

Micah 1:1 The word of the LORD that came to **Micah** (who is like Yahweh) of Moresheth during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah (55yrs - 742–687BC) the vision he saw concerning Samaria and Jerusalem.

² **Hear** (*shema* – to hear), O peoples (*'am* – (pl) ethnic groups), all of you,
listen (*qashab* – (hiph) pay attention), O **earth** (*'erets* – land, earth) and all who are in it,
that the **Sovereign LORD** (*Yahweh Adoni*) may **witness** (*'ed* – legal witness) against you,
the Lord from his holy temple.

³ **Look!** (*hineh* – behold!) The LORD is coming from his dwelling-place;

he comes down and treads the high places of the earth.

⁴ The mountains melt beneath him
and the valleys split apart,

like wax before the fire,

like water rushing down a slope.

⁵ All this is because of Jacob's **transgression** (*pasha'* – rebellion),
because of the **sins** (*chata'ah* – deviation from rules) of the house of Israel.

What is Jacob's **transgression** (*pasha'* – rebellion)?

Is it not Samaria?

What is Judah's high place?

Is it not Jerusalem?

⁶ "Therefore I will make Samaria a **heap of rubble** (*'iy* – a ruin),
a place for planting vineyards.

I will pour her stones into the valley

and lay bare her foundations.

⁷ All her **idols** (*pasiyl* – carved image) will be **broken to pieces** (*kathath* – (hoph) crushed);
all her **temple gifts** (*ethnan* – wages of a prostitute) will be burned with fire;

I will destroy all her **images** (*atsab* – image/idol).

Since she gathered her gifts from the **wages** (*ethnan*) of prostitutes,
as the **wages** (*ethnan*) of prostitutes they will again be used."

⁸ Because of this I will **weep** (*saphad* – wail, lament) and **wail** (*yalal* – (Hiph) howl);

I will go about barefoot and naked.

I will **howl** (*misaphad*) like a jackal and **moan** (*'ebel* - mourn) like an **owl** [ostrich].

⁹ For her wound is incurable;

it has come to Judah.

It has reached the very gate of my people,
even to Jerusalem itself.

¹⁰ Tell it not in **Gath** (*c.f.* 2Sam 1:20); **weep** (*bakah* – shed tears) not at all.

In **Beth Ophrah** (=house of dust) roll in the dust.

¹¹ Pass on in nakedness and shame,

you who live in **Shaphir** (=pleasant/beautiful).

Those who live in **Zaanan** (=one who goes out) will not come out.

Beth Ezel (=house by the side of another) is in mourning;

its protection is taken from you.

¹² Those who live in **Maroth** (=bitterness) writhe in pain,

waiting for **relief** (*tob* - good),

because disaster has come from the LORD,

even to the gate of Jerusalem.

¹³ You who live in **Lachish** (sounds like *larkish* – team of horses),

harness the team to the chariot.

You were the beginning of **sin** (*chata'ah* – deviation from rules) to the Daughter of Zion,

for the **transgressions** (*pasha'* – rebellion, willful infraction) of Israel were found in you.

¹⁴ Therefore you will give parting gifts to **Moresheth-Gath** (to be betrothed/dowry).

The town of **Aczib** (deception/lie) will prove deceptive to the kings of Israel.

¹⁵ I will bring a conqueror against you who live in **Mareshah** (conqueror/possessor).

He who is the glory of Israel will come to **Adullam** (David fled to Adullam 1Sam 22:1).

¹⁶ Shave your heads in mourning for the children in whom you delight;

make yourselves as bald as the vulture, for they will go from you into exile.

Context: In the time of King Jotham's reign the northern kingdom of Israel had become a vassal of the Assyrians (2Kgs 15:32-38). Jotham's successor Ahaz was put under pressure by Israel and Syria to join an anti-Assyrian alliance. Ahaz refused and was attacked on all sides in the Syro-Ephramite war. Judah was only spared by Ahaz appealing to Assyria for help (2Kgs 16). Much of Judah in the border regions of Philistia, Edom and Israel became devastated. Chapters 1 and 2 fit somewhere in this period before the ultimate destruction of Israel and its capital Samaria in 722/721 BC.

You reap what you sow

2:1 (In the reign of Ahaz) Woe to those who **plan** (*chasab* - devise) iniquity, to those who plot **evil** (*ra'* – evil, discomfort, bad) on their beds!

At morning's light they carry it out because it is in their power to do it.

² They **covet** (*chamad* – desire *c.f.* Exod 20:17) **fields** and seize them, and houses, and **take them** (*nasha*).

They defraud a man of his home,
a fellow-man of his inheritance.

³ **Therefore!**, the LORD says:

"I am **planning** (*chasab* - devise) **disaster** (*ra'* – evil, discomfort, bad) against this **people** (*mishpahah* - family),

from which you cannot save yourselves.

You will no longer walk proudly,

for it will be a time of calamity.

⁴ In that day men will ridicule you;

they will taunt you with this mournful song:

 `We are utterly ruined;

 my people's possession is divided up.

 He **takes it** (*nasha*) from me!

 He assigns **our fields** to traitors."

⁵ Therefore you will have no-one in the assembly of the LORD to divide the land by lot.

The Powerful reject God's Word

⁶ "Do not **prophecy** (*nataph* – drip, sutter)," their prophets say.

"Do not **prophecy** about these things;
disgrace will not overtake us."

⁷ Should it be said, O house of Jacob:

"Is the Spirit of the LORD angry?

Does he do such things?"

(2:6-7a) **The words of the false prophets.** God is kind and longsuffering and won't do the kind of things Micah is suggesting.

Micah's rebuttal

"Do not my words do good to him whose ways are upright?

⁸ Lately my people have risen up like an enemy.

You strip off the rich robe from those who pass by without a care,
like men returning from battle.

⁹ You drive the women of my people from their pleasant homes.

You take away my blessing from their children forever.

¹⁰ Get up, go away!

For this is not your resting place,

because it is defiled,

it is ruined, beyond all remedy.

¹¹ If a liar and deceiver comes and says [Lit. if a man comes with *wind* (*ruach* - spirit) and lies].

 `I will **prophecy** (*nataph* – drip, sutter) for you plenty of wine and beer,'

he would be just the **prophet** (*nataph* – drip, sutter) for this people!

(2:7b-11) **The words of Micah.** Yes God is kind and longsuffering to the upright – but that's not YOU!

A Salvation Oracle

¹² "I will surely **gather all** of you, O Jacob;

I will surely **bring together** the **remnant** (*sheerith* – remainder, residue) of Israel.

I will **bring them together** like sheep in a pen,

 like a flock in its pasture;

the place will throng with people.

¹³ One who breaks open the way will go up before them;

they will break through the gate and go out.

Their king will pass through before them,

the LORD at their **head** (*ro'sh* – head, chief)."

The removal of unjust secular leaders

3:1 Then I said,
"Listen (*shema* - hear), you **leaders** (*ro'sh* – head, chief) of Jacob,
you rulers of the house of Israel.
Should you not know **justice** (*mishpat* – justice),
2 you who hate good and love **evil**;
 who tear the skin from my people
 and the flesh from their bones;
 3 who eat **my people's** flesh,
 strip off their skin
 and break their bones in pieces;
 who chop them up like meat for the pan,
 like flesh for the pot."
4 Then they will cry out to the LORD,
but he will **not answer** (*anah* – to respond) them.
At that time he will hide his face from them
because of the **evil** they have done.

Context: Sennacherib is bearing down on Judah since Hezekiah rebelled against his Assyrian overlord making alliances with Egypt and Babylon (2Kgs 19:9; 20:12). In 2Chron 32:1-8 we are told that great defensive projects were undertaken in this period. People were possibly exploited on a grand scale by the authorities. By God's grace Hezekiah and the leaders responded positively to this oracle in chapter 3 (c.f. Jer. 26:17-19)

Removal of unjust religious leaders

5 This is what the LORD says:
"As for the **prophets** (*nabiy'*) who lead **my people astray** (*ta'ah* – to stagger, wander),
if one feeds them,
 they proclaim 'peace';
if he does not,
 they prepare to wage war against him.
6 Therefore night will come over you, **without visions**,
and darkness, **without divination**.
The sun will set for the prophets,
and the day will go dark for them.
7 The seers will be ashamed
and the diviners disgraced.
They will all cover their faces because there is **no answer** (*maaneh* - response) from God."

Removal of all that the wicked trusted in

8 But as for me,
I am filled with power,
with the Spirit of the LORD,
and with **justice** (*mishpat* – justice) and might,
to declare to Jacob his **transgression** (*peshah'* – rebellion, willful infraction),
to Israel his **sin** (*chata'ah* – deviation from rules).

9 **Hear** (*shema* - hear) this, you **leaders** (*ro'sh* – head, chief) of the house of Jacob,
you rulers of the house of Israel,

who despise **justice** (*mishpat* – justice) and distort all that is right:

10 who build Zion with bloodshed,
and Jerusalem with wickedness.

11 Her **leaders** (*ro'sh* – head, chief) **judge** (*shapat* – judge, govern) for
a bribe,

her priests teach for a price,
and her prophets tell fortunes for money.

Yet they lean upon the LORD and say,

"Is not the LORD among us?
No disaster will come upon us."

12 Therefore because of you, Zion will be ploughed like a field,
Jerusalem will become a heap of rubble,
the temple **hill** (*har* – mountain, hill) a mound overgrown with thickets.

Hypocrisy: They will reject God's justice but accept his protection

Establishing the New Jerusalem

4:1 In the last days

the **mountain** (*har* – mountain, hill) of the LORD's temple will be established as **chief** (*ro'sh* – head, chief) among the mountains; it will be **raised above** (*nasha*) the hills, and peoples will stream to it.

² Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob.

He will teach us his ways, so that we may walk in his paths."

The law will go out from Zion, the word of the LORD from Jerusalem.

³ He will **judge** (*shaphat* – govern, judge) between many peoples

and will settle disputes for strong nations far and wide.

They will beat their swords into ploughshares and their spears into pruning hooks.

Nation will not **take up** (*nasha*) sword against nation, nor will they train for war any more.

⁴ Every man will sit under his own vine and under his own fig-tree,

and no-one will make them afraid, for the LORD Almighty has spoken.

⁵ All the nations may walk in the name of their gods; we will walk in the name of the LORD our God for ever & ever.

Isa. 2:1-4

Context: God's people having repented after hearing chapter 3 (c.f. Jer. 26:17-19) are now in need encouragement as Jerusalem is surrounded and under siege from Sennacherib's army.

Compare/Contrast

Micah 4	Micah 3
God's presence in Zion v. 2	Absence of God v. 4
Exultation & abundance of temple hill vv. 1,4	Destruction of temple hill v.12
Glorious 'head' (<i>ro'sh</i>) of mountain v. 1	Wicked leaders/ 'heads' (<i>ro'sh</i>) v. 9
End of war/ destruction of weapons v. 3	Oppressive bloodshed v. 10
God's righteous judging v. 3	Leaders wicked judging v. 1-2, 9
True confession of trust in God v. 5	Fake confession of trust in God v. 11
God gives his own words himself v. 3	Prophets & priest do not give God's words vv. 5-7

God transforms the weak into the strong

⁶ "In that day," declares the LORD,

"I will gather the lame;

I will assemble the exiles and those I have brought to grief.

⁷ I will make the lame a **remnant**, those driven away a strong nation.

The LORD will rule over them in Mount Zion from that day and forever.

⁸ As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem."

Don't worry about the Assyrians – that's not God's plan for you

⁹ why do you **now** (*'attah*) cry aloud--have you no king?

Has your counsellor perished,

that pain seizes you like that of a woman in **labour** (*yaledah*)?

¹⁰ Writhe in agony, O Daughter of Zion,

like a woman in **labour** (*yaledah*),

for now you must leave the city to camp in the open field.

You will go to Babylon;

there you will be rescued.

There the LORD will redeem you out of the hand of your enemies.

Your enemies are all talk – God will destroy them

¹¹ But **now** (*'attah*) many nations are gathered against you.

They say,

"Let her be defiled, let our eyes gloat over Zion!"

¹² But they do not know the thoughts of the LORD;

they do not understand his plan,

he who gathers them like sheaves to the threshing-floor.

¹³ "Rise and thresh, O Daughter of Zion, for I will give you horns of iron;

I will give you hoofs of bronze and you will break to pieces many nations."

You will devote their ill-gotten gains to the LORD,

their wealth to the Lord of all the earth.

5:1 [**now** (*'attah*)] Marshal your troops, O city of troops,

for a siege is laid against us (Jerusalem 701 BC).

They will strike Israel's **ruler** (*shapat* – judge, governor) on the cheek with a rod.

Micah 4:1-8 Four Bridging Principles

1) In difficult times believers should trust God's leadership: Whom are you trusting?

2) God's exaltation will bring many nations to learn his ways: Mission/Evangelism. Never give up on people – it's in God's plan

3) God's wise judgement can bring about peaceful and secure coexistence among nations-people-relationships.

4) God's leadership involves caring about his afflicted people and strengthening them: Persecuted Church

The coming deliverer

² "But [**now** ('attah)] you, **Bethlehem Ephrathah**

(city of Boaz, David, Christ Ruth 4:11; 1Sam 16:1; 17:12; Matt. 2:6),
though you are **small** (*tsaiyr* – little, insignificant) among the clans of Judah,
out of you will come for me one who will be **ruler** (*mashal* - dominion) over Israel,
whose origins are from of old, from **ancient times** (king David & pre-existent Christ)."

³ Therefore Israel will be abandoned until the time when she who is in **labour** (*yaledah*)
gives birth (*yaledah*)

and the rest of his brothers **return** (*shub* – turn, repent) to join the Israelites.

⁴ He will stand and **shepherd** (*ra'ah* – to shepherd, pasture) his flock in the strength of the LORD,
in the majesty of the name of the LORD his God.

And they will live securely, for then his greatness will reach to the ends of the earth.

Conquest of Zion's Enemies

⁵ And he **will be** (*vehayah* – and it shall be) their peace.

When the Assyrian invades our land
and marches through our fortresses,

we will raise against him seven **shepherds** (*ra'ah* – to shepherd, pasture),
even eight leaders of men.

⁶ They will **rule** (*ra'ah* – to shepherd, pasture) the land of Assyria with the sword,
the land of **Nimrod** (the mighty hunter = Babylon *c.f.* Gen. 10:11) with drawn sword.

He will deliver us from the Assyrian when he invades our land and marches into our borders.

⁷ The **remnant** of Jacob **will be** (*vehayah* – and it shall be) in the midst of many peoples

like dew from the LORD,

like showers on the grass,

which do not wait for man or linger for mankind.

⁸ The **remnant** of Jacob **will be** (*vehayah* – and it shall be) among the nations,
in the midst of many peoples,

like a lion among the beasts of the forest,

like a young lion among flocks of sheep,

which mauls and mangles as it goes,

and no-one can rescue.

⁹ Your hand will be lifted up in triumph over your enemies,

and all your foes will be **destroyed** (*karath* – Niph cut down).

The LORD will purge all false sources of dependence/confidence

¹⁰ [*(vehayah)* – and it shall be] "In that day," declares the LORD,

"I will **destroy** (*karath* – Hiph annihilate) your horses from among you
and **demolish** (*abad* – Hiph cause to perish) your chariots.

¹¹ I will **destroy** (*karath* – Hiph annihilate) the cities of your land
and **tear down** (*haras* – Qal throw down) all your strongholds.

¹² I will **destroy** (*karath* – Hiph annihilate) your **witchcraft** (*kesheph* - sorcery)
and you will no longer **cast spells** (*anan* - soothsayer).

¹³ I will **destroy** (*karath* – Hiph annihilate) your carved images
and your sacred stones from among you;
you will no longer bow down to the work of your hands.

¹⁴ I will **uproot** (*nathash* – pull out) from among you your **Asherah** (fertility goddess) poles
and **demolish** (*shamad* – Hiph exterminate) your cities.

¹⁵ I will take **vengeance** (*naqam* – legal term delivering the wronged punishing the guilty) in anger
and wrath upon the nations that have not **obeyed** (*shema* – to hear, listen *c.f.* 1:2; 3:1, 9; 6:1, 2, 9;
7:7) me."

Heb. *vehayah* – 'and it shall be'
speaks of certainty of God's will
fulfilled in the future.

The Hiphel forms intensify
the meaning of the verb

'The salvation could not
otherwise come to them than by
stripping them of all vain false
confidence' **Calvin**

Political

Religious

Disobedient

Qu) What religious expressions
engender false hope for you?

A Covenant Lawsuit against Judah

Call for attention: **6:1 Listen** (*shema* – imperative: hear) to what the LORD says: "Stand up, plead your case before the **mountains** (Ebal & Gerizim Deut. 27:12-13); let the hills **hear** (*shema* - hear) what you have to say.

Call the witnesses:² **Hear** (*shema* - hear), O mountains, the LORD's accusation; listen, you everlasting foundations of the earth.

Announcement of the case: For the LORD has a case against his people; he is lodging a charge against Israel.

Context: the very end of Hezekiah's reign or the beginning of Manasseh's reign (2 Kgs 21:1-18)

The form of the **lawsuit oracle** demonstrates just how bad things have become between God and his people that they have to settle their matters in court

A defense of God's actions

³ "My people, **what have I** done to you?

How have I burdened you? Answer me.

⁴ I brought you up out of Egypt and redeemed you from the land of slavery (God rescued them).

I sent Moses to lead you, also Aaron and Miriam (God gave them competent godly leadership).

⁵ My people, remember what Balak king of Moab counselled

and what Balaam son of Beor answered (God turned their curses into blessing – Num. 22-24).

Remember *your journey* from Shittim to Gilgal (God enabled them to enter the Land – Josh. 2:1; 3:1), that you may know the righteous acts of the LORD."

A defense of Israel's actions

⁶ **With what shall I** come before the LORD

and bow down before the exalted God?

Shall I come before him with burnt offerings, with calves a year old?

⁷ Will the LORD be pleased with thousands of rams, with ten thousand rivers of oil?

Shall I offer my firstborn for my **transgression** (*pesha'* – rebellion),

the fruit of my body for the **sin** (*chata'ah* – deviation from rules) of my soul?

In contrast: The people appear to protest their innocence. They focus on their excessive giving – what more does God want – blood?? They think God is already

What God requires

⁸ He **has** (past tense) **showed** (*nagad* – to be conspicuous) you, O man, what is good.

And what does the LORD require of you?

To act **justly** (*mishpat* – justice) and to love **mercy** (*hesed*) and to walk **humbly** (*tsana*) with your God.

What God requires: Justice promotes the needs of the abused. **Hesed** covenant loyalty that is above and beyond what is required. A spirit of generosity. **Humble walk** is attentive, careful and prudent not careless, presumptuous or doing things one's own way. These are **positive requirements not negative prohibitions.**

Accusation of covenant disloyalty

⁹ **Listen!** (*shema* – imperative: hear) The LORD is calling to the city and to fear your name is wisdom

"Heed the rod and the One who appointed it.

¹⁰ Am I still to forget, O wicked house, your ill-gotten treasures and the short ephah, which is accursed?

¹¹ Shall I acquit a man with dishonest scales, with a bag of false weights?

¹² Her rich men are violent;

her people are liars

and their tongues speak deceitfully.

God cannot overlook sin. Defrauding the innocent or using aggressive means to get one's way, even if everyone else is doing it, is not *Hesed*! **How do we handle money? Do we always tell the truth?**

Verdict of punishment

¹³ Therefore, I have **begun to destroy you** (Lit. *I will make you sick with smiting*),

to **ruin** (*shamem* – Hiph: desolate, appalled) you because of your **sins** (*chata'ah* – deviation from rules).

¹⁴ **You will** eat

but not be satisfied;

your stomach will still be empty (Lit. *you'll have diarrhoea*).

You will store up

but save nothing,

because what you save I will give to the sword.

¹⁵ **You will** plant

but not harvest;

you will press olives

but not use the oil on yourselves,

you will crush grapes

but not drink the wine.

¹⁶ You have observed the statutes of **Omri**

and all the practices of **Ahab's** house,

and you have followed their traditions.

Therefore I will give you over to **ruin** (*shammah* – waste, horror)

and your people to **derision** (*shereqah* - hissing);

you will **bear** (*nasha*) the **scorn** (*cherpah* - disgrace) of the nations [my people]."

Nothing happens as it should

Omri was a wicked king of Israel (1Kgs 16:25-28). **Ahab** (with Jezebel) was even worse (1Kgs 16:29-33; 18:4; 21)

The King Manasseh is said to have walked in the way of Ahab (2Kgs 21:3)

This is how far Judah/Jerusalem have sunk

Lament over the state of the Nation

7:1 What misery is mine! [Lit. Woe! Is me]

I am like one who gathers summer fruit at the gleaning of the vineyard;
there is no cluster of grapes to eat,
none of the early figs that I crave.

² The godly have been swept from the land;
not one upright man remains.

All men lie in wait to shed blood;
each hunts his brother with a net.

³ Both hands are skilled in doing **evil**;
the ruler demands gifts,

he **judge** (*shapat* – judge, governor) accepts bribes,
the powerful dictate what they desire

they all **conspire together** (*abat* – to weave, wind).

⁴ The best of them is like a **brier**,
the most upright worse than a thorn **hedge**. → Of no use yet cause discomfort and damage

The day of your **watchmen** (*tsaphah* – lookout c.f. Ezk 32:6; 33:2, 6-7) has come,
the day God visits you.

Now is the time of their confusion.

⁵ Do not trust a *neighbour*,
put no confidence in a *friend*.
Even with *her who lies in your embrace*
be careful of your words.

⁶ For a *son* dishonours his *father*,
a *daughter* rises up against her *mother*,
a *daughter-in-law* against her *mother-in-law*
a man's enemies are the *members of his own household*.

Relational
breakdown
(Lk. 12:53)

Bonds of family loyalty are
important to the covenant.

A confession of trust in God's forgiveness

⁷ But as for me, I **watch** (*tsaphah* – lookout) ~~in hope~~ for the LORD,
I wait for God my **Saviour** (*yeshu'a*);
my **God will hear** (*shema* - hear) me.

⁸ Do not gloat over me, my enemy!
Though I have fallen,

I will rise.

Though I sit in darkness,
the LORD will be my light.

⁹ Because I have sinned against him,
I will bear (*nasha*) the LORD's wrath,
until he pleads my case
and establishes my **right** (*mishpat* - justice).
He will bring me out into the light;
I will see his righteousness.

¹⁰ Then my enemy will see it and will be covered with shame,
she who said to me,

"Where is the LORD your God?"

My eyes will see her downfall;
even now she will be trampled underfoot like mire in the streets.

Context: Well within the reign of Manasseh (2 Kgs 21:1-18). From a political standpoint Judah hadn't had it so good in years, as Manasseh drew together ever increasing ties with Assyria. Peace and prosperity flowed for those in the top positions. This is NOT a picture of exile but echoes of Elijah and Jezebel.

Micah concentrates on the LORD rather than his problems thereby enabling him to see hope

God has a plan for the righteous and no temporal defeat can annul that purpose

An Oracle of Salvation

¹¹ The day for building your **walls [fences]** (*gadar* – boundary fence/marker) will come,
the day for extending your boundaries.

¹² In that day people will come to **YOU** from Assyria and the cities of Egypt,
even from Egypt to the Euphrates
and from sea to sea and from mountain to mountain.

¹³ The earth will become desolate because of its inhabitants,
as the result of their deeds.

The borders of God's kingdom will have to be extended because the nations will come into join 'Israel'. Good news for the nations

A petition to deliver

¹⁴ **Shepherd** (*ra'ah* – to shepherd, pasture) your people with your staff, the flock of your inheritance, which lives by itself in a **forest** (*ya'ar* – scrub and thicket, overgrown), in [the midst of] fertile pasture-lands. Let them **feed** (*ra'ah* – to shepherd, pasture) in Bashan and Gilead as in days long ago.

God's people are moving from being unfruitful barren (forest/scrub), to being fruitful and fertile (Bashan & Gilead known for their rich pasture lands)

An oracle of salvation and victory

¹⁵ "As in the days when you came out of Egypt, I will show them my wonders."

¹⁶ Nations will see and be ashamed, deprived of all their power.

They will lay their hands on their mouths and their ears will become deaf.

¹⁷ They will lick dust like a snake, like creatures that crawl on the ground.

They will come trembling out of their dens;

they will turn in fear to the LORD our God and will be afraid of you.

God's answer to Micah's petition:

God has done it before (Exodus & destruction of Assyrian army Isa. 37:36), so he can & will do it again

A response of Praise

What God HAS done

¹⁸ Who is a God like you,

who **pardons** (*nasha*) **sin** (*'avon* - guilt) and forgives the **transgression** (*pesha'* – rebellion, willful infraction *c.f.* 1:5)

of the **remnant** of his inheritance?

You do not stay angry forever

but delight to show **mercy** (*hesed* – 6:8).

What God WILL do

¹⁹ **You will** again have compassion on us;

you will tread our **sins** (*'avon* - guilt) underfoot

and hurl all our **iniquities** (*chata'ah* – sin, deviation from rules *c.f.* 1:5) into the depths of the sea.

²⁰ **You will** be true to Jacob,

and show **mercy** (*hesed* – 6:8) to Abraham,

as you pledged on oath to our fathers in days long ago.

(The basis is God's covenant promises to Abraham)

Confession and repentance lead to forgiveness and restoration. NOTE: Micah began by highlighting Judah's sin (1:5) and now ends with sin being dealt with (7:18-19).

Instead of looking at the world through human eyes of crisis and disappointment, the righteous are able to realign their concept of reality by perceiving the true character and glory of the sovereign king who controls the nations, their lives, and the future.