

THE BOOK OF THE TWELVE

THE MINOR PROPHETS:

THE PROPHECY OF MICAH

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The people of God had become sinfully and idolatrously very sick during the time of Micah. The covenant people who had been called to manifest God's Kingdom in a world of sin and misery had become wounded beyond repair in Israel and Judah (both the northern and the southern kingdoms were full of sin:

ESV Micah 1:9 For her wound is incurable, and it has come to Judah; it has reached to the gate of my people, to Jerusalem.

Israel and Judah had become just like the idolatrous, God-denying pagan kingdoms that surrounded them rather than being a "kingdom of priests to YHWH and a holy nations" (Exodus 19:6).

Although things in Israel and Judah were extremely bad, Micah the Prophet did not lose hope in the faithfulness of God to His people:

ESV Micah 7:7 But as for me, I will look to the LORD; I will wait for the God of my salvation; my God will hear me.

Although judgment would come on Israel and Judah before God's Kingdom would be fully established, nevertheless, Micah would look to the Lord and wait on God prayerfully. Micah realized that even in times when it seemed like the church was in a hopeless condition, he prayerfully sought God, knowing He is faithful to his people and he will build his church and the gates of hell will never prevail against her.

What is a key verse for interpreting the message of Micah's prophecy and understanding the Church's mission? (1) Micah 6:8 is a key verse for interpreting Micah's prophecy. In this passage, Micah looks back prophetically and redemptive-historically to Moses and Samuel, two prophets before him. Micah speaks of YHWH and the truth of his covenant purposes for his people:

ESV Micah 6:8 He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness,¹ and to walk humbly with your God?

ESV 1 Samuel 15:22 And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams.

ESV Deuteronomy 10:12-13: "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul,¹³ and to keep the commandments and statutes of the LORD, which I am commanding you today for your good?"

Micah reveals that God's will for his people is that we love concretely by His grace doing justice, loving kindness, and walking humbly and obediently before God.

What was the Messianic “Back-Story” of Micah’s Prophecy? (2) The people of God longed for the day when the Kingdom of God that was now divided would one day be united again and that a Messianic King, the son of David, would reign on his throne over Zion (2 Samuel 7:12-16). The people asked after the fall of Samaria in 722 BC: “How can Israel ever be united and a Messianic King rule over the people as God promised if Israel no longer exists as a people in the land?”:

ESV 2 Samuel 7:12-16: When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. ¹ Your throne shall be established forever.”

At the heart of Micah's prophecy is that although the people hope that Jerusalem will be the location of the full realization and establishment of God's Eternal Kingdom, judgment for injustice and oppression and sins would come to the city first. God's Eternal Kingdom would be manifested eventually, but this would be delayed at that point in redemptive-history.

Whereas the people hoped for God's Kingdom to be fully established, and were looking for God's blessing upon them, God's Kingdom would be established only after his covenant-breaking people were expelled from the land. Judgment in exile would come before the glorious Messianic Day of salvation would dawn!

Micah's prophecy begins: *ESV Micah 1:1 The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.*

The Prophecy of Micah begins similarly as other prophecies with ***“The word of the LORD came to...”*** We learn of the prophet's name, his hometown where he was from, and the specific time in which he received his prophecy and ministered in Israel.

What was the meaning of Micah's name and where was he from? (3) Micah's [מִיכָה] name is similar to the longer biblical name of Micaiah and it means ***“Who is like YHWH?”*** which is a rhetorical way of stating: ***“There is no other God like YHWH!”*** This shows that Micah's parents named him by faith that he would one day be a true worshipper of God in spirit and truth who praised God for who he is and what he had done for his covenant people (which was the practice of naming a child in the ancient world).

Micah's hometown of Moresheth was a village with fertile lowlands about twenty-five miles southwest of the city of Jerusalem in the hill country of Judah. It is likely that Micah was not from a prominent family in Israel because his father and family name are

not given. Being from Moresheth was raised not in an urban place like Jerusalem or Samaria but in the country.

Being “country” or from a rural place of farmers such as Moresheth gave Micah in God’s providence a first-hand understanding of the poor in Judah. It is probable that Micah’s own family had flirted with hunger and poverty, and they had experience of the injustice that was done to them by the rich leaders of Israel. Micah has been called “the prophet to the poor” and God used him to give voice to the oppressed, hungry and weak who had no voice to speak.

ESV Micah 3:5 Thus says the LORD concerning the prophets who lead my people astray, who cry "Peace" when they have something to eat, but declare war against him who puts nothing into their mouths.

Micah is mentioned elsewhere in the Old Testament in Jeremiah’s prophecy:

ESV Jeremiah 26:17-19: And certain of the elders of the land arose and spoke to all the assembled people, saying,¹⁸ "Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and said to all the people of Judah: 'Thus says the LORD of hosts, "' Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.'"¹⁹ Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and did not the LORD relent of the disaster that he had pronounced against them? But we are about to bring great disaster upon ourselves."

What was the date of Micah’s prophecy? (4) Micah’s time period of ministry was during the reigns of Kings Jotham (a coregent of Uzziah, 750-732 BC), Ahaz (732-716 BC), and Hezekiah (715-686 BC), kings of Judah (the southern kingdom during the second half of the 8th century BC). Micah’s ministry would have overlapped with Isaiah’s ministry (cf. Isaiah 1:1), but no one is sure exactly how long Micah ministered. He probably began toward the end of King Jotham’s reign (ca. 733 BC) and preached until the reign of King Hezekiah (ca. 701 BC) which would be a duration of approximately 30 or more years. Micah preached-prophesied in both Israel and Judah (in both the northern and southern kingdoms).

Micah prophesied about, and would have witnessed the destruction and fall of Samaria in 722 BC to the Assyrians when the northern kingdom of Israel would be no more (1:6). The people of the northern kingdom were deported out of the land.

What is the historical background of Micah’s prophecy? (5) In 722 BC Samaria, the capital of the northern kingdom of Israel fell to the Assyrians under the powerful leadership of Shalmaneser V. During the reign of Sennacherib of Assyria, King Hezekiah of Israel (who reigned after the fall of Samaria in Judah) tried to secede from the Assyrian Empire and joined a coalition with Babylon (Merodach-baladan, 2 Kings 18) threatening the independence (and existence!) of Jerusalem under the Assyrian government because of Hezekiah’s rebellion.

Because of the ministries of Isaiah and Micah, Hezekiah repented of his rebellion and God spared the city at the time from Assyrian domination and destruction (Jeremiah

26:18ff; 2 Chronicles 29:1-31:20). Hezekiah had to pay a fine and lost some of his kingdom to the Philistines as a punishment from Assyria, but Jerusalem in Judah did not fall until years later (587 BC).

There was great economic prosperity during Micah's time and the covenant had been shrugged off by Israel's leadership and the poor and needy had been forsaken in the land. The leaders of Israel were full of self-interest and seeking after wealth and so the underprivileged were neglected. After the fall of Samaria in 722 BC, many people fled for asylum to Jerusalem in Judah and there the leaders became more and more corrupt and the people became more immoral (3:9-12; 7:1-6). Micah's message is directed at the social evils of the day that at the heart were not political or economical, but were theological – the leaders of Israel were rebelling against God ultimately.

ESV Micah 3:9-12: Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked all that is straight,¹⁰ who build Zion with blood and Jerusalem with iniquity.¹¹ Its heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on the LORD and say, "Is not the LORD in the midst of us? No disaster shall come upon us."¹² Therefore because of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.

The leaders of Israel placed false confidence in their safety in Jerusalem, discounting the fact that God would also judge covenant breaking rulers of the House of Israel.

The city where God's Kingdom was to be manifested upon the earth had become a place of sin, blood, rebellion, with all of God's commandments he had revealed to Israel in the Law of Moses being broken!

Micah 7:1-6: The godly has perished from the earth, and there is no one upright among mankind; they all lie in wait for blood, and each hunts the other with a net.³ Their hands are on what is evil, to do it well; the prince and the judge ask for a bribe, and the great man utters the evil desire of his soul; thus they weave it together.⁴ The best of them is like a brier, the most upright of them a thorn hedge. The day of your watchmen, of your punishment, has come; now their confusion is at hand.⁵ Put no trust in a neighbor; have no confidence in a friend; guard the doors of your mouth from her who lies in your arms;⁶ for the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

What is a summary of Micah's prophecy? (6) A summary of Micah's prophecy would be: God is coming judgment because of the sins of His people; sin must be dealt with first before God's Kingdom will be fully established in Zion.

Micah's message is actually summarized by Micah!

"I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression and to Israel his sin." – Micah 3:8

Instead of Israel being a picture of God's Kingdom character and righteousness, the people had become like all the other sinful nations around them- -they were not a Kingdom Counterculture, but had been idolatrously acculturated to the sinful practices of the nations. The church "under age" was characterized in Micah's time not by holiness

and faithfulness to God's Word but by idolatry, murder, abuse of judicial and political power that led to oppressing the poor, lying, stealing, and even turning to sorcery and the occult (1:7; 5:11-14; 6:12; 7:2):

ESV Micah 1:7 All her carved images shall be beaten to pieces, all her wages shall be burned with fire, and all her idols I will lay waste, for from the fee of a prostitute she gathered them, and to the fee of a prostitute they shall return.

ESV Micah 5:12-14: and I will cut off sorceries from your hand, and you shall have no more tellers of fortunes;¹³ and I will cut off your carved images and your pillars from among you, and you shall bow down no more to the work of your hands;¹⁴ and I will root out your Asherah images from among you and destroy your cities.

But there is hope of restoration. There will be a new era when God will establish his kingdom as he has promised:

ESV Micah 4:1 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it,

ESV Micah 4:6-7: In that day, declares the LORD, I will assemble the lame and gather those who have been driven away and those whom I have afflicted;⁷ and the lame I will make the remnant, and those who were cast off, a strong nation; and the LORD will reign over them in Mount Zion from this time forth and forevermore.

This future time of restoration of Zion or Jerusalem will be a time of the lame and the outcasts binding hope in the LORD; this future time will also be a time when the Gentiles come to Jerusalem and become part of the Church of God or House of Israel:

ESV Micah 7:12 In that day they¹ will come to you, from Assyria and the cities of Egypt, and from Egypt to the River, from sea to sea and from mountain to mountain.¹³ But the earth will be desolate because of its inhabitants, for the fruit of their deeds.

What is the structure and outline of Micah's prophecy? (7)

The structure of the Book of Micah is hard to determine. As Luther said generally about the prophets: "the prophets have a queer way of talking, like people who instead of proceeding in an orderly manner, ramble off from one thing to the next so that you cannot make head or tail of them or see what they are getting at" (Quoted in Dillard and Longman, pg. 397). Professor Allen writes that a search for a literary structure to Micah is at first sight an impossible task (NICNT, pg. 257).

Micah's prophecies or oracles were bound together after Micah preached, or perhaps even by an inspired editor after his death. They were collected independent oracles that were edited together as one coherent book (much like a collection of sermons that one might read given by a pastor at different times in his ministry, on different occasions, but all are independent sermons that have been collected).

Although it is difficult to determine the structure of Micah's book, Old Testament scholar Bruce Waltke helpfully suggests that the oracles are arranged in three cycles, chapters 1-2, 3-5, and 6-7 each beginning with the command from God to "hear" [1:2; 6:1-^{שְׁמַעוּ}],

“listen” [שָׁמַעַי-3:1] and with movement from doom to hope (*An Exegetical and Expository Commentary on the Minor Prophets*, pg. 594). This “hear” is the *shema* or covenant command of YHWH to his people:

ESV Deuteronomy 5:1 And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them.

ESV Deuteronomy 6:4 "Hear, O Israel: The LORD our God, the LORD is one.

The “hear!” or *shema* of Israel was the command to covenant obedience in light of God’s grace to His people; Micah’s use of the *shema* would have caused the people to associate his word with Moses’ words before him!

Outline of Micah’s Prophecy

Three Major Sections or Cycles of Micah’s prophecy:

- I. Cycle 1: Chapters 1-3: Judgment
- II. Cycle 2: Chapters 3-5: Hope
- III. Cycle 3: Chapters 6-7: Judgment and Hope

Superscription- Prologue (1:1)

- I. **Judgment:** Oracles of Judgment and Salvation (1:2-5)
 - a. God’s Judgment of Apostasy and Social Sin in Samaria and Judah (1:2-2)
- II. **Hope:** God’s Word of Hope to Israel (3-5)
- III. **Judgment and Hope:** Oracles of Judgment and Salvation (6-7)
 - a. God’s Dispute with Israel (6:1-8)
 - b. God’s Reproach for Israel’s Social Sins (6:9-16)
 - c. Micah Laments Israel’s Sinful Condition (7:1-7)
 - d. Psalms of Hope and Praise to God (7:8-20)

Micah has powerful literary style. In Micah 1:10-16 for example, Micah uses wordplays to narrate what will happen by using the cities’ names with their fate because of the judgment of god. In Moffat’s paraphrase we get a taste of the literary genius and eloquence of the prophecy by understanding how this would have sounded in the Hebrew; Micah says:

*Tell it not in Tellington!
Wail not in Wailing!
Dust Manor will eat dirt,
Dressy Town flee naked.
Safefold will not save,
Wallchester’s walls are down,
A bitter dose drinks Bitterton.
(Towards Jerusalem, City of Peace,
The Lord sends war.)*

*Harness the war-steeds,
O men of Barstead!
(Zion's beginning of sinning,
Equal to Israel's crimes.)
To Welfare a last farewell!
For Trapping trapped Israel's kings.*

How is God revealed in Micah's prophecy? (8)

Micah reveals God's wrath and anger against sin.

God is revealed as a wrathful warrior whose judgment begins at the House of God but will extend throughout the whole earth (1:3-4):

ESV Micah 1:3-4: For behold, the LORD is coming out of his place, and will come down and tread upon the high places of the earth. ⁴ And the mountains will melt under him, and the valleys will split open, like wax before the fire, like waters poured down a steep place.

God is revealed by Micah in the opening of chapter one as a God of wrath intruding history and in Theophanic power creation is devastated by His arrival as King of the whole earth: Mountains melt under him, the valleys split open...these are prophetic visuals of God's great power and sovereignty as King of creation.

God will punish sin because He is righteous and just:

ESV Micah 1:5 All this is for the transgression of Jacob and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what is the high place of Judah? Is it not Jerusalem?

ESV Micah 3:8 But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression and to Israel his sin.

Because God is just and there are real consequences and accountability for our sins against God and neighbor, God cannot merely forget our wickedness and rebellion and acquit the guilty:

ESV Micah 6:10 Can I forget any longer the treasures¹ of wickedness in the house of the wicked, and the scant measure that is accursed? ¹¹ Shall I acquit the man with wicked scales and with a bag of deceitful weights?

ESV Micah 6:13 Therefore I strike you with a grievous blow, making you desolate because of your sins.

God is the covenant God (1:2); his people are addressed as His covenant people ("my people" "House of Judah and House of Israel"):

ESV Micah 2:8 But lately my people have risen up as an enemy; you strip the rich robe from those who pass by trustingly with no thought of war.¹

ESV Micah 2:9 The women of my people you drive out from their delightful houses; from their young children you take away my splendor forever.

We hear in Micah's covenant lawsuit in chapter 6:

ESV Micah 6:2-5: Hear, you mountains, the indictment of the LORD, and you enduring foundations of the earth, for the LORD has an indictment against his people, and he will contend with Israel.³ "O my people, what have I done to you? How have I wearied you? Answer me!"⁴ For I brought you up from the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam.⁵ O my people, remember what Balak king of Moab devised, and what Balaam the son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the LORD."

Because the people of God are part of God's covenant, they are reminded of his grace (6:4ff) and how in light of that grace they were to be obedient to the covenant (vv. 4-5: **"For I brought you up from the land of Egypt and redeemed you....that you may know the saving acts of YHWH"**).

God is a God of Justice; He is just and this justness was to be revealed in His Kingdom people. When God looked for justice, all he saw was injustice:

ESV Micah 3:1-3, 9: And I said:Hear, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice?-² you who hate the good and love the evil, who tear the skin from off my people¹ and their flesh from off their bones,³ who eat the flesh of my people, and flay their skin from off them, and break their bones in pieces and chop them up like meat in a pot, like flesh in a cauldron.

ESV Micah 3:9 Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked all that is straight...

ESV Micah 6:8 He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness,¹ and to walk humbly with your God?

Vangemeren writes about the justice that God expected from his people as a display of his just character: "Justice, as it pertains to human beings, is that quality of integrity by which one deals with people in accordance with God's standard. Justice is not determined by social status, prior relationship, hearsay, appearances, or likes or dislikes. Justice is an expression of love, which is characterized by constancy, consideration, absence of discrimination and recrimination, and a readiness to cover a multitude of sins and wrongs" (*Interpreting the Prophetic Word*, pg. 154).

We are reminded that Israel as a manifestation of God's Kingdom was to be a revelation-manifestation of God's character and Holy rule over the entire earth. Israel was to show the nations what love for God and neighbor looked like- -there was no room for injustice in relations between brothers.

Rather than fully revealing God in his mercy as well as his justice, the people were being taught that God was a mere benevolent deity who forgives and loves people, but that sin had no consequences (perhaps some had bumper stickers on their chariots that read: "God loves you and has a wonderful plan for your life."):

ESV Micah 2:6-9: "Do not preach"- thus they preach- "one should not preach of such things; disgrace will not overtake us."⁷ Should this be said, O house of Jacob? Has the LORD grown impatient?¹ Are these his deeds? Do not my words do good to him who walks uprightly?⁸ But lately my people have risen up as an enemy; you strip the rich robe from those who pass by trustingly with no thought of war.¹⁹ The

women of my people you drive out from their delightful houses; from their young children you take away my splendor forever.

The preachers in Israel were teaching the people what their itching ears wanted to hear (they were “tickling”, cf. 2 Tim. 4:1-5).

God would judge the people of Israel for covenant disloyalty and unfaithfulness:

ESV Micah 3:8 But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression and to Israel his sin.

ESV Micah 6:13 Therefore I strike you with a grievous blow, making you desolate because of your sins.

God is the Lord of the whole earth (4:13).

God reveals what is truly pleasing to him; God reveals that he is a searcher of men’s hearts, he is not merely interested in our outward forms of religion (6:6-8); God teaches the people that a summary of His character and His Holy Law is to love God and neighbor as oneself:

ESV Micah 6:6-8: "With what shall I come before the LORD, and bow myself before God on high? 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 thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" ⁸ He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, ¹ and to walk humbly with your God?

What glorious vision of the future does Micah give the people in the midst of God’s judgement? (9) Although Israel and Judah will suffer the punishment of God because of their sins, nevertheless, Micah graciously grants the people who believe a glorious vision of the future. Micah’s prophecy gives several visions of the future so that the glorious future might inform Israel’s present inglorious state and encourage the brokenhearted and humble who continue to believe God’s promises.

Although the full manifestation and realization of God’s Kingdom would be delayed in Jerusalem, there would come a day when a princely ruler would be born and then the Kingdom would come in its fullness. There will be judgment- -but also salvation for those who believe.

For instance in Micah 5:2-5, we read of the future hope of God in Jesus Christ:

ESV Micah 5:2-3: ¹ But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days. ³ Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel. ⁴ And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth. ⁵ And he shall be their peace.

Israel is taught that one day the divided Israel in turmoil and war and tribulation will be the new united Israel who will experience *shalom-peace* when a ruler shall be born in Bethlehem.

Micah prophesies to an Israel who will suffer and did suffer exile from their land because of the punishment for their sins against God and covenant breaking (Micah 7:8-20). Yet there is promise for the future for those who believe God's covenant promises to Abraham:

ESV Micah 7:15 As in the days when you came out of the land of Egypt, I will show them¹ marvelous things.

Like the great salvation event of the Exodus, so God will show his believing people marvelous things again! God's covenant will be fulfilled through God's continuing promises to Abraham, Isaac, and Jacob being realized. As God "remembered" the covenant during the time of the Exodus from Egypt, so he will "remember his covenant again. This time will be more particularly revealed the steadfast love of God, the compassion of God and the permanent forgiveness of sins.

In fact there will one day be a future when a remnant of all Twelve Tribes of Israel will be saved:

ESV Micah 2:12 I will surely assemble all of you, O Jacob; I will gather the remnant of Israel; I will set them together like sheep in a fold, like a flock in its pasture, a noisy multitude of men.

ESV Micah 5:7-8: Then the remnant of Jacob shall be in the midst of many peoples like dew from the LORD, like showers on the grass, which delay not for a man nor wait for the children of man.⁸ And the remnant of Jacob 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 the flocks of sheep, which, when it goes through, treads down and tears in pieces, and there is none to deliver.

How does Micah "live up to his name"? (10) Micah lives up to his name in prophesying about Messiah-Christ the King who will come. Micah's prophecy ends with a play on his name and praise to the LORD YHWH who is God and who will provide compassion and the forgiveness of sins! Micah literally proclaims what his name means: "**Who is like YHWH?!**" By God's grace, Micah lives up to his name's meaning and fulfills his parent's hope for him as a true believer!

Who is a God like you [מִי־אֱלֹהִים כְּמוֹדְךָ], pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love.¹⁹ He will again have compassion on us; he will tread our iniquities under foot. You will cast all our¹ sins into the depths of the sea.²⁰ You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old.- Micah 7:18-20

Although the Mosaic covenant of law has been broken (cf. Jeremiah 31:31-34), nevertheless God will have compassion on those who believe the promises of God to Jacob and the steadfast love to Abraham that was all of grace.

In Jesus Christ, born in a manger-cave, we find the incarnate-embodiment of God's steadfast love, compassion and the cure for our iniquities and sins:

ESV John 1:14-18: And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ¹⁵ (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") ¹⁶ And from his fullness we have all received, grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God; the only God,¹ who is at the Father's side,² he has made him known.

In Jesus Christ, the Messiah-King of God, the Kingdom of God would be fully realized and established as He would bring good news of peace and reconciliation for men with God and peace with each other. As the angels declared the shepherds, and as the Apostle Paul teaches in Romans 5:1 ff:

"Fear not, for behold, I bring you good news of a great joy that will be for all the people. ¹¹ For unto you is born this day in the city of David a Savior, who is Christ the Lord. ¹² And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." ¹³ And suddenly there was with the angel a multitude of the heavenly host praising God and saying, ¹⁴ "Glory to God in the highest, and on earth peace among those with whom he is pleased!"¹

ESV Romans 5:1-2: Therefore, since we have been justified by faith, we¹ have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith¹ into this grace in which we stand, and we² rejoice³ in hope of the glory of God.

Praise be to God for His Messianic King! Thanks be to God for the Prince of Peace who reigns over Zion as Micah promised through the Word of the LORD!

And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth. ⁵ And he shall be their peace.- Micah 5:4-5

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