

119

GROUP STUDY GUIDE

Minor Prophets, Major Messages | Micah: Judgment and Hope

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This teaching examines Micah's warnings of judgment and his repeated assurance that judgment is not YHWH's final word for his people. Micah 1:1 places his ministry in Judah during the reigns of Jotham, Ahaz, and Hezekiah, overlapping Isaiah's ministry. He addressed both Israel and Judah, exposing leaders who coveted property, seized homes and fields, and used their power against vulnerable people. Their wrongdoing betrayed the justice YHWH required.

The corruption included rulers who accepted bribes, priests who taught for payment, and prophets who offered false assurance for money. They claimed that YHWH's presence guaranteed their safety even while they distorted his ways. Micah announced Jerusalem's destruction in response. Yet he also promised that God would gather a remnant, restore Jerusalem, and bring the nations there to learn his instruction. In Micah 4:1-3, the going forth of Torah is joined with the end of warfare and weapons becoming farming tools.

Micah 5:2-4 adds the promise of a ruler from Bethlehem who will shepherd and protect God's people. Later warnings again expose empty ritual and dishonest dealings, while Micah 6:8 states the conduct God desires: justice, kindness, and humble fellowship with him. The book ends with praise for God's compassion and covenant faithfulness. He pardons sin and casts it into the depths of the sea, preserving hope even after severe correction.

The teaching applies this pattern to believers who may assume grace removes the consequences of wrongdoing. Galatians 6:7-8 warns that people reap what they sow, and Hebrews 12:7-11 presents discipline as a means of growth in holiness and righteousness. Correction allows people to recognize the severity of sin and the hurt caused to others. At the same time, those who repent can trust God's compassion. Micah's promise of forgiveness is connected with Jeremiah's New Covenant promise that sins will be remembered no more.

Micah's vision of instruction going out from Jerusalem is connected with the beginning of the Great Commission's fulfillment. Yeshua sends disciples to teach all nations everything he commanded, including his instruction concerning the Torah. Acts 1:8 describes witness beginning in Jerusalem and extending outward. The teaching therefore sees the nations learning God's ways through the apostles' mission as a beginning of the hope Micah announced.

Yeshua also fulfills the promise of the Bethlehem ruler and embodies Micah's call to justice, kindness, and humility. He rebukes leaders for neglecting justice, shows compassion to the poor

and sinners, and teaches service. His parable of the prodigal son illustrates both the painful consequences of foolish choices and the restoration awaiting one who returns. Micah's message thus calls for accountability without despair: God takes sin seriously, but his grace and forgiveness remain available to those who turn to him.

Summary points

- Micah condemns greed, oppression, and corrupt leadership in Israel and Judah.
- Claims of God's presence do not excuse injustice or guarantee immunity from judgment.
- Warnings of destruction are followed by promises to gather and restore a remnant.
- The nations will learn God's instruction and turn away from war.
- A ruler from Bethlehem will shepherd and protect God's people.
- God desires justice, kindness, and humility rather than empty religious ritual.
- God's compassion includes forgiveness and faithfulness to his covenant promises.
- Grace does not remove the need to face sin honestly and respond to discipline.
- The Great Commission begins carrying God's instruction from Jerusalem to the nations.
- Yeshua fulfills the promised ruler's role and models Micah's message of righteousness and restoration.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. Micah rebukes leaders for greed and oppression of the _____.
2. God promises to gather a _____ of his people after judgment.
3. Micah 6:8 calls God's people to do justice, love kindness, and walk _____ with him.
4. The promised ruler in Micah 5 comes from _____.
5. Micah pictures God casting sins into the depths of the _____.
6. God's discipline is intended to produce the peaceful fruit of _____.

Challenging

1. Micah's hometown was _____.
2. Micah 3:11 says the rulers gave judgment for a _____.
3. In Micah 4, swords are turned into _____.
4. Galatians 6:7 says that whatever a person sows, he will also _____.
5. Acts 1:8 identifies _____ as the starting point of the disciples' witness.
6. The parable illustrating consequences followed by restoration is the parable of the _____ son.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. Why was the leaders' claim that God was among them a false basis for security?

2. How do Micah's promises of restoration change the way his warnings should be heard?

3. Why does Micah place justice, kindness, and humility alongside his rejection of empty ritual?

4. How do Galatians and Hebrews help explain accountability and discipline in a believer's life?

5. How does the teaching connect Micah's hope for the nations with Yeshua's mission?

6. How can your group respond seriously to the harm of sin while also encouraging repentance and hope?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. poor (also: vulnerable, needy)

Micah 2:1-2; teaching overview

2. remnant

Micah 2:12-13

3. humbly

Micah 6:8

4. Bethlehem

Micah 5:2

5. sea

Micah 7:19

6. righteousness

Hebrews 12:11

Challenging

1. Moresheth (also: Morasheth, Moresheth-Gath)

Micah 1:1

2. bribe

Micah 3:11

3. plowshares (also: ploughshares)

Micah 4:3

4. reap

Galatians 6:7

5. Jerusalem

Acts 1:8

6. prodigal (also: lost)

Luke 15:11-32

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. They claimed YHWH's presence while taking bribes, exploiting others, and distorting justice. Micah announces that their conduct will bring judgment even upon Jerusalem. A religious identity or sacred location cannot make persistent injustice faithful or guarantee immunity from its consequences.

Micah 3:9-12

2. The warnings call for real repentance, yet the promises prevent despair. YHWH will gather a remnant, teach the nations his ways, and show covenant mercy. We should not erase either side: sin matters, and returning to a compassionate God remains meaningful.

Micah 2:12-13; 4:1-3; 7:18-20

3. Micah rejects offerings used in place of the life YHWH desires. Justice, kindness, and humility describe faithful conduct toward God and neighbor. The teaching criticizes empty ritual rather than cancelling commanded worship; inward loyalty and outward obedience should belong together.

Micah 6:6-8; Matthew 23:23

4. Galatians warns that our choices bear fruit, while Hebrews describes discipline that trains God's children in righteousness. We should take correction seriously and turn from known sin. Neither passage authorizes us to identify every hardship in another person's life as punishment for a particular wrong.

Galatians 6:7-8; Hebrews 12:7-11

5. The teaching sees an initial connection between Torah going out from Jerusalem and the disciples teaching the nations everything Yeshua commanded. It identifies Yeshua as the Bethlehem ruler. This beginning does not exhaust Micah's vision of worldwide peace, which remains part of the future hope.

Micah 4:1-3; 5:2-4; Matthew 2:1-6; 28:18-20; Acts 1:8

6. We can name harmful conduct honestly, protect those affected, encourage repentance and appropriate repair, and point to YHWH's mercy. Invite one practical change without public confession being compulsory. The returning son illustrates accountability alongside welcome and restoration, rather than hopelessness after failure.

Micah 6:8; 7:18-20; Luke 15:17-24

Facilitator reminders

Do not equate every hardship with punishment for a specific personal sin. The study addresses greed, oppression, repentance, and discipline where the text establishes them.

The Great Commission connection is the teaching's account of beginning fulfillment. It does not claim that the nations have already stopped waging war or that Micah's hope is exhausted.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.