

Dr. Gary Yates, Book of the Twelve, Session 19, Micah – Introduction and Structure Resources from NotebookLM

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

1. Abstract of Yates, Book of the Twelve, Session 19, Micah – Introduction and Structure, Biblicalelearning.org, BeL

Dr. Gary Yates's lecture focuses on the Book of Micah, situating it within the context of the Assyrian crisis and the broader Book of the Twelve. The lecture examines the theological implications within the book of Jonah and contrasts the justice and mercy of God. Yates analyzes Micah's ministry during the reigns of Jotham, Ahaz, and Hezekiah, highlighting his warnings of judgment against both Samaria and Jerusalem. The lecture also explains the book's structure as alternating between messages of judgment and salvation, with particular emphasis on the central section containing messianic prophecies. Yates suggests that the future salvation would reverse the conditions of the exile, which is a sign of God's covenantal faithfulness. Finally, he examines the importance of the term "remnant" and argues that the ministry of Micah is as important as the ministry of the major prophets.

2. 17 - minute Audio Podcast Created on the basis of Dr. Yates, Book of the Twelve, Session 19 – 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 → Book of the Twelve [Minor Prophets]).



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on 19.mp3**

3. Briefing Document: Yates, Book of the Twelve, Session 19, Micah – Introduction and Structure

Okay, here's a detailed briefing document summarizing the main themes and important ideas from the provided excerpts of Dr. Gary Yates' lecture on the Book of Micah, including relevant quotes:

Briefing Document: Dr. Gary Yates on Micah - Introduction and Structure

Executive Summary: Dr. Yates' lecture provides an introduction to the Book of Micah, placing it within the broader context of the Assyrian crisis and the ministry of the Minor Prophets. He highlights the interplay of judgment and salvation within the book's structure, emphasizing God's covenantal faithfulness and the promise of a remnant. The lecture draws parallels with the ministry of Isaiah and contrasts Micah's role as an "outsider" prophet. The lecture also includes final thoughts on the Book of Jonah, focusing on the wideness of God's mercy.

Key Themes and Ideas:

1. Historical Context - The Assyrian Crisis:

- Micah ministered during the Assyrian crisis, alongside prophets like Amos, Hosea, and Isaiah. He preached to the Southern Kingdom (Judah) during the reigns of Jotham, Ahaz, and Hezekiah.
- The Assyrian crisis was triggered by Israel's apostasy, as per Paul Gilchrist's quote: "it was Israel's apostasy that was the catalyst of Assyrian imperialism."
- The Syro-Ephraimite War (734-732 BC) is a crucial event. Ahaz, King of Judah, refused to join the coalition against Assyria and instead sought Assyrian help, making Judah a vassal state.
- The fall of Samaria in 722 BC served as a warning to Judah. Micah prophesied the fall of both Samaria and Jerusalem (Micah 1:5, 3:12).
- Hezekiah's rebellion against Assyria led to Sennacherib's invasion and the siege of Jerusalem. Hezekiah's trust in God, contrasted with Ahaz's lack of faith, led to divine intervention and Jerusalem's deliverance.

1. Micah as an Outsider Prophet:

- Dr. Yates contrasts Micah with Isaiah: "Isaiah, as a prophet, was an insider who had access to the royal family... On the other hand, the prophet Micah... he's kind of the epitome of an outsider."
- Micah was a country preacher from Moresheth Gath, lacking the royal connections of Isaiah.
- Despite this, Micah's message had a profound impact. Jeremiah 26 highlights how Micah's prophecy influenced Hezekiah and the people, leading to repentance and averting disaster.
- Yates emphasizes the importance of recognizing the value of ministry performed by those who are not necessarily in the public eye. "God's scorecard is not the same as ours."

1. Structure of the Book of Micah:

- The book is divided into three major sections, each marked by an imperative to "hear the word of the Lord" (Micah 1:2, 3:1, 6:1).
- Each section contains a message of judgment followed by a word of salvation. The structure follows the alternation between messages of judgment and salvation.
- The middle section (chapters 3-5) is particularly significant, featuring a short message of judgment followed by a long promise of salvation, including prophecies about Zion's future glory (Micah 4:1-6) and a messianic prophecy (Micah 5:2).
- Examples of judgment/salvation structure: Chapter 3, verse 12 states: "Zion shall be plowed as a field, Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height" but is later directly reversed by exaltation in Chapter 4 when "the mountain of the house of the Lord will become the highest mountain on the face of the earth."
- Salvation often reverses the conditions of judgment.

1. **The Theme of the Remnant:**

- The word "remnant" (survivors) is a key motif in the promises of salvation (Micah 2:12, 4:7, 5:7-8, 7:18).
- The remnant signifies that God's people will not be completely destroyed and that God will restore them.
- "Who is a God like you, pardoning iniquity, passing over transgression for the remnant of his inheritance?" (Micah 7:18)

1. **God's Covenant Faithfulness:**

- Despite the judgment, the book emphasizes God's covenant faithfulness to his people.
- The promise of a remnant and the eventual restoration of Israel are rooted in God's unwavering commitment to his covenant.
- Dr. Yates concludes that "even the structure of the book of Micah, these three sections where there is judgment and salvation and the specific promise that God would restore a remnant, reminds us of the fact that God was faithful to his people."

1. **Closing Reflections on Jonah:**

- The final reflections on Jonah are centered on the "wideness of God's mercy."
- The lecture addresses the theological issue of why Jonah struggles with God's mercy towards the Ninevites (Jonah 4:2).
- Dr. Yates argues that Jonah's problem goes beyond simple selfishness or concern about unfulfilled prophecy, instead delving into the tension between God's mercy and justice.
- The point is made that "God is still waiting for a host of Jonas in their comfortable houses to come around to his way of thinking."
- The lecture closes by asking: "Do we put outside the circle people who are different from us that we believe are not worthy of the grace of God?"

Quotes:

- "it was Israel's apostasy that was the catalyst of Assyrian imperialism."
- "Isaiah, as a prophet, was an insider who had access to the royal family... On the other hand, the prophet Micah... he's kind of the epitome of an outsider."
- "God's scorecard is not the same as ours."
- "Zion shall be plowed as a field, Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height" (Micah 3:12).
- "the mountain of the house of the Lord will become the highest mountain on the face of the earth." (Micah 4:1-2)
- "Who is a God like you, pardoning iniquity, passing over transgression for the remnant of his inheritance?" (Micah 7:18)
- "God is still waiting for a host of Jonas in their comfortable houses to come around to his way of thinking."
- "Do we put outside the circle people who are different from us that we believe are not worthy of the grace of God?"
- "...even the structure of the book of Micah, these three sections where there is judgment and salvation and the specific promise that God would restore a remnant, reminds us of the fact that God was faithful to his people."

Conclusion:

Dr. Yates' lecture provides a solid foundation for understanding the Book of Micah, emphasizing its historical context, thematic richness, and structural complexity. His insights into Micah's role as an outsider prophet and the interplay of judgment and salvation offer a valuable perspective on this important book of the Old Testament. The initial reflections on Jonah emphasize the mercy and grace of God in a way that is applicable to the Christian faith today.

4. Study Guide: Yates, Book of the Twelve, Session 19, Micah – Introduction and Structure

Micah: Introduction and Structure - Study Guide

Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. What theological issue does Dr. Moberly raise concerning Jonah's objection to God's mercy towards the Ninevites?
2. According to Yates, what is the main reason Jonah objects to God's mercy?
3. How does Yates characterize Jonah's portrayal in the book of Jonah, and why?
4. What does the book of Jonah ultimately impress upon readers?
5. During whose reigns did Micah prophesy, and to which kingdom did he minister?
6. Describe the Syro-Ephraimite War and Ahaz's response to it.
7. What was Micah's message of judgment regarding Jerusalem?
8. How did Hezekiah differ from his father, Ahaz, and what was the result of his actions?
9. In Jeremiah 26, why do some people want to put Jeremiah to death?
10. According to Jeremiah 26, what role did the preaching of Micah play in sparing Judah from destruction and exile?

Quiz Answer Key

1. Dr. Moberly questions why Jonah objects to God showing mercy to the Ninevites, suggesting it goes beyond selfishness and may relate to the dilemma between God's mercy and justice.
2. Yates contends that Jonah's main issue is the tension between God's mercy and justice. He worries that if God shows mercy to the Ninevites, Israel will lose faith in God's justice.
3. Yates describes Jonah as portrayed in a satirical way (petulant, childish), likely to emphasize that God's mercy towards Nineveh takes precedence over concerns about divine justice.

4. The book of Jonah ultimately impresses upon readers the depth and wideness of God's mercy, prompting reflection on whether we share God's perspective or Jonah's.
5. Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah, and he ministered to the southern kingdom of Judah.
6. The Syro-Ephraimite War was an attempt by Israel and Syria to force Judah into a coalition against Assyria. Ahaz, the king of Judah, refused and instead appealed to Assyria for help.
7. Micah's message of judgment included the destruction of Jerusalem and the reduction of the temple mount to a heap of rubble, which implied God's judgment on Judah.
8. Hezekiah, unlike his father Ahaz, chose to trust in God rather than capitulating to the Assyrians. This led to God's intervention and the sparing of Jerusalem from Assyrian conquest.
9. In Jeremiah 26, some people wanted to kill Jeremiah because they viewed him as a false prophet for suggesting the temple could be destroyed, contradicting the belief that God dwelled in and would protect Jerusalem.
10. According to Jeremiah 26, the preaching of Micah was remembered as a key factor in sparing Judah from destruction. Hezekiah listened to Micah, repented, and God relented from destroying Jerusalem.

Essay Questions

1. Discuss the complexities of interpreting Jonah's motives in the book of Jonah, considering the various perspectives offered by Yates and Moberly. To what extent do you find these interpretations compelling?
2. Compare and contrast the ministries of Isaiah and Micah during the Assyrian crisis. How did their different backgrounds and approaches impact their effectiveness as prophets?
3. Analyze the significance of Hezekiah's decision to trust in God during the Assyrian siege of Jerusalem. How does this contrast with the actions of his father, Ahaz, and what theological implications does this have?

4. Explore the structural pattern of judgment and salvation in the book of Micah. How does this pattern contribute to the overall message and purpose of the book?
5. Examine the concept of the "remnant" in the book of Micah. What does this term signify, and how does it offer hope to the people of Israel in the face of judgment and exile?

Glossary of Key Terms

- **Assyrian Crisis:** A period in the 8th century BC when the Assyrian Empire expanded, threatening and eventually conquering the Northern Kingdom of Israel and pressuring the Southern Kingdom of Judah.
- **Syro-Ephraimite War:** A conflict in 734-732 BC where the kingdoms of Syria and Israel (Ephraim) attempted to force Judah into an alliance against Assyria.
- **Tiglath-Pileser III:** The Assyrian king (reigned 745-727 BC) who revitalized the Assyrian Empire and initiated its westward expansion.
- **Ahaz:** A wicked king of Judah who chose to ally with Assyria rather than trust in God.
- **Hezekiah:** A godly king of Judah who trusted in God and led a rebellion against Assyria.
- **Sennacherib:** The Assyrian king (reigned 705-681 BC) who invaded Judah and besieged Jerusalem during Hezekiah's reign.
- **Micah of Moresheth:** A prophet from a small village who prophesied during the reigns of Jotham, Ahaz, and Hezekiah.
- **Remnant:** A group of survivors or those who remain after a period of judgment or destruction; in Micah, it represents the hope for the future restoration of Israel.
- **Contingent Prophecy:** The idea that prophetic announcements are conditional and can be altered based on the response of the people to whom the prophecy is delivered.
- **Vassal State:** A state that is subordinate to another, more powerful state, often required to pay tribute and provide military support.

5. FAQs on Yates, Book of the Twelve, Session 19, Micah – Introduction and Structure, Biblicalelearning.org (BeL)

Frequently Asked Questions About Jonah and Micah from Dr. Gary Yates' Lecture

Here are some frequently asked questions (FAQs) based on the provided source text:

What was Jonah's primary objection to God's mercy towards the Ninevites?

Jonah's objection to God's mercy towards Nineveh wasn't just selfishness or a concern for his prophetic accuracy (unfulfilled prophecy), but a deeper concern about divine justice. He struggled with how Israel could trust God to make things right if He showed compassion to their oppressors (the Ninevites). Jonah worried that sparing Nineveh would undermine God's justice and negatively impact Israel's future.

How does the book of Jonah challenge our own perspectives on God's mercy?

The book of Jonah challenges us to examine our own limitations on who we believe is worthy of God's mercy and compassion. It questions whether we, like Jonah, draw circles around certain individuals or groups, excluding those we deem unworthy of God's grace (e.g., those with different political ideologies, criminals, or even enemies). The book reminds us of God's power to transform even the worst of enemies and the wideness and depth of God's mercy.

Who was Micah and what historical context did he preach in?

Micah was a prophet from Moresheth Gath in the Southern Kingdom of Judah during the reigns of Jotham, Ahaz, and Hezekiah. He ministered during the Assyrian crisis, a time of great political and military threat to both Israel and Judah, marked by the rise of Tiglath-Pileser III and Assyrian imperialism. Micah witnessed the Syro-Ephraimite War, the fall of the Northern Kingdom, and Sennacherib's invasion of Judah.

How did Ahaz's response to the Syro-Ephraimite War differ from Hezekiah's response to the Assyrian threat, and what were the consequences?

Ahaz, a wicked king, chose to appeal to the Assyrian king for help against the Syro-Ephraimite coalition rather than trusting in God. This made Judah a vassal state of Assyria. Hezekiah, in contrast, rebelled against Assyria and, after an invasion from Sennacherib, ultimately chose to trust in God's deliverance after Hezekiah prayed for deliverance at the temple. This faith led to God's intervention and the sparing of Jerusalem.

What was Micah's message regarding Jerusalem and how did it differ from Isaiah's?

Micah preached a message of impending judgment, prophesying the destruction of Jerusalem, including the temple mount being reduced to rubble (Micah 3:12). While Isaiah also prophesied during this period, Micah, despite being an outsider, is remembered as being spiritually impactful upon King Hezekiah as to why Jerusalem and Judah was ultimately spared from God's judgment.

How did the people of Judah in Jeremiah's time remember Micah's role in their history?

In Jeremiah 26, when Jeremiah faced persecution for prophesying the potential destruction of Jerusalem, elders of the land recalled Micah's prophecy of Jerusalem's destruction under Hezekiah's reign. They remembered that Hezekiah heeded Micah's warning, repented, and entreated God's favor, leading God to relent from the disaster. This recollection served as a defense for Jeremiah and highlighted the significance of heeding prophetic warnings.

What is the basic structure of the Book of Micah?

The Book of Micah is structured into three major sections, each beginning with a call to "hear the word of the Lord." Each section contains a message of judgment followed by a word of salvation. The alternation between judgment and salvation helps to understand the layout of the book.

What is the significance of the "remnant" in the Book of Micah?

The concept of the "remnant" is a key theme within the promises of salvation in Micah. It refers to the survivors who will emerge from the judgment and exile. The promises to the remnant underscore that God's judgment will not result in total annihilation, but that He will preserve a people for Himself and ultimately restore them, fulfilling His covenant promises.