



**MICAH**

JUDGMENT,  
BLESSING,  
AND HOPE

**MICAH 1-2**



# HISTORICAL BOOKS RELATIONSHIP

Samuel   Saul   David   Solomon  
UNITED KINGDOM

**Israel** (Northern Kingdom)

931BC

PROPHETS OF ISRAEL

AMOS  
760 753

722BC

ELISHA  
848 ???

HOSEA  
755 725

ELIJAH  
874 846

JONAH  
785 750

**Judah** (Southern Kingdom)

931BC

PROPHETS OF JUDAH

(Babylonian Exile)

OBADIAH  
850 840

ISAIAH  
740 680

JEREMIAH  
627 585

EZEKIEL  
592 570

605BC

JOEL  
841 834

MICAH  
735 700

ZEPHANIAH  
640 620

DANIEL  
605 536

NAHUM  
650 620

HABAKKUK  
609 606

POST EXILE  
MALACHI   HAGGAI   ZECHARIAH

**1 Samuel**  
Judgship to Kingship

1085BC

**2 Samuel**  
David

1010BC

**1 Chronicles**  
Priestly

970BC

**1 Kings**  
United then Divided Kingdom

853BC

**2 Chronicles**  
Priestly aspects of History

**2 Kings**  
Divided Kingdom and Exile

586BC

Ezra  
Nehemiah

538BC

FIRST  
COMING



# BOOK OF MICAH



SECOND  
COMING

## CHAPTERS 1-2

Hear, all you peoples!  
(1:2)

### FIRST MESSAGE

*Israel's Impending Judgment  
— & —  
Future Restoration*

## CHAPTERS 3-5

Hear now, O heads of Jacob  
(3:1)

### SECOND MESSAGE

*Guilt of Israel's Leaders  
— & —  
Her Future Hope*

## CHAPTERS 6-7

Hear now... O mountains  
(6:1)

### THIRD MESSAGE

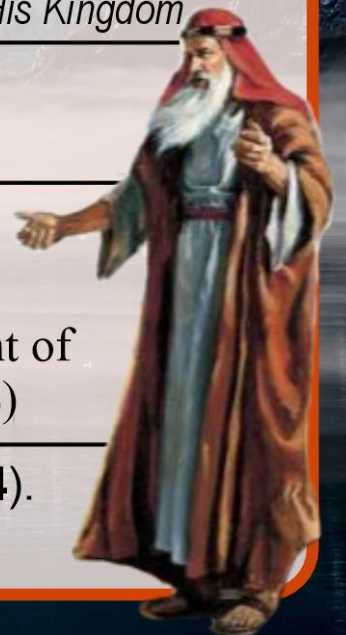
*God's Case Against Israel  
— & —  
Ultimate Triumph of His Kingdom*

**THEME:** A true relationship with God is naturally linked to how we treat one another. Micah contrasts Judah's kingdom with God's righteous and just messianic kingdom.

**KEY VERSE:** • "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?" (Mh.6:8)

**CHRIST IN MICAH:** • "Who is a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy." (Mh.7:18)

**CHRIST IN MICAH:** • Micah predicted Messiah's birthplace, lineage, origin (5:2), and future reign (4:1-7; 5:4).  
• He is called Israel's King (2:13) and Ruler who is eternal.





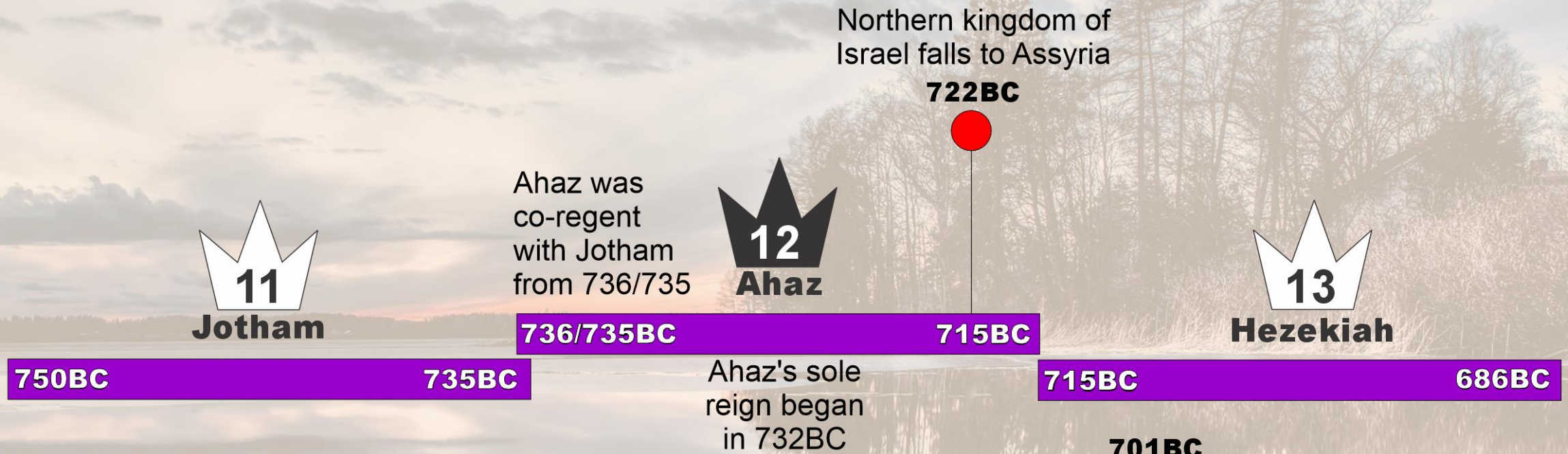
# MICAH INTRODUCTION

- **Micah wrote during years of economic affluence and overall peace.**
- **Micah witnessed the fall of the Northern kingdom of Israel to Assyria in 722BC.**
- **Micah lived through the invasion of Judah also by the Assyrians under King Sennacherib in 701BC.**
- **Micah was a champion of civil rights. He went after social injustices that marked the ruling class (2:1,8-9; 3:11; 6:11).**







# MICAH HISTORICAL BACKGROUND



**LEGEND**

-  **KING** = Basically Bad
-  **KING** = Basically Good

735 **MICAH** 700



# KINGS OF JUDAH

**UNITED KINGDOM**  
1050-930BC

**Saul** [Benjamin] (40 years)  
1050-1010BC

**David** [Judah] (40 years)  
1010-970BC

**Solomon** [Judah]  
970-930BC

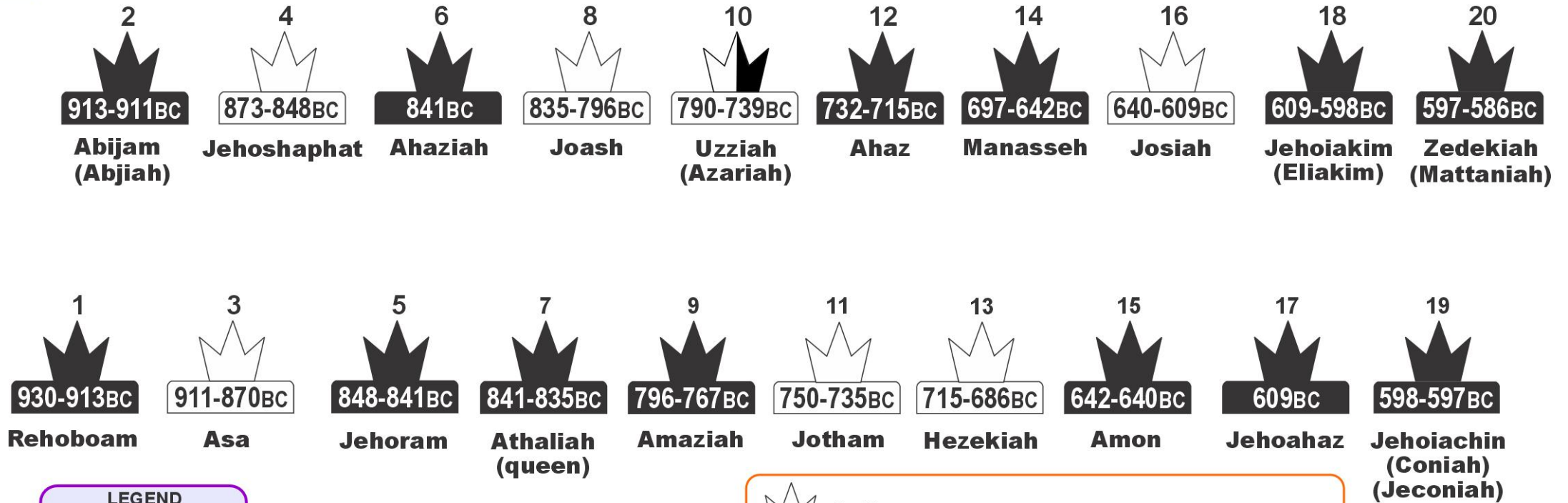
**DIVIDED KINGDOM**

## JUDAH (Southern Kingdom) 930-605BC

Fall of Jerusalem into Babylonian Captivity (586BC)

ALL ARE FROM THE SAME DYNASTY SINCE THEY ARE DESCENDANTS OF DAVID FROM THE TRIBE OF JUDAH

## KINGS OF JUDAH (Southern) 930-605 BC



**LEGEND**

**KING** = Basically Bad

**KING** = Basically Good

**11 Jotham — 750-735BC**

**12 Ahaz — 732-715BC**

**13 Hezekiah — 715-686BC**

**MICAH**  
735 700



A scenic landscape featuring a calm body of water in the foreground, reflecting the sky and surrounding trees. The sky is a mix of deep blues and oranges, suggesting a sunset or sunrise. Tall, dark evergreen trees line the shore in the background. The title text is overlaid in a bright green color with a black outline.

# COMING JUDGMENT ON ISRAEL AND JUDAH

(Micah 1:1)



**The word of the LORD that came  
to Micah of Moresheth in the  
days of Jotham, Ahaz, and  
Hezekiah, kings of Judah, which  
he saw concerning Samaria and  
Jerusalem.**

**MICAH 1:1**







**“The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.” (Mi.1:1)**

- Micah ministered as a prophet some time between the years 739 B.C. (the start of the reign of Jotham) and 700 B.C. (during the reign of Hezekiah).**
- The city of Samaria was the capital of the northern kingdom of Israel, and Jerusalem was the capital of the southern kingdom of Judah.**
- Since Hezekiah was a noted reformer, many surmise that the sin Micah confronted mainly concerns the time before the important reforms of Hezekiah (2 Kings 18-20).**







# THE LORD COMES BRINGING JUDGMENT

(Micah 1:2-5)



**Hear, all you peoples! Listen, O  
earth, and all that is in it! Let  
the Lord GOD be a witness  
against you, The Lord from His  
holy temple.**



**MICAH 1:2**





**“Hear, all you peoples! Listen, O earth, and all that is in it! Let the Lord GOD be a witness against you, The Lord from His holy temple.” (Mi.1:2)**

- Micah delivered three messages starting with “hear” (1:2; 3:1; 6:1).**
- The prophet summons all the nations of the world into court to hear charges against Samaria and Judah.**
- The “holy temple” in this context points to God's heavenly throne (Ps.11:4; Is.6:1).**





**For behold, the LORD is  
coming out of His place;  
He will come down And  
tread on the high places  
of the earth.**



**MICAH 1:3**







**“For behold, the LORD is coming out of His place; He will  
come down And tread on the high places of the earth.”  
(Mi.1:3)**

- With vivid images, Micah sees the LORD descending from heaven to earth, and coming with judgment.**
- As an omnipotent conqueror, the sovereign Lord over all creation is assured of victory.**
- The “high places” likely refers to the pagan places of worship.**





**The mountains will melt under  
Him, And the valleys will split  
Like wax before the fire, Like  
waters poured down a steep  
place.**



**MICAH 1:4**







**“The mountains will melt under Him, And the valleys will split  
Like wax before the fire, Like waters poured down a steep place.”  
(Mi.1:4)**

- If the mountains and valleys cannot stand before Him, what hope does sinful, rebellious man have?**
- When the mountains and valleys “melt” like wax the people were gripped by the terrifying reality that they were to answer to the Judge of all the earth.**
- Micah indicates that God can do as he wills with kingdoms of men.**





**All this is for the transgression of  
Jacob And for the sins of the house  
of Israel. What is the transgression  
of Jacob? Is it not Samaria? And  
what are the high places of Judah?  
Are they not Jerusalem?**

**MICAH 1:5**







**“All this is for the transgression of Jacob And for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?” (Mi.1:5)**

- It is easy to imagine that the people of Judah and Israel thought this was unfair.**
- They looked around at the pagan nations surrounding them and saw that they were even more corrupt than themselves.**



For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? (1Pe.4:17)







**“All this is for the transgression of Jacob And for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?” (Mi.1:5)**

- The two capitals of Israel and Judah, here representative of their respective nations.**
- Although the 12 tribes of Israel had been united under David and Solomon, after Solomon's death, the kingdom had divided into two parts.**
- Two of the tribes, Judah and Benjamin, stayed loyal to David's line and accepted Solomon's son as their king.**







# **SAMARIA LEFT DESOLATE IN JUDGMENT**

**(Micah 1:6-7)**



**"Therefore I will make Samaria a  
heap of ruins in the field, Places  
for planting a vineyard; I will pour  
down her stones into the valley,  
And I will uncover her foundations.**

**MICAH 1:6**







**“Therefore I will make Samaria a heap of ruins in the field, Places for planting a vineyard; I will pour down her stones into the valley, And I will uncover her foundations.” (Mi.1:6)**

- Micah prophesies the coming judgment on Samaria, the capital city of Israel.**
- This was fulfilled in 722 B.C. when Samaria fell to the Assyrians and was completely destroyed.**
- The destruction of Samaria was literally fulfilled during Micah's lifetime, in 722 B.C. just as he had predicted (2Ki.17:1-18).**





**All her carved images shall be  
beaten to pieces, And all her pay  
as a harlot shall be burned with  
the fire; All her idols I will lay  
desolate, For she gathered it from  
the pay of a harlot, And they shall  
return to the pay of a harlot."**

**MICAH 1:7**







**“All her carved images shall be beaten to pieces, And all her pay as a harlot shall be burned with the fire; All her idols I will lay desolate, For she gathered it from the pay of a harlot, And they shall return to the pay of a harlot.” (Mi.1:7)**



- Micah combines the ideas of idolatry and spiritual adultery.**
- Money spent on idols and their worship will be brought to nothing when the mighty army of the Assyrians destroys Samaria.**
- Golden images, of such monetary value yet so spiritually and politically worthless, were constructed from the wages of cult prostitutes.**







**“All her carved images shall be beaten to pieces, And all her pay as a harlot shall be burned with the fire; All her idols I will lay desolate, For she gathered it from the pay of a harlot, And they shall return to the pay of a harlot.”” (Mi.1:7)**

- The conquerors will break them up and use the money to repeat the same cycle. The depraved heart of man worships gods like that.**
- Centers of idolatry were financed primarily through payments of money, food, and clothing to cultic prostitutes, who were strictly forbidden in Israel (Du.23:17-18).**
- Precious gold and silver, taken from Israel's temples, was used by the Assyrian invaders for their own idol worship.**







# AGONY ANNOUNCING COMING JUDGMENT ON JUDAH

(Micah 1:8-9)





**Therefore I will wail and howl, I  
will go stripped and naked; I will  
make a wailing like the jackals  
And a mourning like the ostriches,**



**MICAH 1:8**







**“Therefore I will wail and howl, I will go stripped and naked; I will make a wailing like the jackals And a mourning like the ostriches,”  
(Mi.1:8)**

- Micah can't prophesy in a dispassionate, detached way.**
- When he sees judgment coming upon his people, it makes him wail and howl like the jackals.**
- Micah didn't just announce judgment and then yawn. He cared so deeply that he wept with God's people.**
- Those who may reject a Christian's logic may be won by his tears?**





**For her wounds are incurable.  
For it has come to Judah; It  
has come to the gate of My  
people— To Jerusalem.**



**MICAH 1:9**







**“For her wounds are incurable. For it has come to Judah; It has come to the gate of My people— To Jerusalem.” (Mi.1:9)**

- Some see “Gate of My people” to refer to the attempted Assyrian attack on Judah in 701BC (2Ki.18:13-27).**
- But the reference to the wounds as “incurable” seems best as referring to the Babylonian captivity in 605BC.**
- Jeremiah refers to the Babylonian captivity in 7:16.**



Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you. (Je.7:16)







**JUDAH'S SHAME  
IS EVIDENT AMONG  
THE NATIONS**

**(Micah 1:10-16)**



**Tell it not in Gath, Weep  
not at all; In Beth Aphrah  
Roll yourself in the dust.**



**MICAH 1:10**







**“Tell it not in Gath, Weep not at all; In Beth Aphrah Roll yourself in the dust. ” (Mi.1:10)**

- **The city of Gath belonged to the Philistines, and it hurts Micah to think that the Philistines will rejoice at the pain of God’s people.**
- **“Tell it not in Gath” reminds us of David's dirge at Saul’s death (2Sm.1:20).**



Tell it not in Gath, Proclaim it not in the streets of Ashkelon— Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph. (2Sm.1:20)

- **Micah, because of the location of his upbringing, knew how they would react.**







**“Tell it not in Gath, Weep not at all; In Beth Aphrah Roll yourself in the dust. ” (Mi.1:10)**



- Micah uses puns and play on words to talk about the judgment coming upon the cities of Judah.**
- These towns are clustered in the Shephelah - the lowlands between the coastal region and the mountains of Judah.**
- A name isn't just your “handle” but describes, sometimes prophetically, your character and your destiny.**
- In showing how the name of these cities is in some way a prophecy of their destiny, Micah shows how our character becomes our future.**







## MICAH TOWN NAMES CLEVER WORDPLAY (Micah 1:10-15)

- |   |                    |                          |      |
|---|--------------------|--------------------------|------|
| ① | <b>Beth Aphrah</b> | 🔊 <i>“House of dust”</i> | v.10 |
| ② | <b>Shaphir</b>     | 🔊 <i>“Beautiful”</i>     | v.11 |
| ③ | <b>Zaanah</b>      | 🔊 <i>“Come out”</i>      | v.11 |
| ④ | <b>Beth Ezel</b>   | <i>“Nearby city”</i>     | v.11 |
| ⑤ | <b>Maroth</b>      | <i>“Bitterness”</i>      | v.12 |
| ⑥ | <b>Lachish</b>     | 🔊 <i>“To the horses”</i> | v.13 |
| ⑦ | <b>Moreseth</b>    | 🔊 <i>“Betrothed”</i>     | v.14 |
| ⑧ | <b>Achzib</b>      | 🔊 <i>“Deceitful”</i>     | v.14 |
| ⑨ | <b>Mareshah</b>    | <i>“Possessor”</i>       | v.15 |
| ⑩ | <b>Adullam</b>     | <i>Refuge for David</i>  | v.15 |



# MICAH TOWN NAMES CLEVER WORDPLAY (Micah 1:10-15)

- |    |                    |  |       |   |
|----|--------------------|--|-------|---|
| 1  | <b>Beth Aphrah</b> |  <i>“House of dust”</i> | v. 10 | Sounds like the Hebrew word for 'dust' so he told the citizens to roll in the dust in anticipation of coming judgment.  |
| 2  | <b>Shaphir</b>     |  <i>“Beautiful”</i>     | v. 11 | Sounds like the word for 'beautiful.' It will not be beautiful for long. Prepare for shame.   |
| 3  | <b>Zaanah</b>      |  <i>“Come out”</i>      | v. 11 | Sounds like the Hebrew word for 'exit' or 'go out.' When the siege armies come they will not be able to exit.   |
| 4  | <b>Beth Ezel</b>   | <i>“Nearby city”</i>   | v. 11 | Means the 'nearby city.' When judgment comes it won't be near and helpful to any other city.  |
| 5  | <b>Maroth</b>      | <i>“Bitterness”</i>  | v. 12 | Means 'bitterness.' When the army of judgment comes the people will know plenty of bitterness.  |
| 6  | <b>Lachish</b>     |  <i>“To the horses”</i> | v. 13 | Lachish in Hebrew sounds like the word for 'to the horses.' Lachish was an important fortress city, and they should go to the horses to fight. Instead they will go to the horses to flee the army of judgment. |
| 7  | <b>Moreseth</b>    |  <i>“Betrothed”</i>     | v. 14 | Sounds like the Hebrew word for 'betrothed.' Micah speaks of giving the city wedding gifts as she passes from the rule of one “husband” (Judah) to another (the invading army).                                 |
| 8  | <b>Achzib</b>      |  <i>“Deceitful”</i>    | v. 14 | Sounds like the Hebrew word for 'deceitful' or 'disappointing.' The city will fall so quickly it will be a deception and a disappointment for Israel.   |
| 9  | <b>Mareshah</b>    | <i>“Possessor”</i>   | v. 15 | Mareshah The name of this town is related to the Hebrew word for 'possessor' or 'heir.' The invading army will soon possess this city.  |
| 10 | <b>Adullam</b>     | <i>Refuge for David</i>  | v. 15 | Adullam was the place of refuge for David when he fled from King Saul. It will again be a place of refuge for the high and mighty among Israel, when they are forced to hide                                    |





**Pass by in naked shame, you  
inhabitant of Shaphir; The  
inhabitant of Zaanan does not go  
out. Beth Ezel mourns; Its place  
to stand is taken away from you.**

**MICAH 1:1 1**







**“Pass by in naked shame, you inhabitant of Shaphir; The inhabitant of Zaanan does not go out. Beth Ezel mourns; Its place to stand is taken away from you.” (Mi.1:11)**

- **“Shaphir” literally means “beautiful.”**
- **Zaanan sounds like the Hebrew word for 'exit' or 'go out.' When the siege armies come they will not be able to exit.**
- **Beth Ezel means the 'nearby city.' When judgment comes it won't be near and helpful to any other city.**





**For the inhabitant of Maroth pined  
for good, But disaster came down  
from the LORD To the gate of  
Jerusalem.**



**MICAH 1:12**







**“For the inhabitant of Maroth pined for good, But disaster came down from the LORD To the gate of Jerusalem.” (Mi.1:12)**

- **Maroth means 'bitterness.' When the army of judgment comes the people will know plenty of bitterness.**
- **“Disaster came down” points to the Lord as the source of judgment (“high places”, 1:3).**
- **Micah predicts that Maroth was another city that was to be disappointed of its expectations.**





**O inhabitant of Lachish, Harness  
the chariot to the swift steeds  
(She was the beginning of sin to  
the daughter of Zion), For the  
transgressions of Israel were  
found in you.**

**MICAH 1:13**







**“O inhabitant of Lachish, Harness the chariot to the swift steeds  
(She was the beginning of sin to the daughter of Zion), For the  
transgressions of Israel were found in you.” (Mi.1:13)**

- Lachish in Hebrew sounds like the word for 'to the horses.' Lachish was an important fortress city, and they should go to the horses to fight. Instead they will go to the horses to flee the army of judgment.**
- Lachish was a key military fortress whose “sin” was dependence on military might.**
- The people of Lachish had influenced many to follow their evil example. They led Jerusalem into “sin.”**





**Therefore you shall give presents  
to Moresheth Gath; The houses  
of Achzib shall be a lie to the  
kings of Israel.**



**MICAH 1:14**







**“Therefore you shall give presents to Moresheth Gath; The houses of Achzib shall be a lie to the kings of Israel.” (Mi.1:14)**

- Moresheth (Micah’s hometown) sounds like the Hebrew word for 'betrothed.' Micah speaks of giving the city wedding gifts as she passes from the rule of one “husband” (Judah) to another (the invading army).**
- The prediction means that when the test comes Achzib (sounds like disappoint) will disappoint the kings and will prove to be traitors.**





**I will yet bring an heir to you,  
O inhabitant of Mareshah;  
The glory of Israel shall come  
to Adullam.**



**MICAH 1:15**







**“I will yet bring an heir to you, O inhabitant of Mareshah;  
The glory of Israel shall come to Adullam.” (Mi.1:15)**

- **Mareshah: The name of this town is related to the Hebrew word for ‘possessor’ or ‘heir.’ The invading army will soon possess this city.**
- **An “heir” means one who will become the possessor of the place and that was to be the Assyrians.**
- **Adullam was the place of refuge for David when he fled from King Saul (2Sm.23:13). It will again be a place of refuge for the high and mighty among Israel, when they are forced to hide.**





**Make yourself bald and cut off your  
hair, Because of your precious  
children; Enlarge your baldness like  
an eagle, For they shall go from you  
into captivity.**



**MICAH 1:16**







**“Make yourself bald and cut off your hair, Because of your precious children; Enlarge your baldness like an eagle, For they shall go from you into captivity.” (Mi.1:16)**

- Priests were forbidden to make themselves bald (Lv.21:5), nor were the people to imitate the heathen practice of doing so (Du.14:1).**
- Here it would be acceptable as a sign of deep mourning (Ez.9:3; Jb.1:20; Is.22:12; Ek.7:18).**
- This happened in both Israel and Judah, most horribly when each nation was completely conquered—Israel in 722 B.C. and Judah in 586 B.C.**







**COVETOUSNESS  
AMONG  
GOD'S PEOPLE**

**(Micah 2:1-2)**



**Woe to those who devise iniquity,  
And work out evil on their beds!  
At morning light they practice it,  
Because it is in the power of their  
hand.**

**MICAH 2:1**







**“Woe to those who devise iniquity, And work out evil on their beds! At morning light they practice it, Because it is in the power of their hand.” (Mi.2:1)**



- All sin is bad before God, but premeditated sin is worse.**
- Micah speaks plainly to those who devise iniquity. Here he refers to those who oppress others through their greed and covetousness.**
- Typically thieves practice their work at night, under the cover of darkness. Law courts opened for business “at morning light.” Micah sees the corruption of Israel’s law courts who practice their evil in the open.**







**They covet fields and take them  
by violence, Also houses, and  
seize them. So they oppress a  
man and his house, A man and  
his inheritance.**



**MICAH 2:2**







**“They covet fields and take them by violence, Also houses, and seize them. So they oppress a man and his house, A man and his inheritance.” (Mi.2:2)**

- Micah decried the corrupt practices of the affluent (2:1-5).**
- The poor, unable to defend themselves, were at the mercy of the wealthy.**
- Property (“his inheritance”) in Israel was ultimately to be permanently owned (Lv.25:10, 13; Nu.36:1-12). At Jubilee the land was returned to the original owner.**





# THE 10 COMMANDMENTS

## BIBLICAL LIST

- 1** I am the Lord thy God...Thou shalt have no other gods before Me.
- 2** Thou shalt not make unto thee any graven image, or any likeness above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.
- 3** Thou shalt not take the name of the Lord thy God in vain.
- 4** Remember the Sabbath day, to keep it holy.
- 5** Honor thy father and thy mother.
- 6** Thou shalt not kill.
- 7** Thou shalt not commit adultery.
- 8** Thou shalt not steal.
- 9** Thou shalt not bear false witness against thy neighbor.
- 10** Thou shalt not covet.



## ROMAN CATHOLIC CHURCH LIST

- I am the Lord thy God...Thou shalt have no other gods before Me.
- Thou shalt not take the name of the Lord thy God in vain.
- Remember the Sabbath day, to keep it holy.
- Honor thy father and thy mother.
- Thou shalt not kill.
- Thou shalt not commit adultery.
- Thou shalt not steal.
- Thou shalt not bear false witness against thy neighbor.
- Thou shalt not covet thy neighbor's wife.
- Thou shalt not covet thy neighbor's house.

- The RCC split commandment number 10 into two commandments to make up the difference.
- The RCC dropped commandment number 2 about graven images.





**GOD'S PROUD  
PEOPLE  
BROUGHT LOW**

**(Micah 2:3-5)**



**Therefore thus says the LORD:  
"Behold, against this family I am  
devising disaster, From which you  
cannot remove your necks; Nor  
shall you walk haughtily, For this  
is an evil time.**

**MICAH 2:3**







**“Therefore thus says the LORD: “Behold, against this family I am devising disaster, From which you cannot remove your necks; Nor shall you walk haughtily, For this is an evil time.” (Mi.2:3)**

- The people devised iniquity; God devised disaster upon them.**
- In His justice, He gave them what they gave others.**
- Micah rebukes the pride among God’s people and announces that in the “evil time” to come they will be brought low and will no longer walk haughtily.**





**In that day one shall take up a proverb against you, And lament with a bitter lamentation, saying: 'We are utterly destroyed! He has changed the heritage of my people; How He has removed it from me! To a turncoat He has divided our fields.'**

**MICAH 2:4**





**“In that day one shall take up a proverb against you, And lament with a bitter lamentation, saying: ‘We are utterly destroyed! He has changed the heritage of my people; How He has removed it from me! To a turncoat He has divided our fields.’” (Mi.2:4)**

- In the coming judgment on Israel by the conquering Assyrian Empire their land will be in possession of strangers (“divided our fields”).**
- As a result of sin, God would allow foreign invaders to divide their land.**
- None of them would have the inheritance apportioned to them.**





**Therefore you will have no  
one to determine boundaries  
by lot In the assembly of the  
LORD.**



**MICAH 2:5**







**“Therefore you will have no one to determine boundaries  
by lot In the assembly of the LORD.” (Mi.2:5)**



- As the rich took from the poor, so God would take back that which He gave as judgment on the nation.**
- Those who have been oppressing others will find the tables turned.**
- They will end up not having any share in the decisions to divide the land because they won't have any surviving relatives.**





A scenic landscape featuring a body of water in the foreground, reflecting the sky and trees. The sky is a mix of blue and orange, suggesting a sunset or sunrise. The trees are dark and silhouetted against the sky. The water is calm, creating a clear reflection of the scene above.

# **GOD'S PEOPLE REJECT THE WORD OF HIS PROPHETS**

**(Micah 2:6-9)**



**"Do not prattle," you say to those  
who prophesy. So they shall not  
prophesy to you; They shall not  
return insult for insult.**

**MICAH 2:6**





**“Do not prattle,” you say to those who prophesy. So they shall not prophesy to you; They shall not return insult for insult.” (Mi.2:6)**

- The people disregarded God’s Word as mere prattle (meaningless babble).**
- During the reigns of Jotham and Ahaz nobody listened.**
- Finally he prophesied during the reign of Hezekiah, and the leaders and the people repented (2Ki.18; 2Ch.29-30).**
- Micah didn’t give up, even though results were slow in coming. Micah preached for anywhere between 16 and 25 years before there was any response.**





**You who are named the house of  
Jacob: "Is the Spirit of the LORD  
restricted? Are these His doings?  
Do not My words do good To him  
who walks uprightly?"**

**MICAH 2:7**







**“You who are named the house of Jacob: “Is the Spirit of the LORD restricted? Are these His doings? Do not My words do good To him who walks uprightly?” (Mi.2:7)**

- In their foolishness, the people of Israel thought that God was the problem (“restricted”).**
- The key to their preservation in the midst of judgment was to stick tightly to God’s words.**
- When they reject God’s words, they are left poor and destitute materially and spiritually.**
- God's words do reward the righteous, but they also rebuke those engaging in evil deeds.**





**"Lately My people have risen up as  
an enemy— You pull off the robe  
with the garment From those who  
trust you, as they pass by, Like  
men returned from war.**

**MICAH 2:8**







**“Lately My people have risen up as an enemy— You pull off the robe with the garment From those who trust you, as they pass by, Like men returned from war.” (Mi.2:8)**



- False prophets had stopped the mouths of the true prophets and had permitted the rulers to engage in social atrocities (2:8-9).**
- They didn't want true prophecies; therefore, they got what they wanted (Is.30:10).**



Who say to the seers, "Do not see," And to the prophets, "Do not prophesy to us right things; Speak to us smooth things, prophecy deceits. (Is.30:10)





**The women of My people you cast  
out From their pleasant houses;  
From their children You have  
taken away My glory forever.**



**MICAH 2:9**







**“The women of My people you cast out From their pleasant houses;  
From their children You have taken away My glory forever.” (Mi.2:9)**

- “Women of My people” is likely a reference to widows.**
- Their children become slaves and worse (“taken away My glory”).**
- Their rightful inheritance as God's covenant people in the Promised Land was lost to greed and exploitation.**
- “Forever” is a way of showing intensity, not time or duration.**







**GOD'S PEOPLE  
EMBRACE FALSE  
PROPHETS**

**(Micah 2:10-11)**



**"Arise and depart, For this is not  
your rest; Because it is defiled, it  
shall destroy, Yes, with utter  
destruction.**



**MICAH 2:10**







**“Arise and depart, For this is not your rest; Because it is defiled, it shall destroy, Yes, with utter destruction.” (Mi.2:10)**

- Micah exposes the lies of false prophets showing that they can never really give “rest.”**
- The words of false prophets are defiled, and bring utter destruction instead of rest or peace.**
- “Defiled” is a term used of the abominations of the Canaanites. Micah applies it to the people of God. God removed the Canaanites, and now will remove the Israelites.**





**If a man should walk in a false spirit  
And speak a lie, saying, 'I will  
prophecy to you of wine and drink,  
Even he would be the prattler of  
this people.**

**MICAH 2:1 1**







**“If a man should walk in a false spirit And speak a lie, saying, 'I will prophesy to you of wine and drink,' Even he would be the prattler of this people.” (Mi.2:11)**

- With judgment looming on the horizon, especially for the northern kingdom of Israel, there were false prophets who spoke of days of wine and drink, giving false comfort.**
- The true prophet was accused of childish babbling, when the real babblers were the false prophets.**
- The only prophet they wanted was one to tell them there would be plenty of alcohol.**
- The people accepted any “prophet” who would tailor his message to their greed and prosperity.**





# A PROMISE OF RESTORATION

(Micah 2:12-13)





**"I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, Like a flock in the midst of their pasture; They shall make a loud noise because of so many people.**

**MICAH 2:12**







**“I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, Like a flock in the midst of their pasture; They shall make a loud noise because of so many people.” (Mi.2:12)**

- Though judgment was promised because of the great sin of God’s people, they could not “out-sin” the grace and goodness of God.**
- God still promises restoration to the remnant of Israel.**
- The remnant will not be few. There will be “many people” brought back to the LORD and His ways.**
- The “remnant of Israel” is a recurring theme in Micah (Mi.4:7; 5:7-8; 7:18).**





**The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head."**

**MICAH 2:13**







**“The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head.”” (Mi.2:13)**

- The remnant will come to the Lord with Him “at their head.”**
- The King James Version has it as the “Breaker.” This is another messianic title of Jesus - The Breaker.**
- How we need a Breaker, a trailblazer in our life!**
- Messiah will make ready the way, removing the obstacles which might hinder His remnant's deliverance and return at the second advent (Is.11:15-16; 52:12).**







# MICAH 1-2