

THE BOOK OF MICAH
"Penitential Prayer"
Micah 7:1-13

Introduction

Sept 27, 1981

1. Micah has shown that there is none like the Lord both by his name and through inspiration (7:18).
2. God has a problem with the nation (6:1, 2). The onus lies with Israel (6:3-5). Since there was no repentance by Israel, God ordered judgment (6:6-16).
3. Deep contrition now comes and acknowledgment of corruption (vv. 1-6). Then God's fidelity to the nation is noted in not allowing her enemies to conquer her (vv. 7-13).

1. MORAL CORRUPTION vv. 1-6 Confession of Sin

a. No fruit v. 1.

The prophet represents the nation. He confesses a woe for them. The nation is compared in two ways: 1) as an orchard in fruit gathering time, but no figs are found. 2) as a vineyard after the vintage, but no grapes left!

b. No good man v. 2.

The man who cherishes good, love, and fidelity in relation to others has disappeared. Those who remain are involved in quarrels, cheating, and treachery with a view to robbing their fellows in a net (Psa. 12:2; Isa. 57:1; Micah 2:1, 2; 3:2, 2).

c. No justice. v. 3.

The verb "wrap" means to intertwine cords together. Israel twists evil plans as if they are good. Three are mentioned who do this: 1) the princes who ask for the condemnation of the righteous. 2) the judge who grants the request of the princes for a bribe. 3) the great man (rich) who speaks the mischief of his soul, that is, the injury of another for which he has a desire. The weaving makes the plan look good, but it is evil inside.

d. No trust vv. 4-6

The best man among them resembles a thorn bush which pricks, hurts, and injures. The upright man is worse (v. 4). Judgment must come to such corruption (v. 5). It is a day of confusion (Isa. 22:5). Because of the sins, warning is given against trust in three:

1) one's companion 2) one's confidential friend 3) one's intimate e.g. wife/husband (v. 5). The reason for this is given: the most deep and moral ties of blood are trodden under foot (v. 6). Christ referred to this passage in connection with His second coming to earth (Matt. 10:35, 36; 24:10, 12).

2. DIVINE FAITHFULNESS vv. 7-13. Confession of faith.

a. Response to faith v. 7.

To "look" unto the Lord is a prayer for help. This involves patient waiting. God hears and provides salvation (Psa. 27:9; Isa. 17:10).

b. Response to enemies. v. 8.

Israel is now in exile (Babylon). The enemy is dissuaded from rejoicing. Reason: God will yet cause Israel to rise and He will be light for her. The nations are chastened because they violated God's grace.

c. Response to the Lord. vv. 9-13

1) About merited judgment and deliverance. v. 9.

Israel has confidence in God's help (v. 7) because she knows her sufferings rise from merited punishment for sin. Micah is sure that when God has satisfied His justice, His affliction of the nation will cease. "His righteousness" will be known through her restoration and forgiveness.

2) About enemy shame and punishment. v. 10.

The enemy (nations) was used to punish Israel, but then they violated Israel's rights. Hence, they are brought to shame. They will be trodden down like mire in the streets. Israel will be vindicated. This was Micah's hope.

3) About restoration and expansion vv. 11-13.

Here is eschatology at its best. The walls of Israel will be rebuilt. Then the decree of God concerning her will be removed. This probably has reference to God's intention to separate Israel from the nations (Deut. 7). As a result, the nations come to Israel (4:1, 2; Isa. 19:23-25; Zech. 2:10, 11).

Conclusion From corruption in the nation Israel, God takes them all the way to a glorious finale. Who is a God like unto our God? Praise be to Him. He does the same for us!