

Introduction to the Book of Micah and the Minor Prophets

Pastor Hoon Kim, 2026-09-22, Micah 1:1-9

Pastor Hoon Kim introduces the Book of Micah by demonstrating how the twelve Minor Prophets function as one unified redemptive narrative pointing to Christ and His remnant. He examines the dangerous spiritual rot beneath eighth-century BC prosperity, calling ministers to embody prophetic lament and thorough repentance.

Teaching by Pastor Hoon Kim, N.E.W. Church. Transcribed with the help of AI, and reviewed by Rafi and . on 2026-10-01.

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At a glance

- **Date:** September 22, 2026
- **Speaker:** Pastor Hoon Kim (Papa Kim)
- **Main Passage:** Micah 1:1–9 (with reference to 2 Kings 14:23–29 and Micah 1:10–14)
- **English Bible:** New International Version (NIV)

Core Truth

God calls His church to read the Minor Prophets not merely as ancient history, but as a mirror exposing false security and corrupt worship, and as a window revealing the Messiah who preserves and thoroughly restores a humble remnant.

Summary

In this introductory lecture on Micah and the Minor Prophets, Pastor Hoon Kim demonstrates how the Book of the Twelve functions as an interconnected, unified whole that traces God's sovereign dealings with Israel, Judah, and the Gentile nations. Setting Micah in its eighth-century BC historical context, Pastor Kim contrasts the military and economic boom under Jeroboam II with the devastating spiritual adultery and false security that invited the brutal Neo-Assyrian crisis. Through a comparative study of the eighth-century prophets (Hosea, Amos, and Micah), he explains how external religious form and military self-reliance lead to total humiliation, using Micah's geographic wordplays to show that unfaithfulness touches every town. Pastors are urged to cultivate a true prophetic heart: weeping and lamenting over corrupted worship, receiving the prophetic text as a mirror of self-examination, and laying hold of Christ as the promised Shepherd who brings thorough restoration to the remnant.

Main Movements

1. **The Twelve Prophets as One Unified Book:** Seeing the thematic progress from Hosea to Malachi, centering on Christ, the remnant church, and the Day of the Lord.
2. **Historical Context: Prosperity and the Assyrian Threat:** Examining the territorial boom under Jeroboam II (2 Kings 14) and the encroaching terror of the Neo-Assyrian Empire.
3. **Comparing the Eighth-Century Prophets (Hosea, Amos, Micah):** Contrasting spiritual adultery, social injustice, and leadership corruption with God's covenant love, righteousness, and the coming Messiah.

4. **Prophetic Lament and Wordplays on the Towns of Judah:** Understanding Micah's bodily grief (Micah 1:8) and prophetic irony across the towns of the Shephelah (Micah 1:10–14) as a call to thorough repentance and hope.

Teaching notes

1. Historical Background

- **The Eighth-Century BC World:** Micah ministered in the eighth century BC during the reigns of Jotham, Ahaz, and Hezekiah of Judah [Micah 1:1]. His ministry coincided with Isaiah in Judah and overlapped with the earlier/contemporary ministries of Amos and Hosea in Israel.
- **The Era of Jeroboam II (2 Kings 14:23–29):**
 - Jeroboam II reigned 41 years in Samaria (789–748 BC).
 - Israel experienced a massive economic and territorial resurgence, expanding borders from Lebo Hamath in the north to the Dead Sea (Sea of the Arabah) in the south, recovering Damascus and Hamath [2 Kings 14:25, 28].
 - This recovery was prophesied by Jonah son of Amittai of Gath Hepher [2 Kings 14:25].
 - The expansion was possible because the Neo-Assyrian Empire was experiencing temporary internal political crises and weakness.
 - Judah experienced parallel expansion under Amaziah and Uzziah, pushing southward into the Arabah.
- **The Assyrian Resurgence:**
 - About fifty years after Jeroboam II's early reign, the Neo-Assyrian Empire launched western military campaigns.
 - Assyria was renowned for extreme cruelty, scorched-earth tactics, slaughter, mass deportations, and utter devastation.
 - Aram (Syria) and Northern Israel formed an anti-Assyrian coalition and pressured Judah to join, sparking civil conflict when Judah refused.
 - Samaria fell in 722 BC [2 Kings 17]. Assyrian armies later swept through the Shephelah buffer towns of Judah toward Jerusalem.
- **Contemporary Relevance:**
 - Pastor Kim noted that international geopolitics (e.g., tensions involving the US, Iran, Russia, Ukraine, and China's competition for African and Middle Eastern mineral

resources) mirror ancient power struggles. The prophets teach believers to discern God's sovereign hand behind world affairs and pray earnestly for their nations (specifically challenging pastors in Malawi and Zambia).

2. Archaeology and Geography

- **Lebo Hamath and the Dead Sea:** The northernmost and southernmost boundary markers defining the idealized borders of David and Solomon restored under Jeroboam II [2 Kings 14:25].
- **Lachish:** A major fortified Judean city in the Shephelah guard-corridor. Pastor Kim identified Lachish as a premier military garrison dating from Solomon's era, known for importing Egyptian war horses and chariots. Micah condemns it as the "beginning of sin to Daughter Zion" (Micah 1:13) because Judah put its trust in mechanical cavalry rather than the Lord.
- **Moresbeth Gath:** The hometown of Micah in the lowlands of Judah (Shephelah), near ancient Philistine Gath.
- **The Towns of the Shephelah (Micah 1:10–14):** A geographic progression tracing the path of Assyrian invasion through southern Judah toward the gates of Jerusalem.

3. Original-Language Insights

- **Adonai Tzevaot (אֲדֹנֵי צְבָאוֹת):** "The Lord of Hosts" or "The Lord of Armies." In prophetic theology, He is the heavenly King and Commander who marches down from His cosmic sanctuary to judge unfaithfulness and vindicate His remnant [Prophetic Connecting Themes].
- **Shuv (שׁוּב):** "Return" or "repent." The central thematic verb of Hosea, embodying God's plea for His unfaithful bride to return to the covenant relationship.
- **Tzedeq / Tzedakah (צֶדֶק / צְדָקָה):** "Righteousness" and "justice." The core theological demand of Amos against covenant exploitation and social oppression.
- **Ambuye:** Chichewa term for "Lord" / "Master," used by Pastor Kim to contextualize Amos's challenge: "Who is your true Ambuye?"
- **Wordplays in Micah 1:10–14:**
 - *Gath* (גַּת): Linked by assonance to the verb *taggidu* (תִּגְדְּדוּ, "do not tell/announce").
 - *Beth Ophrah* (בֵּית לְעֹפְרָה): "House of dust"; Micah commands them to roll in dust (*aphar*).
 - *Shaphir* (שָׁפִיר): "Pleasant" or "beauty"; will pass away in shameful nakedness.

- *Moresbeth* (מֹרֶשֶׁת): Linked to *me'orashah* ("betrothed") or *morashah* ("possession/parting gift"); will be given away as a farewell bride-price to invaders.

4. Spiritual Truths and Applications

- **Unity of the Minor Prophets:** The twelve scrolls form one dramatic book progressing through:
 - God's faithful love vs. spiritual adultery (Hosea).
 - The Day of the Lord (Joel).
 - Sovereign justice over all nations (Amos).
 - Judgment on close kin for pride (Obadiah).
 - Relentless mercy to Gentiles (Jonah).
 - The Messiah and the remnant (Micah).
 - Relentless vengeance against oppressive world empires (Nahum).
 - Living by faith in times of crisis (Habakkuk).
 - Cosmic judgment (Zephaniah).
 - Rebuilding the temple (Haggai).
 - The New Jerusalem and royal priesthood (Zechariah).
 - Restoring sincere worship (Malachi).
- **The Hermeneutical Principle: Mirror and Window:**
 - *The Mirror:* Pastors must read the prophetic indictments to detect their own sins: formalistic worship, compromised leadership, financial self-reliance, and moral corruption.
 - *The Window:* Seeing through the judgment to God's ultimate purpose in Christ: the creation of a purified, humble remnant (the church) walking in justice, mercy, and humility (Micah 6:8).
- **The Prophetic Posture (Micah 1:8):**
 - Before a prophet can preach judgment to others, he must experience emotional wreckage and repentance on behalf of his people.
 - Micah went barefoot and stripped like a captive, howling like a jackal and screeching like an owl. True prophetic ministry carries brokenhearted tears over dead worship.
- **Thorough Judgment, Thorough Restoration:**
 - God's judgment leaves no idolatrous foothill untouched; therefore, His redemptive grace in Christ will thoroughly reach every remote village, town, and church (from Jerusalem to Salima and Karonga).

Scripture guide

Scriptural Occurrences in the Source

Reference	How Used	Where	What Pastor Kim Drew from It	Confidence
Micah 1:1–9	Read and paraphrased	Prophetic Lament and Wordplays	The descent of the Lord of Hosts from His heavenly dwelling to judge Samaria and Jerusalem for corrupted worship and high places; Micah's brokenhearted response of lamentation (barefoot, naked, jackal, owl).	High
Micah 1:10–14	Quoted and paraphrased	Prophetic Lament and Wordplays	Prophetic wordplays on towns of the Shephelah (Gath, Beth Ophrah, Shaphir, Lachish, Moresheth Gath) showing that self-reliance, military pride, and false security will turn into shame under Assyrian invasion.	High
2 Kings 14:23–29	Read in full	Historical Context: Prosperity	Historical setting of Jeroboam II's 41-year reign: Israel's territorial recovery from Lebo Hamath to the Dead Sea as prophesied by Jonah son of Amittai; peace and economic expansion before the collapse.	High
Hosea 1:1	Cited and all-round background	Historical Context / Comparing 8th-Century	Establishes the eighth-century synchronism with kings of Judah and Israel; addresses spiritual adultery and covenant unfaithfulness during the era of prosperity.	High

Reference	How Used	Where	What Pastor Kim Drew from It	Confidence
Amos 1:1	Cited and all-round background	Historical Context / Comparing 8th-Century	Establishes the eighth-century context under Uzziah and Jeroboam II; confronts social injustice and proclaims God's sovereignty over the nations.	High
Micah 5:2 (cited as Matthew 1)	Alluded to	The Twelve as One Unified Book	Prophecy of the Messiah's birth in Bethlehem and the restoration of the Messianic kingdom.	High
Habakkuk 2:4	Quoted	The Twelve as One Unified Book	"The righteous shall live by faith," serving as the core theme of Habakkuk and the foundational text quoted in the New Testament.	High
Jonah 1-4	Alluded to	The Twelve as One Unified Book	God's relentless mercy extended to pagan Nineveh when they repented.	High
Nahum 1-3	Alluded to	The Twelve as One Unified Book	God's relentless vengeance and total destruction of Nineveh one hundred years after Jonah due to renewed rebellion; biblical foundation for Revelation.	High
Obadiah 1-21	Alluded to	The Twelve as One Unified Book	God's judgment on Edom (Israel's closest clan) because of pride and arrogance.	High
Joel 1-3	Alluded to	The Twelve as One Unified Book	The Day of the Lord as a cosmic reality of judgment and salvation.	High
Zephaniah 1-3	Alluded to	The Twelve as One	Universal, cosmic judgment against all ungodliness.	High

Reference	How Used	Where	What Pastor Kim Drew from It	Confidence
		Unified Book		
Haggai 1–2	Alluded to	The Twelve as One Unified Book	Post-exilic vision for rebuilding the temple.	High
Zechariah 1–14	Alluded to	The Twelve as One Unified Book	Vision of the New Jerusalem and royal priesthood.	High
Malachi 1–4	Alluded to	The Twelve as One Unified Book	Vision of restored, pure covenant worship and honor due to God as Father.	High
Amos 9:11	Alluded to	Comparing 8th-Century Prophets	God's promise to restore David's fallen tent (shelter) for the redeemed people.	High
Hosea 3:1–5	Alluded to	Comparing 8th-Century Prophets	God commanding Hosea to reclaim unfaithful Gomer as a living picture of God's restoring love (<i>shuv</i>).	High

Historical and Biblical Setting

Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah (late eighth century BC, c. 735–700 BC), overlapping with Isaiah in Judah and Hosea and Amos in the north. The preceding generation under Jeroboam II (789–748 BC) and Uzziah (758–743 BC) had witnessed unprecedented territorial expansion, commercial wealth, and military fortification due to the temporary internal weakness of the Assyrian Empire (2 Kings 14:23–29). However, prosperity bred spiritual rot: syncretistic worship at local high places, institutional corruption among priests and rulers, exploitation of the weak, and alliances with pagan powers. When the Neo-Assyrian Empire revived under Tiglath-pileser III and marched westward, Northern Israel was obliterated (722 BC), and Sennacherib subsequently swept through the fortified towns of the Judean foothills (701 BC), threatening Jerusalem itself.

Key Applications and Thematic Connections

Pastor Kim develops several vital theological links:

1. **The Twelve as a Single Book:** The Minor Prophets are not disconnected historical fragments. They move progressively from covenant unfaithfulness (Hosea) to cosmic judgment and renewal, finding their theological climax in Micah's presentation of the remnant and the Messiah.
2. **Prophetic Hermeneutic (Mirror and Window):** The prophetic indictments must first function as a *mirror* for the modern pastor and church, exposing greed, self-reliance, and syncretism. Only then do they function as a *window* of hope, beholding Christ, who creates the new remnant church.
3. **True Prophetic Ministry:** Prophecy is not triumphalist fortune-telling; it begins with deep grief and intercessory identification with a falling people (Micah 1:8).
4. **Irony of Carnal Security:** Every town listed in Micah 1:10–14 trusted in its namesake strength (beauty, military horses, marital security), yet each was reduced to dust and naked exile. Where judgment is thorough, God's grace will also be thorough.

Potential Slips and Noted Uncertainties

- **Matthew 1 vs. Matthew 2:5–6:** Pastor Kim stated that Micah's prophecy of the Messiah being born in Bethlehem (Micah 5:2) is quoted in "Matthew 1." The exact quotation appears in Matthew 2:5–6 (Matthew 1 contains the genealogy and the quotation of Isaiah 7:14).
- **Hebrews Citation Count:** Pastor Kim noted that "the Book of Hebrews quotes it [Habakkuk 2:4] three times in the New Testament." The phrase "the righteous shall live by faith" appears three times across the entire New Testament: Romans 1:17, Galatians 3:11, and Hebrews 10:38.
- **Meaning of Gath:** Pastor Kim connected Gath to "to tell" or "to announce" (*taggidu*). Linguistically, the Hebrew word for "tell" is *nagad* (in the hiphil stem, *al-taggidu*), which sounds similar to *Gath* (which literally means "winepress"). The text is a deliberate phonetic wordplay (*begat al-taggidu*).
- **Date Slip in Reading:** In 2 Kings 14:23, the text records the "fifteenth year of Amaziah," which was clarified after an initial transcription confusion of "50th."

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Word studies

1. Adonai Tzevaot (אֲדֹנָיִךְ צְבָאוֹת)

- **Spoken Form:** Adonai Tzevaot / Adonai Zeva'ot
- **Transliteration:** 'Ādōnāy Ṣəḇā'ôṭ
- **Script:** אֲדֹנָיִךְ צְבָאוֹת
- **Meaning Given by Pastor Kim:** "The Lord of Hosts," the heavenly King, Sovereign Ruler, Righteous Judge, and Commander of the heavenly armies who comes down from His heavenly palace to judge unfaithful worship and redeem His covenant people.
- **Passage:** Micah 1:3; connecting theme across the Minor Prophets.
- **Section Heading:** The Twelve Prophets as One Unified Book.

2. Shuv (שׁוּב)

- **Spoken Form:** shuv
- **Transliteration:** šûḇ
- **Script:** שׁוּב
- **Meaning Given by Pastor Kim:** "Return" or "repent." God commands Israel to return to Him, promising that He will return to them; the central theological motif of Hosea's message of covenant restoration.
- **Passage:** Hosea (general theme, e.g., Hosea 6:1; 14:1).
- **Section Heading:** Comparing the Eighth-Century Prophets: Hosea, Amos, and Micah.

3. Tzedeq / Tzedaqah (צְדָקָה / צֶדֶק)

- **Spoken Form:** tzedeq or tzedaqah
- **Transliteration:** ṣeḏeq / ṣəḏāqāh
- **Script:** צְדָקָה / צֶדֶק
- **Meaning Given by Pastor Kim:** "Righteousness" and "justice." The sovereign demand of God over Israel and all surrounding nations in the Book of Amos.
- **Passage:** Amos (e.g., Amos 5:24).
- **Section Heading:** Comparing the Eighth-Century Prophets: Hosea, Amos, and Micah.

4. Ambuye

- **Spoken Form:** ambuye
- **Language:** Chichewa (Bantu language of Malawi/Zambia)
- **Meaning Given by Pastor Kim:** "Lord," "Master," or "Owner." Used contextually to explain Amos's core question to the church: "Who is your true master and Lord?"
- **Passage:** Amos 1 (applied conceptually).
- **Section Heading:** Comparing the Eighth-Century Prophets: Hosea, Amos, and Micah.

5. Gath / Taggidu (גַּת / תַּגִּידוּ)

- **Spoken Form:** Gath
- **Transliteration:** *Gat / taggîdû*
- **Script:** גַּת / תַּגִּידוּ
- **Meaning Given by Pastor Kim:** Pastor Kim taught that Gath in Hebrew means "to tell" or "to announce" [verify: Gath literally means "winepress"; the verb used in Micah 1:10 is *taggidu* ("do not tell"), creating a famous phonetic wordplay: *beḡaṭ 'al-taggîdû*].
- **Passage:** Micah 1:10.
- **Section Heading:** Prophetic Lament and Wordplays on the Towns of Judah.

6. Beth Ophrah (בֵּית לְעַפְרָה)

- **Spoken Form:** Beth Ophrah / Beth Aphrah
- **Transliteration:** *Bêṭ lə'āfrāh*
- **Script:** בֵּית לְעַפְרָה
- **Meaning Given by Pastor Kim:** "House of dust." Micah commands the inhabitants to roll in the dust (*'āfār*), signifying extreme grief, humiliation, and mourning under judgment.
- **Passage:** Micah 1:10.
- **Section Heading:** Prophetic Lament and Wordplays on the Towns of Judah.

7. Shaphir (שָׁפִיר)

- **Spoken Form:** Shaphir
- **Transliteration:** *Šāfîr*
- **Script:** שָׁפִיר
- **Meaning Given by Pastor Kim:** "Beauty" or "pleasantness." The ironic contrast that this town of beauty will pass away into shameful, naked captivity.

- **Passage:** Micah 1:11.
- **Section Heading:** Prophetic Lament and Wordplays on the Towns of Judah.

8. Moresbeth Gath (מִרְשֶׁת גַּת)

- **Spoken Form:** Moresbeth Gath
- **Transliteration:** *Môrešet Gaṯ*
- **Script:** מִרְשֶׁת גַּת
- **Meaning Given by Pastor Kim:** Associated with "betrothed" (*me'ôrāsāh* / fiancée) and "possession." The town will be surrendered as a farewell parting gift to conquering armies.
- **Passage:** Micah 1:14.
- **Section Heading:** Prophetic Lament and Wordplays on the Towns of Judah.

Places and timeline

Places Mentioned

Place Name	What Happened There, as Taught	Modern / Established Location	Biblical Reference
Samaria	Capital of Northern Israel; center of corrupted, syncretistic high-place worship; target of divine devastation by Assyria.	Sebastia, north of Nablus, West Bank	Micah 1:1, 5–6; 2 Kings 14:23; 17:5–6
Jerusalem	Capital of Southern Judah; center of the temple and royal palace; condemned for high-place idolatry; invaded to its very gate.	Jerusalem, Israel	Micah 1:1, 5, 9, 12
Lebo Hamath	Northern boundary marker of Israel's restored territory under Jeroboam II.	Northern entrance to Beqaa Valley / modern Lebanon-Syria region	2 Kings 14:25

Place Name	What Happened There, as Taught	Modern / Established Location	Biblical Reference
Dead Sea (Sea of the Arabah)	Southern boundary marker of Israel's territorial expansion under Jeroboam II.	Dead Sea, border of modern Israel and Jordan	2 Kings 14:25
Damascus	Syrian capital recovered/subdued by Jeroboam II for Israel.	Damascus, Syria	2 Kings 14:28
Gath Hepher	Birthplace of the prophet Jonah son of Amittai in lower Galilee.	Khirbet ez-Zurra' / Mashhad, near Nazareth	2 Kings 14:25
Gath	Philistine city; used in Micah's wordplay: "Tell it not in Gath."	Tell es-Safi, Israel	Micah 1:10
Beth Ophrah (Beth-le-aphrah)	Town in the Shephelah doomed to roll in dust; "house of dust."	Foothills of Judea (precise site disputed: et-Taiyibeh)	Micah 1:10
Shaphir	Judean foothill town meaning "beauty"; destined for naked exile and shame.	Near modern Tel Tzafit / Wadi es-Saffi region	Micah 1:11
Lachish	Key military chariot city in Judah; imported Egyptian horses; called the "chariot of sin."	Tel Lachish (Tell ed-Duweir), Israel	Micah 1:13
Moreseth Gath	Micah's native village in the Judean foothills; given away as a parting gift.	Tel Goded (Tell ej-Judeideh), near Beit Guvrin	Micah 1:1, 14
Nineveh	Capital of Assyrian Empire; repented under Jonah; destroyed 100 years later under Nahum.	Mosul, northern Iraq	Jonah 3; Nahum 1–3

Place Name	What Happened There, as Taught	Modern / Established Location	Biblical Reference
Babylon	Distant empire raised to execute divine judgment; judged for arrogance in Habakkuk.	Hillah, Babil Governorate, Iraq	Habakkuk 1:6
Edom	Neighboring brother-clan of Israel condemned in Obadiah for pride.	Southern Jordan / Mount Seir	Obadiah 1
Kipendeni	Mission/seminary training location in Malawi mentioned during participant greetings.	Kipendeni, Malawi	Lecture personalia
Kabudula, Blantyre, Kasungu, Karonga, Salima, Nsanje, Mzuzu, Ntcheu	Specific cities and training hubs in Malawi where participating pastors gathered via Zoom.	Malawi (various districts)	Lecture personalia

Timeline of Events Mentioned

Date (Pastor Kim / Biblically Referenced)	Event	Biblical / Historical Reference
c. 850–750 BC	Era of early canonical and ministry prophets: Elijah, Elisha, early Jonah, Joel, and Obadiah.	Visual 124; 2 Kings 13–14
c. 789–748 BC	Reign of Jeroboam II son of Jehoash over Northern Israel (41 years); massive territorial recovery from Lebo Hamath to the Dead Sea during Assyrian internal lull.	2 Kings 14:23–29
c. 758–743 BC	Reign of Uzziah (Azariah) in Judah; parallel territorial expansion and fortification southward into the Arabah.	2 Kings 14:22; 15:1–7; 2 Chron 26

Date (Pastor Kim / Biblically Referenced)	Event	Biblical / Historical Reference
c. 745–727 BC	Rise of Neo-Assyrian king Tiglath-pileser III; onset of aggressive western military campaigns; end of Israel's golden era.	2 Kings 15:19, 29; Visual 128
c. 740–700 BC	Prophetic ministries of Hosea, Amos, Micah, and Isaiah addressing spiritual adultery, injustice, and leadership corruption.	Hosea 1:1; Amos 1:1; Micah 1:1; Isaiah 1:1
c. 735–732 BC	Syro-Ephraimite crisis: anti-Assyrian coalition of Aram (Rezin) and Israel (Pekah) attacks Judah (Ahaz) for refusing alliance.	2 Kings 16:5; Isaiah 7:1–14
722 BC	Fall of Samaria and destruction of the Northern Kingdom of Israel by Shalmaneser V and Sargon II; mass deportation of Israelites.	2 Kings 17:1–6; Visual 134
701 BC	Sennacherib's campaign against Judean fortified cities (including Lachish and Moresheth); Assyrian army advances to the gates of Jerusalem.	Micah 1:9–16; 2 Kings 18:13–17
c. 612 BC	Total fall and destruction of Nineveh, fulfilling the prophecy of Nahum (c. 100 years after Jonah's generation).	Book of Nahum
c. 586 BC	Fall of Jerusalem and destruction of Solomon's Temple by Babylon.	2 Kings 25; Jeremiah 52

Teaching outline

Introduction to the Book of Micah and the Minor Prophets

Main Passage: Micah 1:1–9 (with 2 Kings 14:23–29 and Micah 1:10–14)

The Big Idea: The prophetic word exposes our false security and broken worship as a mirror of repentance, while serving as a window of hope pointing to the Messiah who thoroughly restores His humble remnant.

Movement 1: The Twelve Prophets Form One Story of Redemption

- **Scripture:** Micah 1:1; 5:2; Habakkuk 2:4; Jonah 3–4; Nahum 1–3
- **Insight:** The twelve Minor Prophets are not twelve random books. They tell one story: moving from Israel's unfaithfulness (Hosea) to cosmic restoration. Right at the center stands Micah, the "little Isaiah," pointing directly to the Messiah born in Bethlehem and the preservation of a faithful remnant.
- **Supporting Visuals:** Visual 115, Visual 116, Visual 117

Movement 2: Material Prosperity Can Blind Us to Spiritual Danger

- **Scripture:** 2 Kings 14:23–29; Micah 1:1–5
- **Insight:** Under Jeroboam II, Israel's borders expanded from Lebo Hamath to the Dead Sea because the Assyrian Empire was temporarily weak. The people enjoyed peace and wealth, but their full barns led to empty worship and high-place idolatry. When Assyria revived, their false security collapsed.
- **Supporting Visuals:** Visual 128, Visual 130, Visual 131, Visual 135

Movement 3: Three Voices, One Message for the Heart

- **Scripture:** Hosea 1:1–2; Amos 5:24; Micah 3:1–4; 6:8
- **Insight:** The three eighth-century prophets address three deep failures: Hosea asks, "Who is your true Husband?" and calls unfaithful hearts to return (*shuv*); Amos asks, "Who is your true Master (*Ambuye*)?" and demands justice (*tzedaqah*); Micah exposes corrupt leaders and points to God as the true Shepherd and coming King.
- **Supporting Visuals:** Visual 138, Visual 119

Movement 4: The Prophet Weeps Before He Preaches

- **Scripture:** Micah 1:8–9
- **Insight:** When Micah saw the approaching judgment, he did not celebrate. He stripped off his outer clothes, walked barefoot like a captive slave, and howled like a jackal in the night. True pastoral and prophetic ministry begins with tears and intercession over the broken state of the church.
- **Supporting Visuals:** Visual 1 (Wordplay and Lament)

Movement 5: False Security Falls, but Restoration is Thorough

- **Scripture:** Micah 1:10–14

- **Insight:** Micah played on the names of Judean towns: Shaphir ("beauty") was stripped naked, and Lachish ("chariot city") found that its imported horses could not save it from God's holy fire. Yet just as God's discipline touched every town, His restoring grace in Jesus Christ reaches every village, community, and nation.
 - **Supporting Visuals:** Visual 137, Visual 2 (Study Handout)
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Closing Response

Examine your heart before God:

1. **The Mirror:** What are you leaning on instead of God? Is it money, buildings, reputation, or human connections?
 2. **The Window:** Look through your weakness to Jesus Christ. Repent thoroughly, and walk humbly with your God as part of His restored remnant.
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Study guide

Core Truth

God calls His church to read the Minor Prophets not merely as ancient history, but as a mirror exposing false security and corrupt worship, and as a window revealing the Messiah who preserves and thoroughly restores a humble remnant.

Key Verse

"Because of this I will weep and wail; I will go barefoot and naked. I will howl like a jackal and mourn like an owl, for Samaria's plague is incurable; it has spread to Judah." —
Micah 1:8–9a (NIV)

Background Notes

1. **The Book of the Twelve:** In ancient Hebrew Bibles, the twelve Minor Prophets were written together on a single scroll called *The Twelve*. Rather than disconnected fragments, they trace a deliberate thematic journey: covenant breakdown, divine discipline, universal judgment, and ultimate restoration through the Messiah.
2. **The Era of Jeroboam II (c. 789–748 BC):** 2 Kings 14:23–29 describes a golden age of northern expansion from Lebo Hamath to the Dead Sea. Because Assyria was preoccupied with internal conflicts, Israel and Judah experienced rapid economic

growth. However, this wealth produced systemic oppression, false confidence, and pagan syncretism.

3. **The Neo-Assyrian Threat:** Within a generation after Jeroboam II, Assyria regained military strength under Tiglath-pileser III. Samaria was destroyed in 722 BC, and Sennacherib later marched through the fortified border cities of Judah right up to the gate of Jerusalem (701 BC).
4. **Prophetic Wordplay in Micah 1:** In Micah 1:10–14, Micah uses the literal names of local towns in the Shephelah (Judean foothills) to show how their proudest attributes would become their ruin: Beth Ophrah ("house of dust") rolls in dust; Shaphir ("beauty") is shamed; Lachish ("city of chariots") finds its horses useless.

Discussion Questions

1. **Understanding the Story:** Read 2 Kings 14:23–29 alongside Micah 1:1–5. Why did Israel feel so secure during this period, and what was God's actual assessment of their spiritual health?
2. **The Prophetic Mirror:** Pastor Kim explained that prophetic books act first as a *mirror* and then as a *window*. When you look into Micah 1, what subtle forms of self-reliance or formal, empty worship do you see in your own life or church?
3. **The Heart of a Shepherd:** Read Micah 1:8. Instead of gloating over the coming judgment, Micah stripped off his sandals and wailed like a jackal. How does Micah's brokenhearted response challenge the way we respond to moral failure and cultural decay around us?
4. **Where Do We Place Our Trust?** Micah condemned Lachish because it relied on imported Egyptian war chariots rather than the Lord (Micah 1:13). What modern "chariots" (resources, strategies, political influence) are churches and leaders tempted to depend on today?
5. **Living as the Remnant:** Through the *window* of the prophets, we see Jesus Christ, our true Shepherd. What does it look like practically for a small group or local church to live as God's faithful, humble remnant this week?

Phone Summary (for WhatsApp / SMS)

The Minor Prophets are not dusty history; they are a mirror that exposes our false security and empty worship, and a window revealing Christ's restoring mercy. When Israel had full barns and secure borders under Jeroboam II, their hearts turned to idols and carnal pride. Like Micah, we must mourn over compromised worship and look to Jesus, the true

Shepherd who preserves and thoroughly heals His people. *"Because of this I will weep and wail; I will go barefoot and naked. I will howl like a jackal and mourn like an owl..."* — Micah 1:8 (NIV)

Review quiz

Questions

1. **Multiple Choice:** According to the lecture, why should the twelve Minor Prophets be read as a single unified work?
 2. A) Because they were all written by the same prophet.
 3. B) Because they trace a clear thematic progress from covenant failure to cosmic restoration in the Messiah.
 4. C) Because they were all written during the Babylonian exile.
 5. D) Because they only address pagan Gentile nations.
1. **Short Answer:** Name the two companion books that surround the Book of Micah, demonstrating God's relentless mercy to Nineveh on one hand and His relentless vengeance against Nineveh 100 years later on the other.
1. **Multiple Choice:** Which northern king reigned forty-one years in Samaria, expanding Israel's boundaries from Lebo Hamath to the Dead Sea as prophesied by Jonah son of Amittai?
 2. A) Ahab
 3. B) Jeroboam son of Nebat
 4. C) Jeroboam son of Jehoash (Jeroboam II)
 5. D) Hoshea
1. **Short Answer:** What international political circumstance allowed Israel and Judah to expand their territory and enjoy massive economic prosperity in the first half of the eighth century BC?
1. **Matching:** Match each eighth-century prophet with his central theological question and key theme:
 2. 1. Hosea
 3. 2. Amos

4. 3. Micah

5. *Themes:*

6. A. "Who is Israel's true Master (*Ambuye*)?" / Social justice and righteousness (*tzedaqah*)

7. B. "Who is Israel's true Shepherd and King?" / Leadership corruption and the coming Messiah

8. C. "Who is Israel's true Husband?" / Spiritual adultery and covenant return (*shuv*)

1. **Short Answer:** In the lecture, Pastor Kim presented a two-part hermeneutical framework for reading the prophets: the *mirror* and the *window*. What does each represent for the Christian church?

1. **Multiple Choice:** In Micah 1:8, how did the prophet react upon seeing the vision of divine judgment coming upon Samaria and Judah?

2. A) He rejoiced that God would destroy his political enemies.

3. B) He wept, stripped off his garments, walked barefoot, and howled like a jackal.

4. C) He fled to Tarshish on a Phoenician ship.

5. D) He immediately petitioned King Hezekiah for military fortifications.

1. **Short Answer:** Why did Micah identify the fortress city of Lachish as the "beginning of sin to Daughter Zion" in Micah 1:13?

1. **Multiple Choice:** Which famous prophecy in Micah foretells the birthplace of the Messiah, later fulfilled in the Gospel accounts of Jesus' birth?

2. A) Micah 1:10

3. B) Micah 4:1

4. C) Micah 5:2

5. D) Micah 6:8

1. **Short Answer:** What theological comfort did Pastor Kim draw from the fact that God's judgment touched every single foothill town in Micah 1:10–14?

Answer Key

1. **B** — The Minor Prophets trace a thematic progress from covenant breaking to cosmic restoration in Christ (Section: *The Twelve Prophets as One Unified Book*).

2. **Jonah** (mercy) and **Nahum** (vengeance) (Section: *The Twelve Prophets as One Unified Book*).
3. **C** — Jeroboam son of Jehoash, known as Jeroboam II [2 Kings 14:23–25] (Section: *Historical Context: Prosperity and the Assyrian Threat*).
4. The **temporary internal political crisis and weakness of the Assyrian Empire** (Section: *Historical Context: Prosperity and the Assyrian Threat*).
5. **1 = C** (Hosea: Husband / *shuv*); **2 = A** (Amos: Master / *tzedakah*); **3 = B** (Micah: Shepherd / Messiah) (Section: *Comparing the Eighth-Century Prophets*).
6. The **mirror** exposes our personal and ecclesiastical sins, while the **window** reveals Jesus Christ and our true identity as the restored remnant church (Section: *Comparing the Eighth-Century Prophets*).
7. **B** — Micah repented on behalf of his people with bodily lament: weeping, barefoot, naked like a captive, howling like a jackal and owl (Section: *Prophetic Lament and Wordplays on the Towns of Judah*).
8. Lachish was Judah's premier military garrison that **trusted in imported Egyptian warhorses and chariots** instead of relying on the living God (Section: *Prophetic Lament and Wordplays on the Towns of Judah*).
9. **C** — Micah 5:2 (quoted in Matthew 2:5–6) (Section: *The Twelve Prophets as One Unified Book*).
10. **Just as God's purifying judgment is thorough, His grace and restoration in Christ are equally thorough**, reaching every remote village, town, and congregation (Section: *Prophetic Lament and Wordplays on the Towns of Judah*).