

MICAH

An open book with glowing particles rising from it against a starry background.

DO JUSTLY

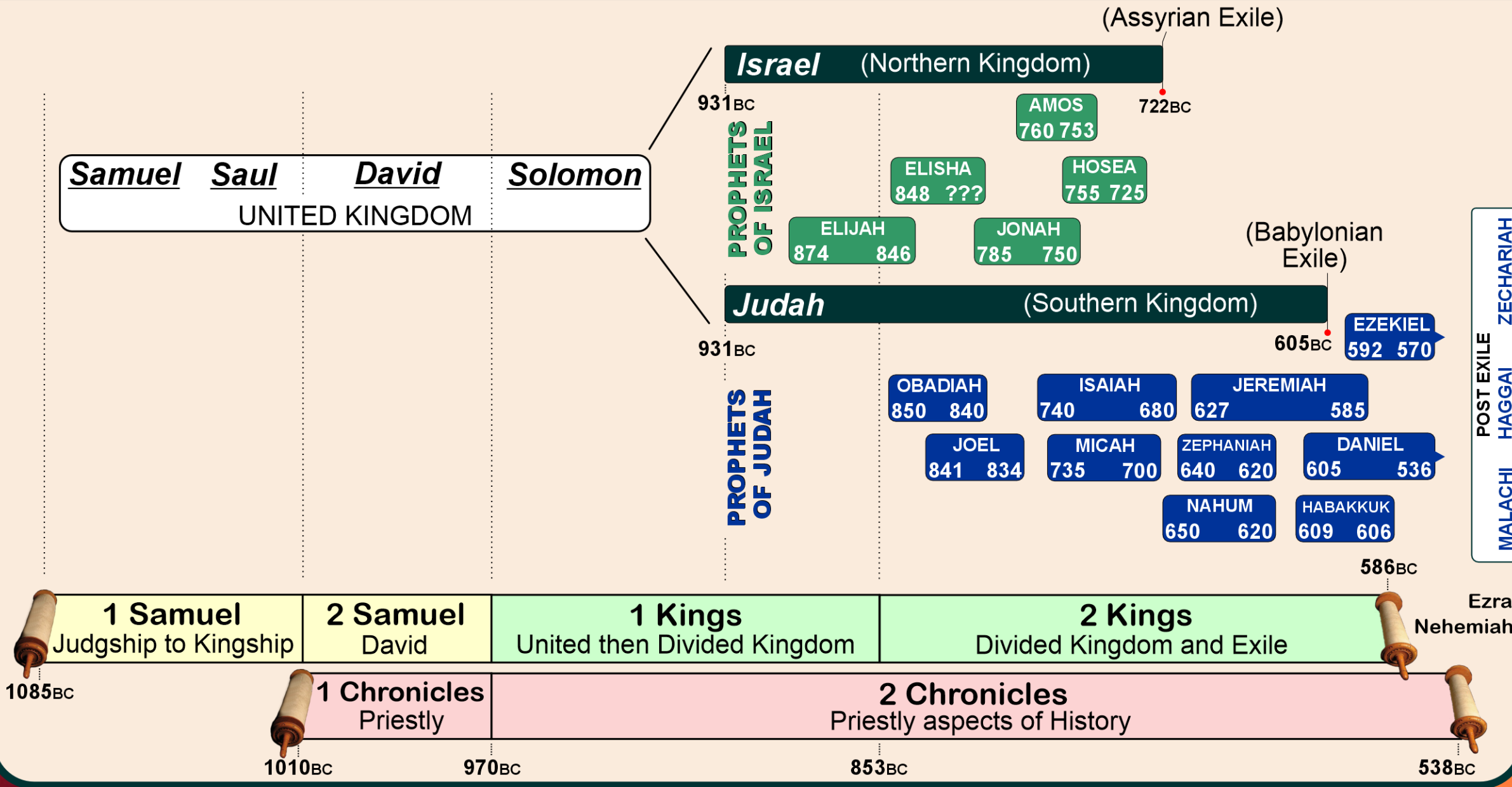
LOVE MERCY

WALK HUMBLY

MICAH 6-7

PART 2

HISTORICAL BOOKS RELATIONSHIP



FIRST
COMING



BOOK OF MICAH



SECOND
COMING

| CHAPTERS 1-2 | CHAPTERS 3-5 | CHAPTERS 6-7 |
|---|--|--|
| Hear, all you peoples! (1:2) | Hear now, O heads of Jacob (3:1) | Hear now... O mountains (6:1) |
| FIRST MESSAGE | SECOND MESSAGE | THIRD MESSAGE |
| <i>Israel's Impending Judgment — & — Future Restoration</i> | <i>Guilt of Israel's Leaders — & — Her Future Hope</i> | <i>God's Case Against Israel — & — Ultimate Triumph of His Kingdom</i> |

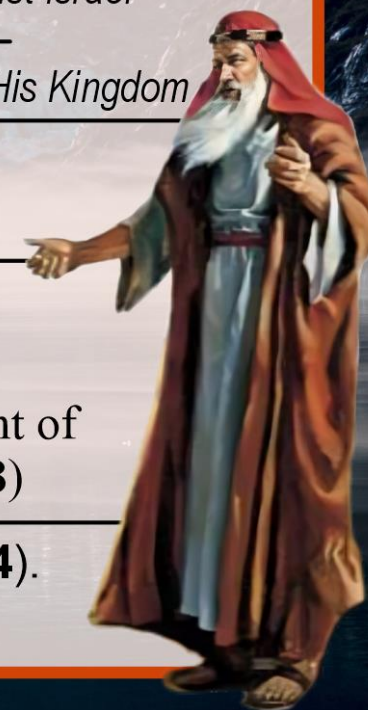
THEME: A true relationship with God is naturally linked to how we treat one another. Micah contrasts Judah's kingdom with God's righteous and just messianic kingdom.

KEY VERSE: • “He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?” (Mh.6:8)

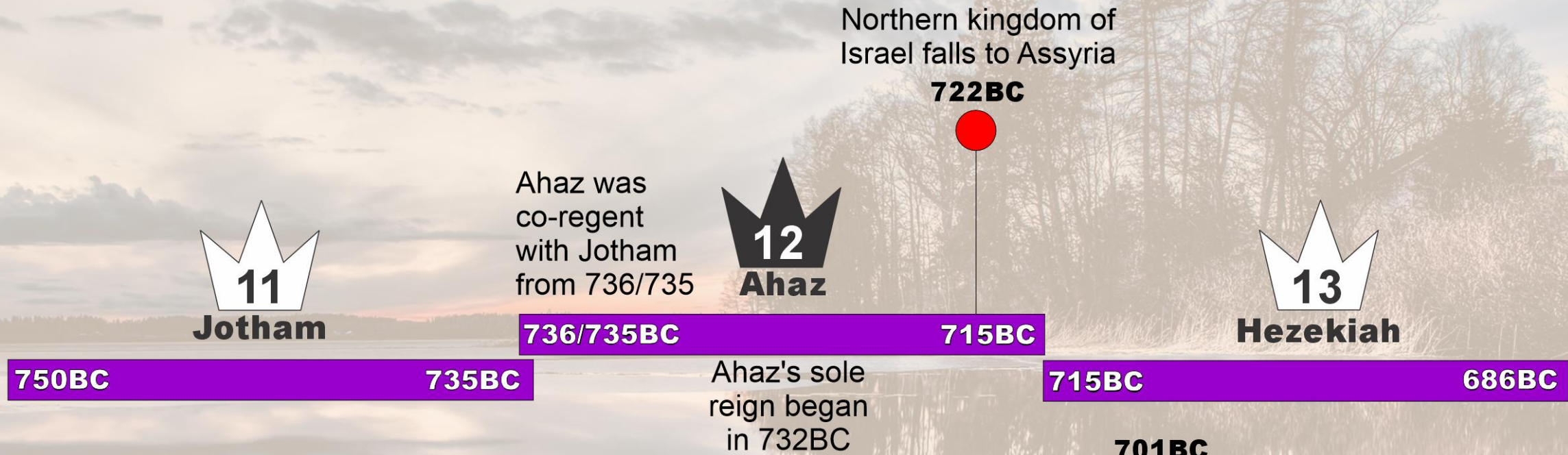
CHRIST IN MICAH: • “Who is a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy.” (Mh.7:18)

CHRIST IN MICAH: • Micah predicted Messiah's birthplace, lineage, origin (5:2), and future reign (4:1-7; 5:4).


CHRIST IN MICAH: • He is called Israel's King (2:13) and Ruler who is eternal.




MICAH HISTORICAL BACKGROUND



LEGEND

 **KING** = Basically Bad

 **KING** = Basically Good

735 **MICAH** **700**

A scenic landscape featuring a calm body of water in the foreground, reflecting the sky and the silhouettes of trees on the far bank. The sky is a mix of deep blues and oranges, suggesting a sunset or sunrise. The text is overlaid on the center of the image.

AN HONEST CONFESSION OF THEIR SINFUL STATE

(Micah 7:1-4)

**Woe is me! For I am like those who
gather summer fruits, Like those
who glean vintage grapes; There
is no cluster to eat Of the first-ripe
fruit which my soul desires.**

MICAH 7:1





“Woe is me! For I am like those who gather summer fruits, Like those who glean vintage grapes; There is no cluster to eat Of the first-ripe fruit which my soul desires.” (Mi.7:1)

- Micah uses the first person in describing the undone condition of the nation. Micah sounded like Isaiah (Is.6:5, “Woe is me, for I am undone!”).**
- On behalf of the sinful nation, the Prophet Micah now confesses the sin of God’s people (Da.9:5, “we have sinned”).**
- Micah recognizes that their sin has left them impoverished (“no cluster to eat”).**
- Micah compared himself to the vinedresser who enters his vineyard late in the season and finds no fruit.**



**The faithful man has perished from
the earth, And there is no one
upright among men. They all lie in
wait for blood; Every man hunts
his brother with a net.**

MICAH 7:2





“The faithful man has perished from the earth, And there is no one upright among men. They all lie in wait for blood; Every man hunts his brother with a net.” (Mi.7:2)

- Dropping the figures, the prophet uses literal language and explains that there is scarcely a good man.**
- Micah describes some of their specific sins and their general character, revealing their deeply ingrained sin against others.**
- Micah seems to search in vain for a righteous person.**





“The faithful man has perished from the earth, And there is no one upright among men. They all lie in wait for blood; Every man hunts his brother with a net.” (Mi.7:2)

- 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.**
- Most of them have taken to murder and treachery to the defrauding of the righteous out of their rightful possessions.**



**That they may successfully do evil
with both hands— The prince asks
for gifts, The judge seeks a bribe,
And the great man utters his evil
desire; So they scheme together.**

MICAH 7:3





“That they may successfully do evil with both hands— The prince asks for gifts, The judge seeks a bribe, And the great man utters his evil desire; So they scheme together.” (Mi.7:3)

- The leaders conspired together to get what they wanted.**
- Micah watched as society rots around him. Rulers demanded gifts; judges accepted bribes; corruption was universal.**
- To “scheme together” is to have multiple people interlaced in a corrupt transaction.**



The best of them is like a brier; The most upright is sharper than a thorn hedge; The day of your watchman and your punishment comes; Now shall be their perplexity.

MICAH 7:4





“The best of them is like a brier; The most upright is sharper than a thorn hedge; The day of your watchman and your punishment comes; Now shall be their perplexity.” (Mi.7:4)

- When the sinner is immersed in sin and feeling successful, they sense there is no price to pay for their sin.**
- The self-confidence of the sinner will be turned to perplexity.**
- A brier and a thorn are very undesirable objects, and the prophet uses them to illustrate the best that Israel as a whole could produce.**
- It was the duty of a watchman to be on the alert and to warn his fellow citizens when he saw an enemy approaching.**



A scenic landscape featuring a calm body of water in the foreground, reflecting the sky and trees. The sky is a mix of blue and orange, suggesting a sunset or sunrise. In the background, there are several tall, thin trees, possibly evergreens, and some bare deciduous trees. The overall mood is serene and contemplative.


CRUMBLING RELATIONSHIPS AMONG GOD'S PEOPLE

(Micah 7:5-7)

**Do not trust in a friend; Do not put
your confidence in a companion;
Guard the doors of your mouth
From her who lies in your bosom.**

MICAH 7:5





“Do not trust in a friend; Do not put your confidence in a companion; Guard the doors of your mouth From her who lies in your bosom.” (Mi.7:5)

- Because of their rampant sin and selfishness, personal relationships have crumbled among God’s people.**
- One cannot trust in a friend or put confidence in a companion.**
- We live in a day like that. We have gotten to the place where government is having to watch everything. But who is going to watch government?**



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



MICAH 7:6



“For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household.” (Mi.7:6)

- No one could be trusted. Even blood relatives are at war with each other.**
- Christ used this verse as an illustration when He commissioned the Twelve (Mt.10:1, 35-36).**
- Jesus was saying you will not be able to trust your own family (Mt.10).**
- Deceit and dishonesty had even ruined the family, the core of society.**



**Therefore I will look to the
LORD; I will wait for the
God of my salvation; My
God will hear me.**



MICAH 7:7





“Therefore I will look to the LORD; I will wait for the God of my salvation; My God will hear me.” (Mi.7:7)

- In this sin-immersed culture, there are few people to give confidence in the Lord.**
- We see here the confidence and the assurance and the faith of Micah. He knows that God is going to hear him, and he knows that God will work this thing out.**



When my father and my mother forsake me, Then the LORD will take care of me. (Ps.27:10)





**THE HUMBLE
STATE OF
GOD'S PEOPLE**

(Micah 7:8-10)

**Do not rejoice over me, my
enemy; When I fall, I will
arise; When I sit in darkness,
The LORD will be a light to me.**



MICAH 7:8





“Do not rejoice over me, my enemy; When I fall, I will arise; When I sit in darkness, The LORD will be a light to me.” (Mi.7:8)

- Micah speaks for those brought low by personal sin and the sin of the community.**
- You see me brought low now, but you should know that it isn't for long. God will lift me up.**
- Micah warns their enemies to not rejoice over their condition because “when I fall, I will arise.”**
- The enemy (pagan nations) taunted Israel with the question, Where is the Lord your God (Ps.42:3,10; 79:10; Jl.2:17)? Do not rejoice in the calamity of others.**



**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 forth to the light; I will see
His righteousness.**

MICAH 7:9





“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 forth to the light; I will see His righteousness.” (Mi.7:9)

- Speaking for the sinful people, Micah “manfully” takes responsibility for their sin.**
- In the words “I have sinned” Micah identified himself with the people’s sins (Daniel 9:5, “we have sinned”).**
- The idea is, “I know that I have sinned, and so I will accept my correction.”**
- Micah knows that God’s people will stay in their low place “until He pleads my case.”**



**Then she who is my enemy will see,
And shame will cover her who said
to me, "Where is the LORD your
God?" My eyes will see her; Now
she will be trampled down Like mud
in the streets.**

MICAH 7:10





“Then she who is my enemy will see, And shame will cover her who said to me, “Where is the LORD your God?” My eyes will see her; Now she will be trampled down Like mud in the streets.” (Mi.7:10)

- There is a difference between remorse and repentance.**
- In REMORSE a man is sorry for himself; he mourns over his sin because it has brought suffering to him.**
- In REPENTANCE he is grieved by the wrong sin has done to God.**
- Though the nation was in a depressed condition and would go into captivity, the enemy should not gloat.**





THE RESTORED CITY OF GOD'S PEOPLE

(Micah 7:11-13)

**In the day when your walls
are to be built, In that day
the decree shall go far and
wide.**



MICAH 7:1 1





“In the day when your walls are to be built, In that day the decree shall go far and wide.” (Mi.7:11)

- Micah again spoke, recounting the many blessings awaiting the faithful remnant in Messiah's millennial rule.**
- When the time comes for Israel's restoration, God will send a call out far and wide to gather and restore His people.**
- Those who do not believe in a future millennial kingdom say this is fulfilled during the time of Ezra and Nehemiah.**
- Jerusalem, established in peace by the Messiah, will need no protective wall (Zc.2:4-5). This is likely a wall or hedge around a vineyard (Nu.22:24; Is.5:5).**



**In that day they shall come to you
From Assyria and the fortified
cities, From the fortress to the
River, From sea to sea, And
mountain to mountain.**



MICAH 7:12





“In that day they shall come to you From Assyria and the fortified cities, From the fortress to the River, From sea to sea, And mountain to mountain.” (Mi.7:12)

- It would include unprecedented expansion (Ek.47:13-23; Ob.1:19-20; Zc.2:1-5) and massive infusion of immigrants (Is.11:15-16).**
- Assyria and Egypt, enemies of Israel, will be inhabited by people who will travel to Jerusalem (Is.19:23-25).**
- People from around the globe (“from sea to sea” cf. Ps.72:8; Zc.9:10, and from “mountain to mountain”) will go to Jerusalem to learn of and worship the Lord (Mh.4:2, “out of Zion the law shall go forth”).**



**Yet the land shall be desolate
Because of those who dwell
in it, And for the fruit of their
deeds.**

MICAH 7:13





“Yet the land shall be desolate Because of those who dwell in it, And for the fruit of their deeds.” (Mi.7:13)

- When God gathers Israel for restoration, they will come to a desolate land, ruined because of the judgment of God on the sin of His people.**
- For those who defied Messiah's millennial rulership, their land would become desolate (Zc.14:16-19).**
- Just prior to that glorious time the nations will be judged for their sinful deeds (Mt.25:32-33, 46).**
- As a result of God's judgment of the nations the earth will be desolate (Is.24:1). That will quickly change.**





**GOD CARES FOR
HIS PEOPLE AS
IN DAYS OF OLD**

(Micah 7:14-15)

**Shepherd Your people with Your staff,
The flock of Your heritage, Who dwell
solitarily in a woodland, In the midst
of Carmel; Let them feed in Bashan
and Gilead, As in days of old.**

MICAH 7:14





Gilead & Bashan

- The name Gilead means “rocky region” or “hill country.”
- Solomon refers to goats “descending from Gilead” in Song of Solomon 6:5.
- When the Promised Land was divided among the twelve tribes of Israel, the tribes of Reuben, Gad, and half of Manasseh received territory to the east of the Jordan.
- The land of Gilead was known for its balm, a liquid rosin that flowed or dripped from certain trees such as pine, cedar, cypress, or terebinth.
- In 734BC Gilead and Bashan were overrun by Tiglath-Pileser III, king of Assyria (745-727).



“Shepherd Your people with Your staff, The flock of Your heritage, Who dwell solitarily in a woodland, In the midst of Carmel; Let them feed in Bashan and Gilead, As in days of old.” (Mi.7:14)

- Micah petitioned the Lord to shepherd, feed, and protect His people like a flock (Ps.23).**
- The LORD shepherds them, and feeds them. The “staff” is for blessing or protection not judgment.**
- Bashan and Gilead were fertile areas east of the Jordan, previously the territory of Reuben, Gad, and the half-tribe of Manasseh.**



**"As in the days when you
came out of the land of
Egypt, I will show them
wonders."**



MICAH 7:15





““As in the days when you came out of the land of Egypt, I will show them wonders.”” (Mi.7:15)

- There was a time when God’s people enjoyed this kind of close relationship with Him. The Exodus from Egypt.**
- That previous relationship will be restored, and He “will show them wonders.”**
- The wonders come out of the close relationship with the Shepherd.**





**NATIONS BROUGHT
LOW BEFORE
RESTORED ISRAEL**

(Micah 7:16-17)

**The nations shall see and be
ashamed of all their might; They
shall put their hand over their
mouth; Their ears shall be deaf.**



MICAH 7:16



**“The nations shall see and be ashamed of all their might; They shall put their hand over their mouth; Their ears shall be deaf.”
(Mi.7:16)**

- When God once again establishes Israel in her own land, the tables will be turned and her enemies will see how wrong they were to fight against them (Ob.1:10).**
- The vaunted pride and power of the nations would be rendered powerless and will no longer taunt God’s people (Is.52:15).**
- When the nations see God's marvelous work on Israel they will have nothing to say (“hand over their mouth”).**



They shall lick the dust like a serpent; They shall crawl from their holes like snakes of the earth. They shall be afraid of the LORD our God, And shall fear because of You.

MICAH 7:17





“They shall lick the dust like a serpent; They shall crawl from their holes like snakes of the earth. They shall be afraid of the LORD our God, And shall fear because of You.” (Mi.7:17)

- Seeing the greatness of God’s restoration will make the nations respect the LORD in a way they didn’t before.**
- They will see the power and love of God in action.**
- Lick the dust is a figurative prediction of the humiliation of the heathen nations when they see the triumph of Israel.**
- This refers to the godless nations which have in the past attempted to destroy Israel. They will “be afraid of the LORD.” This is a healthy fear.**





**THE GLORIOUS
MERCY AND
PARDON OF GOD**

(Micah 7:18-20)

**Who is a God like You, Pardoning
iniquity And passing over the
transgression of the remnant of
His heritage? He does not retain
His anger forever, Because He
delights in mercy.**

MICAH 7:18





“Who is a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy.” (Mi.7:18)

- This is a play on Micah’s name. Micah means ‘Who is like Yahweh?’**
- Why does God have such great mercy and forgiveness to His people? The reasons are in Him, not in His people.**
- If God delights in mercy, then why are some men lost? Because God doesn’t delight in mercy at the expense of His justice. Mercy has a limit, justice does not.**



**He will again have compassion on us,
And will subdue our iniquities.
You will cast all our sins Into the
depths of the sea.**

MICAH 7:19



**“He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea.”
(Mi.7:19)**

- God’s people once knew His compassion, but they resisted and rejected it.**
- Now they can know it again, confident that He will have compassion on us.**
- His compassion is shown in that the LORD will cast all our sins into the depths of the sea. God will not “hold on” to our sin, but will forgive us instead.**
- There is no “probation” with God’s forgiveness. He doesn’t forgive our sins just to leave them around to hang over our head.**



**You will give truth to Jacob And
mercy to Abraham, Which You
have sworn to our fathers From
days of old.**



MICAH 7:20





**“You will give truth to Jacob And mercy to Abraham, Which
You have sworn to our fathers From days of old.” (Mi.7:20)**

- His compassion is shown in that the LORD will give truth to Jacob.**
- God’s people not only need His mercy, they need His truth.**
- Micah sees God’s future work as a continuation of His past work to the fathers of Israel.**
- Micah knew that the same love, compassion, and mercy He showed to their fathers was available to them.**





MICAH 6-7