

MICAH: GOD'S PUNISHMENT AND HIS RESTORATION
X: God's Second Indictment And The Remnant's Hope
(Micah 6:9-7:10)

I. Introduction

- A. Micah, who was “a Judean from Moresheth in the SW of Palestine, preached to the common people of Judah.” (Ryrie Study Bible, KJV, 1978, p. 1283, “Introduction to the Book of Micah: The Prophet.”)
- B. The message of Micah's prophecy was that God's coming judgment for Judah's sin would be unavoidable and severe, but in the end, His Abrahamic Covenant would be honored, and Israel would be blessed.
- C. God's second, more detailed indictment and Micah's second more detailed reply is given with a summary victorious hope in Micah 6:9-7:10. We view this passage for insight and application:

II. God's Second Indictment And The Remnant's Hope, Micah 6:9-7:10 ESV.

- A. God's Second Indictment of Israel for her violation of the Mosaic Covenant is more detailed and intense than His first indictment, for it mentioned specific, great sins of the people, Micah 6:9-16:
 - 1. Micah urged the people to listen as the Lord was calling them to heed His correction, that it was wise to revere the name of the Lord so as to heed the rod of His discipline that would be the invading Babylonians, and to heed the Lord Who had appointed that rod to invade Judah, Micah 6:9.
 - 2. Micah then testified of God's words, that He was upset at His people's ill-gotten gains by way of false ephahs, scales and weights in cheating customers in their marketplace transactions, Micah 6:10-11.
 - 3. Israel's rich men were violent, their people were liars, speaking deceitfully, Micah 6:12.
 - 4. Accordingly, God had already begun to destroy them, to ruin them financially because of their sins of greed so that they would eat but not be satisfied, they would store up but save nothing, for God would give what they had saved up to the Babylonian soldiers who would bear the sword, Micah 6:13-14.
 - 5. The people of Judah would plant but not harvest, they would press olives for oil but not use it, they would crush grapes but not drink of the wine because all of it would be seized by the invaders, Micah 6:15.
 - 6. The people had heeded the apostate statutes of Omri and the practices of the evil house of Ahab, so God would give them over to ruin, their people to derision and scorn by the invasion and captivity, Micah 6:16.
- B. Following this second, detailed, and intense divine indictment, the prophet Micah, representing the godly remnant, lamented and confessed the utter depravity of the nation, Micah 7:1-6:
 - a. Micah exclaimed that he felt miserable, that he was like one who gathers summer fruit at the gleaning of the vineyard but there were no clusters of grapes and no early figs, Micah 7:1a, b.
 - b. To explain, Micah reported that the godly, like the desired harvest of fruit, had been swept from the land, that not one upright man remained, Mic. 7:2a. All plotted to murder and to entrap his neighbor, Mic. 7:2b.
 - c. Both hands of the people were skilled in doing evil, for rulers demanded gifts to affect their rulings and judges accepted bribes to pervert justice so that the powerful in society dictated whatever they desired by conspiring together to take advantage of the vulnerable lowly people of society, Micah 7:3.
 - d. The best men were like briars, the most upright worse than a hedge of thorns, hurting others, Micah 7:4a.
 - e. Accordingly, God was about to punish them with the day of their watchman when he would cry out to announce the dismaying, perplexing news of an invading army, Micah 7:4b.
 - f. Basic social institutions had turned toxic and dangerous: one's neighbor, friend and spouse could not be trusted, sons flattered their fathers to manipulate them, daughters rose up against their mothers, daughters-in-law against their mothers-in-law – one's foes were the people of his own household, Micah 7:5-6.
- C. Yet, speaking in behalf of the godly remnant, Micah expressed great hope in God's deliverance, Micah 7:7-10:
 - 1. Micah claimed that he would watch in hope for the Lord His Savior to hear his prayer for help, Micah 7:7.
 - 2. God's prophet clarified that though God's punishment was due and would come, God would yet deliver him and the faithful from sin so that their foes would no longer gloat over them, Micah 7:8-9. Indeed, the enemies of Judah would be covered in shame and trampled underfoot in Judah's restoration, Micah 7:10.

Lesson: *The dreadful sins of God's people would be greatly punished by God, but He would yet graciously justify and restore His people to righteousness and blessing along with defaming and destroying Israel's enemies.*

Application: *(1) May we realize that if sin is left unchecked, it will destroy basic institutions in society, even family and marital unions. (2) However, may we ALSO rely on the Lord to DELIVER us from sinful failures that destroy social, family and marital ties, providing God's righteousness, restoration, and blessing.*