

Hebrews 11

MICAH

Hebrews 11:32g

Introduction

The book of Micah is prophesy and prophesying from start to finish. There is no dialogue between God and the people, only pronouncement from the LORD, by the mouth of the prophet. The first line of the first verse shows the divine origin of the book, by beginning with “The word of the LORD...”. Micah is a Moresthite who was born in Moresheth Gath. Micah was a contemporary of Isaiah and Hosea (Jeremiah

came approx. 30 years after Micah). Isaiah had ministry to men of high degree while Micah was ministering to the middle-class/poor and oppressed folk around him. Isaiah was a political man while Micah was a country man. He did prophesy to the northern kingdoms of Israel but he was primarily a prophet to the southern kingdom, as the kings mentioned in verse 1 were kings of Judah. He, along with Isaiah, is referred to as a pre-exilic prophet, whose ministry was warning the Jews of the Babylonian captivity that was soon to come, because of their sin.

There are some passages in the book of Micah that are very similar to verses in the book of Isaiah (e.g. Micah 4:1-5 is very similar to Isaiah 2:1-4). There are also some passages in the book of Micah that are quoted in the New Testament, such as the prophecy of the birth of Christ as the Messiah and coming Ruler (Micah 5:2) as quoted in Matthew 2:6. Other New Testament passages are Micah 7:6 quoted in Matthew 10:35-36 and Micah 7:20 quoted in Luke 1:72-73.

It’s interesting to note the name of prophet Micah is only mentioned in one other

portion of Scripture, in Jeremiah 26:18 and only once mentioned in the book of Micah, in the first verse of the first chapter. Although there is another “Micah” mentioned in the Bible (Judges 17, 18), it was another Micah in another time. We will be considering the faith of Micah as recorded in the book of Micah.

Born	➤ Unknown
Micah’s account is Found:	➤ Micah 1-7
Other Places Micah is Mentioned:	➤ Jeremiah 26:17-20
Some points of character:	<ul style="list-style-type: none"> ➤ Prophet ➤ Devoted ➤ Bold ➤ Blameless ➤ Obedient ➤ Transparent ➤ Direct
Death	➤ Unknown
Key Verses	<ul style="list-style-type: none"> ➤ Micah 1:2 ➤ Micah 3:8 ➤ Micah 5:2 ➤ Micah 6:8 ➤ Micah 7:18-20

OUTLINE SUMMARY OF THE BOOK OF MICAH

(MOSTLY FROM F. B. MEYER OUTLINE OF THE BOOK OF MICAH)

I. JUDGMENT, Micah 1-3 _____(JUDGMENT)

1. For Idolatry, **1:1-16**
2. For Oppression, **2:1-13**
3. False Kings, Prophets, and Priests, **3:1-12**

II. SALVATION, Micah 4-5 _____(HOPE)

1. God's Reign in Zion, **4:1-13**
2. The Ruler from Bethlehem, **5:1-15**

III. GOD'S CONTROVERSY WITH HIS PEOPLE, Micah 6:1-16 _____(JUDGMENT)

1. A Summons to Contend before the Mountains, **6:1-8**
2. Condemnation and Judgment, **6:9-16**

IV. JUDGMENT UNTO VICTORY, Micah 7:1-20 _____(HOPE)

1. The Appalling National Condition, **7:1-13**
2. The Triumph of Mercy, **7:14-20**

In this lesson concerning the faith of Micah we will look at one point:

1. A **Bold Faith** — Micah 3:8 — *Micah was bold in the Spirit*

Memory verse: (Micah 3:8) *But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.*

1. A BOLD FAITH

I) MICAH WAS BOLD IN HIS PROPHECYING

a. Micah was direct in his prophesying

Mic 1:2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

Mic 1:5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

Mic 1:12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

b. Micah was transparent in his prophesying, calling sin for what it is

Mic 1:8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

Mic 1:9 For **her wound is incurable**; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

Incurable: desperately wicked; seriously sick and feeble to the point of death. But in this case, it's to the point of judgment. The word incurable is the same word used in Jeremiah 17:9 describing the heart to be "desperately wicked". The idea is that the Jews have gone that deep into their wickedness and idolatry. Verse 8 is a description of some serious mourning because of their sin and the nakedness is a demonstration of absolute shame, because Israel was refusing to be ashamed of their sin and refused to see the seriousness of their wickedness. As in the ministry of Jeremiah, which followed after the ministry of Micah some 30 years later, notice the people's condition:

Jer 3:3 Therefore the showers have been withholden, and there hath been no latter rain; and **thou hadst a whore's forehead, thou refusedst to be ashamed.**

Jer 6:15 Were they ashamed when they had committed abomination? **nay, they were not at all ashamed, neither could they blush**: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

Jer 8:12 Were they ashamed when they had committed abomination? **nay, they were not at all ashamed, neither could they blush**: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

c. Micah was not a respecter of persons in his prophesying

Micah did not alter the intensity and detail of the message for any man or woman. Rich or poor, in reputation or not, Micah said exactly what the LORD wanted them to know and hear, not worried of they would get offended. Micah loved God and feared God above any ruler, prophet, or priest.

i) ***Micah faithfully prophesied specifically to the government of the land***
(Micah 3:1-4)

Mic 3:2 Who hate the good, and love the evil...

Mic 3:4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

ii) ***Micah faithfully prophesied specifically to the prophets of the land***
(Micah 3:5-8)

Mic 3:5 Thus saith the LORD concerning **the prophets that make my people err**, that bite with their teeth, and cry, **Peace...**

Mic 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

iii) ***Micah faithfully prophesied collectively to the government, prophets and priests***
(Micah 3:9-12)

Mic 3:11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: **yet will they lean upon the LORD, and say, Is not the LORD among us?** none evil can come upon us.

Mic 3:12 Therefore shall Zion **for your sake** be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

These rulers, princes, prophets and priests were zealous in following after their spirit that lusteth to envy, but Micah was “full of power by the Spirit of the LORD”; they were a people that abhorred judgment (3:9) but Micah was full of judgment because Psalm 19:9 says: “The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether”; they were mighty in declaring their flattering, feel-good messages and counsel for the purpose of money and selfish gain, whereas Micah was full of might (strength) “to declare unto Jacob his transgression, and to Israel his sin”. The leaders and people of Israel had invoked the judgment of God upon themselves. Micah, amongst the other prophets, was sent to expose them for what they really were and pronounce the justice of God. They never dealt with sin and never told the people what they needed to hear because it would have affected their income and reputation, so they instead went about with flattering lips, not caring if it caused the people to err, for their own selfish gain. But Micah sought only to please the LORD, not caring if they gave him an ear or not, he simply said all that the LORD commanded him to say, and all that the LORD bid him to preach.

II) WE MUST BE BOLD IN THE LORD

a. We must learn to be direct with the message God wants us to share

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Act 20:26-27 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. 27 For I have not shunned to declare unto you all the counsel of God.

1Th 2:2-8 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, **we were bold in our God** to speak unto you the gospel of God with much contention. 3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: 4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. 5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: 6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. 7 But we were gentle among you, even as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

b. We must be transparent with the truth and call sin for what it is

Mat 23:13 **But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.** 14 **Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.** 15 **Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.**

Joh 8:44 **Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

Gal 1:6-10 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Num 32:23 ... behold, ye have sinned against the LORD: and be sure your sin will find you out.

c. We must not show respect of persons in judgment

Deu 1:17 **Ye shall not respect persons in judgment;** *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

2Ch 19:6 And said to the judges, Take heed what ye do: **for ye judge not for man, but for the LORD**, who *is* with you in the judgment. ⁷ Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, **nor respect of persons**, nor taking of gifts.

Pro 24:23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

Rom 2:11 For there is no respect of persons with God.

Jas 2:1 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

Jas 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Pro 28:21 To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

Isa 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

1Pe 3:15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

Conclusion: **MICAH WAS BOLD IN THE SPIRIT**

Application: **FAITH IS BEING BOLD IN THE SPIRIT**