

Micah 7 - Trust in God's Salvation; God's Pardon and Love

IV. God's conviction and judgment upon His people for their failure to practice true religion and the ultimate restoration of Israel (Micah 6:1—7:20)

- (2) Micah's lament concerning Israel's corruption (Micah 7:1-6)
 - (A) Societal sins (7:1-4a)
 - (B) Coming judgment (7:4b)
 - (C) Relational sins (7:5-6)
- (3) Promises of restoration (7:7-20)
 - (A) Micah's hope in God (7:7)
 - (B) Micah's ultimate triumph over his enemies (7:8-10)
 - (C) Millennial restoration (7:11-20)
 - (a) Regathering (7:11-13)
 - (i) Expansion of national borders (7:11)
 - (ii) People's journey from the nations to Israel (7:12)
 - (iii) Demise of enemies (7:13)
 - (b) Blessing (7:14-15)
 - (i) Future shepherd (7:14)
 - (ii) Miracles (7:15)
 - (c) Exaltation over the nations (7:16-17)
 - (i) Gentile shame (7:16)
 - (ii) Gentile fear of Israel (7:17)
 - (d) Forgiveness (7:18-19)
 - (i) Divine forgiving nature (7:18)
 - (ii) Future compassion (7:19a)
 - (iii) Future forgiveness (7:19b)
 - (e) Abrahamic covenant as the basis of these promises (7:20)

Micah 7

- (2) Micah's lament concerning Israel's corruption (Micah 7:1-6)
 - (A) Societal sins (7:1-4a)

1 Woe to me! For I am like harvests of summer fruit, like gleanings of grapes. There is not a cluster of grapes *left* to eat, *Nor* an early fig, *which* I crave.

1 Woe is me! For I am Like the fruit pickers, like the grape gatherers. There is not a cluster of grapes to eat, *Or a first-ripe fig which I crave.*

1 Poor me! I feel like those who harvest summer fruit, or like those who pick grapes— there are no clusters to eat or any fresh fruit that I want.

1 Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit.

- This is very personal. The vine is used as a picture of Israel. The vine is not producing fruit (Cf. Ps 80:8-9; Is 5:1-7; 28:4; Hosea 9:10)

2 The godly person has perished from the land, And there is no upright *person* among mankind. All of them lie in wait for bloodshed; Each of them hunts the other *with* a net.

2 The godly person has perished from the land, And there is no upright *person* among men. All of them lie in wait for bloodshed; Each of them hunts the other with a net.

2 The faithful have died off, and there is not one upright human being in the land. They all stalk one another with lethal intent, a man will even hunt his own brother with a net.

2 The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

- Nets were used for hunting as well as fishing

3 As for evil, both hands do it well. The leader asks for a bribe, also the judge, And the great one speaks the capricious desire of his soul; So they plot it together.

3 Concerning evil, both hands do it well. The prince asks, also the judge, for a bribe, And a great man speaks the desire of his soul; So they weave it together.

3 And speaking of evil, they practice it eagerly—with both hands! Both leader and judge demand a bribe, the famous confess their perverted desires, and they scheme together.

3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

- Bribery and corruption abound

— The rule of law has even been abandoned at the highest levels of our government

— Our entertainments and “news” broadcasts are tailored by the spin doctors

— They promote immorality, violence

(B) Coming judgment (7:4b)

4 **The best of them is like a thorn bush**, The most upright like a thorn hedge. **The day when you post your watchmen**, Your punishment is coming. Then their confusion will occur.

4 The best of them is like a briar, The most upright like a thorn hedge. The day when you post your watchmen, Your punishment will come. Then their confusion will occur.

4 The best of them is like a thorn, and their most upright like a hedge of thorns. The day announced by your watchmen—and by your own calculations—approaches. Now it's your time to be confused!

4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

- "The best of them is like a thorn bush" - you had to be careful not to get stuck

- Even the most upright was "sharp" in the deceitful sense (Cf. 2 Sam 23:6-7)

- "...The day when you post your watchmen" - Jesus warned there would come "upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:25)

— Confusion would be the characteristic of the end of the age

— The standards of Micah 6:8 were not—and could not—be kept

— Many who assumed they were safe were not...

(C) Relational sins (7:5-6)

5 Do not trust in a neighbor; Do not have confidence in a close friend. Guard your lips From her who lies in your arms.

5 Do not trust in a neighbor; Do not have confidence in a friend. From her who lies in your bosom Guard your lips.

5 Don't trust your friends, don't confide in a companion, watch what you say to your wife.

5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

- It's a rough world out there. Jesus warned us,

— Matt 10:34: Think not that I am come to send peace on earth: I came not to send peace, but a sword.

— ...and He goes on to emphasize that you will not be able to trust your own family (Cf. v6)

- We live in a day when one's word means less than it used to

— We have lost the sanctity of commitment: in business; and in our marriages

— This also goes for—especially for—Bible teaching. Test it all against the Word of God

— Remember the adage (Acts 17:11); also, "Prove all things; hold fast that which is good" (1 Thess 5:21)

6 For son disavows father, Daughter rises up against her mother, Daughter-in-law against her mother-in-law; A person's enemies are the people of his own household. God Is the Source of Salvation and Light

6 For son treats father contemptuously, Daughter rises up against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household.

6 The son disrespects his father, the daughter rebels against her mother, the daughter-in-law against her mother-in-law, and a man's enemies are the people of his own house.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.
- Jesus quotes this passage in Matt 10:21-36

(3) Promises of restoration (7:7-20)

(A) Micah's hope in God (7:7)

7 But as for me, I will be on the watch for the LORD; I will wait for the God of my salvation. My God will hear me.

7 But as for me, I will watch expectantly for the LORD; I will wait for the God of my salvation. My God will hear me.

7 But as for me, I will look to the LORD; I will wait for the God who will deliver me. My God will hear me.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

- There is only one place to rest our confidence: on Him. It sounds trite, but it is the only thing that abides.

(B) Micah's ultimate triumph over his enemies (7:8-10)

8 Do not rejoice over me, enemy of mine. Though I fall I will rise; Though I live in darkness, the LORD is a light for me.

8 Do not rejoice over me, O my enemy. Though I fall I will rise; Though I dwell in darkness, the LORD is a light for me.

8 Don't be glad on my account, my enemy. When I fall, I'll get up. Though I sit in darkness, the LORD is a light for me.

8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 I will endure the rage of the LORD Because I have sinned against Him, Until He pleads my case and executes justice for me. He will bring me out to the light, *And I will look at His righteousness.*

9 I will bear the indignation of the LORD Because I have sinned against Him, Until He pleads my case and executes justice for me. He will bring me out to the light, *And I will see His righteousness.*

9 I will endure the LORD's anger— since I have sinned against him— until he takes over my defense, administers justice on my behalf, and brings me out to the light, where I will gaze on his righteousness.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall

behold his righteousness.

- His confidence comes from the only place it should: from complete submission to God
- He is confessing his individual—and national—sins
- In Israel's case, God used the "rod" of Assyria to punish them for their sins... In Judah's case, it will be Babylon that will be His "rod..."

10 Then my enemy will see, And shame will cover her who said to me, "Where is the LORD your God?" My eyes will look at her; At that time she will be trampled down Like mud of the streets.

10 Then my enemy will see, And shame will cover her who said to me, "Where is the LORD your God?" My eyes will look on her; At that time she will be trampled down Like mire of the streets.

10 Then my enemy will observe it, and shame will engulf the ones who asked me, 'Where is the LORD your God?' My own eyes will see them, they will be trampled on like mud in the streets.

10 Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

- The nations are bent on Israel's annihilation
- Yet, ultimately, the nations will see that God was dealing with His people; after they are restored, it will be *they* who are "trodden down as mire in the streets."

(C) Millennial restoration (7:11-20)

(a) Regathering (7:11-13)

(i) Expansion of national borders (7:11)

11 *It will be* a day for **building your walls**. On that day *your* boundary will be extended.

11 *It will be* a day for building your walls. On that day *will* your boundary be extended.

11 When the time comes for rebuilding your walls, that time will surely be extended.

11 In the day that thy walls are to be built, in that day shall the decree be far removed.

- "...building your walls": v11-12 look to a later and final fulfillment

-- It is interesting that Daniel's "69 weeks" were triggered by the decree that the *walls* were to be built (not the Temple as many have erroneously assumed) (Cf. Dan 9:25)

(ii) People's journey from the nations to Israel (7:12)

12 *It will be* a day when they will come to you **From Assyria** and the cities of Egypt, From Egypt even to the *Euphrates* River, Even from sea to sea and mountain to mountain.

12 *It will be* a day when they will come to you From Assyria and the cities of Egypt, From Egypt even to the Euphrates, Even from sea to sea and mountain to mountain.

12 At that time armies will invade you from Assyria, from Egyptian cities to the Euphrates River, from sea to sea and from mountain to mountain.

12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

- "...From Assyria" - as we saw in Micah 4, during the Millennial Kingdom all nations shall come to Zion, even their former enemy Assyria

(iii) Demise of enemies (7:13)

13 And the earth will become a wasteland because of her inhabitants, On account of the fruit of their deeds.

13 And the earth will become desolate because of her inhabitants, On account of the fruit of their deeds.

13 The land will become desolate because of its inhabitants, and as a result of their behavior.

13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

- Micah reminds them that before this time of blessing, punishment lies before them

— The land and the people are inextricably linked together

— *This is what makes the current confrontations in the Middle East so significant!*

(b) Blessing (7:14-15)

(i) Future shepherd (7:14)

14 Shepherd Your people with Your scepter, The flock of Your possession Which lives by itself *in* the woodland, In the midst of a fruitful field. Let them feed *in* Bashan and Gilead As in the **days of old**.

14 Shepherd Your people with Your scepter, The flock of Your possession Which dwells by itself in the woodland, In the midst of a fruitful field. Let them feed in Bashan and Gilead As in the days of old.

14 Use your rod to shepherd your people, the flock that belongs to you, that lives alone in the forest of Carmel. Let them find pasture in Bashan and Gilead, as they did long ago.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

- Bashan and Gilead were highly desirable grazing lands—that's why they were favored by the tribes of Reuben, Gad, and the half tribe of Manasseh (Deut 3:12-17; Jer 50:19)

- "...days of old" - refers to the days of David and Solomon (Cf. 1 Kings 4:15 vs. Micah 4:4)

(ii) Miracles (7:15)

15 "As in the days when you went out from the land of Egypt, I will show you miracles."

15 "As in the days when you came out from the land of Egypt, I will show you miracles."

15 As I did when you came out of the land of Egypt, I will show you awesome things.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

- God's answer (v15-17). God again references the Exodus as one of His most important achievements...

(c) Exaltation over the nations (7:16-17)

(i) Gentile shame (7:16)

16 Nations will see and be ashamed Of all their might. They will put *their* hand on *their* mouth, Their ears will be deaf.

16 Nations will see and be ashamed Of all their might. They will put *their* hand on *their* mouth, Their ears will be deaf.

16 The nations will look on and will be ashamed in spite of all their power; they will cup their hands over their mouths, and their ears will be deaf.

16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

- All nations will be defeated, and astounded

— Recall Rahab's confession (Joshua 2:10-11)

— Israel will be regathered in order to possess the land (v14) and this regathering will be accomplished by miracles (v15)

— When the Gentiles see this, they will cease reproaching the Jews and have a reverential fear of the Jews. They will then submit to the God of Israel (v16-17).

(ii) Gentile fear of Israel (7:17)

17 They will lick up dust like a snake, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in trepidation, And they will be afraid of You.

17 They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread And they will be afraid before You.

17 They will lick the dust like a serpent; they will crawl from their strongholds like snakes. They will fear the LORD our God. They will be terrified because of you.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

(d) Forgiveness (7:18-19)

(i) Divine forgiving nature (7:18)

18 Who is a God like You, who pardons wrongdoing And passes over a rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in mercy.

18 Who is a God like You, who pardons iniquity And passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love.

18 Is there any God like you, forgiving iniquity, passing over transgressions by the survivors who are your heritage? He is not angry forever, because he delights in gracious love.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

- God will, someday, forgive the sins of the remnant

- There is something that God has not seen but which you and I see every day. What has God not seen? — His equal: Cf. Ex 15:11; 1 Kings 8:23; Ps 113:5-6; et al.

- God is unique:

(1) He is the Creator. The gods of the heathen are creatures; created things (Rom 1:21-23; Is 44:16-17; 46:5-7)

(2) He is holy and righteous. Our God is a holy God, and He reveals His anger against sin

(3) He pardons iniquity and delights in mercy (v18) (Ex 33:18-19; 34:5-7; Ps 103:9-10; Is 57:16)

(ii) Future compassion (7:19a)

(iii) Future forgiveness (7:19b)

19 He will again take pity on us; He will trample on our wrongdoings. Yes, You will cast all their sins Into **the depths of the sea**.

19 He will again have compassion on us; He will tread our iniquities under foot. Yes, You will cast all their sins Into the depths of the sea.

19 He will again show us compassion; he will subdue our iniquities. You will hurl all their sins into the deepest sea.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

- "...the depths of the sea" - Ex 15:4,10; Cf. Jer 50:20

- His forgiveness is like a *debt* (Is 43:25; Acts 3:19; Col 2:14)

- His forgiveness is like the *healing of a disease* (Jer 3:22; Is 61:1)

- His forgiveness is pictured as the *cleansing of a pollution, a contamination* (Titus 3:5; John 1:7)
- He never forgives until the debt is paid. Christ paid my debt on the cross.

(e) Abrahamic covenant as the basis of these promises (7:20)

20 You will give truth to Jacob *And* favor to Abraham, Which You swore to our forefathers From the days of old.

20 You will give truth to Jacob *And* unchanging love to Abraham, Which You swore to our forefathers From the days of old.

20 You will remain true to Jacob, and merciful to Abraham, as you promised our ancestors long ago.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

- God will perform on the basis of His covenant: to Abraham (Gen 12:2-3) to Isaac (Gen 26:24) and to Jacob (Gen 28:13-14). The things God has sworn to Abraham and their fathers are irrefutable and immutable. Yet most of the churches deny them.

Taschlich

The last three verses are joined to the book of Jonah for reading in the synagogue on the afternoon of *Yom Kippur, the Day of Atonement*. Once a year, the orthodox Jew goes to a running stream or river and symbolically empties his pockets of his sins into the water, while he recites v18-20. The service is called *Taschlich*, after the Hebrew word meaning "thou wilt cast."