

The LORD's First Indictment
Micah 1:2-7
December 13, 2023

In Micah in 1:1 we saw that the word of the LORD, Yahweh, came to Micah during the days of Jotham, Ahaz and Hezekiah concerning Samaria and Jerusalem.

Tonight's passage begins the first of three cycles where we see a declaration of coming judgement and a declaration of coming salvation.

I. God's Sovereign Summons (2-5)

It should be noted that the Book of Micah takes the form of poetry which is distinct from the narrative style seen in much of the rest of the OT. Some examples of poetic devices that are seen in Hebrew poetry include:

- Simile (Ps. 1)
- Metaphor (consider how often God is referred to as "a rock.")
- An acrostic (Ps. 119)

Two poetic devices that we'll see in tonight's passage include:

- Parallelism where we'll see the same thing said in successive lines using different words which help to better understand what is meant.
- Anthropomorphism which attributes human characteristics to non-human beings.

The passage opens and marks the beginning of this first judgement/salvation cycle with the imperative, or command, "Hear."

This command to "hear" does not just mean to audibly detect something that is being said.

And to whom is the imperative given? At the beginning of verse 2 we see that this is being said to "you peoples, all of you" or as the ESV footnote says, "all of them."

Also, in verse 2 we're told who is truly speaking these words. Micah is declaring the words of the Lord GOD.

- Adonai – the ruler of all men, the sovereign One
- GOD – Yahweh, the personal, covenant-keeping name of God

And finally verse 2 ends indicating from where this summons comes, from the Lord's holy temple.

Micah uses stark imagery beginning in verse 3 to describe God's coming out from his permanent dwelling place.

What do verses 2-4 indicate to us about the nature of God? What do the three imperatives in these verses indicate to us is our appropriate response?

These three imperatives tell us that God because of who He is – the sovereign, holy, transcendent, immanent, personal, and all-powerful One - is to be heard, to be paid attention to, and beheld, looked upon when He speaks. Ex. 15:25-26, Deut. 13:4, Matt. 7:24-27, Lk. 6:46-39, Jas. 1:22-25.

How does God's coming in verses 3-4 differ from other OT events/scenes which describe God's coming?

Perhaps as the first hearers of Micah's prophecy living in either the northern or southern kingdoms one might hear these words and thought they were immune from God's judgement. Deut. 1:34-46, 1 Sam. 4.

Why might the reasons given in verse 5 for God's summons of all the earth be shocking?

In this first part of the passage Micah proclaims God's summons of all the people of the earth – His right as the Creator and Sovereign One, declares God's coming in power requiring the attention of all people, and pronounces God's indictment, or His formal charge, for the sins of His people because of their rebellion against His law.

II. God's Righteous Response (6-7)

The word "Therefore" which begins verse 6 is the hinge between God's sovereign summons and God's righteous response.

What do verses 6-7 indicate to us about God's view of and response to the sins of His people?

In what ways should we be affected by what these verses indicate to us about God's view of and response to the sins of His people?

- We should grow in our fear of God. Heb. 10:31.
- We should receive and declare God's Word with its edges and all.
- We should heed the NT examples and warnings that are like Micah's prophecy in their warning of judgement upon God's people for sin. Acts 5, 1 Cor. 11:27-32, 1 Pet. 4:17.
- We should not be seekers of a new revelation from God, we should seek to heed and obey the revelation that He has already given us.