

### Confession of the Godly Remnant of Israel

#### Micah 7

**Micah 7:1-10** - *“Woe is me! For I am like those who gather summer fruits, like those who glean vintage grapes. There is no cluster to eat of the first-ripe fruit, which my soul desires.<sup>2</sup> The faithful man has perished from the earth, and there is no one upright among men. They all lie in wait for blood; every man hunts his brother with a net,<sup>3</sup> that they may successfully do evil with both hands. The prince asks for gifts, the judge seeks a bribe, and the great man utters his evil desire. So they scheme together.*

*<sup>4</sup> The best of them is like a brier; the most upright is sharper than a thorn hedge; the day of your watchman and your punishment comes; now shall be their perplexity.*

*<sup>5</sup> Do not trust in a friend. Do not put your confidence in a companion. Guard the doors of your mouth from her who lies in your bosom. <sup>6</sup> For son dishonors father, daughter rises against her mother, daughter-in-law against her mother-in-law. A man’s enemies are the men of his own household.*

*<sup>7</sup> Therefore I will look to the Lord. I will wait for the God of my salvation. My God will hear me. <sup>8</sup> Do not rejoice over me, my enemy; when I fall, I will arise. When I sit in darkness, the Lord will be a light to 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 forth to the light; I will see His righteousness. <sup>10</sup> Then she who is my enemy will see, and shame will cover her who said to me, “Where is the Lord your God?” My eyes will see her; now she will be trampled down like mud in the streets.”*

#### Background Notes

As we come to this last chapter in the book of Micah, let me mention two more general background notes that we haven’t mentioned yet.

Micah is categorized as a “minor prophet” because his book is short compared to the longer books of the “major prophets.” However, prophecies from the small book of Micah are actually quoted five times in the New Testament!

The best-known quote is the prophecy of Micah 5:2, where our Lord’s birth in Bethlehem is predicted. Micah 5:2 is quoted in Matthew 2:6 - *“But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; For out of you shall come a Ruler who will shepherd My people Israel.”*

Another familiar quote is found in Matthew 10:35-36, where our Lord quoted Micah 7:6 - *“For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.’ And ‘a man’s enemies will be those of his own household.’”*

A second background note is that Micah's name means, *"Who is like the Lord?"* Micah is known for his play on words. We saw that back in chapter 2, with the towns and villages that he mentioned. So it could be that in Micah 7:18, Micah made a wordplay on his own name when he said, *"Who is a God like Thee?"*

Remember - Micah is really three messages of judgment and deliverance: Message 1 is in Micah 1-2; Message 2 is in Micah 3-5; and Message 3 is in Micah 6-7.

In Micah 6, in the judgment part of the message, the Lord presented two indictments or charges in His case against Israel. The first ten verses of Micah 7 describe Israel's good response to the Lord's second indictment against the nation. It's a good response - a response of repentance.

## Doctrinal Points

### 1. The "godly remnant" of Israel will acknowledge the sins of the nation.

In Micah 7:1-10, Micah voiced the confession of the "godly remnant" of Judah. The "godly remnant" was that small number of Jewish people who remained faithful to the Lord. When Micah said, *"Woe is me!"* he was speaking as a representative of those godly Jews in Judah who were sorry for their sins, and had repented their wrongdoing.

The "godly remnant" in Micah's day formed a prophetic picture of the godly Jews in the nation of Israel who will remain faithful to the Lord in the last days before the Lord returns. That's why our doctrinal point is in the future tense: "The godly remnant of Israel will acknowledge the sins of the nation."

The godly people of Micah's day were few and far between. They were like the few grapes left on the vine for gleaning (v1).

Conditions were so bad in Micah's day that the people were treating each other like animals: *"they lie in wait for blood"* (v2). Leaders and judges could be bought off with bribes: *"The prince asks for gifts, the judge seeks a bribe, and the great man utters his evil desire. So they scheme together."* (v3).

Even family relationships - the basic fabric of society - had broken down, because the Lord was no longer the center of their homes (v6-7). Thus the godly remnant of Micah's day had to be aware of betrayal by friends and family: *"A man's enemies are the men of his own household."* The Lord quoted verse 6 in Matthew 10:34-36 - *"For son dishonors father, daughter rises against her mother, daughter-in-law against her mother-in-law."*

Family friction is always the result when only a small remnant chooses to follow the Lord. Family relationships will be disrupted in the last days, during the coming Tribulation period. This time period is also known as *“the time of Jacob’s trouble”* (Jeremiah 30:7).

The response of the godly remnant in Micah’s day, and also in that coming day, was to look to the Lord - and wait for God to act: *“Therefore I will look to the Lord. I will wait for the God of my salvation. My God will hear me”* (v7).

The few godly people did not take their own revenge (v8-10). They knew that if they waited for the Lord, He would plead their case. God would execute justice righteously subdue their enemies. All they had to do is acknowledge their sins. *“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 forth to the light. I will see His righteousness.”*

The godly remnant of Israel will acknowledge the sins of the nation.

## **2. The “godly remnant” of Israel will experience the blessings of God.**

Micah 7:11-17 - *“In the day when your walls are to be built, in that day the decree shall go far and wide. <sup>12</sup> In that day they shall come to you from Assyria and the fortified cities, from the fortress to the River, from sea to sea, and mountain to mountain. <sup>13</sup> Yet the land shall be desolate because of those who dwell in it, and for the fruit of their deeds. <sup>14</sup> Shepherd Your people with Your staff, the flock of Your heritage, who dwell solitarily in a woodland, in the midst of Carmel. Let them feed in Bashan and Gilead, as in days of old. <sup>15</sup> “As in the days when you came out of the land of Egypt, I will show them wonders.” <sup>16</sup> The nations shall see and be ashamed of all their might. They shall put their hand over their mouth; their ears shall be deaf. <sup>17</sup> They shall lick the dust like a serpent; they shall crawl from their holes like snakes of the earth. They shall be afraid of the Lord our God, and shall fear because of You.”*

In these verses, Micah looks forward to the time when the Lord will return and set up His millennial kingdom here on earth. At that time, in His great grace, He will restore and bless the nation on behalf of the small group of godly Jews who will remain faithful. In that day, walls will be rebuilt (v11). These walls will not be walls of fortification, but rather the walls around gardens and vineyards that are built during times of peace.

In that day the Jews will have returned to the land, but in addition the godly people of all nations will come to Jerusalem for blessing - because the Lord will be there (v12)! He will lead His people as a perfect Shepherd, and He will do miracles on behalf of His people (v14-15).

What about the ungodly? We believe that verse 13 is a reference to the Tribulation period that will precede the time of Christ’s glorious kingdom here on earth. During that time period the ungodly people in Israel will be judged (v13), and the

ungodly of the nations will be judged (v16-17). The people of the nations will see the Lord's miraculous restoration of Israel, and they will be forced to bow their knees before Him as their Judge. There will be no anti-Semitism when the Lord returns!

The godly remnant of Israel will experience the blessings of God.

## Practical Application

### Have you experienced God's "more-than-a-pardon" love?

Micah 7:18-20 - *"Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy. <sup>19</sup> He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea. <sup>20</sup> You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers from days of old."*

Did you know that these verses are read in the synagogues of Orthodox Jews on Yom Kippur, the Day of Atonement? And these verses will be part of the godly remnant's confession of faith in the future when they acknowledge Christ as their Messiah.

But these verses certainly have an application for us today. When the Lord pardoned us for our sins and iniquities, He gave us much more than a pardon. **He has removed our sins – completely!** He has *"cast all our sins into the depths of the sea"* (v18-19)!

This reminds us of Psalm 103:12 - *"As far as the east is from the west, so far has He removed our transgressions from us."* And Jeremiah 31:34, *"For I will forgive their iniquity, and their sin I will remember no more."*

All these blessings have been extended to those of us who have trusted in Christ for salvation. **It's more than a pardon!** But never forget - we receive these blessings only because the Lord Jesus went to the cross and died for our sins. It's not because of anything that we have done. It's all because of what **He** did for us. What a great salvation!

Have you trusted in Jesus for salvation? Have you experienced God's "more-than-a-pardon" love?