

## Book of Micah

## Chapter 7:1-20

<sup>1</sup> Woe is me! For I am like the fruit pickers, like the grape **gatherers** (of the vintage). There is not a **cluster of grapes** to eat, or a **first-ripe fig** which I **crave**. <sup>2</sup> 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.

**Gatherers** > (Strong's) only in plural gleanings; by extens. gleaning-time

**Of the vintage** > (Strong's) clipped, i.e. the grape crop

**Cluster of grapes** > (Benson) Good men, that used to be found in clusters, are now as the grape-gleanings of the vintage, here and there a berry.

**First-ripe fig** > (Strong's) the early fig

**Crave** > (Strong's) to wish for > covet, (greatly) desire, be desirous, long, lust

(If you ever wondered why a number of us cried when we came here ... these two verses explain it. We *craved* real fellowship, hearing the Word preached straight ... without having to forgive the speaker.)

**Perished** > (Strong's) to wander away, i.e. lose oneself; by implication to perish (causative, destroy)

**Upright** > (Strong's) straight

**Preceptaustin** > The description of the psalmist would be apropos > **Psalm 14:3** > *They have all turned aside; together they have become corrupt; There is no one who does good, not even one.*

**All of them lie in wait ...** > (Barnes) Isaiah, at the same time, complains of the like sins, and that it was as though there were none righteous; **Isaiah 59:2, 3** > *Your hands are defiled with blood, and your fingers with iniquity; your lips hate spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth.*

<sup>3</sup> **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. <sup>4</sup> 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.

**Concerning evil ...** > (Barnes) Literally, *upon evil both hands to do well*, that is, "both their hands are upon evil to do it well," or "earnestly" , as our translation gives the meaning; only the Hebrew expresses more, that evil is their good, and their good or excellence is in evil..

**Preceptaustin** > These evil men were morally and ethically "ambidextrous" so to speak! That's how good they were at being bad! Everything they touched was evil, like men who "cannot sleep unless they do evil." (**Proverbs 4:16**) They did it **well** because they had practiced at it!

**Speaks the desire of his soul** > (Preceptaustin) They issue a decree "I want \_\_\_\_" and they get it.

**The day when you post your watchmen, your punishment will come** > (Preceptaustin) The **watchmen** on city wall were to warn citizens of danger, and here in Micah 4:7 were to warn of the judgment of God! But tragically watchmen would not help, for Micah says on the day you post watchman, **your punishment will come**. It's like the one follows the other without a pause. The day of the watchman would be the day of destruction.

<sup>5</sup> Do not **trust** in a neighbor; do not have **confidence** in a friend. From her who lies in your bosom **guard** your lips. <sup>6</sup> 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.

**Trust** > (Strong's) to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain

**Confidence** > (Strong's) to hie (*go quickly*) for refuge

**Guard** > (Strong's) to hedge about (as with thorns)

**Preceptaustin** > This passage reminds me of Paul's warning to Timothy that "*in the last days difficult times will come, for men will be lovers of self, lovers of money...unloving.*" (**II Tim 3:1-3**) where the word for "*unloving*" is (a Greek word) which literally means *without family love*. While it is not natural for people to love God or the things and people of God, but it is natural for them to love their own families.

<sup>7</sup> **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.

**But as for me** > (Wiersbe) The prophet reached a turning point when he looked away from the sins of the people and meditated on the faithfulness of the Lord....This verse is the "bridge" that connects the sections on sin and judgment with this closing section on hope.

**Watch expectantly** > (Strong's) to lean forward, i.e. to peer into the distance; by implication, to observe, await:

**McComiskey** > It is worth noting that about 1 out of every 20 verses in the NT speaks directly or indirectly about the Second Coming of the Messiah. Such Spirit inspired prevalence is undoubtedly meant to cause **all** of God's children to keep **looking**.

**Hear** > (Strong's) to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.)

This is the same Hebrew word for *hear* that we've seen throughout the Book of Micah. The **Septuagint** picks up on its message when it states > *my God will hearken to me*

<sup>8</sup> *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. <sup>9</sup> 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.*

**Light** > (Strong's) illumination

**Bear** > (Strong's) to lift, in a great variety of applications, literal and figurative,

Verse 9 reflects the attitude of David when he sinned (Psalm 51). That Psalm is included on the last page of these notes

<sup>10</sup> ***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.*

**Then my enemy ...** > Remember our study back in **Micah 2:3-5** > <sup>3</sup> *Therefore thus says the LORD, "Behold, I am planning against this family a calamity from which you cannot remove your necks; and you will not walk haughtily, for it will be an evil time. <sup>4</sup> "On that day they will take up against you a taunt and utter a bitter lamentation and say, 'We are completely destroyed! He exchanges the portion of my people; how He removes it from me! To the apostate He apportions our fields.'* <sup>5</sup> *"Therefore you will have no one stretching a measuring line for you by lot in the assembly of the LORD.*

THAT time came ... THIS time things will be different. The enemy plans of exterminating Israel will be thwarted by the Lord.

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

**Walls** > (Preceptaustin) It is interesting that in Micah's prophecy, the Hebrew word for wall (*gader*) is not the same word used to describe a wall around the city in Nehemiah's day (Nehemiah uses the Hebrew word *chimah*). Isaiah uses the same word as Micah (*gader*) in his prophecy (**Isaiah 5:5**) "*So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall (gader) and it will become trampled ground.*" So what's the point? The wall Micah uses could refer to building up the walls of God's vineyard, not just the city but the entire nation of Israel.

John Phillips > With great patience, remarkable acumen, and resourcefulness in the face of constant opposition and harassment, the reborn state of Israel has in our day cleared marshes, irrigated deserts, built cities, established industries, and forged a nation. *But it will all be swept away, for Micah could see ruins and rubble everywhere.* The Russian invasion, the malignant enmity of the antichrist, wars, bombings, and terrorism will take their toll. *However, there will be a final turn in the long lane of troubles.* Zion will be rebuilt and her boundaries will be greatly enlarged.

<sup>12</sup> *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.***

<sup>13</sup> ***And the earth will become desolate because of her inhabitants, on account of the fruit of their deeds.***

**Even from sea to sea ...** >

- Barnes feels this phrase refers to the extent of the Messiah's rule ... everywhere!
- Benson, Clarke, Keil/Delitzsch interpret it as to the extent of the return of the Jewish people
- Preceptaustin indicate it refers to the Gentile nations. One of their references is excellent (and one we've seen before) > **Isaiah 2:2, 3** > <sup>2</sup>*Now it will come about that In the last days, The mountain of the house of the LORD (Jerusalem = Zion) will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. <sup>3</sup>And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of the LORD from Jerusalem.*

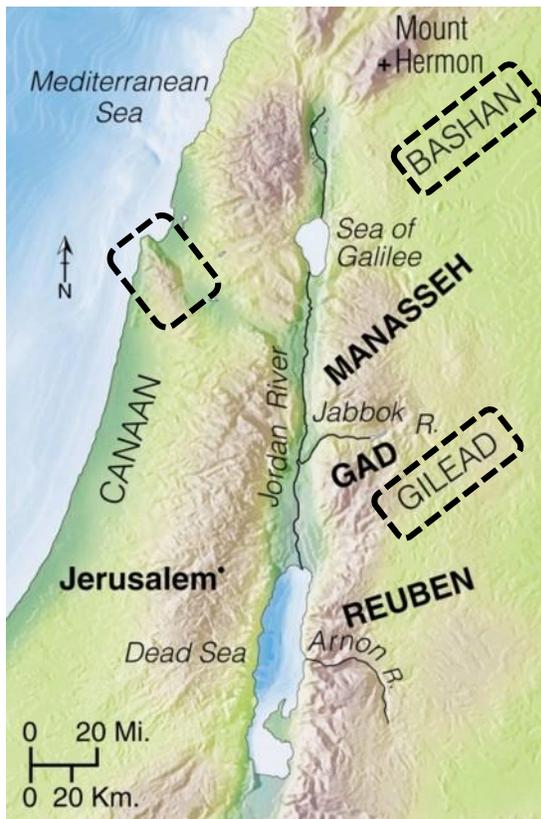
**And the earth will become desolate ...** > This becomes more and more clear as you read the book of Revelation. The heat, stars falling, burnt land, water to blood ... desolation.

<sup>14</sup> *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.*

**Carmel** > (Benson) Called the *forest of Carmel* in Isaiah 37:24, and spoken of as a place remarkable for its fruitfulness. Therefore, to feed in the midst of Carmel, implied giving them great plenty.

**Bashan and Gilead** > (Benson) These parts of Canaan were noted for their rich pastures, and therefore this implies the same as the foregoing sentence, namely, Bless them with plenty of everything, as was the case formerly.

**Kaiser** > In *Jeremiah 50:19* we read a related prophecy in which Jehovah promises > *And I shall bring Israel back to his pasture, and he will graze on Carmel and Bashan, and his desire will be satisfied in the hill country of Ephraim and Gilead.*



<sup>15</sup> *“As in the days when you came out from the land of Egypt, I will show you miracles.”* <sup>16</sup> *Nations will see and be ashamed of **all their might**. They will put their hand on their mouth, their ears will be deaf.*

**All their might** > (Barnes) The word all is very emphatic; it implies that they had put forth all, and that all had failed them, and proved to be weakness.

**Preceptautin** > *Isaiah 52:15* > *Thus He will sprinkle many nations, Kings will shut their mouths on account of Him (Messiah); For what had not been told them they will see, And what they had not heard they will understand.*

*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.*

*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.*

Let's break this out and let it speak for itself:

- Who pardons iniquity
- Who passes over the rebellious acts of the remnant of His possession
- Who does not retain His anger forever
- Who delights in unchanging love

*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.*

**Clarke** > Because He is such a God:

- He will again have compassion on us
- He will tread our iniquities under foot
- He will cast all our sins into the depths of the sea

**Compassion** > (Baker) (is from a Hebrew word meaning *womb* > suggesting a connection between the place of the developing child and the strong feelings of love a mother has toward her child) speaks a deep love of one for another rooted in some "natural" bond (cp *rechem* = womb). It manifests itself as an "emotional" response to one's needs. The word means to feel another's pain so deeply that you are moved to do something about it.

The Hebrew word is only used one time of a person saying he loves God ... more often it is used of God saying He will or will not have compassion on people.

*20 You will give truth to Jacob and unchanging love to Abraham, which You swore to our forefathers from the days of old.*

**Perceptaustion** > This is a reference to the Abrahamic Covenant, which was distinct from the Mosaic Covenant. The latter had been broken repeatedly by Israel and accounts for judgments Micah described throughout his prophecy.

