

The Minor Prophets

Amos & Micah



Adult Wednesday Night Bible Class Winter Quarter 2023

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Introduction To Amos

Amos 1:1-2

Authorship

Little reason exists for doubting that Amos himself was the author of this prophecy. It opens with *"The words of Amos..."* (1:1) and includes a biographical note inserted in 7:10-17. Both these passages clearly to point to Amos as the author.

Consideration needs to be given to several objections against Amos being the author. First, Amos was a prophet sent to Israel, yet the book includes a prophecy against Judah (2:4,5). Nonetheless, one can easily observe that chapter one and two include prophecies against Damascus, Gaza, Tyre, Edom, Ammon, and Moab, as well as Judah. Thus, this shows Amos was not a prophet of God exclusively for speaking out against Israel. The second argument against the authorship of Amos is centered around chapter nine verses 8-15. Some scholars feel this prophecy is one of judgment and a fervor for justice and thus excludes a place for hope. Clear evidence from the first two visions (7:1-6) indicates that both mercy and hope have a place in this prophecy. Amos sees these visions depicting total judgment and prays against them. The final line of attack is upon the restoration of the house of David (9:11-15). They believe that a prophet cannot prophecy of the restoration of Judah before it actually fell. Thus, they begin to demand a post-exilic date for Amos. However, Amos could and did presuppose the fall of Jerusalem (2:4,5) and looked forward to the coming of the Messiah.

Date

An approximate date for Amos can be arrive at with relative easy. He gives us a method he used for the precise dating of his prophecy in 1:1: *"in the days of Uzziah King of Judah and in the days of Jeroboam son of Joash, King of Israel, two years before the earthquake"*. Uzziah reigned in Judah from 780 to 740 B.C. and Jereboam II reigned Israel from 785 to 744 B.C. The prophecy most aptly fits the second half of Jeroboam II's reign. At this period in the Divided Kingdom's history the Jews had overcome their enemies and regained much of their lost territory (2 Ki. 17:25). No mention of an Assyrian threat is observed, for at this time the Assyrian Empire was not concerned with expansion toward the west. Another consideration which would place the date mid-way between the reigns of Uzziah and Jeroboam II is Uzziah's leprosy which resulted in a co-regency in the last years of his reign (2 Ki. 5:1-7). The most precise element for dating this prophecy is Amos' statement: *"Two years before the earthquake"*. Unfortunately, this event is no longer ascertainable. No definite facts concerning it remain except that it must have been of significant magnitude. Approximately 400 years later the people were still referring to it (Zech. 14:5). Josephus, the Jewish historian, informs us that it was a consequence of Uzziah's attempt to usurp the priest's office and coinciding with his punishment of leprosy (Antiquities 9.10.4). If this information is reliable then Amos can be dated about 751 B.C. However, the approximate date of 755 B.C. will be excepted for this study.

Historical Setting

■ **Political Situation**

The Assyrian King Adad-mirari III decisively defeated Israel's old enemy Syria in 805 B.C. The leadership of Assyria was weak and thus having lost momentum made no real attempts to press on to the Mediterranean until Tiglath-pileser III ascended the Assyrian throne in 745 B.C. This 60 year period gave both Israel and Judah an opportunity for territorial expansion and strengthening. Under King Uzziah, Judah exercised authority over the Edomites, Philistines, and Ammonites. He encouraged advancement in agriculture, the fine arts, military strength, and the fortification of Jerusalem (2 Ch. 26). The northern kingdom had been even more successful under the leadership of Jeroboam II. He extended Israel's borders until they coincided with those of Solomon's day (2 Ki. 14:23-29).

During these years of ease and affluence, both Israel and Judah became complacent toward their relationship with God. It had been nearly 200 years since God set up the ten northern tribes as a

separate kingdom under Jereboam I. Now during a period of great security from outward enemies under Jeroboam II, God sent prophets like Amos to warn them of coming judgment. In just 40 years the Assyrian Empire having started its progress toward the Mediterranean under Tiglath-pileser III would attack Israel in great force. In 721 B.C., Samaria would fall to the Assyrians and with the people being taken into captivity the Kingdom of Israel would be banished into obscurity.

■ **Social Conditions**

With the conquest of new territory Israel inherited control over the valuable trade routes of the ancient Middle East. Distribution of the new found wealth in Israel caused the development of economic classes: the very rich and the very poor. The rich had a life of great comfort with their "*Silken cushions*" some having a "*winter-house*" and a "*summer house*", even "*houses of ivory*" and "*houses of hewn-stone*". They acquired even more wealth at the expense of the poor who were suffering without even the basic necessities of life. This imbalance of wealth even effected the political and judicial system in Israel. Political channels were corrupt (3:9,10). Justice was obtained by the highest bidder (2:6; 8:6).

■ **State of Religion**

As most often is the case, the blessings of wealth and progress turned the people from God. The many references to the Pentateuch shows that Amos presupposes that his hearers are well acquainted with the five books of the Law. Though they were very religious, the part of their religion that wasn't false was merely ritualistic. Their willingness to give costly sacrifices was but a vain gesture in view of the fact that they neglected the poor (2:89; 5:11). God demanded spiritual religion including moral conduct, and devotion, not ceremonialism.

The Man, Amos

■ **His Name**

The name "Amos" means "burden-bearer". Indeed as a prophet of God he had to bear the burden of prophesying against God's people concerning great and terrible judgment to come. Amos has in the past been mistaken for Amoz the father of Isaiah (Is. 1:1). However, in the original language it becomes quite clear they are not the same. Amos the prophet is called "samec" in Hebrew, whereas Isaiah's father is called "tzadi". Furthermore, both Amos the prophet and Isaiah came from distinctly separate backgrounds. Isaiah was a courier and Amos a country farmer. Beyond this prophecy the Bible tells us nothing more concerning Amos.

■ **His Residence**

Amos informs us that he was "*from Tekoa*" (1:1). Tekoa was located 12 miles south of Jerusalem and 6 miles south of Bethlehem being about 18 miles west of the Dead Sea. Tekoa was in a very mountainous area in Palestine at an altitude of 2700 above sea level. The terrain is quite rugged and too dry for the cultivation of grain. Tekoa is a town not foreign to the Bible history. Joab sought for a wise woman of Tekoa to help him try to reconcile Absalom and David (2 Sam. 14:1f). Rehoboam made it a fortified city (2 Chr. 9:6). Jehoshaphat consulted with the people around Tekoa when about to face the armies of Ammon and Moab (2 Chr. 20:20). Later, Jeremiah would call for the blowing of the trumpet in Tekoa in the face of advancing enemies (Jer. 6:1). Today, the five acres of the ruined town of Tekoa was yet to be excavated.

■ **His Occupation**

Amos states that he is not a prophet by trade or the son of one, but merely a shepherd (1:1) and "a grower of sycamore figs" (7:14), who was selected by God to be his prophet to Israel. The word for shepherd in the original language indicates that he was a shepherd of a specific type of sheep called "nokeds". This was a type of sheep known for its ugly appearance and its fine and expensive wool. These sheep could adapt well to the terrain around Tekoa for they were small and rugged.

This particular sycamore was a species of fig, a cross between fig and mulberry. Since Tekoa was too dry and was at too high of an altitude for this type of sycamore tree, Amos probably migrated to either the coastal plain or to the Jordan Valley to gather the fruit of the sycamore. In the original language Amos is literally called a "nipper". This would accurately describe his work with sycamore figs for they had to be pinched before they could ripen. They were mainly eaten by the poorer people. It will be noticed as one reads his prophecy that Amos often reflected upon things he was associated with in his occupation. He speaks of the changes of nature, wild beasts, the starry sky, flood, tempest, lightning, etc.

■ **His Religious Background**

Almost appears to be very well acquainted with earlier Biblical history. He refers to the destruction of Sodom and Gomorrah (54:11), the Exodus (3:1), to the wilderness wanderings (5:25, and to Issac, Jacob, and Joseph (7:16; 3:13; 5:6). His many references to the Law of Moses demonstrates how close he was to God's Word. (Compare: 4:9 with Dt. 28:22; 6:12 with Dt. 29:18; 4:6, 8-11 with Dt. 4:29,30; 2:8

with Ex. 22:26; 2:7,12 with Ex. 23:6; Dt. 16:19; 2:7 with lev. 18:21; 20:3; etc.).

■ His Contemporaries

Jonah came before him. As a boy he could have heard of Jonah's visit to Ninevah. Also as a young man he could have known Elisha. Joel also was his near contemporary. It may be Joel's plague of locust to which he refers to in 4:9. However, the closest contemporary to Amos would be Hosea. Since both were sent to Israel with similar warnings about the same time they can be considered as co-workers in the particular effort. Hosea though was the younger of the two and would continue his work after Amos had left the scene. Furthermore, right after Amos finished his prophesying God would have Isaiah and Micah start their work.

Content

The prophecy can naturally be divided into four distinct divisions. After introducing himself and citing his authority for prophesying, Amos begins to prophecy against Israel and her neighboring nations in chapters 1 and 2. He uses a pattern each time he utters a prophecy against one of the nations. He specifies the sins they are guilty of and announces the judgment which they shall receive. He does this concerning Damascus, Gaza, Tyre, Edom, Ammon, Moab, and Judah before singling out Israel and dealing with her at length.

Next, he specifically deals with the judgments to be given to Israel in chapters three, four, five, and six. With each section (3:1, 4:1 and 4:1) he begins with *"hear this word..."* to introduce his next judgment against them.

The third division contains five visions of judgment which the prophet explains. It does however contain a biographical interlude (7:10-17).

Finally, the prophecy, as with many of these prophecies, closes with a Messianic hope looking to a promised time in the future.

Amos and the New Testament

In Acts 7:42,43, Stephen refers his audience to Amos 5:25-27 to show how Israel had been disobedient to God while they were yet in the wilderness.

James appeals to Amos 9:11,12 to demonstrate to the brethren that this Messianic prophecy of hope justifies preaching to the Gentiles (Ac. 15:15-18).

QUESTIONS:

1. T F Little reason exists for excepting Amos as the author.
2. Amos prophesied in the days of a) Jeroboam b) Jeroboam II c) Hezekiah King of Israel.
3. a) Uzziah b) Hosea c) Ezra was King of Judah at the time of this prophecy.
4. An a) overwhelming flood b) Assyrian attack c) earthquake provided an exact clue to the dating of Amos' prophecy.
5. The approximate date accepted in this study for Amos is a) 755 B.C. b) 761 B.C. c) 12 A.D.
6. T F In Amos' time the Assyrian Empire was a great threat to Israel.
7. T F Both the Kingdom's of Israel and Judah expanded their borders during this time.
8. The economical condition of the people was a) very good b) average c) poor d) very rich and very poor.
9. Because of their improved economic conditions Israel and Judah became very a) devoted to serving God b) atheistic c) complacent d) overwhelmed with credit card debt.
10. The judicial system of the day was a) greatly improved b) just c) unjust.

11. The name "Amos" means a) Jehovah saves b) dove c) burden-bearer.
12. T F Amos is the same as Amoz, the father of Isaiah.
13. Amos was from the town called a) Geza b) Tekoa c) Bethlehem.
14. Amos was a a) sheepherder b) grower of sycamore figs c) fisherman d) both a & b.
15. T F Hosea, Elisha, Jonah and Joel may have been contemporaries of Amos.
16. Matching:

_____ Section I	a.	Judgment upon the nations
_____ Section II	b.	Messianic hope
_____ Section III	c.	Judgment on Israel
_____ Section IV	d.	Visions
17. Where is Amos quoted in the New Testament?

Judgment Upon the Nations

Amos 1:3 - 2:16

Judgment on Damascus, 1:3-5

1. What does the reoccurring phrase "*for three transgressions... and for four*" mean?
2. Damascus was the capital of what nation?
3. Of what crime were they guilty?
4. What will God burn?
5. What will God break?
6. Who will God cut out?
7. Where will the people go into captivity?

Judgment on the Philistines, 1:6-8

8. For what crime are they being punished?
9. What will God do to Gaza?
10. What will God do to Ashdod?
11. What will God do to Ashkelon?
12. What will God do to Ekron?

Judgment on Tyre, 1:9,10

13. For what two crimes will Tyre be punished?

14. What will be Tyre's punishment?

Judgment On Edom, 1:11,12

15. Of what sin was Edom guilty?

16. What would God do to Teman and Bozrah?

Judgment on Ammon, 1:13-15

17. What wickedness did Ammon do, and why?

18. Where would God kindle a fire?

19. Who will God send into captivity?

Judgment Of Moab, 2:1-3

20. Of what sin was Moab guilty?

21. What will happen to the palaces of Kiriath?

22. What will become of Moab's judges and princes?

Chapter 2:4-16: Judgment of Judah and Israel

Judgment on Judah, 2:4,5

23. Judah was guilty of what four sins?

24. What will be Judah's punishment?

Judgment On Israel, 2:6-16

25. What have they done to the poor?
26. What have they done to the meek?
27. How have they profaned God's holy name?
28. Whose wine did they drink?
29. What did God do to the Ammorites? When did He do this for Israel?
30. What is a Nazarite?
31. What did Israel do to the Nazarites and the prophets?
32. Explain the punishment they will receive that is mentioned in verse 13.
33. Matching (use one answer twice).
_____ swift of foot _____ strong _____ mighty _____ archer _____ courageous
a. not stand. b. flee naked. c. not deliver himself d. not strengthen his force.

Application & Discussion:

1. Amos lists a couple of *Characteristics of Divine Judgment*: 1) Given by God, 1:2,3,6,9,11; 2) A Result of Sin, 1:3,6,9,11,13; 2:4,6 and 3) Judgment is Certain, 1:3,6,9,13; 2:4,6.
How does this compare with the Final Judgment as discussed in the New Testament?
2. In this section the prophet also points out a dozen different *Sins to Be Judged*: 1) Lack of Compassion, 1:11; 2) Continuous Anger, 1:11; 3) Greed, 1:13; 4) Revenge, 2:1; 5) Disobedience to God's Commandments, 2:4; 6) Lying, 2:4; 7) Abusing the poor, 2:6,7; 8) Persecuting the Righteous, 2:6,7; 9) Fornication, 2:7; 10) Ingratitude, 2:9-11; Tempting Others, 2:12; 12) Refusing God's Word, 2:12; 13) Profaning God's Name, 2:7.
Show where these same sins are condemned in the New Testament.

Punishment & Condemnation of Israel

Amos 3:1 - 4:13

Justified Cause For The Utterance Of Divine Judgment, 3:1-8

1. Who did God bring up out of Egypt?
2. What reason is given for them receiving special punishment for their iniquities?
3. How would you answer the questions in verses 3 through 6?
4. Could Israel and God walk together at this time? Could Amos and God walk together?
5. Who does the lion represent in verse 4?
6. What is a gin?
7. Why would sounding a trumpet in a city cause fear?
8. What must God do before He can declare judgment on Israel?
9. Since God revealed His secret to Amos what must he do?

Witnesses Summoned and Sentencing Passed, 3:9-15

10. Who was called to assemble at the mountains of Samaria?
11. What were they to observe in Samaria?
12. What did they store up in their palaces?

13. What would an adversary do to Israel?
14. Explain verse 12.
15. What will the Lord do at Bethel? What does this represent?
16. What is a winter house and a summer house? What is a house of Ivory? Who would own such houses?

Judgment Against Greedy Women, 4:1-3

17. What are the kine of bashan? To whom do they refer?
18. What do they say to the masters?
19. How will they be taken away?
20. What does it mean that they will go out at the breaches?

Judgment Against False Religion, 4:4,5

21. What were they called upon to do at Bethel and Gilgal?
22. How often did they sacrifice and tithe?
23. What was the motive behind their sacrifices and offerings?

Unheeded Judgments, 4:6-13

24. What is the first chastisement which God sent upon His people? What was their response?
25. When did God withhold the rain? What affect would a drought have upon the land at this time?
26. What affect did this partial drought have upon the people?

27. What did He send upon them after the blasting wind and blight?
28. What manner of pestilence did God send upon them?
29. What affect did the killing of their young men have upon their camp?
30. To what is their overthrow compared?
32. After each chastisement what was their response?
33. What will the Lord do now?
34. For what are they to prepare?
35. How is God described?

Application & Discussion:

1. God is seen as *The Just Judge* who has *His Justification for Declaring Judgment*. 1) Because God delivers, 3:1; 2) Because we are part of God's family, 3:2; 3) Because of all our sins, 3:2; 4) Because of the warnings He has given to us, 3:7-8; 5) Because of His Will that must be declare, 3:8; 6) Because of the bad example est before the world, 3:9.
2. Amos lists the *Sins Justifying Judgment*: 1) Confusion among the wicked, 3:9; 2) Oppression of others, 3:9; 3) Ignorance of the right way, 3:10.
3. Next we learn that The Just Judge gives *Just Punishment*: 1) Destroyed by our adversary, 3:11; 2) Loss of comforts, 3:12,15; False religion cast down, 3:14.
4. Since God is going to Judge mankind for his sins all need to be *Preparing for Judgment*. Amos list some of the Necessary Preparations: 1) Stop abusing the needy, 4:1; 2) Quit lusting for the things of the flesh, 4:1; 3) Cease self-serving worship, 4:5.
5. Next, the prophets tells us about the various *Reasons for Preparing*: 1) Because of God's chastening, 4:6; 2) Because there is death in delay, 4:10; 3) Because of the certainty of this meeting with God, 4:2; 4) Because God is the Creator, 5) Because God know man's thoughts, 4:13; 6) Because God is powerful, 3:13.

Funeral Song & Day of the Lord

Amos 5:1-20

Lamenting Over Fallen Israel, 5:1-3

1. What is a dirge or lamentation?
2. How has Israel fallen?
3. Explain the meaning of verse three.

A Call to Seek God, 5:4-9

4. Why are they instructed to seek God?
5. Why shouldn't they turn to Gilgal or Bethel?
6. What will the Lord's reaction be if they don't seek Him?
7. What are the Pleiades and Orion?
8. How does God call the waters of the sea to pour out on the earth?
9. Who does God strengthen? Why?

Transgressions To Be Punished, 5:10-12

10. Who do they hate?
11. Why will they not dwell in their houses of hewn-stone?
12. What do they do to the just?

13. Why should the prudent keep silent?
14. Upon what condition would the Lord be with them?
15. What must they do in order for the remnant to be blessed by God?

First Woe: The True Description Of The Day Of The Lord, 5:16-20

16. Who will be called to wailing?
17. Why will there be wailing in all the vineyards?
18. "the day of the Lord is _____ not _____." Explain.
19. Explain the meaning of verse 19?

Application & Discussion:

1. This chapter encourages Israel to be *Seeking the Lord*. Several *Reasons for Seeking the Lord* are given: 1) Because we have fallen in sin. 2) Because seeking Him will bring life. 3) Because He is Creator. 4) Because He can strengthen us. 5) Because He knows our sins. 6) Because He is gracious.
2. There is a Proper Manner of Seeking the Lord: 1) Seek good, 5:14; 2) Hate evil, 5:15; 3) Love good, 5:15; 4) Practice justice, 5:15; 5) Not while practicing injustice, 5:11; 6) Not while hating good, 5:10; 7) Never while persecuting the just, 5:12.
3. There are Consequences for Not Seeking the Lord: 1) Captivity, 5:3,27; 2) Sorrow, 5:16; 3) Incapable of enjoying life, 5:11; 4) No escape from His Judgment, 5:19,20.

Destination of the Nation

Amos 5:20 - 6:14

Judgment Upon Their False Religion, 5:21-27

1. How does God view their religious services?
2. What is a viol?
3. How was judgment to come?
4. What gods did some of the Israelites worship in the wilderness?
5. Where will the Lord send them into captivity?

The Second Woe: Examining Israel's View Of Itself, 6:1-7

6. Against whom is the second woe pronounced?
7. To which cities is their attention directed?
8. How should the two questions at the end of verse two be answered?
9. What were they putting off?
10. What type of people are described in verse 4?
11. Is David being condemned in this passage for using instrumental music? Explain your answer.
12. According to the description of their worship, what is their motive for worshipping?

13. Why will their banquetings pass away?

The Lord's View Of Israel, 6:8-14

14. Why will God deliver up Samaria?

15. What will happen to the 10 men in the house?

16. What will become of the great and the small house?

17. What have they done with justice and righteousness?

18. In what do they rejoice?

19. Who was God going to raise up against them?

20. Where is Hamath and the brook of Arabah?

Application & Discussion:

1. Israel suffers from an improper *Self-Estimation*. In chapter six Amos lists the *Sins Resulting From an Improper Self-Estimation*. 1) False security, 6:1 2) Procrastination, 6:3; 3) Laziness, 6:4; 4) Will-worship, 6:5; 5) Spiritual indifference, 5:6; 6) Pride, 6:8; 7) Refusing to repent, 6:6,7; 8) Misguided rejoicing, 6:13.

2. *Consequences of an Improper Self-Estimation*: 1) God hates their sins, 6:8; 2) God will bring them down, 6:13,14; 3) God will use others to punish them, 6:14; 4) God will send afflictions upon them, 6:14.

Visions of Destruction

Amos 7:1 - 8:3

The First Vision: A Locust Plague, 7:1-3

1. When did God form the locust-swarm?
2. What did Amos request? What was God's response?

The Second Vision: A Great Fire, 7:4-6

3. What did the fire consume?
4. What reason did Amos give for God stopping this?

The Third Vision: The Plumb Line, 7:7-9

5. What is a plumb line?
6. What was the Lord going to do with it?
7. What would God do about the house of Jeroboam?

Amos' Encounter With Amaziah, 7:10-17

8. Who was Amaziah?
9. What lie did Amaziah tell Jeroboam concerning Amos' prophecy?
10. Why did Amaziah tell Amos he should go to Judah?
11. What reasons did Amaziah give Amos for not prophesying in Bethel?

12. Explain the meaning of Amos' comment in verse 14: *"I am not a prophet nor am I the son of the prophet"*.
13. Who commissioned Amos?
14. What did Amos accuse Amaziah of doing? What consequence did God place upon Amaziah?

The Basket Of Summer Fruit Explained, 8:1-3

15. What did God show him?
16. What did it represent?
17. What will be cast forth in silence? Why?

Application & Discussion:

1. Amos now speaks of *The Judge and His Spokesman*. First a description of *The Judge* is given: 1) He answers prayer, 7:2,6; 2) He reflects concerning judgment, 7:2,6; 3) He judges according to His standard, 7:7f; 4) His judgments cannot be stopped, 7:7,17.
2. *The Spokesmen of the Judge*: 1) Must speak only what is revealed, 7:15; 2) Must use intercession for others, 7:12; 3) Must not speak for material gain, 7:12; 4) Must not have the requirement of some formal education, 7:14; 5) Must not be commissioned by God, 7:15; 6) Must not be silenced, 7:16; 7) Must be willing to speak anywhere at anytime, 7:15.
3. *The Enemy of the Judge*: 1) tells lies, 7:10; tries to stop God's Word, 7:16; 3) Will suffer punishment, 7:17.

Imminent Destruction & Ultimate Restoration

Amos 8:4 - 9:15

The Lord Condemns Their Greed, 8:4-6

1. What was the new moon?
2. Why did they want the Sabbath to be over?
3. Why did they make the bushel smaller and the shekel bigger?
4. What did they do to the helpless and needy?
5. What is the "refuse of wheat"?

Israel's Sunset, 8:7-10

6. What does it mean that God will not forget any of their deeds?
7. God compares the judgment they will receive to what three events of nature?
8. What does it mean that the Lord will bring baldness upon their heads?
9. How great will their mourning be?

Spiritual Famine, 8:11-14

10. What kind of famine was the Lord going to send into the land?
11. What will the people be looking for? Will they find it?

12. Why will the young people faint?
13. What will become of them who swear by the guilt of Samaria?

Nowhere To Escape Judgment, 9:1-4

14. What does it mean "*smite the capitals*"?
15. Who will escape?
16. List the places which will be futile hiding places from the judgments of God?
17. In what manner will God set His eyes against them?

All Sinners Will Be Judged And Punished, 9:5-10

18. What happens to the land when the Lord touches it?
19. Explain the following: "*He who calls for the waters of the sea and pours them out on the face of the earth*"?
20. Who are they compared to and why?
21. What nations has God delivered and from where?
22. Will God totally destroy the house of Jacob?
23. What portion of the people are condemned?

The Messianic Promise, 9:11-15

24. What will the Lord do with the fallen tabernacle of David?

25. What will become of the nations and Edom?
26. What is verse 13 promising?
27. What will God do concerning those in captivity?
28. What promise did God make concerning their land?

Application & Discussion:

1. Amos like many of the Old Testament prophets warns of coming Judgment: Now he tells of *Final Judgement* coming upon Israel because her *Sins are Ripe for Final Judgment*: 1) Irreverent regard for times of worship, 8:5; 2) Covetousness, 8:4-6; Dishonesty, 8:6; 4) Taking advantage of those less fortunate, 8:6.
2. *Consequences of the Final Judgment*: 1) No more Mercy, 8:2; 2) Sorrow, 8:3,10; 3) Death, 8:3; 4) No more forgiveness, 8:7; being without God's Word, 8:11,12; 6) Destruction is final, 8:14.
3. The Final Judgment is an Unavoidable Judgment: 1) Because no one can escape judgment, 9:1; 2) Because all will be judged, 9:4; 3) Because of God's omnipresence, 9:2,3,8; 4) Because of God's omnipotence, 5) Because God controls even the nations, 9:7; 6) Because of their sinfulness; 7) Because all sinners will be punished.
4. Amos concludes with hope via a Messianic promise and hope of a spiritual Restoration. 1) Raised up to a new life, 9:11; 2) Available to all nations, 9:12; 3) abundance of spiritual blessings, 9:13; 4) Freedom from captivity; 5) Plenty of spiritual food; 6) Eternal habitation.

Introduction of Micah

Micah 1:1

Authorship

"The word of Jehovah that came to Micah..." These first several words of this prophecy clearly point out the author. Micah is only mentioned here and in Jer. 26:18. Both of these passages lend concrete proof as to the authorship. This Micah should not be confused with Micaiah, the son of Imlah, who prophesied so boldly in the days of Ahab, king of Israel (1 Ki. 22; 2 Chr. 18).

Date

Micah's prophecy is dated by the reigns of three kings of Judah: Jotham who reigned from 749 to 734 B.C.; Ahaz who reigned from 754 to 734 B.C. as co-regent with his father, Jotham and from 734 to 726 B.C. as the sole monarch in Judah; and Hezekiah reigned from 726 to 697 B.C. The greatest extent of Micah's ministry would be 50 some years if it started with the first year of Jotham's reign and continued to the last year of Hezekiah's reign. The shortest time period for his ministry would be about ten years if it lasted only from the last year of Jotham's reign to the first year of Hezekiah's. It is evident that he prophesied before the fall of Samaria to Assyria in 721 B.C. because it would be superfluous for him to give warning to Samaria if it had already fallen (1:2-7).

Several probable arguments have been forwarded which call for the bulk of this prophecy to be dealing with the reign of Ahaz. First, Jotham was a good king. He followed the steps of his father, Uzziah (2 Ki. 15:34; 2 Chr. 27:2,6). Idolatry would have been more of a problem during Ahaz's reign. The reference to human sacrifice (6:7) points to Ahaz for he offered his sons to the idol, Molech (2 Ki. 16:3; 2 Chr. 28:30). The half-hearted service to God to which Micah refers to in 3:11; 6:6 is best represented in Ahaz's time (2 Ki. 16:15). The best possible time frame for this prophecy may be between 735 and 700 B.C.

The Man, Micah

■ His Name

The name "Micah" is a shortened form of Michaiah (Jer. 26:18). The various forms of this name were worn by some 15 people throughout the Old Testament. His name literally means "*Who is like Jehovah?*" the meaning of his name brings to mind two occasions where this question is put forth. In the song of Moses it is asked "*Who is like unto thee, O Lord, among the gods? Who is like thee?*" (Ex. 15:11). Again in Micah 7:18 the prophet himself may be making a play on his own name when he writes "Who is a God like Thee?"

■ His Residence

Micah identifies his home as Moresheth-gath in 1:1,14. The name of this town literally means "possession of Gath". The exact location of this town is unknown. Since this is the only time it is mentioned there is no further assistance in locating it from the scriptures. Moresheth is believed to be a small village bordering the Philistine territory of Gath. This would put it about 20 to 25 miles southwest of the Jerusalem and only 17 miles from Tekoa the home of the prophet Amos. The area around Moresheth-gath was called the Shephelah or lowlands of Judah which consisted of the fertile foothills between the mountains and the coastal plain.

■ His Occupation

Practically nothing is known about Micah as a person. Unlike Hosea and Jonah no specific events are disclosed concerning his life. He was from a small town, not the big city of Jerusalem. Only speculation can be made as to his occupation. Since he lived in farming country and had mentioned several things connected with agriculture in his prophecy it is possible that he was a peasant farmer.

■ His Contemporaries

Micah was a contemporary of Isaiah, Hosea, and possibly Amos. He may have been somewhat younger than Isaiah because Isaiah started prophesying in the days of King Uzziah (Is. 1:1), but Micah

began his ministry when Uzziah's son Jotham was on the throne (1:1). Micah's writings have a lot in common with that of Isaiah's. They both concur concerning the moral corruption of Judah. Some of Isaiah's prophecies can be found in Micah's writings. In some passages the wording is almost identical (cf. Is. 2:1-4; Mic. 4:1-5). Micah has been called the prophet of the countryside in contrast with Isaiah who was a prophet of the city and temple. This may well explain why Micah does not talk about the politics of the day like Isaiah, but deals more with the moral injustices against the common people. Both Micah and Isaiah were needed at this time of great turmoil. Their ministries may well have spared Judah the fate of Israel giving them another 150 years of freedom. In Micah 6:6-8 his place among his contemporaries can be seen as he sums up the teachings of Amos (justice), Hosea (mercy) and Isaiah (humility).

Historical Setting

■ Political Situation

For a good background to the current events of Micah's day study 2 Ki. 15:32 - 20:21 and 2 Chr. 27:1 - 32:33.

Uzziah's reign over Judah is parallel to Jeroboam II's reign over the northern tribes in that they both ushered in great periods of prosperity. His son, Jotham, was a good king. However, Ahaz the son of Jotham turned out to be a very wicked king.

During Ahaz's reign the Assyrian Empire was growing in strength and was starting to make its push toward the Mediterranean Sea. Ahaz was threatened by Pekah the king of Israel and Rezin the king of Syria because he wouldn't join their alliance against the Assyrian invasion. Ahaz sent to procure the assistance of Tiglath-pileaser the king of Assyria against them. This was accomplished through paying a larger tribute from the temple. The Assyrians marched on Damascus and killed Rezin. Later, Assyria destroyed Israel in 721 B.C. All was well for Judah until the Philistines revolted in 711 B.C. and brought Sargon II and the Assyrian army through Judah. When Sennacherib became king of Assyria he came against Judah. In 701 B.C. he demanded the surrender of Jerusalem and the payment of tribute. On one of his palace walls he made a bas-relief of his campaign in Judah. Today, it can be seen in the British Museum. On it Sennacherib had pictured the siege of Lachish and his boast of taking 46 of Hezekiah's walled cities. Though he mentioned that he shut Hezekiah up like a "bird in a cage" in Jerusalem he was prevented from taking the city itself. Divine intervention, a good king, and the diligent ministries of Isaiah and Micah spared Judah the fate which befell her sister nation, Israel.

■ Moral Situation

Micah was a bold prophet. He began his denunciation with the top and worked his way down. The message he proclaimed hit the wayward leadership of Judah right in the face. Not even the faintest hint can be seen of Micah of catering to the status quo or scratching the itching ears of the people.

Micah points out several moral maladies of his day and unwaveringly drives his point home. 1) He condemns the greedy land grabbers who built their larger estates by ejecting the small landowners (2:1). They were even guilty of driving out women and children (2:8,9). 2) He called attention to the rulers' crimes. They loved evil and hated good (3:1-4). Justice was brought and sold like a common commodity. Judges took bribes. In contrast to the times, Micah stood firm as a champion of the oppressed peasants. 3) False prophets are in abundance and stand in stark contrast to the work of Micah. They told the people what they wished to hear so long as they were paid. Failure to pay brought harsh works of doom (3:5,11). Truly these were but mere hirelings and far removed from true servants of God. The priests also were guilty (3:11). 4) Micah laments the disappearance of the righteous man (7:2). This is reminiscent of Jeremiah's search of Jerusalem for a man doing justice (Jer. 5:1). Or of Diogenes as he went about in broad daylight with a lantern in hand searching the streets of Athens for an honest man. 5) Finally, Micah gives attention to the problem of idolatry (5:12-15). Having pointed out their moral deficiencies he warns of coming destruction and captivity.

■ Religious Situation

Micah arrives on the scene just in time to counter balance King Ahaz's religious innovations. From the start Ahaz had a reputation with God as one who was bent on turning religion toward paganism. Ahaz desired to change the worship in the temple. Micah's message may have greatly influenced the reforms instituted by Hezekiah. Some of his prophecy may have taken place after these reforms. Nevertheless the people felt that they were safe in their religion. They were deceived by a false sense of security that they were God's people (3:11) and His favor could be purchased with a sacrifice (6:5-7). His plea for true religion is parallel to James 1:27.

Content

Many label this prophecy as a disorganized collection of disconnected messages. However, a study of Micah will reveal that the Holy Spirit guided Micah to write a message which had both a theme as well as unity.

The book can naturally be dissected into three sections. The first section consisted of chapters one through three. The crimes of Israel and Judah are enumerated and the corresponding punishments are listed. Both Samaria and Judah will be destroyed because of their idolatry. Greedy leaders who oppress the people are condemned along with the false prophets. A ray of hope shines upon the horizon as an eventual restoration of the remnant is promised. The section closes with a denunciation of the leadership, such as, the rulers, prophets, and priests.

The second section consisted of chapters four and five. These scriptures are filled with Messianic hope. A contrast is prophesied between the establishment of the Messianic Kingdom and the destruction of the kingdom of Judah. Naturally, chapter five deals with the Messianic King and His omnipotent Kingdom. This includes the famous prophecy of Jesus' birth in Bethlehem.

The final section deals with Jehovah's dispute with Judah. This dispute takes the form of a Divine Court case against Judah. Chapter seven presents the confession of the nation's guilt. A prayer of faith is offered and answered with God's Grace. The book closes with a lyric ode of praise to God (7:18-20). These closing verses are still read each year by Jewish worshippers in the afternoon service on the Day of Atonement.

Prophecies of Micah

Not only is Micah an effective forth-teller of God's Word, but a fore-teller of things to come as God's eternal plan involving Judah unfolds. Like others he predicts the destruction of Samaria (1:6,7). He is the first prophet to specifically threaten Judah with the destruction of Jerusalem (3:12). It was this prediction which 100 years later spared the life of Jeremiah who also prophesied of Jerusalem's destruction. He pointed to Babylonian captivity (4:10). Despite his severe threats he emits hope by declaring that a righteous remnant would return (5:7,8). Hope can further be evidenced by the prediction that Ninevah and Babylon would meet destruction (5:5,6; 7:8,10). His greatest prophetic contribution to the Jews is Messianic prophecy. Micah pin points the place of the Messiah's birth so clearly that when Herod inquires as to *"where the Christ was to be born"* the scribes replied, *"In Bethlehem of Judea, for so it has been written by the prophet,"* (Mt. 2:4,5). The Messianic Kingdom is foretold. It is to be stronger than the nations of the earth, yet a kingdom of peace (4:1-5). Like Isaiah (Is. 2:1-4) he tells of the Law going forth from Zion (4:1-5).

Micah and the New Testament

Not only is Micah one of the few prophets to be mentioned in another prophetic book (3:12; Jer. 26:18), he is also mentioned in the New Testament. He is quoted from by the scribes concerning his prophecy of the Messiah's birth place (Mt. 3:5,6; Mic. 5:2). Christ, Himself, refers to Mic. 7:6 when he says that a man's enemies are those of his own household in Mt. 10:36; Lk. 12:53. The phrase *"My house is a house of prayer for all people"* (Mk. 11:17) reflects Micah's vision of peace (4:1-3).

Questions:

True & False

1. T F Micah, the prophet, is never mentioned elsewhere in the Old Testament.
2. T F Micah is not the same prophet who prophesied in the days of king Ahab.
3. T F The name "Micah" was not very popular in the Old Testament.
4. T F Only speculation can be made as to Micah's occupation.
5. T F It seems apparent that Micah began his ministry after Isaiah began his.
6. T F The prophets Micah and Isaiah have very little in common.

7. T F King Uzziah's reign in Judah was marked by poverty.
8. T F Sennacherib, king of Assyria, boasted of taking 46 of Hezekiah's walled cities.
9. T F This prophecy naturally divides into ten sections.
10. T F The writings of Micah are never quoted in the New Testament.

Multiple Choice

1. Micah prophesied during the reigns of a) Jotham b) Ahab c) Ahaz d) Hezekiah.
2. The fall of Samaria took place in a) 721 A.D. b) 721 B.C. c) 586 B.C.
3. Micah's name means a) I am the Lord b) Jehovah has spoken c) Who is like Jehovah.
4. Micah's home was a) Moresheth-gath b) Jerusalem c) Tekoa.
5. a) Isaiah b) Hosea c) Jeremiah d) Nostradamus were contemporary prophets with Micah.
6. During Ahaz's reign Judah was saved by the a) Egyptians b) Assyrians c) Babylonians d) United Nations from Israel and Syria.
7. Micah pointed to several of Judah's moral problems, such as a) mixed marriages b) greedy land grabbers c) false prophets and priests.
8. Micah is the only prophet to pin-point the a) place of Judah's captivity b) time of Israel's destruction c) birth-place of the Messiah.
9. Micah's prediction of Jerusalem's destruction would 100 years later save the life of a) Jeremiah b) Daniel c) Isaiah.
10. The a) first b) second c) third section of Micah deals with several Messianic prophecies.

Questions:

1. Where did the prophecy originate?
2. Who were the kings of Judah during this prophecy? When did they reign?
3. What two cities did this divine vision concern?

Crimes and Punishment of Israel and Judah

Micah 1:2-16

Announcement of Judgment, 1:2-5

1. Who is called to witness this Divine Judgment?
2. From where is the Lord delivering His judgment?
3. What will happen to the earth when the Lord comes to tread upon the high places?
4. Why are the cities singled out for judgment?

Destruction of Samaria, 1:6,7

5. What does it mean that God will make Samaria "*as a heap of the field and as plantings of a vineyard*"?
6. What will become of Samaria's images?
7. How was their idol worship like the hire of a harlot?

Destruction of Judah, 1:8-16

8. How will the prophet wail? Why?
9. NOTE: Starting with verse 10 the prophet is using a series of paronomasia. What is a paronomasia? List them from this passage.
10. What weren't they to do at Gath (Tell-Town)?
11. What was to be done at Beth-el-aphrah (House of Dust)?

12. How was the inhabitant of Shaphir (Fair City) to pass by?
13. What did the inhabitants of Zaanan (going out) fail to do?
14. In what did the mourning of Beth-ezel (neighbor town) result?
15. For what is Maroth (bitter) anxiously waiting?
16. What is the inhabitant of Lachish (horse) to do?
17. What was Lachish noted for according to this chapter?
18. What was to be given to Moresheth-Gath (possession of Gath)?
19. What will the houses of Achzib (false spring) be?
20. What will the Lord bring unto Mareshah (heritage or heir)?
21. To what extent were they to make themselves bald? Why?

Application & Discussion:

1. Micah mentions Crimes and Punishments. First consider the crimes: 1) spiritual adultery, 1:7; Impenitent of sin, 1:9; Introduced others to sin, 1:13.
2. Punishment: 1) Vainly long for relief, 1:12; 2) Loss of possession, 1:14,15; 3) Loss of children, 1:16.

Denunciation of Oppressive Leadership

Micah 2:1 - 3:12

Greedy Oppression of the Rich Condemned, 2:1-5

1. Where do the wicked work out their evil schemes? When do they carry these out?
2. What do they covet?
3. What do they rob?
4. For whom is the Lord planning calamity?
5. Why won't they continue to walk haughtily?
6. Who will taunt them?
7. What will they lament? What will God take away from the oppressors and give to others?
8. What does "*stretching a measuring line for you*" imply?

Oppressors and Their False Prophets Condemned, 2:6-11

9. What do the false prophets tell Micah and other prophets?
10. What will result if true prophesying ceases?
11. Who is asking the questions in verse 7? How would you answer them?
12. Who has become an enemy? How have they become enemies?

13. What do they do to the widows and orphans?
14. Who is told to "*arise and go*" in verse 10?
15. Why is Palestine no longer a place of rest?
16. According to verse 11 how does one become a prophet in Judah.

Eventual Restoration of the Remnant, 2:12,13

17. To what does God compare the gathering of a remnant?
18. Who do the terms "*breaker*", "*king*", and "*Lord*" represent in verse 13? What will they do for the remnant?

Denouncing Of The Rulers, 3:1-4

19. How should they have answered the question in verse 1?
20. What are the rulers compared to in verses 3 and 4?
21. What will the Lord do when they cry to him? Why?

Denouncing of the Prophets, 3:5-8

22. What are they doing to the people?
23. When do the false prophets cry war?
24. Of what will night and darkness deprive them?
25. Why will they be ashamed, embarrassed and cover their mouths?
26. Who is being described in verse 8? What does this mean?

Denouncing of the Rulers, Priests, and Prophets, 3:9-12

27. What does it mean "twist everything that is straight"?
28. How did they build Jerusalem?
29. What is it that motivates the rulers, priests, and prophets to do their work?
20. Why did they feel secure against any calamity?
31. What was to become of Jerusalem, Zion, and the Temple? Why?

Application & Discussion:

1. Chapter two is *Greed Verses God's Goodness*. Micah lists the *Crimes of the Greedy*: 1) Fill their heart and time with greed, 2:1; 2) Covet, 2:2; 3) Steal, 2:3; 4) Try to stop the preaching of truth, 2:6; 5) enemies of fellow men and God, 2:8; 6) Take advantage of widows and orphans, 2:9; 7) Speak lies, 2:11.
2. *Punishments of the Greedy*: 1) Haughty hearts brought down, 2:3; 2) Destruction and reproach, 2:4; 3) Eventual loss of material possessions, 2:4; 4) Evil deeds pollute the land, 2:10.
3. *God's Goodness Before the Greedy*: 1) His Word is to remove reproaches, 2:6; 2) He is patient, 2:7; 3) He is Holy, 2:7.
4. *God's Goodness to the Righteous*: 1) His words do good to righteous, 2:7; 2) He frees them from captivity, 2:13; 3) He gives them a Shepherd-King to lead them, 2:13; 4) He gives them a head, 2:13.
5. In another contrast in chapter three Micah shows *Crooked Leadership Verses Divine Justice*. First, the *Crooked Character of the Leaders*: 1) Hate good and justice, 3:2; 2) Love evil, 3:2; 3) Lead the people astray, 3:5; 4) Proclaim and instruct for a price, 3:5,11; 5) Twist the truth, 3:9; 6) False sense of security, 3:11.
6. *Just Judgment Against the Leaders*: 1) No mercy for the Unmerciful, 3:4; 2) No divine guidance, 3:7; 3) Brought to shame, 3:7; 4) destruction of their nation, 3:12.

Future Messianic Glory Contrasted with Present Destruction

Micah 4:1 - 5:15

Establishment of the Future Messianic Kingdom, 4:1-8

1. To what time is the phrase "*in the last days*" referring?
2. What does the symbolic term "*mountain*" mean in verse 1?
3. Why do many nations come to the mountain of the Lord?
4. From where was the Law to come forth?
5. What will the Lord be to many peoples and distant nations?
6. Is the last part of verse 3 describing a time when all wars and violence will cease upon the earth? Please explain your answer.
7. Of what is the phrase "*and each of them will set under his vine and under his fig tree*" symbolic?
8. Why won't they be afraid any more?
9. How will the people of the world walk in contrast to the walk of the Lord's people?

Spiritual Restoration of the Remnant, 4:6-8

10. To what period of time does the phrase "*in that day*" refer?
11. Who will the Lord gather? What will He make them?

12. How long and where will the Lord reign over them?
13. What is a "*tower of the lock*"? To whom or what does it refer?
14. What will come to Jerusalem?

Distress, Deliverance, and Destruction Before Messianic Kingdom is to be Established, 4:9-5:1

15. To what is their agony compared?
16. Where will they go to in captivity? What year in history did this take place?
17. What will the Lord do for them there? In what year was this fulfilled?
18. What is the attitude of the nations assembled against them toward Jerusalem?
19. Who is gathered for the threshing floor?
20. What is Zion compared to in verse 13? What is the purpose of this comparison?
21. What is Jerusalem called upon to do? Why?
22. Who will their enemies smite with a rod on the cheek? What does this mean?

Messiah To Come From Bethlehem Bringing Peace And Deliverance, 5:2-6

22. What was to take place at Bethlehem Ephrathah? Where was it located?
23. What does the phrase "*his going forth are from long ago, from the days of eternity*" indicate about the Messiah?
24. Whom will return to the sons of Israel? When? To what is this referring?

25. According to what sources will the Messiah be able to Shepherd His flock?
26. How great will the Messianic King be?
27. Who will be our peace?
28. What does "*the Assyrian*" in verse 5 symbolize?
29. Who will deliver them from Assyria?
30. Where is the "*land of Nimrod*"?

Lord's People To Be Among Many Peoples As Preserver And Conqueror, 5:7-9

31. Where will the remnant of Jacob be? What does this mean?
32. What will the remnant be like according to verse 7?
33. What will the remnant be like according to verse 8?
34. What will they do to their enemies?

New Zion Will Depend Solely On The Lord, 5:10-15

35. To what does the phrase "*in that day*" refer?
36. List the things the Lord will destroy (remove) from His people. Why?
37. What will the Lord do to the nations who refuse to render obedience?

Application & Discussion:

1. In chapter four brings another contrasts: *Messianic Kingdom Verses Those Outside the Kingdom*: Micah mentions the *Establishment of the Kingdom*. 1) Established in the last day, 4:1; 2) Involves many nations, 4:2; 3) Law to come forth from Jerusalem, 4:2.

2. *Nature of This Kingdom:* 1) Peaceful, 4:3; 2) Security, 3:4; 3) No fear, 4:4; 4) Live by God's Authority, 4:5.

3. *Blessings of this Kingdom:* 1) Healing, 4:6,7; 2) eternal king, 4:7; 3) Glory, 4:8.

4. *Condition of Those Outside the Kingdom:* 1) Walk after their own authority, 4:5; 2) Suffering, 4:9; 3) No king, 4:9; 4) Captivity, 4:10; 5) Need of redemption, 4:10; 6) ignorance of God's Will, 4:12.

5. *Characteristics of the Messiah:* 1) Eternal, 5:2; 2) Shepherd, 5:4; 3) Great, 5:4; 4) Peace, 5:4; 5) Deliverer, 5:6; Avenger, 5:15.

6. *Characteristics of the New Israel:* 1) Good influence, 5:7; 2) Overcome enemies, 5:9; 3) Trust solely in the Lord, 5:10-14.

God's Court Case Against Judah

Micah 6:1-16

The Lord Invites Judah To Present Their Case Against God And Shows Their Ingratitude, 6:1-5

1. Before what were they to plead their case?
2. What was to listen to the Lords' case against Israel?
3. What had the Lord done for them in Egypt?
4. What did Balak and Balaam try to do to Israel?
5. What events took place from their encampment at Shittim to their encampment at Gilgal?
6. Why did God call these events to their remembrance?

The People Plead For Mercy From The Court Through Their Sacrifices, 6:6-8

7. List the sacrifices they are willing to give to appease God.
8. Would these sacrifices suffice?
9. What did the Lord require of them?

The Lord's Indictments Against His People, 6:9-12

10. To what city is the Lord calling?
11. Of what dishonest business practices are they guilty?

12. Of what are the rich men also guilty?

13. Of what are the residents guilty?

The Lord Sentences The People For Their Crimes, 6:13-16

14. What will the Lord do because of their sins?

15. Of what material possessions will they be deprived?

16. What are the statutes of Omri and what were the works of the house of Ahab?

17. What three punishments will result from walking "*in their devices*"?

Application & Discussion:

1. On trial by the Lord Micah exposes *Their Crimes*. 1) Ingratitude for divine deliverance, leaders, and protection, 6:4; 2) Substituting external acts for inward obedience, 6:6,7; 3) Dishonest practices, 6:10,11; 4) Violence, 6:12; 5) Lying, 6:12; 6) Walking after the traditions of men, 6:12.

2. *Their Punishment*: 1) Disease, 6:13; 2) Desolation, 6:13; 3) Dissatisfaction, 6:14; 4) Dispossession, 6:14,15; 5) Walking after the traditions of men, 6:16.

3. List the three virtues listed in verse eight:

Penitential Prayer and Divine Promise

Micah 7:1-20

Confession Of The Nation's Guilt, 7:1-6

1. What is Jerusalem like?
2. What has happened to the godly and upright person?
3. In what are all the people involved?
4. What three groups of leaders are guilty of weaving evil together?
5. To what are their best people compared?
6. List those who cannot be trusted.
7. Where else in scripture is verse 6 quoted?

Prayer Of Faith, 7:7-13

8. What will the righteous do?
9. Why does she have confidence before his enemy?
10. Why will he bear the indignation of the Lord?
11. What will his enemy say?
12. Why will his enemy be so easily cast down?

13. To what does the phrase "*a day for building our walls*" refer?
14. Who will come to them and for what purpose?
15. What will become of the rest of earth? Why?

7:14-17 - Prayer Of Grace Answered

16. How is the Shepherd requested to shepherd His flock?
17. Where does the flock dwell?
18. To what does the phrase "*as in the days of old*" refer?
19. What will God show them?
20. What will the nations do?

Doxology, 7:18-20

21. Why is the true God beyond comparison to the gods of the heathen nations?
22. Why doesn't God retain His anger?
23. What will God do with their iniquities? What does this mean?
24. Who do Jacob and Abraham represent in verse 20? What will God give them?

Application & Discussion:

1. *Moral Ruin of the People:* 1) Absence of godly men, 7:2; 2) Absence of good leaders, 7:3; 3) Absence of trustworthy companions, 7:5.

2. *Preparation for Divine Restoration:* 1) Waiting on God, 7:7; 20; Patiently bear consequences of sin, 7:9.

3. *Blessings of Divine Restoration:* 1) Resurrection; 2) Dwell in the light; 3) See righteousness of God; 4) Triumph over enemies; 5) Divine protection and provisions.

4. *Blessings of Divine Restoration:* 1) Resurrection; 2) Dwell in the light; 3) see righteousness of God; 4) Triumph over enemies; 5) Divine protection and provisions.

5. *Attributes of the Divine Restoration:* 1) Shepherd-King; 2) Manifests His power with miracles; 3) Humbles all nations; 4) Forgiving. 5) Compassionate; 6) Removes sins forever; 7) Gives truth and mercy; 8) Keeps promises.