

QT Questions—for Micah

(Here's a short introduction to the book of Micah from my Study Bibles.)

- During Micah's ministry, the northern kingdom of Israel fell to the Assyrian Empire (722 BC), and the southern kingdom of Judah came close to the same fate in 701 BC (see 2Kgs 17-20). According to Micah, who prophesied to both kingdoms, the reason for these attacks was the abuse of prosperity by God's people. He gives both warnings and oracles of hope—looking forward to a day of judgment leading to peace (Mic 4:2-5).
- The book of Micah is a call to repent and authentically worship God. Worship is not an activity that can be tacked on a life of self-absorption; it is a total reorienting of our lives around God. Instead of acting like Israel's selfish leaders (Mic 3:1-12), we should model what God truly desires: justice, mercy and humility (6:8). Although people continue to walk in the name of their own gods, Micah tells us that we should live differently. We must walk in the name of our God.

Mic 1 (5/16/25)

(*Please answer the questions as best as you can.)

1. What significant event occurred during Micah's days (722 BC) and where does God speak His word and how is that applicable to you (vv. 1-2); to whom is God's word given and what does He say to them; what do you learn?
- Today, shaving one's head can be a fashion statement or for convenience, and of course, some people need to do so for medical reasons. In v. 16 God tells His people, "Shave your head in mourning for the children in whom you delight; make yourself as bald as the vulture, for they will go from you into exile." God tells His people to shave their heads as a sign of mourning, because something painful and difficult was about to happen. His people, the northern tribes, Israel, was about to be expelled from their land in 722 BC, by the invasion from the Assyrians (the Ninevites of Jonah, which is why, he hated to bring the good news to them). Shaving meant so much more than simply about one's life. The whole nation was about to be exiled. And sadly, the reason for their disaster was for their transgressions, their evil, their wickedness, their unwillingness to repent, their arrogance, their unkindness, their selfishness, their stubbornness, their pride, their security outside of their God, their love for idols, their love for themselves, their greater love for others more than their God, their desire to live as they saw fit and not seek God's glory; in short, for their sins. Shaving one's head said so much more than about hairs. May we learn to live our lives saying more than simply about what we may do, for we can speak of greater things, spiritual things, of God's greatness.

Mic 2 (5/17/25)

(*Please answer the questions as best as you can.)

1. To whom does God pronounce the woe and how would that look in our day; who are the "just the prophet for this people" (v. 11) and have you seen such people today and how about in yourself, how; what do you learn?
- In vv. 6-7, neither the prophets or the people want to hear God's word, especially when it is a warning against their sinfulness. And the argument they used, "Does the Lord become impatient? Does He do such things?" (v. 7). Surely God is good and He loves to bless His

people with His goodness. But, our God is also just, and He demands accountability, He desires justice, He wants us to be responsible, and understand, there are consequences to our actions and words. Unfortunately, many people, perhaps even ourselves, we act sinfully but do not want to face our responsibility nor be held accountable. We still want God to bless us with His goodness, even when we deserve His wrath. In His justice, what we did was sinful, and the wages of our sins is death, but somehow in our twisted mind and heart, we still want God to bless us despite our sins. We are not just deceiving ourselves. We want God to act unjustly and foolishly, so we can remain assured of His love, despite the sinfulness we do and the wrath we deserve. We don't want what our sins deserve, but what His grace can give us, because we want to say, "that's the kind of God we worship." That is so wrong. We are making up a new god. We are certainly not worshiping the true God when we make up this fake god that doesn't exist. Let's learn from this chapter. Let's not make up a new god, a fake god according to our wishes. God is loving, and He is also just. He wants us to act right, responsible, and be held accountable, and when we sin, He also wants us to experience, His loving forgiveness over our sins. He is gracious and forgiving, though we are sinful and foolish. We don't have to make up a new fake god, because the true God we worship is truly better and kinder and more loving and forgiving than we can imagine or make up.

Mic 3 (5/19/25)

(*Please answer the questions as best as you can.)

1. When people won't embrace God's justice and hate good and love evil, how far will their evil go (vv. 1-3); what are the leaders seeking and what will be the result (vv. 11-12); what do you learn?
- "This is what the Lord says: 'As for the prophets who lead my people astray, they proclaim 'peace' if they have something to eat, but prepare to wage war against anyone who refuses to feed them' (v. 5). When I first started in the ministry many years ago, I was afraid I was going to do exactly this. Not having confidence in myself, I made the decision to not look into the details of our members financial offerings, because I was afraid I was going to discriminate them. I would like to think I would not do that usually. But, I was afraid there will be an instance, an exception that will move my heart to lose my sight in God and focus on the giving, and thus the giver. Oh Lord, thank You for speaking to my weakness. Thank You for giving me Your wisdom and grace to turn away from my desire to know, to instead live blindly, so that I would not fall into this sin. Resisting the temptation to know it's been challenging at times, but to not sin here is a greater blessing I cherish. You are my God. May I always humbly learn to trust You and live in Your ways. And sadly, though I fall often, I praise You, for Your delight to forgive me and call me back to You, again and again. You are a wonderful God. I love You but I know it's all because You have first loved me!

Mic 4 (5/20/25)

(*Please answer the questions as best as you can.)

1. Where does God want the people to gather and why and what should happen there and how is it applicable to you (vv. 1-5); what was God's plan that the nations did not understand and how is it applicable to you (vv. 6-13); what do you learn?

- We live in a world where they constantly teach us and show us how the lame and the weak are despised losers, deserving to be rejected and discarded. Having lived under the teaching for so long, we all feel that ourselves, so we also hate it when we lose, when we feel weak. As the world repeatedly show us via sports, businesses, and in politics, there's no place for losers, only the winners have a platform. So, reading vv. 6-7 is shocking, especially the people God willingly chooses are stunning. "In that day," declares the Lord, "I will gather the lame; I will assemble the exiled and those I have brought to grief. I will make the lame My remnant, those driven away a strong nation. The Lord will rule over them in Mount Zion from that day and forever." It's really true, God truly came for sinners. He wants sinners to be part of His kingdom, to be His people, to be His family. God doesn't simply not reject us, but He truly wants us, chooses us, and uses us to build His kingdom, to be His eternal family. Let's understand, when we accept the world's way, we are rejecting God's way. Therefore, let's willingly reject the world's way, so we can wholeheartedly accept and embrace God's way to reign over our lives. No more rejecting the weak, but believing God loves the weak, weak people like us, let's then pray that our God will open our eyes and heart to notice the weak, and seeing them with His eyes, may our love also flow to the weak, loving them and upholding them, as our God delights to do. Let's sincerely pray that our hearts and minds and deeds and words will have God's way overflowing from us to the people around us, especially to the lame, the weak, the losers that the world would rather despise. They are not who the world says they are. They are who God says they are, and they are loved dearly by our God, and so we want to also love them dearly.

Mic 5 (5/21/25)

(*Please answer the questions as best as you can.)

1. What was happening at Israel and how does Bethlehem tie in to that (vv. 1-9); what is God's reason for destruction and how is it applicable to you in Jesus (vv. 10-15); what do you learn?
- In v. 14, God says, "I will uproot from among you your Asherah poles when I demolish your cities." In the next verse, God says, "I will take vengeance in anger and wrath on the nations that have not obeyed Me." So, why would God's people not obey their God, as to receive His anger? The mention of the Asherah pole is insightful and sad. Throughout the OT, the idols the Israelites most clung to was Baal and Asherah, Canaanite goddesses. Because God knew the power of idols, God taught His people to completely destroy all the idols of the land when they enter, and yet, these two stuck like gum we stepped on with our shoes. It wasn't that they never left. It was that God's people never completely kicked them out of their lives. As we can see, it's easier to get out of Egypt, though it took 430 years, then to get Egypt out of God's people. May I humbly teach us all, idols were not only present in the OT; it's very present in us. We should be humble and wise and prayerfully examine the idols we struggle with, because they too like to stick to us like gum. Remember, the idolatry didn't just happen. It was we who stepped on it. And now, it won't leave us. We have to unglue it, and we can't do it in our own strength. So, we pray and seek God's grace to bless us to resist, and most of all, to love our God more than our idols, so that with His truth and grace, we can humbly reject the evil we do not want to do. And even if we should fail, our God, our Lord Jesus, has already cleansed us from our evil and thus has already forgiven us of our sins. But because we are forgiven and cleansed from our sins, our new desire is to no longer step into that sin again. Oh, how we need You Lord. Thank You for coming, to lay down Your life, to unglue us and cleanse us.

Mic 6 (5/22/25)

(*Please answer the questions as best as you can.)

1. What is the Lord's accusation against His people and what did He want; who were Omri and Ahab and why was following their practices wrong; what do you learn?
- Look to whom God is speaking in v. 1, "Listen to what the Lord says: 'Stand up, plead My case before the mountains; let the hills hear what you have to say.'" God was accusing His people of sinning against Him, and He is presenting His case to the mountains. Why? Though the mountains are not like jurors and give Him an indictment, they hear. Though they cannot obey like the people, they obeyed and came into being when God called them to be in His creation from nothing. In fact, it's only the people who disobey God's command, and that's the irony and mystery of God's creation, that everything obeys Him, but the people made most in His image, at times do not. Of course, it's because God made people with a free will, and therefore, God has gifted the people to act on their volition. They must never lose that free will to act according to their will. And the beauty of our free will is that we will freely choose to love and obey our God with all of our hearts out of our pure volition. Therefore, to obey God merely out of duty or responsibility or out of habit, like going to church or praying or reading God's word, is not a true act of our free will. When we act and speak for God's glory, all things must be done out of our free will in true love with our God for His glory alone. No faking, no going through the motions, no duty bound, but always freely out of our true love for our God, will we do all things wholeheartedly for His glory alone, that's our free will.

Mic 7 (5/23/25)

(*Please answer the questions as best as you can.)

1. What is Israel's misery; where does Israel find hope and how; how is your hope different than theirs; what do you learn?
- We read in v. 7, "But as for me, I watch in hope for the Lord, I wait for God my Savior; my God will hear me." This verse begins with a "but," because everything preceding pointed to a hopeless situation that warranted a miserable conclusion, as even families would end up being one's worst enemies. Looking around, there was nothing good or safe, everything around them seem to be crumbling. That's why, the "but" is so precious. It stops us like a Stop Sign at the end of the street. We are to look both side ways before we proceed. But, spiritually, we are to look up, and not so much side ways, in order to proceed. Though our side views may be intimidating, threatening, chaotic, frightening, worrisome, uncertain and might tempt to push out all the confidence we might have, we have to remember in life, it's not the side views, but our upper view, to look up, is what matters most to us. For when we look up, our views take us to our God and His views, and what He sees is an amazing future He has prepared for His people, who presently might be battling hard against the troubles we face today in this world. But, no matter how big, how strong, how large, how troubling, how painful, how worrisome, this is what our Lord wants His people to hear and see, "I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world" (Jn 16:33). Let's learn, He overcame the world for us in His cross and resurrection, for us to see and learn under whatever situation and troubles we may find ourselves, because He has overcome them for us, we can have His peace, for He brought peace into the midst of our troubles. We have hope because Jesus is our strength!