

1. According to the first verse - Micah's ministry fell within the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. (2 Kings 15:32-20:21; 2 Chronicles 27-32; Isaiah 7; 20; 36-39)
2. Micah was a contemporary of Isaiah. He was a little later than Hosea and Amos, who prophesied under Uzziah, the father of Jotham.
3. Both Israel (under the reign of Jeroboam II) and Judah (under Uzziah) had enjoyed a long period of material and economic prosperity.
4. Unfortunately, it was also a time of political, social, moral, and religious corruption.
5. The Northern Kingdom had long before strayed from the covenant given through Moses.
6. The people in the Southern Kingdom were acting like their brothers and sisters to the north, failing to live according to the covenant.
7. The picture in Judah was almost as dark. The situation certainly grew worse with Ahaz's pagan practices. Only the reforms under Hezekiah and Josiah postponed the agony of God's discipline.
8. As for the man himself, little is known about Micah. He was from Moresheth (1:1), probably the same as Moresheth Gath (1:14).
9. Obviously Moresheth was near Gath, one of five cities that made up the Philistine region.
10. Micah appears to have had a threefold purpose:
  - A. First - to present the nature of God's complaint against his covenant people. (1:2-7; 2:6-11; 3:1-4, 9-12; 6:1-16)
  - B. Second - to proclaim the Lord's certain punishment of their many sins. (3:8)
  - C. Third - to predict God's sure salvation to come, centering in the appearance of the Davidic Messianic Deliverer. (5:2)
11. The writers of the New Testament quoted from the book of Micah. (Matthew 2:6 quotes Mic 5:2 as fulfilled in Jesus, the Messianic Ruler and royal Shepherd from Bethlehem)
12. The title identifies the prophet, the source of his message, where he was from, the period of his ministry, how he received his message, and the recipients of his message. (1:1)
13. In verse 2 we see that all the nations are summoned to come and witness the judgment, and to profit by the warning.
14. The word "hear" in Hebrew means more than to receive information by ear. It means to listen, understand what is being said, and respond to it appropriately.

15. The addressees are “all peoples,” a reference to all nations. God is about to call the nations to account.
16. God literally calls the “earth, and all that is in it” - to listen.
17. Now - the purpose of the summons is stated in the next part of verse 2: “that the Sovereign LORD may witness against you.”
18. As Master of everything, He rules over all. “Witness” reflects the legal or court setting.
19. God is further described - in the last part of verse 2 - as the Lord who testifies “from His holy temple (not the one in Jerusalem).” The primary reference here is to God’s heavenly temple.
20. Then in verse 3 and 4 - Micah called on the people to look for God coming in judgment from heaven.
21. In His majesty He is seen stepping from one mountain peak to another. God is capable of doing whatever He wants to do without being stopped by anyone.
22. As God stepped on the mountains they melted like wax before a fire or like water rushing down a slope which cannot be stopped. Even the valleys split, disturbed by God’s awesome power.
23. “All this” in verse 5 refers to the Lord’s coming in judgment in verses 3 and 4. The reason for it is Jacob’s transgression and the sins (rebellion) of the house of Israel.
24. Jacob (another name for Israel because he fathered the twelve tribes) had rebelled against the Mosaic covenant and against God.
25. Micah raises and answers two rhetorical questions in verse 5.
  - A. Who is to blame/ for the wrong things Jacob has done? Samaria!
  - B. Who is to blame for the high places/ where Judah’s people worship other gods? Jerusalem!”
26. These capitals represent the seats of power—corrupt leadership had infected the whole land.
27. Micah will bring condemnation, in particular, against all the civil and religious leaders.
28. Micah quotes God in vv. 6–7, pronouncing the sentence and judgment on Samaria for the transgression referred to in v. 5.

The prophecy recorded here began to be fulfilled even during Micah’s lifetime when Assyria captured Samaria in. (2 Kings 17:3–6)