

Through the Bible Book by Book

Old Testament

by Myer Pearlman

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Micah

Micah prophesied about the same time as Isaiah, with whom he may have come into contact, since there are marked resemblances in their prophecies (i.e., compare Isaiah 2:1-4 with Micah 4:1-5). One has said that the prophecy of Isaiah is an enlargement of that of Micah. Like that of Isaiah the prophecy of Micah may be divided into two main sections: denunciatory (chs. 1-3) and consolatory (Chs. 4-7). In the first division the prophet presents a picture of a sinful nation doomed to captivity; in the second, of a redeemed people enjoying millennial blessings. In the first division he shows us Israel as misled and destroyed by false rulers; in the second, he presents us the same people restored by Messiah, the true Ruler. The theme may be summed up as follows: Israel, destroyed by false leaders, and saved by the true Leader, the Messiah.

Author: Micah was a native of Moresheth-gath, a village about 20 miles southwest of Jerusalem. He was a prophet from the country. "No prophet dated his birth from Jerusalem, though it was the city in which many witnessed and many were slain. Jerusalem killed the prophets but did not send them. They were sent from the mountain regions and rural towns."

Micah prophesied during the reigns of Pekahiah, Pekah, and Hoshea over Israel, and of Jotham, Ahaz and Hezekiah over Judah (II Kings 15:23-30). He had a message for both Judah and Israel, of which kingdoms he predicted the captivity. His largest work was done in the reign of Hezekiah who was deeply moved by his prophecies (Jeremiah 26:10-19).

His prophecy of the destruction of Jerusalem was an indirect means of saving the life of Jeremiah when the latter was about to be put to death for making a similar prediction (Jeremiah 26:10-19).

CONTENTS:

- I. Denunciation (Chs. 1-3).
- II. Consolation (Chs. 4-7).

I. Denunciation (Chs. 1 to 3)

1. Judgment upon Samaria for her incurable disposition to idolatry (1:1-8).
2. Judah has been affected by her sinfulness and has become involved in her guilt (1:9-16).

3. Because of the wickedness of rulers and people the nation will go into captivity (2:1-11). Yet there will be a restoration (vv. 12, 13).

4. A rebuke of the leaders of the people for their indifference to truth and righteousness, and for their mercenary motives (Ch. 3). A denunciation of (a) Civil rulers (vv. 1-4), (b) Prophets (vv. 5-10), (c) Priests (v. 11).

5. The nation will suffer for the sins of its leaders, for it evidently shares in their iniquity (v. 12; compare Jeremiah 5:31).

II. Consolation (Chs. 4 to 7)

1. Though Zion will be destroyed (3:12), yet in the last days it will be restored and exalted (4:1-8). (The following outline is suggested by Mr. Tucker.) Those days will witness:

(a) Universal administration. "**The mountain of the house of the Lord shall be established in the top of the mountains.**"

(b) Universal visitation. "**The people shall flow into it.**"

(c) Universal education. "**He will teach us of His ways.**"

(d) Universal legislation. "**The law shall go forth from Zion.**"

(e) Universal evangelization. "**The word of the Lord from Jerusalem.**"

(f) Universal pacification. "**Nation shall not lift up sword against nation.**"

(g) Universal adoration. "**We will walk in the name of our God.**"

(h) Universal restoration. "**And I will make her that halted a remnant; and her that was cast off a strong nation.**"

(i) Universal coronation. "**And the Lord shall reign over them.**"

2. But this vision is for the future. For the present, there is dismay, helplessness and captivity (4:9, 10).

3. Yet ultimately Israel's enemies and captors will be punished (4:11-13).

4. Israel's trouble will last until the second coming of Messiah, their true ruler (5:1, 2). Foreordained from eternity to be Israel's Saviour, He is a pledge of Israel's deliverance from all their enemies and their final restoration (5:3-15).

5. The Lord challenges His people to testify, If they can, if the Lord ever did aught but acts of kindness to them from the earliest times of their history - if they can produce any excuse for their forsaking Him (6:1-5)

6. They are religious, but their religion is a mere formality (6:6-7) that does not produce that practical righteousness which the Lord requires (v. 8). Their conduct proves that they are keeping the statutes of Omri and works of Ahab - wicked kings of Israel (6:9-16).

7. The corruption of the nation is universal (7:1-6). It seems almost impossible to find a good

man, an honest ruler, or a faithful friend. A man's enemies are those of his own household.

8. Yet there remains a faithful remnant, represented by the prophet, who lift up their voice in intercession for their nation (7:1-14). Their prayer is answered by the Lord who promises restoration (vv. 15-17). Looking through the gloom of his own times, the prophet praises the faithful GOD who will yet restore Israel and purge them from their sins and thus fulfil the covenant made to the fathers (vv. 18-20).

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