

**Your “Ruler” Will Come**

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**MICAH 3-4**

**Justice will come**



# 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)

605BC

EZEKIEL  
592 570

OBADIAH  
850 840

ISAIAH  
740 680

JEREMIAH  
627 585

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

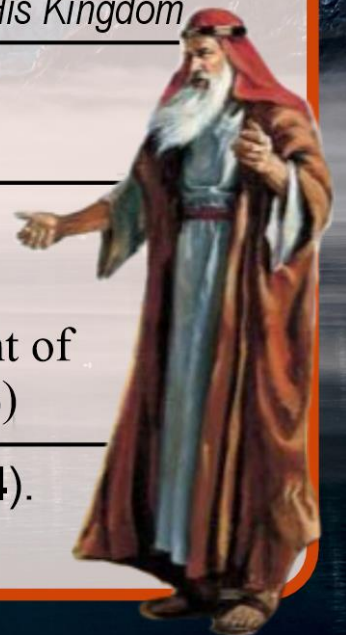
*God's Case Against Israel  
— & —  
Ultimate Triumph of His Kingdom*

**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)

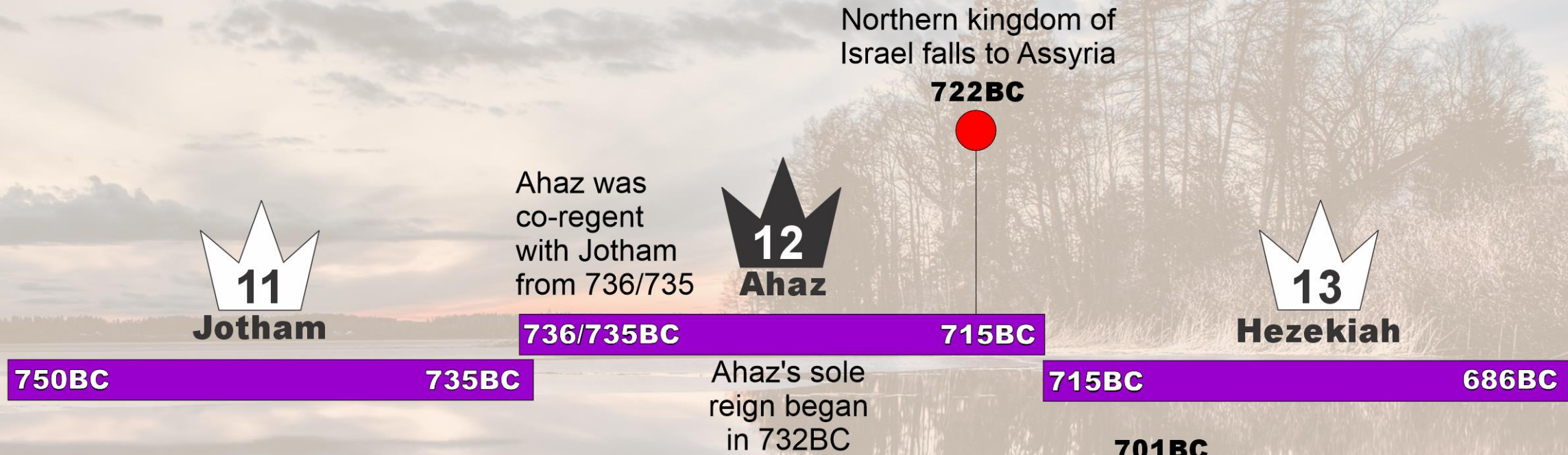
**CHRIST IN MICAH:** • "Who is a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy." (Mh.7:18)

**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 HISTORICAL BACKGROUND



**LEGEND**

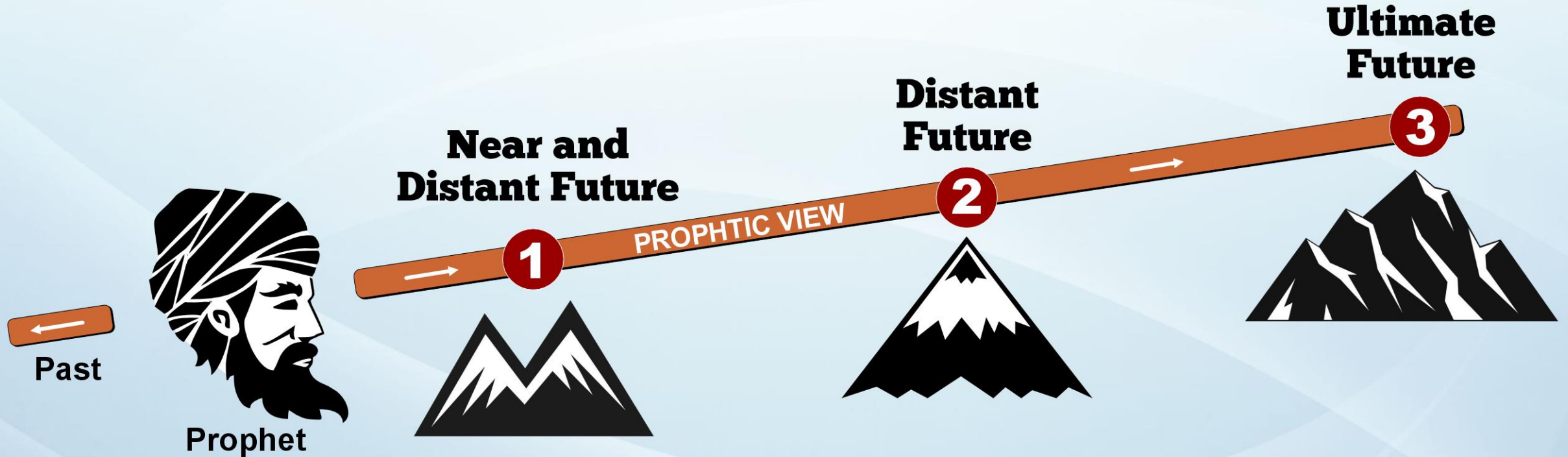
-  **KING** = Basically Bad
-  **KING** = Basically Good

**735** **MICAH** **700**

701BC  
Invasion of Judah by Assyrians under King Sennacherib



# MULTI-VIEW PROPHECIES







# **GOD AGAINST PRINCES AND PROPHETS**

**(Micah 3:1-7)**



**And I said: "Hear now, O heads  
of Jacob, And you rulers of the  
house of Israel: Is it not for you  
to know justice?"**

**MICAH 3:1**







**“And I said: “Hear now, O heads of Jacob, And you rulers of the house of Israel: Is it not for you to know justice?” (Mi.3:1)**

- Previously, Micah addressed his comments to God’s people in general. Now he specifically speaks to their leaders, because they have both a special responsibility and accountability before God.**
- This should remind us that the people should not exist for the sake of the leaders, but leaders are there for the sake of the people.**



**You who hate good and love  
evil; Who strip the skin from  
My people, And the flesh from  
their bones;**

**MICAH 3:2**







**“You who hate good and love evil; Who strip the skin from  
My people, And the flesh from their bones;” (Mi.3:2)**

- Micah illustrates how terribly the leaders of Israel and Judah “use” the people as if they were cannibals feasting on the people of God.**
- Israel's leaders hated good and loved evil.**
- The implication is that the rulers regarded and treated the ordinary citizens as mere animals rather than as human beings.**
- The rich stripped the poor of their money and property and oppressed them unmercifully.**





**Who also eat the flesh of My people,  
Flay their skin from them, Break  
their bones, And chop them in  
pieces Like meat for the pot, Like  
flesh in the caldron.**

**MICAH 3:3**







**“Who also eat the flesh of My people, Flay their skin from them, Break their bones, And chop them in pieces Like meat for the pot, Like flesh in the caldron.” (Mi.3:3)**

- The leaders had no compassion or respect for those they were supposed to serve.**
- They were treating the people miserably in order to satisfy their own desires.**
- The phrase, “eat the flesh of My people,” is used in a metaphorical sense (Ps.14:4; 27:2; Pr.30:14).**







**Then they will cry to the LORD, But  
He will not hear them; He will even  
hide His face from them at that  
time, Because they have been evil  
in their deeds.**

**MICAH 3:4**







**“Then they will cry to the LORD, But He will not hear them; He will even hide His face from them at that time, Because they have been evil in their deeds.” (Mi.3:4)**

- This is one example of God’s judgment against the corrupt leaders. When they cry out for God’s help, He will remain silent.**
- The leaders were treating the people miserably to satisfy their own desires. Then they had the gall to ask for God's help when they found themselves in trouble.**
- One aspect of the blessing pronounced by the priests of Israel was asked to the LORD to make His face shine upon you (Nu.6:25). Micah promises the opposite (“hide His face”).**



**Thus says the LORD concerning the prophets Who make my people stray; Who chant "Peace" While they chew with their teeth, But who prepare war against him Who puts nothing into their mouths:**

**MICAH 3:5**







**“Thus says the LORD concerning the prophets Who make my people stray; Who chant “Peace” While they chew with their teeth, But who prepare war against him Who puts nothing into their mouths:” (Mi.3:5)**



- The false prophet brings hollow comfort and pretend peace to God's people.**
- As long as they had food to “chew,” their message was of peace and satisfaction.**
- When the people refused to contribute to fill their mouths, they became spiteful and prepared war against them.**



**Therefore you shall have night  
without vision, And you shall have  
darkness without divination; The  
sun shall go down on the prophets,  
And the day shall be dark for them.**

**MICAH 3:6**







**“Therefore you shall have night without vision, And you shall have darkness without divination; The sun shall go down on the prophets, And the day shall be dark for them.” (Mi.3:6)**

- God announces that He will bring the false prophets into complete confusion.**
- God would leave them in the “dark” as far as the future was concerned which would constitute “night.”**
- They will not be permitted to make predictions (“without divination”).**



**So the seers shall be ashamed,  
And the diviners abashed;  
Indeed they shall all cover their  
lips; For there is no answer from  
God.**

**MICAH 3:7**





**“So the seers shall be ashamed, And the diviners abashed;  
Indeed they shall all cover their lips; For there is no answer  
from God.” (Mi.3:7)**

- Seers and diviners are names for the prophets who were supposed to be inspired of God for making their predictions.**
- These false prophets will have no answer from God and therefore they shall be ashamed.**
- They would cover their lips which means their lips would be closed because they had nothing to say. There was no answer from God.**





The background of the slide is a scenic landscape. In the foreground, there is a calm body of water, likely a lake or a wide river, which reflects the sky and the trees. The sky is a mix of deep blues and lighter, hazy blues, suggesting a sunset or sunrise. The trees are mostly bare, indicating a cooler season. The overall mood is serene and contemplative.

# **MICAH'S CONFIDENCE AS A TRUE PROPHET**

**(Micah 3:8)**



**But truly I am full of power by the  
Spirit of the LORD, And of justice  
and might, To declare to Jacob  
his transgression And to Israel  
his sin.**

**MICAH 3:8**



**“But truly I am full of power by the Spirit of the LORD, And of justice and might, To declare to Jacob his transgression And to Israel his sin.” (Mi.3:8)**

- In contrast to the coming shame of the false prophets, Micah has a justified confidence in the LORD who called Him as a prophet.**
- Micah knows that the power came by the Spirit of the LORD, not by anything in him. Also justice and might are on the Lord’s side.**
- Like most prophets in the Old Testament, Micah’s job was to expose the sin of God’s people.**
- Jacob and Israel are synonym for the entire nation.**





A scenic landscape featuring a calm body of water in the foreground, reflecting the sky and trees. The background shows a line of trees under a dramatic sky with soft, colorful clouds, suggesting a sunset or sunrise. The text is overlaid in a bold, bright green font with a black outline.

**UNREPENTANT  
JERUSALEM  
WILL SHARE  
SAMARIA'S FATE**

**(Micah 3:9)**



**Now hear this, You heads of the  
house of Jacob And rulers of the  
house of Israel, Who abhor justice  
And pervert all equity,**

**MICAH 3:9**







**“Now hear this, You heads of the house of Jacob And rulers of the house of Israel, Who abhor justice And pervert all equity,” (Mi.3:9)**

- The rulers of Jerusalem were not much better than the rulers of Israel, and could expect similar judgment unless they repent.**
- These leaders were not sincerely wrong, but haters of the right, good, and godly.**
- The term “justice” is repeated in this section showing the key issue.**



**Who build up Zion  
with bloodshed And  
Jerusalem with  
iniquity:**

**MICAH 3:10**







# **“Who build up Zion with bloodshed And Jerusalem with iniquity:” (Mi.3:10)**

- The great thing about the Prophet Micah was that he was listened to. Hosea and Amos were ignored.**
- A hundred years later Jeremiah spoke of the impact of Micah (Je.26:17-19).**
- Micah was heard in the days of Hezekiah. A revival followed. Then, one hundred years later, his words were still remembered, and the memory of what happened earlier was used of God to spare the life of Jeremiah.**



**Her heads judge for a bribe, Her  
priests teach for pay, And her  
prophets divine for money. Yet they  
lean on the LORD, and say, "Is not  
the LORD among us? No harm can  
come upon us."**

**MICAH 3:1 1**







**“Her heads judge for a bribe, Her priests teach for pay, And her prophets divine for money. Yet they lean on the LORD, and say, “Is not the LORD among us? No harm can come upon us.”” (Mi.3:11)**

- The leaders of Jerusalem had a false confidence in religious ritual and form.**
- The leaders were deceived into thinking the Lord would give them favor because they identified themselves with Him.**
- All ruling classes are guilty: rulers judged for reward, priests taught for hire, and prophets divined for money.**



**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.**

**MICAH 3:12**







**“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.” (Mi.3:12)**

- Just as Samaria was destroyed in 722 B.C., Jerusalem will be destroyed by Nebuchadnezzar in 586 B.C. (2Ki.25).**
- This must have been an extremely startling statement to the people of Judah. They trusted in God's promises that Jerusalem and the Temple would never fall (2Sm.7).**
- Micah was discredited in 701 B.C. when this did not occur (Assyria's army destroyed by God, 2Ki.19:35-37), however, the prophet was vindicated in 586 B.C.**







# ZION: THE CENTER OF A RENEWED EARTH

(Micah 4:1-3)



**Now it shall come to pass in the latter days That the mountain of the LORD's house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it.**

**MICAH 4:1**





**“Now it shall come to pass in the latter days That the mountain of the LORD's house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it.” (Mi.4:1)**

- This speaks of the ultimate exaltation of Jerusalem, the City of Zion, in the LORD's ultimate restoration.**
- This will be fulfilled in the Millennium, when the “peoples shall flow” to a restored and redeemed Jerusalem.**
- The phrase, “in the latter days” is a key term for the future at the time of Christ's second coming.**
- This glorious transformation of the mountain of the Lord is clearly in contrast to the judgment Micah referred to earlier.**





**Many nations shall come and say, "Come,  
and let us go up to the mountain of the  
LORD, To the house of the God of Jacob;  
He will teach us His ways, And we shall  
walk in His paths." For out of Zion the  
law shall go forth, And the word of the  
LORD from Jerusalem.**

**MICAH 4:2**





**“Many nations shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion the law shall go forth, And the word of the LORD from Jerusalem.” (Mi.4:2)**

- Jerusalem will be the capital of the Millennial earth for “out of Zion the law shall go forth.”**
- Since Isaiah and Micah were contemporary prophets it is not surprising the same Spirit of the Lord gave the same word to both (Mh.4:1-3; Is.2:1-3).**
- Micah sees the world streaming into Jerusalem to meet with the Lord GOD, and to know Him better (“He will teach us His ways”).**







**He shall judge between many peoples,  
And rebuke strong nations afar off;  
They shall beat their swords into  
plowshares, And their spears into  
pruning hooks; Nation shall not lift  
up sword against nation, Neither shall  
they learn war anymore.**

**MICAH 4:3**







**“He shall judge between many peoples, And rebuke strong nations afar off; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.” (Mi.4:3)**

- During the reign of the Messiah, there will be no more war (“He shall judge between many peoples”).**
- There will still be conflicts between nations and individuals, but they will be justly and decisively resolved by the Messiah.**
- Citizens (those born) of the earth will still need to trust in Jesus for their personal salvation during the millennium.**







**“He shall judge between many peoples, And rebuke strong nations afar off; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.” (Mi.4:3)**

- War and armed conflict will not be tolerated.**
- There is no more war, and no more need for swords, so why not make them into “plowshares?”**
- There is no more war because there is a new ruler on earth, Jesus Christ (Ps.2:9).**



You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel. (Ps.2:9)







# THE BLESSED PEOPLE OF RESTORED ZION

(Micah 4:4-5)



**But everyone shall sit under his  
vine and under his fig tree, And  
no one shall make them afraid;  
For the mouth of the LORD of  
hosts has spoken.**

**MICAH 4:4**







**“But everyone shall sit under his vine and under his fig tree, And no one shall make them afraid; For the mouth of the LORD of hosts has spoken.” (Mi.4:4)**

- Israel and Judah were agricultural societies. This idiom denoted a peaceful and happy agricultural life.**
- “Everyone shall sit under his vine and under his fig tree” is a proverbial expression that means prosperity and peace (1Ki.4:25, era of Solomon; 2Ki.18:31, Assyria's promise; Zc.3:10, millennium).**
- The millennial rule of Christ, sitting upon the throne of David with the remnant (Is.6:13, God compared that remnant to ‘stumps’)**





**For all people walk each in the  
name of his god, But we will  
walk in the name of the LORD  
our God Forever and ever.**

**MICAH 4:5**








**“For all people walk each in the name of his god, But we will walk in the name of the LORD our God Forever and ever.” (Mi.4:5)**

- In the Millennial reign, the inhabitants of earth will not be compelled to follow the LORD.**
- Some will walk each in the name of his god; yet those who do walk in the name of the LORD will enjoy great blessing and peace.**



<sup>17</sup>And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. <sup>18</sup>If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. (Zc.14:17-18)



**"In that day," says the LORD,  
"I will assemble the lame, I  
will gather the outcast And  
those whom I have afflicted;**

**MICAH 4:6**







**““In that day,” says the LORD, “I will assemble the lame, I will gather the outcast And those whom I have afflicted;” (Mi.4:6)**



- Micah gives us a group of predictions of the return from ultimate captivity in the future.**
- “I have afflicted” is said because the Lord used the heathen nations as instruments in His hands to inflict the chastisement on the disobedient people.**



**I will make the lame a remnant, And  
the outcast a strong nation; So the  
LORD will reign over them in Mount  
Zion From now on, even forever.**

**MICAH 4:7**







**“I will make the lame a remnant, And the outcast a strong nation;  
So the LORD will reign over them in Mount Zion From now on,  
even forever.” (Mi.4:7)**

- God’s restoration isn’t just for the strong, but the weak and disadvantaged will especially know the blessing of His restoration.**
- We usually think of a remnant as something rather inferior, a “scrap” of material left after the best has been taken.**
- Here remnant indicates a superiority of strength able to survive the difficulties of captivity.**
- The Lord will use the remnant as the core of a nation with Jerusalem (“Zion”) as its headquarters.**



**And you, O tower of the flock, The  
stronghold of the daughter of Zion,  
To you shall it come, Even the  
former dominion shall come, The  
kingdom of the daughter of  
Jerusalem.**



**MICAH 4:8**







**“And you, O tower of the flock, The stronghold of the daughter of Zion, To you shall it come, Even the former dominion shall come, The kingdom of the daughter of Jerusalem.” (Mi.4:8)**

- These promises are so glorious that it would be easy for Israel to think they are too good to be true. Therefore, God gives them a special promise, vowing “to you shall it come.”**
- Tower is also rendered “castle” and is here used to designate Jerusalem as a watchtower for the kingdom the Lord promised to make out of the “remnant.”**







# **PAIN BEFORE ZION'S RESTORATION**

**(Micah 4:9-13)**





**MICAH 3-4**