

Dr. Marv Wilson, Prophets, Session 22, Micah

Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Wilson, Prophets, Session 22, Micah, Biblicalelearning.org, BeL

Dr. Marv Wilson's Session 22 on the Book of Micah offers insights into the prophet's life, hometown, and message. **Wilson highlights Micah's connection to Isaiah**, their shared prophecies, and the meaning behind Micah's name. **The lecture explores the archaeological significance of Tel Maresha**, Micah's hometown, discussing Edomite caves and olive oil production. **Wilson divides Micah's prophecy into three parts:** messages of judgment to the people, critiques of the leaders, and a lawsuit theme where God confronts his people. **He analyzes Micah's use of puns and metaphors** to convey messages of social justice and the coming destruction of Samaria and Jerusalem, concluding with an emphasis on God's desire for justice, love, and humility.

**2. 12 - minute Audio Podcast Created on the basis of
Dr. Wilson, Prophets, Session 22 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (Old Testament →
Major Prophets → Prophetic Literature).**



**Wilson_Prophets_S
ession22.mp3**

3. Briefing Document: Wilson, Prophets, Session 22, Micah

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Dr. Marv Wilson's lecture on the Book of Micah:

Briefing Document: Dr. Marv Wilson on Micah

I. Introduction & Context

- **Purpose:** Dr. Wilson emphasizes that the focus is on understanding the words of the prophet Micah, which are "eternal" and should guide the audience's understanding of themselves, their work in the world, and God's desires for His people.
- *"The words of the professor are not that important. The words of the prophets are. They are eternal."*
- **Micah and Isaiah:** Micah was a contemporary of Isaiah, living in the southern kingdom of Judah. They share similar language and literary parallels. Wilson notes that Micah 4 should evoke comparison with Isaiah 2 due to shared messianic themes.
- *"Micah and Isaiah were contemporaries. Their language is quite similar. They have some literary parallels..."*
- **Micah's Name:** Micah's name, which means "Who is like Yahweh?", is a confession of faith by his parents, reflecting the incomparability of the God of Israel. Wilson suggests a play on his name appears at the end of the book in 7:18, "Who is a God like you?"
- *"Micah, who is like God? Micah, who is like Yod-Heh-Vav-Heh? Who is like the Lord? Who is like Yahweh?"*
- **Hometown of Micah:** Micah was from Tel Maresha in the Shephelah region of Judah, a region of rolling hills between the coastal plain and the Judean highlands. The town has significance as it was later controlled by the Edomites. Wilson highlights the archaeological significance of the site. He also refers to the many names this place has gone by over time due to different groups controlling it.

II. Archaeological Insights into Tel Maresha

- **Edomite Influence:** Tel Maresha became the capital of Idumea (Greek for Edom) in the 3rd-2nd centuries BC. The Edomites filled numerous caves with their possessions before being forced to convert to Judaism. This action is considered an archaeological treasure trove.
- **Olive Oil Industry:** Archaeological finds reveal a significant olive oil industry at Tel Maresha. The town was situated near a trade route allowing it to ship olive oil to Egypt.
- **The Columbarium Mystery:** The caves of Tel Maresha contain thousands of pigeonholes or niches. Initially thought to be for raising doves for sacrifice, no bird remains were found. The current theory proposes the niches were used in a weaving or dyeing process.
- *"The problem with that is, even though these were nice little niches... there's no bird poop in any of these places."*

III. Overview of Micah's Prophecy

- **Three Main Messages:** Micah's prophecy is divided into three main sections, each introduced by the Hebrew word "Shema" (Hear):
- **First Message (Ch. 1-2):** Addressed to the people, focused on judgment of both Samaria (Northern Kingdom) and Judah (Southern Kingdom) for their sins.
- *"chapters one and two, the first message to the people, are primarily one of judgment on both Samaria and Judah."*
- **Second Message (Ch. 3-5):** Addressed to the leaders, condemning their injustice and corruption while also offering hope for the messianic age.
- *"The second message is addressed to the leaders. So, he moves from a critical analysis of society in general, the people, and now goes to the leaders..."*
- **Third Message (Ch. 6-7):** Presented as a divine lawsuit against the people, with the mountains symbolically representing the court and the enduring standards of God's justice.
- *"this third message, chapters six and seven, is delivered to the mountains because God has a controversy with his people."*

IV. Key Themes and Ideas

- **Judgment on Sin:** Micah condemns the sins of both the Northern and Southern kingdoms, particularly idolatry, social injustice, and oppression of the poor. He predicts the fall of both Samaria and Jerusalem.
- *"What is the transgression of Jacob? Is it not Samaria...and is it not also Jerusalem?"*
- **The Assyrian Threat:** Micah's prophecies foreshadow the Assyrian invasion of the Southern Kingdom in 701 BC, just 20 years after the fall of the Northern Kingdom in 721 BC.
- **Pun on Place Names:** Micah uses a sustained pun in chapter one, using place names in the Shephelah to highlight the coming judgment. He uses word play and puns to convey the seriousness of the circumstances.
- *"Actually, what you have here is the longest sustained pun in the whole Old Testament."*
- **Mourning and Exile:** Micah describes the coming exile with language of intense mourning including rolling in dust, cutting off hair, and becoming bald.
- **Social Injustice:** Micah strongly condemns the oppression of the poor, using powerful language to describe the actions of the rulers. He uses the metaphor of them being like cannibals "tearing off skin" to show their horrific actions.
- *"They oppress a man in his house and a man in his inheritance."*
- **False Prophets:** Micah criticizes false prophets who lead people astray and take bribes.
- **The True Prophet:** Dr. Wilson identifies a powerful verse in 3:8 that defines a true prophet as being "filled with the Spirit of the Lord" and being empowered to declare sin.
- *"As for me, I am filled with power, the source of prophetic inspiration in Scripture. ... I am filled with justice and might to declare to Jacob his transgression and to Israel his sin."*
- **Destruction of Jerusalem:** Micah predicts the destruction of Jerusalem in 586 BC.
- *"Because of you, Zion will be plowed as a field, Jerusalem will become a heap of ruins..."*

- **Messianic Hope:** Micah's prophecy contains a messianic hope, envisioning a time when Zion will be the highest mountain, representing the triumph of revealed religion. This will be a time of peace and universal salvation. He also references Bethlehem as the birthplace of the Messiah.
- *"And you, Bethlehem Ephrathah... from you will come forth one who will be ruler in Israel..."*
- **Divine Lawsuit (Rib):** The final section of Micah's prophecy is presented as a lawsuit where God, with Micah as his "prosecuting attorney" brings a case against his people because of their unfaithfulness. God reminds his people of their rescue from Egypt and other past acts of mercy.
- *"The Lord has a rib with His people in 6:2. Micah, the prophet here, is the prosecuting attorney for Yahweh."*
- **True Worship:** Micah emphasizes that true worship is not just about ritual but about ethical behavior and a right relationship with God. He identifies 3 core elements:
- **Mishpat (Justice):** Fair and just dealings with others.
- **Hesed (Loyal Love):** Constant, merciful love that leads to kind and gracious dealings with others.
- **Zeniut (Humility):** Walking with God with sensitivity, humility, and delicacy.
- *"He wants mishpat. He wants fair and just dealings... He wants hesed. He wants loyal love... He wants zenitut...walk with God in that humble hearing manner."*

V. Conclusion

Dr. Wilson's lecture highlights the importance of the Book of Micah in understanding God's standards for His people. Micah emphasizes God's desire for justice, love, and humility. He shows that true religion is more than ritual; it is about how we live our lives and interact with others. Micah also demonstrates how the prophet of God is filled with the power of the spirit and shares truths that must be told. The prophecy serves as a call to repentance and also points forward to the ultimate reign of the Messiah.

4. Study Guide: Wilson, Prophets, Session 22, Micah

Micah: A Study Guide

Quiz

Instructions: Answer each question in 2-3 complete sentences.

1. What does Micah's name mean, and how might it relate to the end of his book?
2. Where was Micah from, and what was the geographical significance of this location?
3. What are the three main sections of Micah's prophecy and who is addressed in each?
4. What are the sins that God is judging in Samaria and Jerusalem?
5. Describe the play on words in Micah 1, and what is the main sign of mourning mentioned in this section?
6. What does Micah criticize the leaders for in chapter 3?
7. What is the key message in Micah 3:8 regarding the source and nature of true prophecy?
8. How does Micah describe the Messianic age in chapter 4, and how is this similar to Isaiah?
9. How does Micah present God's case against His people in chapter 6?
10. What are the three requirements of the Lord in Micah 6:8?

Quiz Answer Key

1. Micah's name means "Who is like Yahweh?" This may relate to the end of the book in 7:18, which asks "Who is like you, O God?" This question is a possible play on Micah's name, emphasizing God's incomparability.
2. Micah was from Tel Maresha, a town in the Shephelah region of Judah. This region was the rolling foothills between the coastal plain and the Judean hills, making it a contested area between the Philistines and Judeans.
3. The three main sections of Micah are: (1) Chapters 1-2, addressed to the people with a message of judgment; (2) Chapters 3-5, addressed to the leaders with a

mix of judgment and hope; and (3) Chapters 6-7, addressed to the mountains as a courtroom, involving a covenant lawsuit.

4. God is judging Samaria for its idolatry and nature worship, particularly Baalism, and He is judging Jerusalem for similar sins as well as the oppression of the poor. The judgment is against both the Northern and Southern kingdoms.
5. Micah 1 contains a long series of puns on place names in the Shephelah that all relate to mourning and disaster. The main sign of mourning is the use of dust and baldness, demonstrating a state of intense grief.
6. Micah criticizes the leaders for their injustice and oppression of the poor, for acting like cannibals towards them, and for taking bribes. He also condemns the false prophets who lead the people astray.
7. Micah 3:8 highlights that a true prophet is not just talented but is filled with the Spirit of the Lord, enabling them to speak with justice and might and declare truth. This is the source of the message, not an innate gift.
8. Micah 4 describes a messianic age when Zion becomes the highest mountain, and people from all nations will come to be taught by the Lord. It will also be a time of peace when nations stop learning war, similar to Isaiah's vision.
9. In chapter 6, God presents His case against Judah by recounting His past mercies and deliverance of Israel, such as the Exodus. He builds a case by highlighting that they were not mistreated and were instead blessed.
10. The three requirements of the Lord in Micah 6:8 are: (1) to act justly, (2) to love mercy (hesed), and (3) to walk humbly (zeniut) with God.

Essay Questions

Instructions: Answer these questions in well-developed essays.

1. Discuss the historical and cultural context of Micah's prophecy, including his time period, geographical location, and the major political events that impacted his message.
2. Explore the ways in which Micah addresses social justice, providing specific examples from his prophecy and connecting them to broader themes within the Old Testament.
3. Analyze the literary devices that Micah uses to deliver his message, such as wordplay, imagery, and metaphors, and explain how these devices contribute to the impact of his prophecy.
4. Compare and contrast the themes of judgment and hope in Micah, and how they relate to one another and his overall message.
5. Discuss the importance of Micah 6:8 for both the Old and New Testaments, and explain how these three requirements are applicable to both historical and modern contexts.

Glossary of Key Terms

- **Shephelah:** The region of rolling hills and foothills located between the coastal plain and the Judean hills in ancient Israel.
- **Tel Maresha:** Micah's hometown, located in the Shephelah region of Judah. It later became the capital of Idumea.
- **Idumea:** The Greek name for Edom, the region settled by the Edomites to the south of Judah in the Shephelah after being pushed out of their original territory.
- **Tel (or Tell):** A mound formed by the accumulation of successive layers of settlement, common in the Middle East and often hiding cities of the past.
- **Ruach Adonai:** The Spirit of the Lord, which is the source of true prophetic inspiration, mentioned in Micah 3:8.
- **Mishpat:** Hebrew word meaning justice, often used in a legal context referring to fair and just dealings.
- **Hesed:** Hebrew word for loyal love, kindness, mercy, and faithfulness.
- **Zeniut:** Hebrew word meaning to walk humbly with delicacy, sensitivity, and moral modesty before God.
- **Rib:** Hebrew word that means a case, an accusation, or a covenant lawsuit, where God accuses Israel of breaking their covenant.
- **Theophany:** A visible manifestation of God to humankind, often marked by displays of power and light as when God treads the high places of the earth.
- **Yam Suph:** The Sea of Reeds, traditionally known as the Red Sea, where God parts the waters allowing the Israelites to escape Egypt.
- **Pidyon HaBen:** A ceremony for the redemption of a firstborn son in Jewish tradition.

5. FAQs on Wilson, Prophets, Session 22, Micah, Biblelearning.org (BeL)

Okay, here's an 8-question FAQ based on the provided source, formatted using markdown:

FAQ on the Book of Micah

1. **Who was Micah, and what was his historical context?** Micah was a prophet from the southern kingdom of Judah, specifically from the town of Tel Maresha in the Shephelah region. He was a contemporary of the prophet Isaiah, living during the reigns of Jotham, Ahaz, and Hezekiah, roughly between 735 and 715 BCE. Interestingly, although from the southern kingdom, his prophecies address both the northern kingdom of Israel (Samaria) and the southern kingdom of Judah (Jerusalem). His prophecies cover a time period before the fall of Samaria (721 BCE) and the Assyrian invasion threatening Jerusalem (701 BCE).
2. **What is significant about Micah's name, and how might it relate to the book's themes?** Micah's name, which translates to "Who is like Yahweh?" is a confession of faith, possibly by his parents. This is echoed in the very last verse of the book (7:18) where a similar question is asked: "Who is a God like you?". This may be a deliberate play on his name, reinforcing the theme of the incomparability and uniqueness of God, especially in light of the surrounding nations' idolatry.
3. **What are the major sections of Micah's prophecy, and what are their primary messages?** Micah's prophecy is divided into three main sections, each beginning with the Hebrew word "Shema" (hear). The first section (chapters 1-2) is a message of judgment primarily directed towards the people of both Samaria and Judah, focusing on their sins and impending consequences. The second section (chapters 3-5) addresses the leaders of Israel, condemning their injustice and corruption, while also holding out Messianic hope. The third section (chapters 6-7) presents a covenant lawsuit where God brings a charge against His people, questioning their lack of faithfulness and outlining what God truly desires, concluding with a message of hope and restoration.

4. **How does Micah criticize the social and political injustices of his time?** Micah strongly condemns the oppression of the poor, particularly by the wealthy and powerful who covet and seize property. He uses vivid, even hyperbolic language, describing leaders as cannibals who "tear the skin off" the people, highlighting their brutality and disregard for the marginalized. He also criticizes false prophets who are motivated by financial gain and mislead the people, contrasting them with the true prophet who speaks with the Spirit of the Lord and boldly proclaims truth and justice.
5. **What role does the historical context of Tel Maresha play in understanding Micah's prophecy?** Micah's hometown, Tel Maresha, was located in the Shephelah region, bordering Philistine territory and later becoming the capital of Idumea. Its rich history as a site of olive oil production, its many caves, and the influx of different cultures (Philistines, Edomites, and Ptolemaic Greeks) are interesting. Micah's own geographical and cultural awareness likely informed his prophetic perspective, while archaeological findings such as olive oil presses and columbaria help to understand the economy and culture of that region during his time.
6. **What is the significance of the covenant lawsuit (Rib) in Micah's message, and what does God emphasize in his case against Israel?** The covenant lawsuit, or "rib," in chapters 6 and 7 is a central element of Micah's prophecy. It frames God as bringing charges against Israel for their unfaithfulness to the covenant. In presenting his case, God focuses not on their lack of ritual observance or increasing sacrifices but on his previous acts of mercy and deliverance on their behalf, reminding them of their covenant history. He asks how he has failed them. Then he questions what they believe is actually required from them. It sets up the contrast with what he actually desires: justice, loving-kindness, and humility.
7. **What is Micah's message of hope, and how does he describe the future messianic age?** While Micah delivers sharp critiques of Israel's sins, his prophecy also contains significant hope for the future. He envisions a time when Zion, Jerusalem, will become the highest mountain, representing spiritual exaltation, and where all nations will come to learn God's ways. This Messianic age will be characterized by universal peace, where swords are turned into tools, a time of justice, and when the Messiah will come from Bethlehem to shepherd God's people. This includes the promise of God's reign and rule, the removal of negative influences, and ultimately, a restored relationship with God.

8. **What does Micah 6:8 emphasize, and why is it considered central to Hebrew religion?** Micah 6:8 summarizes what God truly desires of his people, moving away from the sacrificial system they believed would appease him and toward the ethical. The verse states that God requires justice (mishpat), loving-kindness (hesed), and walking humbly with God (zeniut). This verse is central to Hebrew religion because it emphasizes a balanced approach which stresses the ethical over mere ritual observance, highlighting the importance of fair and loving relationships and a humble walk with the Lord, which are cornerstones of a genuine faith.