



DAILY
B I B L E G U I D E

The Book of Micah

Days 268-269 of a Yearly Bible Reading Program

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Daily Bible Reading Plan

Day	Passage	☒
Day 268	Micah 1-4	☐
Day 268	Micah 5-7	☐

Welcome to the Book of Micah!

Micah was a prophet from Judah that was a contemporary of Isaiah, and the two have many parallels in their books. He writes about the sins of Judah and Israel.

A few quick facts about

- The author is Micah (“Who is like Jehovah”)
- This book was written around 702 B.C.
- The key verse is 6:8 – “He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”
- A brief outline:
 - Judgment and Restoration – Chapters 1-2
 - Sin and Salvation – Chapters 3-5
 - God versus His People – Chapters 6-7

Chapter 1 Notes

In this chapter judgment is announced against Israel.

vs. 1 – Micah prophesied between 747 and 704 B.C.

vs. 2-5 – The coming judgement is announced. It will target 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 around 25 years before Samaria fell in 721 B.C. and 50 years before Jerusalem was besieged in 701 B.C.

vs. 6-7 – Samaria is destroyed in judgment. Note that idolatry and harlotry are named. These are intertwined in these ancient Canaanite religions.

vs. 8-16 – The sin that brought judgment to Samaria had also infected Judah. There is much wordplay in vs. 10-15 if you translate very loosely the names of these towns in western Judah. Thus we see the commands to not weep in Weep-town (Gath), toil in the dust at the Dust-town (Beth-le-aphrah), hide in shame in Beauty-town (Shaphir), march not out March-town (Zanaan), do not stand in Root- or Support-town (Bethazel), wait for pleasantness/good in Bitter-town (Maroth), see evil come to Peace-town (Jerusalem), hitch up the horses, Horse-town (Lachish), give presents to Possession-town (Moresethgath), lie to the kings by Lie-town (Achzib), bring an heir to Inheritance-town (Mareshah), and see glory shall spill out from Refuge-town (Adullam).

Chapter 2 Notes

In this chapter are judgment and restoration.

vs. 1-11 – The wickedness of society is exposed. The people scheme to gain riches and possessions. God would reset the situation through judgment. God had warned them but they rebelled against Him even further.

vs. 12-13 - The closing verses of this chapter illustrate the hope for restoration beyond God's judgment. I believe they go far beyond the return from the Babylonian Captivity and point to a future restoration of Israel leading into the Millennial Kingdom of Christ.

Chapter 3 Notes

In this chapter the sins of the aristocrats and prophets are highlighted.

vs. 1-4 – The greed of the leaders is exposed. They have completely turned from good to evil. Their crimes against the people are compared to the deplorable act of cannibalism. They had crossed a line that only judgment could purge their sins.

vs. 5-8 – The selfish state of the prophets. They pronounce blessings upon whoever pays or feeds them, but on those who do not they mount attacks. Because these prophets have proven unfaithful God will no longer work through them, though it appears much of their work wasn't on God's behalf anyway.

vs. 9-12 - A good government with good laws in a good society must be run by good men. If evil men are introduced to a good system, they will corrupt and twist it into something mirroring their own hearts. That is what we see here. They are so blind to what had occurred that they assume God is still on their side.

Chapter 4 Notes

In this chapter we see restoration after judgment.

vs. 1-5 – It is interesting to note that vs. 1-3 are almost identical to Isaiah 2:2-4. Since Isaiah and Micah prophesied at the same time, some have speculated that one copied the other. I think a better explanation is that the true Author, God Himself, gave the same message through these two prophets. We jump into the End Times here. Christ rules over the Gentiles from Jerusalem. It will be a time of unparalleled peace and prosperity as all peoples unite under Christ.

vs. 6-13 - This regathering of Israel is not what happened when the Jews returned to their land after the Babylonian captivity. This is a future regathering, one that is beginning now and will only grow until the Kingdom is established. The prophecy that the Jews would have a kingdom again has yet to be fulfilled. A few with the title of king ruled, such as Herod, but they were puppets of the larger powers in the world. The “birth pangs” of vs. 9-10 refer to the Tribulation, out of which the Millennial Kingdom is “birthed”. Armageddon is seen in vs. 11-13.

Devotional Thoughts for Day 268

It is tempting to dismiss these judgments against nations centuries ago as somehow not relevant. I find the messages of these prophets announcing the coming judgments on Israel and Judah to be frighteningly accurate portrayals of our own times. Our leaders are corrupt. Justice often fails. We are on the same trajectory towards judgment as they were. There is a great need today for men to stand and proclaim the truth, just as the prophets like Micah did.

Hymn for Day 268

Our hymn today is “Behold! The Mountain of the Lord”, written by John Logan and Michael Bruce. It celebrates the greatness of Christ’s coming kingdom.

*Behold! the mountain of the Lord
In latter days shall rise
On mountain tops above the hills,
And draw the wondering eyes.*

*To this the joyful nations round,
All tribes and tongues, shall flow;
Up to the hill of God, they’ll say,
And to His house we’ll go.*

*The beam that shines from Zion hill
Shall lighten every land;
The King who reigns in Salem’s towers
Shall all the world command.*

*Among the nations He shall judge;
His judgments truth shall guide;
His scepter shall protect the just,
And quell the sinner’s pride.*

*No strife shall vex Messiah’s reign
Or mar the peaceful years;
To plowshares soon they beat their swords
To pruning hooks their spears.*

*No longer hosts encountering hosts,
Their millions slain deplore;
They hang the trumpets in the hall
And study war no more.*

*Come then, O house of Jacob, come
To worship at His shrine;
And, walking in the light of God,
With holy beauties shine.*

Chapter 5 Notes

In this chapter we see Christ's deliverance and restoration of Israel.

vs. 1 – This is a difficult verse that to interpret and there are many opinions on it. I think it being about End Times is more consistent with the passage. The “judge of Israel” is Christ. He was rejected and abused before but will here come as a conqueror.

vs. 2 – This verse is parenthetical and a key prophecy about Christ's birth. Referenced in the New Testament in Matthew 2:6 and John 7:42.

vs. 3 – Because Christ was rejected, God “gives up” Israel until the establishment of the Millennial Kingdom. The imagery of travailing in giving birth continued from the previous chapter.

vs. 4-6 – A wonderful description of Christ's victory and reign. The “Assyrian” in vs. 5-6 cannot mean the ancient empire of Assyria, conquered over 2,600 years ago. I think this is to be understood geographically and coincides with the King of the North of Daniel 11:36-45. The seven shepherds and eight principal men appear to be military leaders of Israel during this future campaign.

vs. 7-9 – This is the state of the Jews in the Millennial Kingdom. They are numerous, prosperous, and powerful.

vs. 10-14 – These verses are addressed to Israel. They point to God removing all the things that Israel had formerly trusted in besides God.

vs. 15 - The subjugation of the Gentiles, including the judgments of the Tribulation period.

Chapter 6 Notes

In this chapter God is vindicated and Israel is condemned.

vs. 1-5 – I picture this chapter as a courtroom debate. Court is called into session, and the audience is the whole earth. This is no secret thing that the Lord is doing. No charge can be made against God in his treatment of His people. The first evidence offered of God's care for His people is His delivering them from Egypt and providing leadership to them. The second is His protection of them, illustrated by Balaam's inability to curse them (Numbers 23:8).

vs. 6-7 – These two verses are the response of the people to Micah's message. They are defending their own actions by saying they have offered sacrifices so God should be happy with them.

vs. 8 – The prophet responds that the people had not done what the Lord commanded them, in that God required more than sacrifices from impure hearts. See Isaiah 1:10-18.

vs. 9-15 – The people are now indicted for their sins. The wealthy had cheated and stolen to enrich themselves, and God would humble them.

vs. 16 – Omri and his son Ahab were two of the most wicked of the kings of Israel. Omri forcefully ended a period of civil war and established a strong government, which unfortunately was not based on God's Law. Ahab multiplied Baal worship in Israel through his wife Jezebel.

Chapter 7 Notes

In this chapter we see the hope of restoration through God's grace.

vs. 1-6 – Micah complains that the righteous are as few as the fruits in the field after harvest. Society was utterly corrupt. You could not even trust your own family. He compares the people to briars and thorn bushes – a far cry from the ideal of Psalm 1:3!

vs. 7-17 – Here are words from the restored Israel. I think these verses might have a double fulfilment prophetically speaking. First, in the restoration of Israel after the Babylonian captivity. Second, in the establishment of the Millennial Kingdom.

vs. 18-20 – The verses are some of the greatest in Scripture. God deserves such praise for His mercy, grace, and forgiveness.

Devotional Thoughts for Day 269

One of the most common falsehoods about God in the Old Testament is that He is somehow malevolent and vindictive. Yes, we have read many prophecies about judgment. We have gone over historical records of it. But to deny the goodness of God in the Old Testament is to deny the Scripture! It is clear that God was a God of mercy and grace in the Old Testament as He is in the New Testament. The same God that desires that all should come to repentance today, made the same offer numerous times to the children of Israel. The God we serve is the God not only of II Peter 3:9 but also of Micah 7:18-20

Hymn for Day 269

Our hymn today is “O Little Town of Bethlehem”, written by Phillips Brooks in 1868. It builds on the hope promised through the birth of Christ.

*O little town of Bethlehem,
how still we see thee lie!
Above thy deep and dreamless sleep
the silent stars go by.
Yet in thy dark streets shineth
the everlasting Light;
The hopes and fears of all the years
are met in thee tonight.*

*For Christ is born of Mary,
and gathered all above,
While mortals sleep, the angels keep
their watch of wondering love.
O morning stars together,
proclaim the holy birth,
And praises sing to God the King,
and peace to men on earth!*

*How silently, how silently,
the wondrous Gift is giv'n;
So God imparts to human hearts
the blessings of His Heav'n.
No ear may hear His coming,
but in this world of sin,
Where meek souls will receive Him still,
the dear Christ enters in.*

*Where children pure and happy
pray to the blessèd Child,
Where misery cries out to Thee,
Son of the mother mild;
Where charity stands watching
and faith holds wide the door,
The dark night wakes, the glory breaks,
and Christmas comes once more.*

*O holy Child of Bethlehem,
descend to us, we pray;
Cast out our sin, and enter in,
be born in us today.
We hear the Christmas angels
the great glad tidings tell;
O come to us, abide with us,
our Lord Emmanuel!*