

**It Seems Like Everyone is Insane!
They Are...Keep On Trusting the LORD!
Micah 7:1 – 20**

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Micah 7:1–3

“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. 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. 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.” (NASB 2020)

Micah’s question - How do we understand what truth is in a post truth world? How do we even understand what it is people believe anymore? Post truth is also post Christian and our culture is one which is now solidly post Christian.

In other words, for those of us who are believers, the things we hear, read and see make us wonder...is the person saying that insane?

Where does this show up the most?

Social media are a fundamental component of this phenomenon. As anyone who spends much time on Twitter, TikTok, Facebook or Instagram can attest, virtually all political, social or moral discussions there quickly degenerate into name calling, ad hominem attacks, appeals to being triggered or offended, and

dismissal of a person's arguments because of various kinds of "privilege," "violent language," "trigger language" or "cultural appropriation." (Warsaw 2023)

Obviously, social media was not around in the time of Micah, but sandal net was, he lived in a day and time which, when he took a step back and looked, it seemed insane.

This is no different than us as we step back to take a look around today and hear voices arguing that God's choice of having someone be born a specific gender may have been in error; and since we all know better than God, surgically change the gender? After all, my truth may not be your truth, or even God's truth for that matter.

Where have we heard that line of reasoning before?

Genesis 3:4–5

"The serpent said to the woman, "Surely you will not die, for God knows that **when you eat from it your eyes will open and you will be like God, knowing good and evil.**" (NET 2nd ed.)

That lie of knowing better than God began with Lucifer in the Garden of Eden and continues today. We have now expanded our knowledge of good and evil to include gender, the life or death of the unborn and euthanasia of the infirm, upset, suicidal or the elderly.

Physician-assisted suicide has been a hotly debated topic across the United States for decades but a push to legalize the controversial practice in more states is picking up steam this year. Starting with Oregon in 1997, ten other states and the District of Columbia have made it legal for terminally ill patients to ask their doctor for a lethal cocktail of drugs they ingest to die. They include California, Montana, Vermont, Washington, New Jersey, and Hawaii. Lawmakers in ten more states have introduced physician-assisted suicide laws in 2023. (Parks 2023)

Madness. Insanity, indeed. It was promised after all. "Claiming to be wise, they became fools; and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles." (Romans 1:22–23, NRSV). That is simply the beginning of the story, the rest of Romans 1 gives hard facts. So does the Old Testament book Deuteronomy.

In the book of Deuteronomy, God outlines for His people what some of the natural results of turning away from Him are. Curses. Something that Micah talks to.

Deuteronomy 28:28–30

"The LORD will strike you with madness and blindness and confusion of mind, and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. And you shall be only oppressed and robbed continually, and there shall be no one to help you. You shall betroth a wife, but another man shall ravish her. You shall build a house, but you shall not dwell in it. You shall plant a vineyard, but you shall not enjoy its fruit." (ESV)

Our culture has gone mad. Isaiah is the one who can best describe it for us as he pronounced woes upon Judah.

Isaiah 5:20–21

"Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes, and shrewd in their own sight!" (ESV)

My truth is my truth and yours, well that is yours. Objective truth has been thrown away in favor of situational ethics. Truth that depends on what you are talking about. For example, how crazy is it that there are some in the church who embrace abortion.

Rev. David Selzer, an Episcopal priest who is the director of Concerned Clergy for Choice and the convener of the Western New York RCRC, offers a blessing to be used for “providers of women’s health care”: Gracious Provider of Care and Protection/Bless this building and those who work here/The doctors and nurses and other health care workers/Who provide safe, legal, caring and loving reproductive services, including abortion, to women in need/Who recognize the rights of women to make reproductive choices/They are doing God’s work/We celebrate their concern and commitment.” (Prayerfully Pro-Choice, p. 101) (Gorman and Brooks 2003, 27-28)

For any who have been involved in any of the craziness of our culture, the forgiveness offered by Jesus Christ is free and available to all who choose to say yes to the offer.

All of us are broken at one level or another, that is why Jesus came to this planet and that is why He went to the cross.

Romans 3:21–25

“But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.” (ESV)

Ever wonder what it was like to be a Prophet of God? We read their writings and develop ideas of them as a group forgetting that they were really no different than any of us.

Micah will make that clear for us here in chapter 7 as he, looking at the culture of Israel wonders out loud about them.

As we look at our culture today and the ideas being thrown around, I hear the same phrase with increasing frequency. “Are they insane?” “Nobody in their right mind would ever come up with that idea?” Here is the thing - they are not in their right mind.

We are now the bad guys, the opposition, the ones standing in the way of progress, the small-minded, Bible-thumping bigots, the people who say yes to religion and no to love. That is how much of the world perceives us today, especially the younger generation, which has grown up in a very different world than did previous generations. (Brown 2023, 56-57)

Micah was no stranger to any of this. In his culture, he had witnessed insanity take over his people. So much so he laments his situation.

Micah 7:1–3

“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. 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. 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.” (NASB 2020)

As a Prophet of God, Micah is an objective observer of his culture.

He watches and observes his culture through the lens of the truth of the scriptures. He knows what the Torah says. He knows how he is to live before the Lord, and he understands it seems like he is the only one doing so.

His knowledge of the word and the way he lives is consistent with what we would call a Biblical world view. He feels very alone. He is not the first prophet to feel that way.

Elijah, the same guy who stood strong against the prophets of Baal went there shortly after. He headed for the hills in fear of Jezebel.

1 Kings 19:13–18

“When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, **“What are you doing here, Elijah?”** He answered, “I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” Then the LORD said to him, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”” (NRSV)

God didn’t chew Elijah out, He listened to His prayer, and simply told Him his next set of assignments. He also told him; “you are not alone.”

Out of the 2 million or so who lived in the northern kingdom, 7,001 are still faithful to YAHWEH during the time of Elijah. There is always a remnant, even during the time of Micah, there are always those who are faithful followers of YAHWEH. There may not be many though.

Of course, you also have those who think they are followers of YAHWEH, based on their own truth. “The doctrine of the remnant means that, within the Jewish nation as a whole, there are always some who believe and all those who believe among Israel comprise the Remnant of Israel. The remnant at any point of history may be large or small but there is never a time when it is non-existent. Only believers comprise the remnant, but not all believers are part of the remnant for the remnant is a Jewish remnant and is, therefore, comprised of Jewish believers. Furthermore, the remnant is always part of the nation as a whole and not detached from the nation as a separate entity. The remnant is distinct, but distinct within the nation.” (Fruchtenbaum 1994, 601)

Micah begins with a concept that as New Testament believers we should be familiar with, he is a fruit inspector. We too are called to be fruit inspectors. Jesus also picked up on this discussion as well.

Matthew 7:15–20

“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. **Thus you will know them by their fruits.**” (NRSV)

John 15:4–8

“Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. **My Father is glorified by this, that you bear much fruit and become my disciples.**” (NRSV)

Paul would later expand on this idea of fruit and confirm that one of the signs of a believer is fruit as a natural byproduct of living in faith as a follower of Jesus Christ. We are to be looking for the fruit of the Spirit as well.

Galatians 5:22–24. “By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.” (NRSV)

Micah has been looking for fruit and he has found none in Israel.

The picture Micah brings up is one of looking for a bunch of grapes or a few figs, and none being found. No faith. No following YAHWEH from anyone. “The world of his daily life has become a frustrating prison; change and help must come from beyond. He uses a metaphor to portray how empty of any support or encouragement he finds his surroundings. He is like a hungry man in the midst of stripped vineyards and bare trees, when the fruit has all been gathered and the vintage is over.” (Mays 1976, 151)

Micah recognizes how far gone the culture is and his comments stress “the total corruption of society, which will result in a coming judgment necessary to purge and renew Israel to prepare it to take up its role to be a light to the nations.” (Dempster 2017, 173)

The godly are so few that their impact on the culture is negligible. Just like looking for fruit and none is there.

Micah 7:2

“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.” (NASB 2020)

How bad has it become? One who reflects heseid is no longer seen in the land. That is strange when you consider that His people were to reflect Him in the land and now there is no one reflecting Him at all in the land. There are no godly people left in the land that God gave to them.

But what does exist in the land, depravity.

The leadership of the nation, those who are supposed to be shepherds for YAHWEH’s flock, are actively hunting His flock. “These people did not merely hurt people as they had opportunities—they created the opportunities. They hunted their brothers as an animal hunts for its prey—lying in wait, ready to pounce.” (Hoyt 2018, 785)

They would seek out new ways of actively oppressing their own people, and they excel at it.

Micah 7:3

“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.” (NASB 2020)

I was recently watching a switch pitcher who plays for Mississippi State, Jurrangelo Cijntje. He is from Hialeah, and he pitches with either arm. In fact, he pitches 96 mph fastballs left-handed and right-handed. In the same inning, he will pitch right-handed to right-handed hitters and left-handed to left-handed hitters. The Brewers have drafted him by the way.

My favorite part of his team bio is the part where most people are either listed as a 'LHP' or a 'RHP.' His just says 'BHP.' Both-Handed Pitcher? I guess that's what we'll call him. Even better is that he has a special-made glove that can be used on either hand. (Pinak 2023)

In other words, he is a nightmare for the opposing team because he does both sides equally well. This is what Micah is referring to here in verse 3. The nation has mastered evil so well it does not matter if what hand they use.

Since they do evil well, what is it they now excel at? Bribery and conspiracy. Jeremiah noticed the same problem.

Jeremiah 4:22 “The LORD says, “My people are stupid; they don’t know me. They are like foolish children; they have no understanding. They are experts at doing what is evil, but failures at doing what is good.”” (GNB)

From all the people, however, three particularly responsible groups of leaders are set apart: “the official,” “the judge,” and “the great man.” (Wolff 1990, 206)

The problem that Micah sees is what we would also call, the deep state. Things in our culture are not a lot different from Micah’s. “The heart of the problem is still one of leadership: the prince ... the judge ... the great man ... The best of them (3–4)—the great and the good of the land. Those who ought to have set an example for good, and to have pursued it diligently (3), have set their hands upon what is evil (3) and thrown all their energies into that.” (Prior 1988, 188)

“But America itself, speaking of the entire nation, is filled with sin and guilt, including the blood of the slaughtered unborn; all kinds of sexual immorality and perversion; greed and decadence and addiction; and day-and-night violence. We are hardly a “Christian nation” despite the vast majority of Americans professing to be Christian. In truth, only a remnant is truly devoted to the Lord.” (Brown 2023, 83) And as we have already learned, the statistic in this country is 4%.

Micah 7:4

“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.” (NASB 2020)

Of the people of Judah, who Micah is talking to, “the comparison is probably double-edged, having reference to the roughness and sharpness of briars and also to their susceptibility to quick combustion.” (Powis Smith, Ward and Bewer 1911, 142) Once the fire starts, it moves quickly and burns completely. Once judgment begins, it will move the same.

The watchmen being referred to in verse 4 are the true prophets of God who have faithfully communicate the word of God. They all warned of impending danger, judgement was sure unless repentance took place. Here is the thing, “what God’s true prophets (the nation’s watchmen warning of impending danger) had predicted would someday come true. God would “visit” the people in judgment and they would be confused, not knowing what to do.” (Martin 1985, 1490)

Because the message of the prophets has been ignored, exile and captivity is coming and the result, “...Your punishment is coming. Then their confusion will occur.” (Micah 7:4b, NASB 2020)

I find it amazing that here in the 21st century, the major overriding theme we see in our culture is one of confusion.

The confusion meshes well with the madness referred to earlier in Micah and promised in Deuteronomy. We are in the last of the last days. The shadows of coming prophetic events now are becoming almost overwhelming. And what do we see, confusion.

Confusion over the increase in lawlessness. Confusion over the increase in the threats of war. Confusion over gender. Confusion over when life begins. Confusion over what constitutes life to begin with. Micah was concerned about this confusion.

For Micah, “this confusion reached into every level of society. Not only was Micah grieved at the corruption of the officials, but also, he was grieved at the unfaithfulness of the common people of the land (vv. 5–6). You couldn’t trust anybody! When truth is no longer the standard for society, then everything starts to fall apart; for faithfulness to our word is the cement that holds society together. It had come to the place where neighbor couldn’t trust neighbor, friends couldn’t trust each other. The basic unit of Jewish society, the family, was quickly falling apart.” (Wiersbe 1996, 114)

In a culture falling apart at the seams, where the basic former reliable units of glue, the family, friends and Temple, what happens?

Micah 7:5–6

“Do not trust in a neighbor; Do not have confidence in a close friend. Guard your lips From her who lies in your arms. 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.” (NASB 2020)

Those who remain faithful don’t understand that the rules have all changed. Many of us today are seeing the rules shift dramatically and are now finding those we could trust in the past are not quite as trustworthy as we thought. Situational ethics does that. Jesus talked about this as well.

Luke 12:49–53

“I have come to set the world on fire, and I wish it were already burning! I have a terrible baptism of suffering ahead of me, and I am under a heavy burden until it is accomplished. Do you think I have come to bring peace to the earth? No, I have come to divide people against each other! From now on families will be split apart, three in favor of me, and two against—or two in favor and three against. ‘Father will be divided against son and son against father; mother against daughter and daughter against mother; and mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.’” (NLT)

Borrowing language from Micah 7:6, Jesus applies this image of the division of loyalties within families to the context of his ministry. (Green 1997, 509)

We see that in our culture today.

There is a hostility toward Christians and Christianity at least as irrational as any anti-Semitism. In fact, recently in the United States overt hostility toward certain Christians has been far greater than overt hostility toward Jews. (Yancey and Williamson 2015, Kindle Locations 140-142)

The kingdom is coming, and with it there is both judgment on sinners and separation of believers from nonbelievers. Jesus’ words describe this as both something he wished were already done and over and as an experience of pain that cannot be anticipated happily. (Vinson 2008, 436)

We discover today that just “as Jesus has endeavored to teach his followers, the realization of God’s purpose will engender opposition from those who serve a contrary aim.” (Green 1997, 511) Followers of the enemy are no longer looking for truth.

Micah saw it as well. It also points to a future judgement yet to come.

Now that he has listed all his observations and some opinions about his culture, Micah makes a statement that believers in Jesus Christ in the 21st century, we must agree with.

Micah 7:7–8

“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. 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.” (NASB 2020)

Micah looks to God to vindicate the stand he has taken and so to save him. There was much in his environment that said “no” to all he believed and represented, but his cry of affirmation rings out, drowning the denials. (Allen 1976, 390)

Even though all may appear dark as the culture goes mad around us, like it did Micah, those who remain faithful in the darkness of the culture have a light...the Lord.

How does Micah do this? “First, look to the Lord. The idea is to be vigilant in fixing the attention on God for all that is true (cf. 6:8). It is a spirit of alertness and eagerness to have what He can give. Second, wait for God. He is “the God of my salvation.” Only He can really bring a deliverance, and turn the situation of sin around to a scene of righteousness. This waiting focus is one of trusting or hoping in God, in His grace and sufficiency.” (Rosscup 2008, 1366)

How certain is Micah in his faith that the Lord will achieve all He has in store for His people, now and into the future. He covers that from verse 7 through the end of the chapter.

Micah 7:7–20

“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. 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. 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. 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. It will be a day for building your walls. On that day your boundary will be extended. 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. And the earth will become a wasteland because of her inhabitants, On account of the fruit of their deeds. 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. “As in the days when you went out from the land of Egypt, I will show you miracles.” Nations will see and be ashamed Of all their might. They will put their hand on their mouth, Their ears will be deaf. 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. 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. 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. You will give truth to Jacob And favor to Abraham, Which You swore to our forefathers From the days of old.” (NASB 2020)

Micah is Confident in YAHWEH Because:

1. YAHWEH is **THE** God of salvation. He alone is the one who saves, no other god can do that. He is worthy of waiting on since He is a promise keeping God.
2. YAHWEH is a God who listens to His faithful followers. While I am waiting on Him, I know He hears me. Even though I may fall, God is still my light and I will always look to Him because He pleads my case and executes justice on my behalf. He makes a way (Jesus).
 - a. We see this explained to us in better detail in the New Testament. “So he is able to save completely those who come to God through him, because he always lives to intercede for them.” (Hebrews 7:25, NET 2nd ed.)
 - b. Here in verse 9 we also see Micah saying he (Israel) will endure the rage of the Lord (the Tribulation) and He will bring me out to the light (the Millennium)
3. YAHWEH will comfort His people by having them see His triumph over their enemies.
 - a. The remnant, those who catch the vision of Micah will see this take place at the end of the Tribulation.
 - b. Zechariah 14:3 “Then the LORD will go to battle and fight against those nations, just as he fought battles in ancient days.” (NET 2nd ed.)
 - c. Since the Assyrian captivity lay ahead of the people of Israel, the “enemy” is interpreted as the nation of Assyria; yet the following two verses indicate that a later and final enemy is also in view. (McGee 1997, 806)
4. YAHWEH will rebuild the walls and at the same time, extend the boundary of the land.

- a. Isaiah 54:2–4 “Make your tent larger, stretch your tent curtains farther out! Spare no effort, lengthen your ropes, and pound your stakes deep. For you will spread out to the right and to the left; your children will conquer nations and will resettle desolate cities. Don’t be afraid, for you will not be put to shame. Don’t be intimidated, for you will not be humiliated. You will forget about the shame you experienced in your youth; you will no longer remember the disgrace of your abandonment.” (NET 2nd ed.)
 - b. Ezekiel 36 provides further promises of this for the remnant. It is guaranteed.
5. YAHWEH will bring the nations to Israel to worship together with the nation in the Temple where He will personally dwell.
 - a. He specifically lists nations who are classic enemies of Israel who now come to them. Miracle of miracles and encouragement for the remnant.
 - b. Isaiah 11:16 “There will be a highway leading out of Assyria for the remnant of his people, just as there was for Israel, when they went up from the land of Egypt.” (NET 2nd ed.)
 - c. Zechariah 2:11 “Many nations will join themselves to the LORD on the day of salvation, and they will also be my people. Indeed, I will settle in the midst of you all. Then you will know that the LORD of Heaven’s Armies has sent me to you.” (NET 2nd ed.)
 - d. This takes place after the conclusion of the final battle of Armageddon because the earth has become a wasteland.
6. YAHWEH will be King over His people. He will be ruling over them just as in the days of old.
 - a. He will be their shepherd now.
 - b. Ezekiel 34:11–16 “For thus says the Lord GOD: Behold, I, I myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.” (ESV)
 - c. Jeremiah 50:19–20 “I will restore Israel to his pasture, and he shall feed on Carmel and in Bashan, and his desire shall be satisfied on the hills of Ephraim and in Gilead. In those days and in that time, declares the LORD, iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for I will pardon those whom I leave as a remnant.” (ESV)
 - d. The flock of God’s people are led to the green pastures of Bashan and Gilead, two locations noted for their luxuriant grasslands and prize cattle (Amos 4:1–3). As in the days when you came out of the land of Egypt: the exodus was the major salvific event for Israel in the Old Testament, and it will be repeated! (Dempster 2017, 185)
7. At the end of the Tribulation, the survivors of the nations who enter the Millennium will be ashamed of what it is they had done to Israel during the Tribulation and before.
 - a. Ezekiel 36:23 “And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes.” (ESV)
 - b. The prophecy made in Micah 4:1-5 will be fulfilled, and the nations will indeed be fearful of Israel, because God is there.

Because of all of this, Micah turns to praise. He knows this will all be fulfilled.

Micah 7:18–20

“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. 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. You will give truth to Jacob And favor to Abraham, Which You swore to our forefathers From the days of old.” (NASB 2020)

Micah is moved to praise for things that YAHWEH will yet do. HE is looking forward to the day Messiah returns and the promises to the remnant are fulfilled.

Despite everything that Israel and Judah have done, no matter how far they have drifted away from YAHWEH, He still offers forgiveness. “God was still extending His offer of mercy. He offered this forgiveness to “the remnant of His inheritance.” He was providing forgiveness to all those in Israel and Judah who were pursuing a covenant relationship with Him based on loyalty and obedience.” (Redmond, Curtis and Fentress 2016, 134)

In fact, we see the heart of YAHWEH here, “He delights in mercy.” For the remnant, those who will see the things that Micah is looking forward to, they recognize that they are on the other side of judgement now. “They are now but a remnant; the decimating judgment of fall and exile has passed and they are what is left. Their praise of him as the one who passes over their crime is not intended as a presumptuous claim that his forgiveness is for them alone, but rather a celebration that as the remnant created by his judgment their very existence is the work of his forgiveness.” (Mays 1976, 168)

When Micah makes reference to sin being cast into the sea, he is making a reference back to what happened to the Egyptians when the people crossed the Red Sea. YAHWEH will remove the sin of the nation just as thoroughly as He removed the Egyptian military.

Exodus 14:13

“And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.”” (NKJV)

In other words, Israel’s liberation from the powerful Egyptians at the beginning of her history is a type of Israel’s greater spiritual liberation from enslaving sin in her future that outlasts judgment. (Waltke 2007, 465)

This was achieved by Jesus Christ on the cross.

Micah, then, has come as close as can be to the provisions of the new covenant in the body and blood of God’s Son, Jesus Christ. Because he cannot look forward in that dimension, he ends by looking back to Jacob and Abraham. (Prior 1988, 201)

Micah 7:20

“You will give truth to Jacob And favor to Abraham, Which You swore to our forefathers From the days of old.” (NASB 2020)

YAHWEH had made unconditional promises to the Patriarchs. Not only did He give truth to Jacob, but hesed to Abraham. There is that word again.

“The history of Yahweh’s people, past, present, and future, the life of the individual Israelite—in fact, the entire world—is the stage for the demonstration of Yahweh’s kindness. Yahweh has decided in favor of Israel; he has promised life, care, alleviation of distress, and preservation—indeed, he has filled the whole earth with his kindness. He has thus granted fellowship with him to his people, to all mankind, to the

whole world. And this act, like the promise and assurance of future help and fellowship, is characterized by permanence, constancy, and reliability.” (Zobel 1986, 62)

Micah as a Prophet of God has been critical of Israel and Judah. They have abandoned the covenant and are at two different levels of abandonment as Micah writes.

As he concludes, he points back to the covenant and the promises God made and the promises to which He remains faithful even though His own people are not faithful. Micah’s praise comes from the simple knowledge that he knows that God is faithful and he as well as the remnant desire to remain faithful as well.

Israel’s peace and prosperity will be realized when the Messiah-King reigns. Christ will exercise justice over His and Israel’s opponents and He will extend grace to His own. This promise gave Micah confidence in his dark days and is also a source of comfort to believers today. (Martin 1985, 1492)

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