

Hope Amid Hopelessness
Micah 2:12-13
April 17, 2024

The darkness of Israel and Judah's sin has been clearly displayed in this first indictment that has spanned 1:2-2:11. In these verses are declarations of God's judgement against the people's idolatry, the wealthy landowners' covetousness, and the false prophets.

I. Hope Given to a Powerless Remnant (12)

Verse 12's shift and contrast in tone from the previous verses to that of comfort and peace is so stark that some commentators interpret verses 12-13 as a continuation of the words of the false prophets.

What phrase is repeated in verse 12? What might this phrase have communicated to the first hearers and what does this phrase communicate to us?

Commentator Dale Ralph Davis: "[Those] who...think the shift from blight to blessing too abrupt, have decided that Micah is quoting the 'positive prophets' he has just attacked in verse 11 – i.e. verses 12-13 are their empty promise of the 'victorious life'. But that will hardly wash. These verses assume that the people have been scattered or dispersed or confined (otherwise, why would they need to be 'gathered'?) – something that the 'positive prophets would not admit to be possible (cf. 2:6-7)."¹

God's grace is seen in an even greater way when we consider how God regards this remnant.

How is Israel described in verse 12? How does that description fit considering what has been stated in 1:2-2:11?

The One who has set His face against Israel and Judah to judge them in verse 12 shows Himself to be their Shepherd. Ps. 23:1-3.

And as Christians we know that this restoration was a raising us out of spiritual death and into spiritual life.

¹ *Micah, An EP Study Commentary*, Davis, 51.

II. Hope Given through a Powerful Rescue (13)

In verse 13 Micah is now speaking and expands on what God says in verse 12. In verse 12 God is the Shepherd, in verse 13 God is the Breaker or “He who opens the breach.”

To what episode in Israel’s history is verse 13 similar?

The end of verse 13 tells us that the Breaker is the king and that this king is the LORD, is Yahweh, is God Himself.

And as these verses 12-13 are taken together commentators draw comparisons of this prophecy to what happened when:

- Sennacherib, king of Assyria, laid siege against Jerusalem in 2 Kings 18:13-19:37. Even though this great victory prevented the Assyrian conquest of Judah, in 586 BC Jerusalem fell and the people were exiled to Babylon.
- The people returned from the Babylonian exile. After this great event where God opened the way and brought His people back to the Promised Land, we know that in 70 AD Jerusalem was destroyed by the Romans.

Verses 12-13 remind us of what we see so often in prophecy and that is, no timeframe is given for their fulfillment. While there may be partial fulfillment of these prophecies seen in biblical history the absolute fulfillment of this prophecy will not come until the end of the age when Christ returns to judge the world, to gather his people to himself and then to bring them into heaven to be with him for eternity.

In what ways is God’s grace shown in verses 12-13?

How should we apply verses 12-13 to our lives?