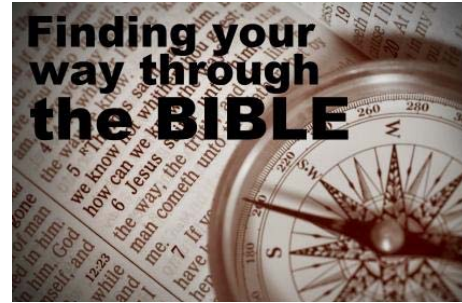


Micah

Author

Little is known about the prophet Micah beyond what can be learned from the book itself and from [Jer 26:18](#). Micah was from the town of Moresheth ([1:1](#)) in southern Judah. The prophecy attests to Micah's deep sensitivity to the social ills of his day, especially as they affected the small towns and villages of his homeland.



Date

Micah prophesied sometime between 750 and 686 b.c. during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah ([1:1](#); [Jer 26:18](#)). He was therefore a contemporary of Isaiah (see [Isa 1:1](#)) and Hosea (see [Hos 1:1](#)). Micah predicted the fall of Samaria ([1:6](#)), which took place in 722–721. This would place his early ministry in the reigns of Jotham (750–732) and Ahaz (735–715). Micah's message reflects social conditions prior to the religious reforms under Hezekiah (715–686). Micah's ministry most likely fell within the period 735–700.

Historical Background

The background of the book is the same as that found in the earlier portions of Isaiah, though Micah does not exhibit the same knowledge of Jerusalem's political life as Isaiah does. Perhaps this is because he, like Amos, was from a village in Judah. The relevant biblical texts covering this period (see date above) are [2Ki 15:32–20:21](#); [2Ch 27–32](#); [Isa 7](#); [20](#); [36–39](#).

Israel was in an apostate condition. Micah predicted the fall of her capital, Samaria ([1:5–7](#)), and also foretold the inevitable desolation of Judah ([1:9–16](#)).

Several significant historical events occurred during this period:

1. In 734–732 b.c. Tiglath-Pileser III of Assyria led a military campaign against Aram (Syria), Philistia and parts of Israel and Judah. Ashkelon and Gaza were defeated. Judah, Ammon, Edom and Moab paid tribute to the Assyrian king, but Israel did not fare as well. According to [2Ki 15:29](#) the northern kingdom lost most of its territory, including all of Gilead and much of Galilee. Damascus fell in 732 and was annexed to the Assyrian empire.
2. In 722–721 Samaria fell, and the northern kingdom of Israel was conquered by Assyria.
3. In 712 King Sargon II of Assyria captured Ashdod (see [Isa 20:1](#) and note).
4. In 701 Judah joined a revolt against Assyria and was overrun by King Sennacherib and his army, though Jerusalem was spared.

Theme and Message

As the outline shows, Micah's message alternates between oracles of doom and oracles of hope—in terms of [Ro 11:22](#), between God's "sternness" and his "kindness." The theme is divine judgment and deliverance. Micah also stresses that God hates idolatry, injustice, rebellion and empty ritualism (see [3:8](#) and note), but delights in pardoning the penitent (see [7:18–19](#) and notes). Finally, the prophet declares that Zion will have greater glory in the future than ever before (see, e.g., [4:1–2](#) and note on [4:1–5](#)). The Davidic kingdom, though it will seem to come to an end, will reach greater heights through the coming Messianic deliverer (see note on [5:1–4](#)). Key passages include [1:2](#); [3:8–12](#); [5:1–4](#); [6:2,6–8](#); [7:18–20](#).

- Title ([1:1](#))
- First Cycle: Judgment and Restoration of Israel and Judah ([1:2–2:13](#))
 - Judgment on Israel and Judah ([1:2–2:11](#))
 1. The predicted destruction ([1:2–7](#))
 2. Lamentation over the destruction ([1:8–16](#))
 3. Woe to oppressive land-grabbers ([2:1–5](#))
 4. Condemnation of the wealthy, wicked and their false prophets ([2:6–11](#))
 - Restoration of a Remnant ([2:12–13](#))
- Second Cycle: Indictment of Judah's leaders, but future hope for God's people ([chs. 3–5](#))
 - Indictment of Judah's leaders ([ch. 3](#))
 1. Guilty civil leaders ([3:1–4](#))
 2. False prophets of peace and Micah's response ([3:5–8](#))
 3. Corrupt leaders and Zion's fall ([3:9–12](#))
 - Future Hope for God's People ([chs. 4–5](#))
 1. The coming kingdom ([4:1–5](#))
 2. Restoration of a remnant and Zion ([4:6–8](#))
 3. From distress to deliverance ([4:9–10](#))
 4. From siege to victory ([4:11–13](#))
 5. From helpless ruler to ideal king ([5:1–4](#))
 6. The ideal king delivers his people ([5:5–6](#))
 7. The remnant among the nations ([5:7–9](#))
 8. Obliteration of military might and pagan worship ([5:10–15](#))
- Third Cycle: God's Charges against His People and the Ultimate Triumph of His Kingdom ([chs. 6–7](#))
 - God's Charges against His People ([6:1–7:7](#))
 1. A divine covenant lawsuit ([6:1–8](#))
 2. Further charges and the sentence ([6:9–16](#))
 3. A lament over a decadent society ([7:1–7](#))
 - The Ultimate Triumph of God's Kingdom ([7:8–20](#))
 1. An expression of trust ([7:8–10](#))
 2. A promise of restoration ([7:11–13](#))
 3. A prayer, the Lord's answer, and the response ([7:14–17](#))
 4. A hymn of praise to God ([7:18–20](#))