

# The Book of Micah

## Chapter One

### Background

- Author - Micah
  - Name means “Who is like Jehovah?”
  - From the town of Moresheth, on the border with Philistia and about 20 miles southwest of Jerusalem.
  - Contemporary of Isaiah (with many similarities in their messages), Hosea, and Amos.
  - Quoted in Scripture three times: Jeremiah 26:18, Matthew 2:5 and 10:35
- Outline of Book
  - First Message – Judgment and Restoration – Chapters 1-2
  - Second Message – Sin and Salvation – Chapters 3-5
  - Third Message – God v. His People – Chapters 6-7

### Chapter 1 – Proclaiming Judgment

- vs. 2 – Hear, all ye people – while the message may not be *about us*, it is written *for all* to learn by
- vs. 3-4 – the picture of God coming in wrath. Compare to descriptions in Psalm 18:7-10, Psalm 68:8, Judges 5:4-5
- vs. 5 – the target of the coming judgment is the Northern Kingdom of Israel (capital at Samaria) and the Southern Kingdom of Judah (capital at Jerusalem). The instrument of God’s judgment is the Assyrian empire. Micah wrote this maybe around 25 years before Samaria fell in 721 B.C. and 50 years before Jerusalem was besieged in 701 B.C.
- vs. 6 – made desolate, as a plowed field or a bare foundation
- vs. 7 – Harlotry is both symbolic of ancient Canaanite paganism and also a key element of it.
- vs. 8 – KJV dragon is from Hebrew *tannin* (Strong’s H8577) which I think expresses the idea of a “monster”. It is used to describe such things as sea creatures (Genesis 1:21) and snakes (Exodus 7:9-10).
- vs. 8 – the description of barrenness and the animals mentioned speak of the uninhabited wilderness. The imagery is that of a mighty city now desolate and its only inhabitants among the ruins are the animals of the desert.
- vs. 9 – the sin that brought judgment upon the Samaria was also present in Judah, but its work did not justify judgment just yet.

- vs. 10-15 – The places mentioned are all around western Judah. I think these commands are with the both the coming judgment of Samaria and their own later judgment in view. Translating very loosely to see the wordplay being used:
  - Do not weep in Weep-town (Gath)
  - Roll in the dust at the Dust-town (Beth-le-aphrah)
  - Hide in shame Beauty-town (Shaphir)
  - March not out March-town (Zanaan)
  - You will not stand, Root- or Support-town (Bethazel)
  - They waited for pleasantness/good in Bitter-town (Maroth)
  - Evil cam to Peace-town (Jerusalem)
  - Hitch up the horses, Horse-town (Lachish)
  - Give presents to Possession-town (Moreshethgath)
  - The kings were lied to by Lie-town (Achzib)
  - An heir will come to Inheritance-town (Mareshah)
  - Glory shall spill out from Refuge-town (Adullam)
- vs. 10 – “Tell it not in Gath” is quoted from II Samuel 1:20
- vs. 13 – The sin mentioned in connection with Lachish could be either idolatry (II Kings 23:11) or its trust in military might, possibly in connection with attempts to lure the aid of Egypt.
- vs. 16 – means to mourn for the fall of the Northern Kingdom.