the time of Jeremiah.
 - b. Here we see the Jewish religious leaders quoting from Micah 3:12 in discussing things with Jeremiah.⁶
 - c. The author is recognized as “*Micah of Moresbeth.*”
 - d. Notice this verse also shows that Micah’s ministry was to speak to Judah though he prophesied about the northern kingdom of Israel.

c. Purpose

¹ John Martin, “Micah” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1475.

² Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 172.

³ John Martin, “Micah” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1475.

⁴ Mark Rooker, “The Book of Micah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 15940.

⁵ John Martin, “Micah” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1475.

⁶ John Martin, “Micah” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1475.

- i. According to Richard Mayhue: “Justice of God versus the Social Injustice of Judah.”⁷
 - ii. According to Mark Rooker: “Micah was concerned with Judah's sin which called for divine judgment.”⁸
 - iii. According to John Walton: “Micah is one of the few prophets who explicitly stated his purpose: ‘But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression, to Israel his sin’ (3:8).”⁹
 - iv. Purpose verse: “*On the other hand I am filled with power— With the Spirit of the Lord— And with justice and courage To make known to Jacob his rebellious act, Even to Israel his sin.*” (Micah 3:8)
- d. Structure
- i. Richard Mayhue’s outline¹⁰
 - 1. Prediction of retribution (1-3)
 - 2. Prediction of restoration (4-5)
 - 3. Plea for repentance (6-7)
 - ii. Mark Rooker’s outline¹¹
 - 1. Judah's Exile and Restoration (1-2)
 - 2. The Establishment of the Messianic Kingdom (3-5)
 - 3. God's Charges and Promise (6-7)
- e. Closer look at Micah
- i. Some words about structure
 - 1. The word “hear” in 1:2, 3:1 and 6:1 begin each of these sections.¹²
 - 2. “Now” in chapters 4 and 5 (4: 9; 5: 1[HB, 4: 14]) provides a further structural clue for a division of a smaller unit within the book.¹³
 - ii. Key verses¹⁴
 - 1. 4:3 Swords into plowshares
 - 2. 5:2 From Bethlehem the “One” will come, “Ruler” from long ago
 - 3. 6:8 God requires us to do justly, love mercy and walk humbly with God
 - iii. Sins
 - 1. Overall issue is injustice: Micah 2:1–2, 3:1–3, 3:9, 6:10-11.
 - 2. Scheming evil: Micah 2:1.

⁷ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 85.

⁸ Mark Rooker, “The Book of Micah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 16050-16051.

⁹ John Walton, “Micah” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 641.

¹⁰ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 172.

¹¹ Mark Rooker, “The Book of Micah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 16006-16008.

¹² Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 156.

¹³ Mark Rooker, “The Book of Micah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15993-16000.

¹⁴ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 85.

3. Stealing and fraud: **Micah 2:2.**
4. Violence: **Micah 3:10.**
5. Greed that leads to bribery: **Micah 3:11, 7:3.**
6. False prophets: **Micah 3:5-8.**
7. Dishonest commercial scale: **Micah 6:10-11.**
8. Family fights: **Micah 7:6.**

iv. Judgment

1. First chapter we see clearly God announcing judgment: *“Because a calamity has come down from the Lord To the gate of Jerusalem.”* (**Micah 1:12b**).
2. Predicted silence of God: *“Then they will cry out to the Lord, But He will not answer them. Instead, He will hide His face from them at that time Because they have practiced evil deeds.”* (**Micah 3:4**).
3. Destruction of the Temple and Jerusalem: *“Therefore, on account of you Zion will be plowed as a field, Jerusalem will become a heap of ruins, And the mountain of the temple will become high places of a forest.”* (**Micah 3:12**).
4. Assyrian invasion: *“This One will be our peace. When the Assyrian invades our land, When he tramples on our [g]citadels, Then we will raise against him Seven shepherds and eight leaders of men..”* (**Micah 5:5**).
5. Military defeat: **Micah 5:10-15.**

v. Salvation

1. There is a pattern in the book¹⁵
 - a. Judgement Salvation
 - b. **1:2-2:11** **2:12-13**
 - c. **3:1-12** **4:1-5:15**
 - d. **6:1-7:7** **7:8-20**
2. Restoration of the Temple and Jerusalem: *“And it will come about in the last days That the mountain of the house of the Lord Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it.”* (**Micah 4:1**).
3. Remnants of the Jews restored among the nations according to **Micah 5:5-9.**
4. Triumph over all the nations according to **Micah 4:6-13.**
5. The basis of all of this is based upon God forgiving their iniquity and renewing His relationship with His people according to **Micah 7:18-20.**

f. Place of this book in the Canon

- i. This book helps us anticipate the Messiah from Bethlehem: *“But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.”* (**Micah 5:2**)
 1. Notice a ruler will come from “Bethlehem Ephrathah”

¹⁵ Mark Rooker, “The Book of Micah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15993-16000.

2. “*Ephrathah*” is the old name for “*Bethlehem*”¹⁶
 3. Notice this ruler is different from other rulers: He is “*His goings forth are from long ago, From the days of eternity*”= Eternal past.
 4. God will use this eternally existing ruler to bring back His people to God according to **Micah 5:3b**.
 5. This fulfillment according to **Matthew 2:5-6** is Christ.¹⁷
- ii. This book helps us anticipate the Messiah from Bethlehem: **Micah 7:7-20**
1. Knowing what we know in the book what should be our response? “*But as for me, I will watch expectantly for the Lord; I will wait for the God of my salvation. My God will hear me.*” (**Micah 7:7**)
 2. This also means anticipation of His righteousness: “*And I will see His [d]righteousness.*” (**Micah 7:9b**)
 3. This involves believing in God “*who pardons iniquity*” (**Micah 7:18a**)
 4. And this of course is found in the Messiah; note the motif of the Messiah referred to here
 - a. “*Shepherd*” (**Micah 7:14a**) recall the Messiah as Shepherd in **Psalm 23** and elsewhere.
 - b. “*Scepter*” (**Micah 7:14a**) recall the Messiah from Judah in **Genesis 49:10**.
 - c. “*They will lick the dust like a serpent*” (**Micah 7:17a**) recall the promise that Satan will be defeated in **Genesis 3:14** which of course is proximity to **Genesis 3:15**, the beginning hope of the Messiah.
 - d. “*You will give truth to Jacob And unchanging love to Abraham, Which You swore to our forefathers From the days of old.*” (**Micah 7:20**) recall the Messianic hope for the nations in **Genesis 12:3**.

¹⁶ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 174.

¹⁷ John Martin, “Micah” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1475.