

## **Micah 7 ABC 13 December 2020**

Introduction

The Judgment of the Lord V1-10

The Promise from the Lord V11-15

Conclusion

Application

### **Indictment and Deliverance**

Micah 6:1-7:10 = First the Judgment

Micah 7:11-20 = Then the Promise

### **Hannah's Bible Outlines**

The message of Micah (Micah 7:1-20)

The corruptness of Israel (Micah 7:1-6)

    The prophet's lament (Micah 7:1)

    The people's treachery (Micah 7:2-5)

    The people's untrustfulness (Micah 7:6)

The future for Israel (Micah 7:7-17)

    Salvation (Micah 7:7)

    Illumination (Micah 7:8-9)

    Expansion of borders (Micah 7:10-13)

    Exaltation (Micah 7:14-17)

The character of Jehovah (Micah 7:18-20)

    His pardon and love (Micah 7:18)

    His compassion and forgiveness (Micah 7:19)

    His faithfulness (Micah 7:20)

Speaking figuratively, Micah was a vinedresser looking for "spiritual fruit" on the vine of Israel (Isa 5:1-6), the fruit of righteousness (Php 1:11). Instead of the fruit of righteousness, the people of Micah's day had "for ye have turned judgment into gall, and the fruit of righteousness into hemlock." (Amos 6:12) Isaiah adds that "For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. ." (Isa 5:7)

What type of fruit would the Vinedresser find in my life? In my family?

Woe (H480)('allay)

An interjection occurring only twice in the OT depicting the hopeless emotional outlook of Job before God (Job 10:15) and here by Micah expressing his great personal grief, anxiety and distress as he contemplates the future of his people entrenched in their wicked ways (described in Mic 7:1-6).

Micah speaks metaphorically, but it is a metaphor based on the reality that part of God's judgment would be no literal grapes on the vine (Mic 6:15). Here Micah is like a vinedresser who gleans the fields in the summer harvest expecting to find leftovers, instead finds no grapes.

Micah is describing a monumental breakdown of society. It is seen, first, in a breakdown of morality. No society is ever entirely upright or godly; there are always evil people in it. But in a well-functioning society the evil are suppressed and those of good character are prominent and rule the land. In times of moral breakdown this is inverted. The evil triumph, and the good are driven out....In my judgment this is happening in our own time.

Boice Expository Commentary - The Minor Prophets, Volume 2: Micah-Malachi

There is no cluster

Micah is speaking with hyperbole. He is not saying there is not one single righteous person left in Judah. We know for example Daniel and his three friends as well as Ezekiel were part of the godly remnant. In addition Isaiah was prophesying contemporaneously with Micah and he was certainly a part of the remaining righteous remnant.

The city has been stripped of men who are faithful and upright; violence and murder abound. The sad situation is compared with gleaning vintage grapes and finding no cluster to eat.

Having heard the prophet Micah minister to the public officials and merchants in the public eye, we are now given an intimate picture of his private life. The literary form of this chapter is a lament in which Micah weeps over the sad state of affairs into which his nation has fallen by its sin. Those who heard him preach must have assumed that he possessed a hard interior that held very little compassion or concern for the impact his messages had on his hearers. But, as this chapter reveals, they would have been wrong; here Micah is exposed as a man deeply distressed and greatly moved by the moral condition into which his nation has slipped.

Kaiser

Even today, in the world in general, fair-mindedness (uprightness, honesty, integrity) is difficult to find. Society rationalizes sin, and even believers sometimes compromise Christian principles in order to do what they want. It is easy to convince ourselves that we deserve a few breaks, especially when "everyone else" is doing it. But the standards for honesty come from God, not society. We are to be honest because God is truth, and we are to be like him.

Net (H2764)(*herem* from *haram* = to slit)

Is a noun which refers to a net that could be used for either hunting or fishing.

Women lacking morals are said to have hearts that "are snares and nets" (Eccl 7:26).

This describes the fierce Babylonians who catch and sacrifice their pray in a net (Hab 1:15-17). Ezekiel prophesies that Tyre will, under the judgment of the Lord, become a place to spread fishnets (Ezek. 26:5).

Pictures their skill in, passion for and performance of evil. These evil men were morally and ethically "ambidextrous." That's how good they were at being bad!

A charge similar to that noted in [Mic 3:11](#) (cf [Isa 1:23](#)), picturing their ravenous, insatiable greed. The LXX translates "asks" with *aiteo* in the present tense which indicates these corrupt men are unrelenting in their evil demands, even in face of impending judgment! This demonstrates the depth of depravity of their hearts!

Bribery

"The act or practice of giving or taking rewards for corrupt practices; the act of paying or receiving a reward for a false judgment, or testimony, or for the performance of that which is known to be illegal, or unjust. It is applied both to him who gives, and to him who receives the compensation, but appropriately to the giver."

Webster

Bribery was a way of life for princes and judges. Profit, not justice, was the new motivation for leaders.

Kaiser

So they wrap it up (KJV)  
So they weave it together (NASB)  
They all conspire together (NIV)  
Together they scheme to twist justice (NLT)  
They plot it together (HCSB)  
They all do what is necessary to satisfy them (NET)

The powerful could expect to get the evil things they wanted because they pulled the necessary strings. These leaders formed networks of conspiracy, like a basket, to entrap the weak (and the ignorant).  
Constable

Briar is from a root meaning to sting.  
These men were like prickly plants, which pierce, hurt and draw blood! They hurt others who became entangled in their evil schemes.  
The "best" of these men is still like a hedge of thorns which scratches all who contact them!  
Men with toxic characters.

The watchmen on city wall were to warn citizens of danger, and here in Micah 7:4 were to warn of the judgment of God! But tragically watchmen would not help, for Micah says on the day you post watchman, your punishment will come. It's like the one follows the other without a pause. The day of the watchman would be the day of destruction.

Perplexity - one of the methods God uses to judge a people is bringing them into a state of confusion (Isa 22:5; Mic 7:4). This confusion includes a sense of panic and results in a lack of trust and confidence in neighbours and friends. That one misplaced trust in humans will be returned to Yahweh through this experience.  
Once again, Micah employs his love of word-play to make his point: the *mesûkâ*, "thorn hedge," will result in *mebûkâ*, "perplexity" (Mic 7:4b).  
Kaiser

Disintegration of relationships in Society and Family (2 Tim 3:1-5).

I wonder if this is not being fulfilled in our own time in many instances. Externally, people appear successful and happy. They have good jobs. They have good relationships with their friends. They have no real enemies. But often there is something gnawing away inside, and that inner agony is often a case of heartbreak or even hatred at home.  
James Montgomery Boice

Therefore (KJV), But as for me (NASB)  
The prophet reached a turning point when he looked away from the sins of the people and meditated on the faithfulness of the Lord....This verse is the "bridge" that connects the sections on sin and judgment with this closing section on hope.  
Wiersbe

The prophet has been writing about judgment to come: he is not retracing that now. Judgment will come. The people will be carried off to Babylon. But as the book draws to a close, he looks beyond the deportation to another deliverance and regathering into the Promised Land. In that day the enemies of the people will be defeated, Jerusalem will be rebuilt, and the borders of the nation will be extended as they were previously.  
Boice Expository Commentary – The Minor Prophets, Volume 2: Micah-Malachi

Salvation (H3468)(*yeshua*יְשׁוּעַ from *yasha'* = to deliver) means salvation which has a variety of connotations including deliverance, help, liberty, welfare, preserve, rescue, salvation, safety, welfare or keep safe. Yeshua is used most often in the Hebrew "song book," the Psalms.

David repeatedly uses *yeshua* to describe Who God is intimately to him as recounted from his experiences.

Friends may be unfaithful, but the Lord will not turn away from the gracious soul; on the contrary, He will hear all its desires. The prophet says, "Keep the doors of thy mouth from her that lieth in thy bosom. A man's enemies are the men of his own house." (Mic 7:5) This is a wretched state of affairs; but even in such a case the Best Friend remains true, and we may tell Him all our grief. Our wisdom is to look unto the Lord and not to quarrel with men or women. If our loving appeals are disregarded by our relatives, let us wait upon the God of our salvation, for He will hear us- He will hear us all the more because of the unkindness and oppression of others, and we shall soon have reason to cry, "Rejoice not against me, O mine enemy!" Because God is the living God, He can hear; because He is a loving God, He will hear; because He is our covenant God, He has bound Himself to hear us. If we can each one speak of Him as "My God," we may with absolute certainty say, "My God will hear me." Come, then, O bleeding heart, and let thy sorrows tell themselves out to the Lord thy God! I will bow the knee in secret and inwardly whisper, "My God will hear me."

Spurgeon *Faith's Checkbook*

It is to better times ahead that this last part of the book looks with assurance. It takes the form of a psalm in which more than one voice is heard, and so technically it is a liturgy.

Leslie Allen

1. Psalm of confidence spoken by Zion (Mic 7:8-10)
2. Oracle of Salvation (Mic 7:11-13)
3. Prayer of Supplication (Mic 7:14-17)
4. Doxology (Mic 7:18-20)

As with all expressions of time we need to ask to what day is Micah referring? While one might propose a fulfilment with the rebuilding of the walls (Neh 7:1) after the return from Babylonian exile, this would not be the final day, for there was not complete fulfilment at that time, for the boundary was not extended. And the boundary will not be extended until the Messiah returns.

It is interesting that in Micah's prophecy, the Hebrew word for wall (*gader*) is not the same word used to describe a wall around the city in Nehemiah's day (Nehemiah uses the Hebrew word *chomah* = wall). Isaiah uses the same word as Micah (*gader*) in his prophecy "So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall (*gader*) and it will become trampled ground." (Isa 5:5) So what's the point?

The wall Micah uses could refer to building up the walls of God's vineyard, not just the city but the entire nation of Israel.

This is the promise of more than an urban renewal program for downtown Jerusalem. It is, in fact, that work of God, in the end day, that will remove all shame and frustration that Israel has experienced over the years because of her sin and failure to obey her Lord. Of course the walls were rebuilt after the Babylonian exile, and most certainly under Nehemiah in 445 B.C. But the time of the rebuilding mentioned here was placed far into the future, "in that

day." This expression is generally reserved in the prophets for eschatological use, and refers to the distant future when the Lord will come a second time.

Kaiser

Border restoration  
Gentile immigration  
World desolation

Shepherd Thy people with Thy scepter (NASB), the flock of Thy possession which dwells by itself in the woodland - The Shepherd is a reference to the Messiah who Isaiah says "like a shepherd He will tend His flock." (Isa 40:11)

Shepherd (H7462) (*raah*) means to pasture, tend, feed, graze. Raah is translated in the LXX with *poimano* which means to serve as one who tends sheep and then metaphorically to watch out for people (shepherd them) (1 Pet 5:2).

Then, the prophet lifted his heart to the Lord in prayer (Mic 7:14) and asked Him to be the faithful Shepherd of Israel and care for His people (Mic 5:4). Micah longed for "the good old days" when the land was fruitful and peaceful and the people were like obedient sheep who were gathered by (Mic 2:12) and followed their Shepherd.

Marvellous, Miracles (H6381)(*pala*) is a verb which means to be difficult, to be hard, to be extraordinary or amazing, be surpassing or to cause a wonderful thing to happen. To be beyond one's power to do.

To do something wonderful, extraordinary or difficult = Wonders, Marvels, Marvellous works.

With miracles, once again the nation will have a great "exodus" from its places of habitation and God will move the Israelites into their homeland. This will occur when the Messiah returns and sets up His Millennial rule.

Behind the word (miracles) is the Hebrew root *pala*, similar to one of the names for the Messiah in Isa 9:6, "His name shall be called Wonderful, Counselor" (NIV). The awesome and breathtaking splendour of the magnitude of His power had been demonstrated in the ten plagues of Egypt and the miracles at the Red Sea and along the wilderness journey. And God will once again show Himself mighty in the future return of Israel to the land in the end time...One day in the eschatological future, God will return His flock to their land from all over the earth. At that time His people will see His miracle-working powers once again.

Kaiser

They will lick the dust like a serpent, like reptiles of the earth - The Gentile nations will be utterly humiliated at Christ's Second Coming to deliver the believing remnant of Israel! This passage recalls God's judgment on the serpent in Gen 3:14.

He never delights in anger, especially in anger against his own people. That is but temporary anger, and is, after all, only another form of love, for the parental anger which hates sin in a dear child is but love on fire. May God never permit us to sin without being thus angry with us! We might almost beseech him never to tolerate sin in us, but to smite us with the rod rather than suffer us to be happy in the midst of evil. Perhaps the worst of horrors is peace in the midst of iniquity, happiness while yet sin is all round about us.

Spurgeon

Few passages in Scripture contain so much “distilled theology” as Mic 7:18-20. We see in them a reflection of what God told Moses on the mount (Exo 34:5-7). The better we know the character of God, the more we can trust Him for the future. The better we know the promises and covenants of God, the more peace we will have in our hearts when things fall apart. When Micah wrote this confession of his faith, the future seemed hopeless; yet he had hope because he knew God and fully trusted Him. No matter how dark the day, the light of God’s promises is still shining. No matter how confusing and frightening our circumstances, the character of God remains the same. You have every reason to trust Him!

Wiersbe

Who is a God like You? - This reminds us of Micah’s name which means “Who is like the Lord?” The answer to this rhetorical question of course is “No one!” Micah then proceeds to glory in the boundless mercy and undeserved grace of God. A holy God pardoning unholy people! There is a song that speaks of how creation answers this question – All heaven declares...“There is no God like Thee!”

Bruce Hurt *Precept Austin*

From Anger to Love (Mic 9:19) God never turns from His love, but He soon turns from His wrath. His love to His chosen is according to His nature; His anger is only according to His office. He loves because He is love; He frowns because it is necessary for our good. He will come back to the place in which His heart rests, namely, His love to His own, and then He will take pity upon our griefs and end them.

Spurgeon *Faith's Checkbook*

John MacArthur sees this as ultimately fulfilled by Messiah at His Second Coming.

In spite of Israel's unfaithfulness to God, the Lord intends to fulfill His unconditional promises in the Abrahamic Covenant made with Abraham and confirmed with Isaac and Jacob (cf. Ge 12, 15, 17, 22, 26, 28, 35). When enacted in conjunction with the Davidic Covenant, Israel will again be restored as a people and a nation to the land originally promised to Abraham. Jesus Christ, the ultimate descendant of David, will rule from Jerusalem over the world as King of kings and Lord of lords.

The MacArthur Study Bible

God did not bring the threatened judgments on that generation, for Judah waited more than a century before the same hardness of heart had settled so firmly that there was no changing and no repentance. May our Lord grant our generation the good sense to turn to God before we too find it is too late to repent.

Kaiser