

Micah

1. Introduction

1. Background

Micah ministered “in the days of Jotham, Ahaz, and Hezekiah, kings of Judah”(1:1). Jotham reigned 750-732 BC and Hezekiah reigned 715-686 BC. If the statement in 1:1 that Micah “saw [the word of the LORD] concerning Samaria” means that he prophesied before the fall of Samaria, then his ministry commenced before 722 BC.

Although Micah speaks of the fall of Samaria (1:5-7) and names Omri and Ahab (Omri founded Samaria and Ahab was Omri’s son, 6:16), his ministry was to Judah and the Davidic kings in Jerusalem.

(a) Jotham (750-732 BC)

Jotham’s father, Uzziah, reigned during a period of Assyrian weakness. This allowed both Israel and Judah to expand and prosper. However, the death of Uzziah in 739 BC (notice the period of co-regency with Jotham) marked the end of an era. Jotham’s sole reign coincided with the resurgence of Assyria under the capable and energetic Tiglath-pileser III. He continued his father’s policy of strengthening the defences of Judah.

However, the new wealth that came into Judah during the reign of Uzziah had the same detrimental effect in the southern state as it had in northern Israel. The new economic order precipitated the collapse of the traditional system of agricultural small holdings, the appearance of vast new estates, and the perversion of justice in favour of the wealthy elite. The whole idea of the covenanted nation and social solidarity was neglected. The prophets and the priests weighed in on the side of the ruling class for the sake of personal advantage.

(b) Ahaz (732-715 BC)

Jotham (commended as a good king in 2 Chron. 27:6) was unable to prevent the corruption of society (2 Chron. 27:2); his successor thoroughly encouraged it: Ahaz’s reign was characterised by corruption. Isaiah was preaching at this time, warning the people about their indulgence in luxury.

Ahaz came under pressure from Pekah (king of Israel) and Rezin (king of Damascus) to join their coalition against Assyria. Ahaz, however, preferred a pro-Assyria policy, reckoning that it was better to submit to Tiglath-pileser III. Pekah and Resin responded by laying siege to Jerusalem. Ahaz appealed to Tiglath-pileser (with much silver and gold) asking him to come a deal with Samaria and Damascus. Tiglath-pileser was happy to comply, invading the northern states and forcing Rezin and Pekah to withdraw their forces from Jerusalem.

Isaiah rebuked Ahaz (Isaiah 7-8), saying that Assyria was the real enemy – and yet Ahaz was turning to Assyria for help! For the next three years, Tiglath-pileser revisited Judah demanding more payment (2 Chron. 28:20-21).

Spiritually, Ahaz reverted to Baal worship and the worship of the high places; he instituted infant sacrifice to Chemosh in the valley of Hinnom; he replaced the altar in the temple with a model of a pagan altar he had seen in Damascus; and he decommissioned other sacred articles in the temple and closed the temple doors.

(c) Hezekiah (715-686 BC)

After a period of co-regency, Hezekiah became king in 715 BC. Samaria had fallen to Shalmaneser V in 722 BC and Israel became an Assyrian province, which Shalmaneser's son, Sargon II, depopulated and resettled (2 Kings 17:24-41). When Hezekiah undertook a reformation of religion in Judah, he made overtures to the remnant of Israel still found what was then the Assyrian province of Samaria, calling them to come and worship in Jerusalem. For this reason the titles "house of Israel" and "house of Jacob" used by Micah (1:5; 2:7; 3:1,9) refer to the whole nation under the Davidic king with its legitimate capital in Jerusalem. A.F. Kirkpatrick has suggested that Hezekiah's reformation was stimulated by the preaching of Micah.

Sargon II (721-705 BC) was an able military leader. Hezekiah was a loyal ally of Assyria, biding his time and engaging in a programme of rearmament, fortifying Jerusalem and constructing his famous tunnel and the Pool of Siloam to provide Jerusalem with a steady supply of water against the probability of siege.

When Sargon died, Hezekiah foolishly joined a coalition led by the Babylonian rebel Merodach-baladan (2 Kings 18) against Sargon's successor, Sennacherib. Sennacherib spent about three years consolidating his power in Assyria, and then turned his attention to the rebels. He marched south into Philistia, and then east into the Judean hill country taking town after town. In 701 BC he sent his army under the command of Rabshakeh to lay siege to Jerusalem (2 Kings 18-19). The siege was only lifted because of divine intervention (2 Kings 19:35-37).

The invasion of Judah and the siege of Jerusalem are probably the primary background to the recorded prophecy of Micah.

2. The Message of Micah

Micah "attacked the establishment for abandoning divinely ordained standards in favour of self-interest, to the point of neglecting or actively ill-treating the underprivileged. He saw Judah to be on the brink of disaster, whose causes he interpreted in typical prophetic fashion not as solely political but as theological at heart. Claiming God-given insight, he discerned a close link between the social and economic abuses of the Judean lawcourts and general civil administration on the one hand, and the irresistible, glacier-like menace of Assyria on the other" (L.C. Allen, *New International Commentary on the Old Testament*, p. 240).

The God Micah is supremely the God of the covenant. But the covenant relationship was abused, especially by the prophets and priests, who represented God one-sidedly as a benevolent and forgiving deity. The people needed to be reminded of their covenant obligations, and the implications of covenant

disloyalty. God – repeatedly and seriously provoked by the sin of his covenant partner – must punish (Micah 1:5; 3:8; 6:13).

“But the God who destroys is also the God who delivers. To a community experiencing the judgment of God, Micah can bring a word of hope which would have been utterly inappropriate in pre-judgment days” (Allen, p. 256).

So (at the risk of gross over-simplification), the message of Micah (whose name means “Who is like the LORD?”) is only the LORD can deliver us.

Micah was a contemporary of Isaiah and there are interesting cross-overs between their messages, e.g. concerning the beating of ploughshares and pruning hooks etc. (Micah 4:1-5 cf. Isaiah 2:1-5), and the promise of the birth of a child (Micah 5:2-5a cf. Isaiah 7:14), and the flooding of the land by Assyria (Micah 5:5b-6 cf. Isaiah 8:5-10).

3. Structure and Content of Micah

The prophecy of Micah is divided into three sections. Each section opens with the command “Hear!” Each section contains paired pronouncements of doom and promises of hope. Each hope section promises a Shepherd who will rescue the people.

Superscription (1:1)

Part 1 (1:2-2:13) ***The Approaching Crisis and the Way of Escape***

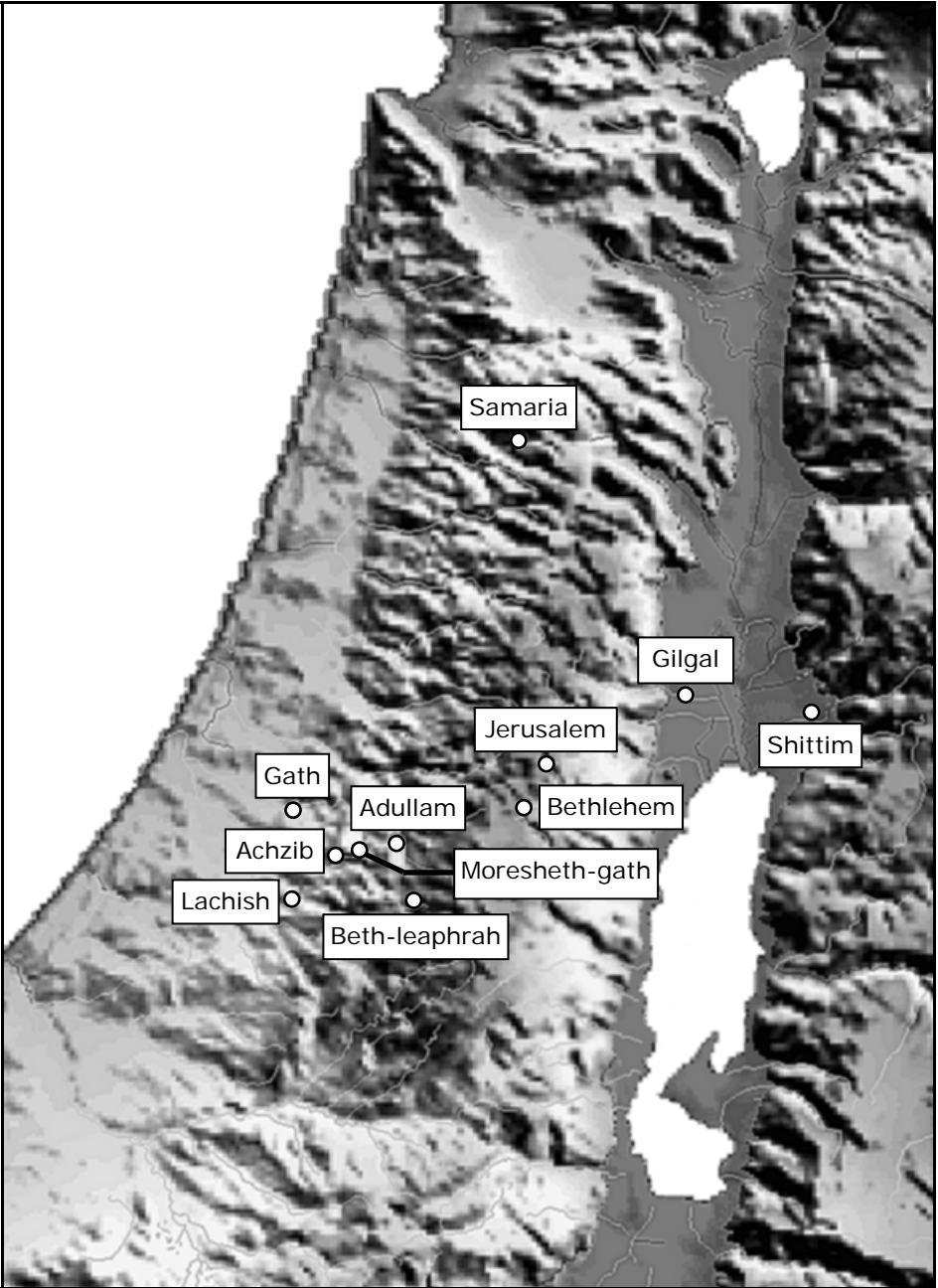
- A. 1:2-2:11 The reason for the approaching crisis
- B. 2:12-13 The promise of safety and liberation

Part 2 (3:1-5:15) ***Hope for Jerusalem/Israel beyond the Failed Leadership***

- A. 3:1-12 Jerusalem’s failed leadership
- B. 4:1-5 Jerusalem’s future peace
- C. 4:6-8 Jerusalem’s future dominion
- D. 4:9-13 Jerusalem’s present distress and imminent deliverance
- A’. 5:1 Israel’s abject king (failed leadership)
- B’. 5:2-5a Israel’s ideal king who will bring peace
- C’. 5:5b-9 Israel’s future triumph
- D’. 5:10-15 Israel’s future punishment and deliverance

Part 3 (6:1-7:20) ***Grace Triumphant over Sin***

- A. 6:1-7:7 Messages of reproof for sin
- B. 7:8-20 Messages of the triumph of grace



Places named in the prophecy of Micah

Micah 1-2

2. *The Approaching Crisis and the Way of Escape*

1. **The Inevitability of the Crisis (1:2-16)**

(a) *The Nature of the Crisis (1:2-9)*

Crisis is an apt word – it speaks of both judgement and disaster. This opening oracle presents the LORD as the great Judge and the peoples as the defendants. We hear: the summons to the defendants to stand trial (v. 2); the approach of the Judge to try the case (v. 3-4); the recital of the charges (v. 5); the solemn verdict (vv. 6-7); and the gasp of horror at its severity (vv. 8-9).

(b) *The Place of the Crisis*

Although Micah mentions two capital cities (Samaria and Jerusalem), the focus is on Jerusalem. The “therefore” of v. 6 divides vv. 2-5 (judgement) from vv. 6-9 (verdict). Both of these eight-line stanzas climaxes with the word “Jerusalem”. Micah presents the judgement and punishment of Samaria as a foreshadow of what is to come upon Jerusalem.

(c) *The Gathering of the Crisis (1:10-15)*

Verses 10-15 name 10 towns of the lowland foothills (called the Shephelah) that lie between the coastal plain of Philistia to the west and the Judean hill country to the east. Sennacherib’s invasion of Judah was from Philistia through this region.

Micah puns on the names of the towns; he surrounds each place with an aura of doom and evokes feelings of dread and despair. The first and last places (Gath and Adullam) are closely associated with David, the king who made Jerusalem his capital. The frequent mention of Israel in these verses emphasised that the crisis is of national significance. Worst of all, v. 12 declares that “disaster has come down from the LORD to the gate of Jerusalem.”

(d) *The Climax of the Crisis (1:16)*

Just as the population of Samaria had been deported, so exile threatens Jerusalem’s delightful children. Micah wants the Judeans to look at what had happened to the northern state 20 years previously and ask, “And we, how shall we escape?” (Isa. 20:6).

(e) *Micah’s Response to the Crisis (1:8-9)*

Micah takes no pleasure in any of this. Despite his divine calling to act as God’s spokesman, “he was filled with no vengeful, callous spirit, but with heartbreak, concern, and empathy” (Allen, p. 276). Perhaps the lack of intercession is telling – Micah knows that the crisis is inevitable.

2. **The Reason for the Crisis (2:1-11)**

(a) *Crime and Punishment (2:1-5)*

The sins of Samaria were now found in Jerusalem: covetous desire for amassing property – cf. Ahab’s desire for Naboth’s vineyard (1 Kings 21; Micah 6:16).

So just as the ruling elite seized the property of others, God would deprive them of their property and (2:4-5). This is the principle of *lex talionis*, “an eye for an eye and a tooth for a tooth” – the punishment fits the crime.

(b) *Pandering Preaching – Pointed Preaching (2:6-11)*

The elite did not welcome the message of the approaching crisis: “Do not preach” – thus they preach – ‘one should not preach of such things; disgrace will not overtake us” (2:6). (Notice that “preaching” opens and closes this section.)

The message they wanted to hear was: (a) God is patient, forgiving, indulgent (2:7); and (b) personal peace and affluence will continue unabated (2:11).

The message Micah announced was that: (a) just as they had “risen up” against God (2:8a), demonstrating this by their oppression of the people (2:8b-9), so (b) God would make them “rise up” and get out of his land – their oppression of the poor was polluting the land much as the immorality of the Canaanites had polluted it (2:10).

3. The Only Way of Escape from the Crisis (2:12-13)

The tone of the prophecy changes suddenly to hope – comparing these verses with 2 Kings 19:31 suggests that the context is the siege of 701 BC.

The promise is connected to the prophecy of crisis by the word “gate” in 2:13 and in 1:9,12. The crisis will not be the last word – whatever may befall Jerusalem, it will not be as final for the nation as the fall of Samaria was for the northern state.

The LORD, who was the source of the crisis (1:12) will also be the security of the remnant gathered in Jerusalem. He caused the siege; he will break it and lead the people out (2:13).

Notice the Shepherd-King motif – compare to David, the first king in Jerusalem.

4. Applications

- The Bible repeatedly warns us that there is a day of judgement coming. The historical disasters that befall individuals, groups and nations contain warnings to us of the great final disaster that looms over the world (Luke 13:1-5).
- We cannot rely on native strength for deliverance from judgement. Saul’s house wasn’t able to save Israel (“Tell it not in Gath...”); David’s house wasn’t able to save Jerusalem (“...the glory of Israel shall come to Adullam”). Salvation is not of works (Eph. 2:8-9), race (Phil. 3:2-3), riches (Luke 18:18-30), wisdom or strength or rank (1 Cor. 1:18-31).
- Our only hope is in Jesus Christ the Shepherd-King who laid down his life for the deliverance of his people, and who leads them out to pasture (Jn. 10:8-18).
- Don’t distract yourself from the “crisis and way of escape” by focusing on “personal peace and affluence” (1 Tim. 6:9-10,17-19). Don’t listen to messages that pander to your sinful nature (2 Tim. 4:3-5). Listen instead to Biblical sound teaching and preaching – let the Word inform your faith and action.

Micah 3-5

3. *Hope Beyond the Failed Leadership*

This section of Micah opens with his characteristic call: “Hear!” Chapter 3 records Micah’s prophetic denunciation of the leadership in Jerusalem. The failure of the leaders will bring disaster on the city – notice the “therefore” which introduces verse 12.

Chapters 4 and 5 contain many time markers. There are messages of pain and distress, picked out by the word “now” (4:9,10,11; 5:1); these have the siege of 701 BC in view. But there are also messages of hope that look beyond the present pain and distress of the siege; these messages are picked out by the expressions “in the latter days” (4:1) and “in that day” (4:4; 5:10). There is hope for Jerusalem and Israel beyond the harmed caused by the failed leadership.

1. **The Failed Leadership (3:1-12; 5:1)**

Micah’s condemnation of the leadership focussed on the rulers (3:1-4) and the prophets (3:5-8).

(a) *The ruling class (3:1-4)*

The ruling class was responsible for the administration of justice. Instead they had perverted it. They treated the people like cattle – to be flayed, broken, chopped up, cooked and eaten (3:1-3). The wealth by which they were building their grand new houses had been extracted from the ordinary people through oppression and violence (3:10). Just as they had closed their ears to the cries of the oppressed, so God would be deaf to their cries (3:4).

(b) *The prophets (3:5-8)*

The prophets were responsible for applying the Torah to national life, declaring sin and transgression (3:8b). But instead they were preaching “Peace” because this was the message the ruling class (their “paymasters”) wanted to hear (3:5). They rejected the Word of God, so God would utterly deprive them of every form of revelation.

(c) *The self-indulgence of the three offices (3:9-11)*

Rulers, priests and prophets (the three key offices in Israel) were each guilty of prostituting their calling for the sake of “personal peace and affluence” (3:11).

(d) *Hezekiah (5:1)*

Even Hezekiah was guilty (2 Kings 20 records his susceptibility to the sin of pride). He had rejected the authoritative word of Isaiah counselling him against joining the rebellion against Sennacherib (Isa. 30:1-2). The siege was the result of his failure of leadership. Sennacherib utterly despised Hezekiah, subjecting him to the humiliation of being cooped up in his capital city, unable to march out to deliver the towns of Judah (5:1).

(e) The judgement (3:12)

3:12 is a crushing condemnation of the failed leaders – it was because of them that Jerusalem would fall to the enemy and be left utterly desolate. The disaster was only delayed by Hezekiah’s repentance in 701 BC – it came in 586 BC.

2. The Future Peace (4:1-5; 5:2-5a)

Remember that Micah’s message is “only the LORD can deliver us.” He now applies that message to the context of the distress to be caused by the failed leadership – he speaks of a future peace that lies beyond the present distress.

(a) Jerusalem will be the focus of peace (4:1-2a)

“It shall come to pass in the latter days” – this does not refer to the end of time, but to a turning point in history when the LORD will bring about his rule among men as never before.

Not only Israel, but also the nations will flow into Jerusalem with a desire for to be taught God’s ways.

This is “the kingdom of heaven” (= “the reign of God in the lives of men”) which Jesus announced and demonstrated (Matthew 4:23-25).

(b) The rule of God will radiate out from Jerusalem (4:2b-4)

The LORD will do exactly what the failed leadership had not done:

- he will execute justice (4:3a c.f. 3:9-11a);
- he will accomplish peace (4:3b c.f. 3:5);
- he will grant security of tenure to the ordinary people (4:4 c.f. 2:8-9; 3:2-3).

(c) The future peace of Jerusalem will be achieved by a Davidic King (5:2-5a)

The LORD works deliverance through servants (e.g. Noah, Abraham, Moses, David). So it is no surprise that the promise of future peace is to be fulfilled through a man (5:2).

- The ruler will be born in Bethlehem Ephrathah. Micah has already used town names to add vivid colour to his message. He does the same here. “Bethlehem” is “House of Bread”; “Ephrathah” suggests “fruitfulness”. The failed Davidic dynasty would disappear like water into sand in 586 BC. But it was from “little Bethlehem” that the first David arose – and it is from “little Bethlehem” that a second, greater David will arise (Matthew 1-2). The kingship shall flourish once again (Ps. 72).
- This ruler (God’s ruler, mind you – “from you shall come forth for me one who is to be ruler in Israel”) has his origin “from of old, from ancient days”. He is of the best pedigree – see the genealogy of Matthew 1.
- The ruler’s parentage is sufficiently unusual to warrant mention (5:3a). This is reminiscent of the “divine passive” used in Matthew 1:16, c.f. Isaiah 7:14.

- The ruler, like David, will be a Shepherd-King (5:4a). He will rule, not by his own strength, dignity or authority, but by God's.
- The ruler will achieve the security, peace and justice which are the result of the LORD's work according to Micah 4:2b-4 (5:4b-5a). This strongly suggests that the ruler is to be closely associated with the LORD.

3. The Future Dominion (4:6-8; 5:5b-9)

It is natural for Micah to turn his attention to the future dominion of Jerusalem.

(a) Weakness is turned to strength (4:6-8)

Jerusalem's weakness is evoked by the pictures of people who were driven away, people who were afflicted, people who were lame, people who were reduced to a remnant.

What makes the difference is the action of the LORD (Micah's theme: "only the LORD can deliver us") – he assembles and he strengthens and he reigns over his people.

The people dominated by the nations shall have dominion restored to them – the flock shall share in the dominion of the Shepherd-King (4:8 and 5:5b-6).

(b) The remnant will play a decisive role among the nations (5:7-9)

- The remnant in exile will be a source of blessing to the nations (5:7). "Dew" and "showers" are metaphors for the gracious blessing of God (c.f. Deuteronomy 11:10-12). "Dew" does "not delay for man", i.e. it is not the result of human manipulation; rather it is the gift of God.
- The remnant in exile will also be a source of judgement on the nations (5:8-9, c.f. Psalm 149:5-9). The tables are turned on their enemies. But where Israel experienced the truth that "only the LORD can deliver us", the nations would find that "there is none to deliver".

4. Distress and Deliverance (4:9-5:1; 5:10-15)

(a) National distress and national deliverance (4:9-5:1)

Three key uses of the word "now" mark out a passage which speaks of distress and deliverance (4:9-5:1).

- 4:9-10 "Now" is the time when failed leadership results in national distress compared labour pains – Babylonian exile. Perhaps the picture of labour pains is two-edged – not only distress but also hope – so God promises to rescue and redeem Israel from exile. "There" = Babylon = the place of a saving encounter with God.
- 4:11-13 "Now" is the time of the siege of Jerusalem and the blasphemous outcry of her enemies. But "now" is also the time when the LORD has gathered the enemy nations to Jerusalem to be "threshed" (a picture of

judgement) and devoted to destruction (c.f. the “ban” passed on the Canaanite nations at the time of the conquest of the Promised Land).

- 5:1 “Now” is the time of the mourning of the city and the humiliation of the king. Deliverance can only be hoped for in the coming ruler (5:2f).

(b) *Punishment for sin and deliverance from sin (5:10-15)*

This passage opens with a future time marker “And it shall come to pass in that day...” It is characterised by 9 first person singular verbs which report what the LORD will do “in that day”, the day of his saving intervention on behalf of his people. Eight of these actions deal with Israel’s sin; the ninth concerns “the nations that did not obey”.

- The eight verbs in vv. 10-14 report what God will do to purge his people of their sins. On the one hand they depended on military hardware for security (5:10-11). On the other hand, they depended on false religion (5:12-14). All of this God will cut off, destroy, throw down and root out. The people must stop trusting in other things for deliverance – they must trust the LORD alone, for only he can deliver.
- Verse 15 concerns the nations. If God’s punishment of his people is remedial, then his punishment of the nations is penal. God executes vengeance, i.e. he undertakes a defensive vindication of his own honour and his people’s rights.

The leadership had failed the people in every way – but God would not fail them.

5. Applications

- We are cautioned by Micah’s indictment of the failed leadership against indulging in “personal peace and affluence”. This warning needs to be heard especially by anyone charged with oversight in the Church of God. Those of us with pastoral responsibilities must (a) care about and exercise justice, (b) care for the people of God, (c) watch and understand the times, and (d) avoid all dissipation in the cares that come with wealth.
- Micah warns us again that it is utter folly to rely on our own strength – whether for deliverance from sin or for deliverance from the stresses of life. God is honoured when we place all our hope and confidence in him; he is dishonoured when we vacillate between faith and self-reliance.
- Micah places the focus for deliverance on the Shepherd-King, Jesus Christ. He is the servant of the LORD through whom the LORD has worked deliverance for his people. The fulfilment of the promise of the coming of the ruler “whose origin is from of old” guarantees the fulfilment of Micah’s other prophecies.
- Micah reminds us of the covenant purpose of God to bring blessing upon the nations through the Church; and he reminds us that this purpose is two-edged, i.e. judgement as well as grace. We are reminded that if we endure, we shall also reign with Christ (2 Tim. 2:12).

Micah 6-7

4. Grace Triumphant over Sin

This final section in Micah's prophecy opens with his characteristic call: "Hear!" The distress of 6:1-7:7 gives way to the comfort and triumph of 7:8-20.

1. Sin is Reproved (6:1-7:7)

(a) The LORD's case against his people (6:1-8)

The opening words of chapter 6 remind us of the opening words of chapter 1 – God is making out his case against the sins of his people. This is a classic example of a "covenant lawsuit":

- The accused and witnesses are summonsed (6:1-2).
- The plaintiff – the LORD – states his case and interrogates Israel (6:3). "My people!" – "This one word contains a whole volume of reproof."
- The accused – Israel – is indicted for ingratitude for God's goodness (6:4-5). God speaks of the Exodus, deliverance from enemies, and the Conquest.
- Recourse to sacrifice is rejected (6:6-7). Israel had reduced the covenant relationship to a contract – in contrast to the lengths to which the LORD had gone to redeem Israel, the people adopt a bargaining posture, with a view to buying God off as cheaply as possible.
- Verdict and/or punishment are pronounced (6:8). God's will was published long ago in the Torah – his desire was the exercise of justice, the maintenance of covenant loyalty, and a careful walk with God.

(b) The covenant curses to be enforced (6:9-16)

But justice, covenant loyalty and a careful walk with God were missing. Jerusalem had been built up by injustice and violence (6:10-12). In fact, Jerusalem was now like a second Samaria – and like the first Samaria was ripe for judgement (6:16, which picks up the theme of Samaria in 1:5,9). This judgement will take the form of the "covenant curses" – Micah particularly mentions the futility curses – eating but remaining hungry; setting aside but not keeping; sowing but not reaping; processing olives and grapes but not enjoying the oil or the wine produced.

(c) Micah's lament for a decadent society (7:1-7)

Micah 6:9-16 is a climactic statement of judgement. Micah 7:1-7 acts as a link between judgement and grace. In it Micah expresses his own sorrow at the state of society – he is no dispassionate social commentator – he continues to testify against the corruption he sees and he takes his anguish to God in prayer.

- Micah's lament – deep disappointment (7:1, c.f. Isaiah 5:7).
- This state of affairs (bloodshed and bribery) cannot go unpunished (7:2-4).
- Society is falling apart at the seams (7:5-6).
- Micah makes a personal affirmation of confidence in God (7:7).

2. Grace is Triumphant (7:8-20)

Micah's prophecy concludes with a hymn of praise, which picks up the note of confidence in 7:7. It moves from acknowledgement that Jerusalem's punishment is justified to expressions of confidence that Jerusalem will be vindicated/saved and nurtured because of the covenant faithfulness of the LORD.

(a) A taunt song against the enemy (7:8-10)

"My enemy" is feminine in Hebrew – "Lady Jerusalem" taunts her rival city (Babylon?) – though Jerusalem sits in darkness, the LORD will grant her light; though Jerusalem bears the LORD's indignation because of sin, the LORD will also vindicate her. She shall look in triumph on her fallen, humiliated enemy.

(b) Salvation will be found only in Jerusalem (7:11-13)

A future day is envisaged in which the city walls, torn down by Babylon, will be built again – the picture reminiscent of the picture of the walls of the vineyard (Isaiah 5) and therefore speaks of the restoration of intimacy between God and Israel. The boundaries of the land are also restored (cf. Gen. 15:18; Ps. 80:11).

(c) A prayer to the Great Shepherd of the flock (7:14-17)

Micah prays that the LORD would be Shepherd to his people as he had been at the time of the Exodus and Conquest ("as in days of old"). "Your staff" recalls Moses' staff. Verses 16-17 bear comparison to Exodus 15:14-16.

(d) Who is like the LORD? (7:18-20)

The purpose of the Exodus was to make the LORD's name known (Ex. 7:5; 14:18). The same purpose is implied by Micah's name = "Who is like the LORD?" It is the rhetorical question asked by Moses: "Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?" (Ex. 15:11). Micah rolls this into his closing song of praise: "Who is a God like you...?" He sings back to God (a) God's own self-revelation in Ex. 34:5-7; (b) God's deliverance of Israel at the Red Sea where he cast horse and rider into the depths of the sea (Ex. 15:1,10); God's oath to the patriarchs which was the catalyst for the Exodus (Ex. 1:24).

3. Applications

- What sort of God do we serve? One who is ardently concerned about justice; one deeply exercised by his relationship with his people; one who does not stand idly by as history unfolds; one who has performed great wonders to deliver his people from judgement; one who makes and keeps promises; one who forgives enemies and justifies the ungodly. Who is like the LORD!?
- Because the LORD is such a God, we are deeply obligated to him to live as "living sacrifices" (Rom. 12:1). That is what it means to do justice, to love mercy and to walk carefully with our God.
- Are we as moved as Micah to indignation and sorrow over the way in which sin is tearing society apart? Is not such a response part of what it means "to do justice and to love mercy"?