

Micah 7:1-20

1. 7:1-7 is a lamentation over a corrupt culture. Likely the final phase of the society. This is the fourth generation.
 - a. 7:1-4 describes Micah's corrupt society and the danger of living in this system
 - b. 7:4b announces the punishment for the culture
 - c. 7:5-6 is Micah expressing his lack of confidence in the people in his society. All of the people are too corrupt to be trusted. Micah will perish at their hands if they are trusted.
 - i. Neighbor
 - ii. Friend
 - iii. Wife
 - iv. Son, daughter, daughter-in-law
 - v. Family
 - d. 7:7 is Micah expressing his confidence that God is greater than society. Micah may have to wait, but the Lord will manifest salvation
2. 7:8-17 is the statement of the conviction of a soul who trust the Lord's promises while in the midst of the days of evil.
3. 7:18-20 is a description of the true character of God upon which our faith is based and our confidence of future glory rests.

**Micah 7:1 – Woe is me! For I have become
as when the summer fruit has been gathered,
as when the grapes have been gleaned:
there is no cluster to eat,
no first-ripe fig that my soul desires.**

1. Living in this society is compared to two things. Micah uses a double metaphor to express the frustration of an unsatisfied soul. The summer fruit has been gathered and nothing is left:
 - a. Figs were ready in June
 - b. Grapes were ready in August
2. Isaiah speaks of the vineyard (Israel's society) at the same time as Micah. God was looking for justice and righteousness:
"The vineyard of the Lord Almighty
is the nation of Israel,
and the people of Judah
are the vines he delighted in.
And he looked for justice, but saw bloodshed;
for righteousness, but heard cries of distress." – Isaiah 5:7

**7:2 – The godly has perished from the earth,
and there is no one upright among mankind;
they all lie in wait for blood,
and each hunts the other with a net.**

1. "net" is a reference to people being "hunted" and "trapped" like animals or fish
2. Psalm 10:8-10 – "His mouth is filled with cursing and deceit and oppression; under his tongue are mischief and iniquity. He sits in ambush in the villages; in hiding places he murders the innocent. His eyes stealthily watch for the helpless; he lurks in ambush like a lion in his thicket; he lurks that he may seize the poor; he seizes the poor when he draws him into his net."

3. Earlier Micah had accused the leaders. Now the people are behaving like their leaders.

**7:3 – Their hands are on what is evil, to do it well;
the prince and the judge ask for a bribe,
and the great man utters the evil desire of his soul;
thus they weave it together.**

1. Isaiah 1:23 – “Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not bring justice to the fatherless, and the widow’s cause does not come to them.”
2. “weave” or “twist” refers to the manipulation of facts such as time, place and people to create the situation or the “truth” a person wants

**7:4 – The best of them is like a brier,
the most upright of them a thorn hedge.
The day of your watchmen, of your punishment, has come;
now their confusion is at hand.**

**7:5 – Put no trust in a neighbor;
have no confidence in a friend;
guard the doors of your mouth
from her who lies in your arms;**

1. “arms” in Hebrew is “bosom”

**7:6 – for the son treats the father with contempt,
the daughter rises up against her mother,
the daughter-in-law against her mother-in-law;
a man's enemies are the men of his own house.**

**7:7 – But as for me, I will look to the Lord;
I will wait for the God of my salvation;
my God will hear me.**

Micah 7:8-20

1. Micah 7:8-20 can be divided into four parts:
 - a. 7:8-10 – **Hope spoken by believers** (remnant, Jerusalem, etc.) stating their hope in God’s plans and promises.
 - b. 7:11-13 – **A prophecy of fulfilled salvation**. This is the completion of the hope those in 7:8-10 were looking forward to.
 - c. 7:14-17 – **A prayer of supplication by believers** (remnant, Jerusalem, etc.) asking for the fulfillment of the events described in 7:11-13.
 - d. 7:18-20 – **A psalm of confidence by believers** (remnant, Jerusalem, etc.)
2. There is no defeatism in these verses, instead there are statements of hope and announcements of confidence in the face of apparent defeat.

#1 - Hope spoken by believers

**7:8 – Rejoice not over me, O my enemy;
when I fall, I shall rise;
when I sit in darkness,
the Lord will be a light to me.**

7:9 – I will bear the indignation of the Lord

because I have sinned against him,
until he pleads my cause
and executes judgment for me.
He will bring me out to the light;
I shall look upon his vindication.
7:10 – Then my enemy will see,
and shame will cover her who said to me,
“Where is the Lord your God?”
My eyes will look upon her;
now she will be trampled down
like the mire of the streets.

#2 - A prophecy (from God’s prophet) of fulfilled salvation

7:11 – **A day for the building of your walls!**
In that day the boundary shall be far extended.

7:12 – **In that day they will come to you,**
from Assyria and the cities of Egypt,
and from Egypt to the River,
from sea to sea and from mountain to mountain.

1. “they” in Hebrew is “He”
2. “River” refers to the Euphrates
3. “sea to sea” refers to the Mediterranean Sea and most logically the Persian Gulf
4. “mountain to mountain” would likely refer to the northern extremity in the mountains of Lebanon to Mount Sinai in the south

7:13 – **But the earth will be desolate**
because of its inhabitants,
for the fruit of their deeds.

1. In Zechariah 9:10 the Lord is king of the whole world.
2. Here these seem describe Israel’s boundaries W to E, N to S which places the “world” (Mesopotamia and Egypt, etc.) outside the bountiful land of Israel and in a state of desolation.

#3 - A prayer of supplication by believers

7:14 – **Shepherd your people with your staff,**
the flock of your inheritance,
who dwell alone in a forest
in the midst of a garden land;
let them graze in Bashan and Gilead
as in the days of old.

1. “garden land” in Hebrew is “Carmel” referring to Mount Carmel which was a place with water, green slopes and fertile soil.

7:15 – **As in the days when you came out of the land of Egypt,**
I will show them (Heb. is “Him”) marvelous things.

7:16 – **The nations shall see and be ashamed of all their might;**
they shall lay their hands on their mouths;
their ears shall be deaf;

7:17 – **they shall lick the dust like a serpent,**

**like the crawling things of the earth;
they shall come trembling out of their strongholds;
they shall turn in dread to the Lord our God,
and they shall be in fear of you.**

1. The people were ready to return to their shepherd and appealed to his covenant with them
2. The people are asking, praying, for the Lord to be their shepherd and guide them with his staff.
3. The people are appealing to a restoration of former days:
 - a. “forest...garden land” – the “garden land” in Hebrew is “Carmel” referring to Mount Carmel which was a place with water, green slopes and fertile soil belonging to Israel in the age of the kingdom of the David
 - b. “Bashan and Gilead” refer to the territories of the tribes on the East side of the Jordan that were a source of contention between the Arameans and Northern Israel during Israel’s declining years.
 - c. “the days when you came out of the land of Egypt” recalls the days they were led by the Lord in the Exodus
4. The people long to see their conquerors (Assyria, etc.) tremble before their Lord. Notice they do not want to Lord it over their enemies, but want their enemies to fear the God of Israel and “turn in dread to the Lord our God.”
5. Result is worldwide conversion. Romans

#4 - A psalm of confidence by believers

**7:18 – Who is a God like you, pardoning iniquity
and passing over transgression
for the remnant of his inheritance?**

**He does not retain his anger forever,
because he delights in steadfast love.**

**7:19 – He will again have compassion on us;
he will tread our iniquities underfoot.**

**You will cast all our sins (or, Heb. “their sins”)
into the depths of the sea.**

**7:20 – You will show faithfulness to Jacob
and steadfast love to Abraham,
as you have sworn to our fathers
from the days of old.**

1. The people’s hope is in the character of God. His nature is to forgive.
2. The people’s hope is not in their repentance or conversion. Although, they have repented their hope is in God doing something.
3. The people’s heart attitude has changed since Micah rejection of them in Micah 2:7 when they were testing or tempting God by counting on his good nature to overlook their behavior – “Should this be said, O house of Jacob? Has the LORD grown impatient? Are these his deeds? Do not my words do good to him who walks uprightly?”
4. The people living in Micah’s day are different in character of the people of this future day.
 - a. The people of 720 BC were flippant about God, walked in their own ways and used their religion to their own benefit.
 - b. The people of this returning remnant who were looking forward to restoration were learning to live and respond to the character and grace of their Lord.