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God Shows Mercy

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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Micah 7:14-20

Introduction: The prophet begins this chapter with lamenting the **decay** of **PIETY** (reverence &c. veneration) and the growth of **ungodliness**, using a beautiful allegory to imply (as explained in Micah 7:2;) that the **good man** is as **seldom to be met** with as the early fig of best quality in the advanced season, or the cluster after the vintage, Micah 7:1, Micah 7:2. He then **reproves** and **threatens** in terms so expressive of **great calamities** as to be applied in the New Testament to times of the hottest persecution, Micah 7:3-6. See Matthew 10:35, Matthew 10:36. Notwithstanding which a Jew is immediately introduced declaring, in the name of his captive people, the **strongest FAITH** in the **mercy** of God the most submissive resignation to his will, and the firmest hope in his favor in future times, when they should triumph over their enemies, Micah 7:7-10. The prophet upon this resumes the discourse, and **predicts** their great **prosperity** and **increase**, Micah 7:11, Micah 7:12; although the whole land of Israel must first be desolated on account of the great wickedness of its inhabitants, Micah 7:13. The prophet intercedes in behalf of his people, Micah 7:14. After which God is introduced **promising**, in very ample terms, their **future restoration** and **prosperity**, Micah 7:15-17. And then, to conclude, a chorus of Jews is introduced, singing a beautiful hymn of thanksgiving, suggested by the gracious promises which precede, Micah 7:18-20. (Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=mic&ch=7#1>)

Micah 7:5-6, *Trust ye not in a **friend**, put ye not confidence in a **guide**: keep the doors of thy mouth from **her** that lieth in thy bosom. For the **son** dishonoureth the father, the **daughter** riseth up **against** her mother, the **daughter in law** against her mother in law; a man's **enemies** are the men of his own house.*

NOTE: Trust ye not in a friend — Faith is kept nowhere: all to a man are treacherous (Jeremiah 9:2-6). When justice is perverted by the great, faith nowhere is safe. So, in gospel times of persecution, “a **man's foes** are they of his own household” (Matt. 10:35, Matthew 10:36; Luke 12:53).

(Source: <http://www.studylight.org/commentaries/jfb/view.cgi?bk=mic&ch=7#1>)

Micah 7:7-8, *Therefore I will **look unto** **the LORD**; I will **wait** for the God of **my salvation**: my **God will** **hear me**. Rejoice not against me, O mine enemy: when I fall, I shall **arise**; when I sit in darkness, **the LORD (Jehovah [Yahweh])** shall be **a light** unto me.*

NOTE: The one great consideration so often overlooked by scholars intent only upon a literary examination of the text is that from the very beginning of the **promise** to Abraham and his **posterity** (descendants), the **pledge** on the part of God assuring the **posterity** (descendants) of Abraham of blessing and prosperity always pertained exclusively to the

"**spiritual seed**" of the great patriarch, and not at all merely to his fleshly descendants. These were emphatically distinguished from each other by the holy Christ himself (John 8), and by the apostle Paul whose epistle to the Romans cannot be understood at all apart from the **discernment** of the **two Israels**.

In the pre-Christian era, God's message through the prophets always had that quality of being addressed to **both Israels**, now to the righteous remnant, and then to the secular and unspiritual majority. "**Rejoice not against me, O mine enemy...**" Israel addresses Babylon, her triumphant FOE. Blindly rejecting any such thing as predictive prophecy, some would delete these verses, or attribute them to some "post-exilic editor." However, the words are a vital and significant portion of the prophet's word of **encouragement** for a people shortly doomed to **captivity**; and it was precisely such encouraging words as these that enabled the humbled and enslaved remnant of the people to endure and triumph over that captivity. They took his **pledge** of God's blessing with them when they went into **bondage in Babylon**.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=mic&ch=7#1>)

Micah 7:9-13, I will **bear** the **indignation (anger)** of the LORD, because I have **sinned** against him, until he plead my cause, and execute judgment for me: he will bring me forth to the **light**, and I shall behold **his righteousness**. Then she that is **mine enemy** shall see it, and **shame** shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to thee from **Assyria**, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. Notwithstanding the **land shall be desolate** because of them that dwell therein, for the **fruit of their doings**.

NOTE: As they **sow**, so shall they **reap**. This sounds almost as a riddle and contradiction beforehand; "the walls built up," "the people gathered in," and "the land desolate." Yet it was all fulfilled in the letter as well as in spirit. Jerusalem was restored; the people was gathered, first from the captivity, then to Christ; and yet the land was **again desolate** through the **fruit of their doings** who **rejected Christ**, and is so until this day.

(Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=mic&ch=7#1>)

Thought 1. The spiritual principle about "sowing" and "reaping" is still in force today.

Galatians 6:7-8, Be not deceived; **God is not mocked:** for whatsoever a **man** SOWETH, that shall he also REAP. For he that soweth to his **flesh (human nature** [with its desires, etc. {*the old man*;}]) shall of the **flesh** reap **corruption (death)**; but he that SOWETH to the Spirit shall of the Spirit REAP **life** everlasting.

Micah 7:14, **Feed thy people** with thy **rod**, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

NOTE: He prays that God would feed them there with his rod, that is, that he would take care of them **in their captivity**, would **protect them**, and **provide for them**, and do the part of a good shepherd to them: "Let thy rod and staff comfort them, even in that darksome valley; and even there let them want nothing that is good for them. Let them be governed by thy rod, not the rod of their enemies, for they are thy people." 4. He prays that God would in **due time** **bring them back to feed** in the plains of Bashan and Gilead, and no longer to be fed in the woods and mountains. Let them feed in their own country again, as in the days of old. Some apply this spiritually, and make it either the prophet's prayer to Christ or his Father's charge to him, to take care of his church, as the great Shepherd of the sheep, and to go in and out before them while they are here in this world as in a wood, that they may find pasture as in Carmel, as in Bashan and Gilead. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/micah/7.html>)

Micah 7:15, According to the **days of thy coming out of the land of Egypt will I shew** unto him **marvellous things**.

NOTE: The prophet prayed that God would feed them, and do kind things for them; but God answers that he will show them **marvellous things** (v. 15), will do for them more than they are able to ask or think, will out-do their hopes and expectations; he will show them his **marvellous lovingkindness**, Ps. 17:7 . 1. He will do that for them which shall be the repetition of the wonders and miracles of former ages— according to the days of thy coming out of the land of Egypt. Their deliverance out of Babylon shall be a work of **WONDER** and **grace** not inferior to their deliverance out of Egypt, nay, it shall eclipse the lustre of that (Jer. 16:14, Jer. 16:15), much more shall the **work** of **redemption** by Christ. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/micah/7.html>)

Acts 13:29-33, 40-41, And when they had fulfilled all that was written of him, they took him down from the **tree**, and laid him in a **sepulchre**. But God **raised him from the DEAD**: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the **promise** which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath **raised up Jesus again**; as it is also written in the second psalm, Thou art **my Son**, this day have I begotten thee. ... Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I **WORK a work** in your days, a **WORK** which ye shall in no wise **BELIEVE**, though a man declare it unto you.

Ephesians 2:8-10, For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are **HIS workmanship, created IN Christ Jesus** unto good works, which God hath before ordained that we should walk in them.

Micah 7:16-17, The **nations** shall **SEE** and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be **afraid** of the LORD our God, and shall **fear** because of thee.

NOTE: Most of the commentators attempting an explanation of these verses apply them to "the abject surrender" of the Gentile nations to Israel in the days of **Israel's coming glory**, Or to "their prostration before Jehovah with fear and trembling, and their recognition That `in none other name under heaven is there salvation.'"[28] That latter view is preferable to the other; but we incline to view this passage as eschatological, referring to the **final humiliation** of all the **unbelieving world** in those days immediately **before** the Second Coming of Christ. The low estate of mankind (crawling ... licking dust ... deaf ... the great fear) does not appear to represent the triumph of Christianity, but a final rejection of it that is prophesied to occur shortly before the end of the age. The entire 18th chapter of Revelation gives a more elaborate picture of the same conditions in view here. (Source: <http://www.studyilight.org/commentaries/bcc/view.cgi?bk=mic&ch=7#1>)

Revelation 18:1-3, 7-8, And after these things I saw another **angel** come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, **Babylon the great is FALLEN, is FALLEN**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. ...How much she hath **glorified herself**, and **lived deliciously**, so much **torment** and **sorrow GIVE HER**: for she saith in her heart, I sit a queen, and am no widow,

and shall see no sorrow. Therefore shall **her plagues** come in **one day, death,** and **mourning,** and **famine;** and she shall be utterly burned with fire: for strong is the Lord God who **judgeth her.**

Micah 7:18, Who is *a God* like unto thee, that **pardoneth iniquity,** and **passeth by** the *transgression* of the **remnant** of his heritage? he retaineth not his anger for ever, because he **delighteth in MERCY.**

NOTE: "Pardoneth iniquity ... passeth over the transgression ..." The great hallmark of the New Covenant lies in the PROMISE of God to FORGIVE the sins of his people, a promise that simply did not pertain to the old covenant (Jeremiah 31:31-35); and, therefore, in this we have a certain indication that the passage is **Messianic.** Note that the promise of forgiveness here is not to the whole of apostate Israel, but to the **"righteous remnant,"** the **true Israel** to be revealed IN Christ and from which no person, either Jew or Gentile is excluded. This identification of which Israel would be the recipient of the glorious promises appearing again and again in Micah is the key to understanding the whole prophecy.

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=mic&ch=7#1>)

Jeremiah 31:31-33, Behold, the days come, saith the LORD, that I will make a **NEW covenant** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which **my covenant** they brake, although I was an husband unto them, saith the LORD: But this shall be the **covenant** that I will make with the house of Israel; After those days, saith the LORD, I will put **my law** in their **inward parts,** and write it in their **hearts (MIND);** and will be their God, and they shall be my people.

Micah 7:19, He will turn again, he will **have compassion** upon us; he will **subdue** our iniquities; and thou **wilt cast** all their sins into the depths of the sea.

NOTE: turn again — to us, from having been turned away from us. **subdue our iniquities** — literally, “tread under foot,” as being hostile and deadly to us. Without subjugation of our bad propensities (bent of MIND), even pardon could not give us peace. When God takes away the guilt of sin that it may not condemn us, He **takes away** also the **power of sin** that **it may NOT rule us.** **cast ... into ... depths of the sea** — never to rise again to view, buried out of sight in eternal oblivion: not merely at the shore side, where they may rise again. **our ... their** — change of person. Micah in the first case identifying himself and his sins with his people and their sins; in the second, speaking of them and their sins. (Source: <http://www.studyight.org/commentaries/jfb/view.cgi?bk=mic&ch=7#1>)

Romans 6:5-6, For if we have been planted together in the likeness of **his death,** we shall be also in the likeness of **his resurrection:** Knowing this, that **our old man** is **crucified** with him, that the body of sin might **be destroyed,** that henceforth we should NOT serve sin.

Romans 8:14-15, For as many as are **led (be [be BORN])** by the Spirit of God, they ARE the **SONS (child)** of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, **Father.**

Led defined 71, a primary verb; properly, to lead; OR (fig.) BE (be BORN).

Thought 1. As we see, this word “LED” has two definitions. For some reason, the translators chose “LED” as opposed to “BE.” The context of the verses is people being BORN to be “CHILDREN” of God, by his Spirit.

Romans 8:16-17, The Spirit itself beareth witness with our spirit, that we are the children of God: And if (since) CHILDREN, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Galatians 4:4-6, But when the fulness of the time was come, God sent forth **his Son**, made of a woman, made under the law, To **redeem them** that were under the law, that we might receive the adoption of sons. And because **ye are sons**, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Galatians 5:16, This I say then, **Walk (live, deport [behave]) IN** (by or through) the Spirit, and ye shall not fulfil the **lust (desire)** of the **FLESH**.

Flesh defined 4561, sarx; flesh i.e. (by implication) human nature (with its frailties [physically or morally] and passions [the feeling of the MIND; excitement, perturbation or agitation of mind; as DESIRE, fear, hope, joy, grief, love, hatred. EMOTIONS]).

Thought 2. The word flesh is referring to our “old man” the “old nature” with which we were born, having received it from Adam. After being born again, we have only the nature of God, our Father. We do NOT have two natures.

Galatians 5:24, And they that are Christ's have crucified (to impale on the cross) the **FLESH** with the **affections (emotion or influence)** and **lusts (desire)**.

Romans 8:7-9, Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are **IN** the **FLESH** cannot please God. But ye are **NOT** in the **FLESH** (*the old nature, the old man*), but **IN** the **Spirit**, if so be that the Spirit of God dwell in you.

Galatians 5:25, If (since) we **live (ALIVE)** in (through) the Spirit, let us also **WALK in (by [through])** the Spirit.

Micah 7:20, *Thou wilt perform the truth to Jacob, and the MERCY to Abraham, which thou hast SWORN unto our fathers from the days of old.*

NOTE: perform the truth — the faithful promise. **to Jacob ... Abraham** — Thou shalt make good to their posterity (descendants) the promise made to the patriarchs. God's **promises** are called **“MERCY,”** because they flow slowly from grace; “truth,” because they will be surely performed (Luke 1:72, Luke 1:73 1 Thessalonians 5:24).

sworn unto our fathers — (Psalm 105:9-10). The **promise** to Abraham is in Gen. 12:2; to Isaac, in Genesis 26:24; to Jacob, in Genesis 28:13. This **unchangeable promise** implied an engagement that the seed of the patriarchs should never perish, and should be restored to their inheritance as often as they turned wholly to God (Deut. 30:1-2).

(Source: <http://www.studylight.org/commentaries/jfb/view.cgi?bk=mic&ch=7#1>)

Hebrews 6:11-19, For when God made **PROMISE** to **Abraham**, because he could SWEAR by no greater, he **SWARE** by himself, saying, Surely blessing I WILL bless thee, and **multiplying** I WILL **multiply thee**. And so, after he had **patiently endured**, he obtained the PROMISE. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the **immutability (unchangeability)** of his **counsel** (will), confirmed it by an **OATH**: That by two **immutable (unchangeable)** things, in which it was impossible for God to lie, we might have a strong **consolation (COMFORT)**, who have fled for refuge to lay hold upon the HOPE set before us: Which HOPE we have as an **ANCHOR** of the **soul (MIND)** both SURE and stedfast...