Micah - Commentaries by John Gifford Bellett

Minor Prophets, Micah 7:18-20: Glory to God

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Micah 7:18-20

These gracious words, however, the remnant interrupt, insisting (as it were, when they had listened to the story of these mercies) on giving all the glory to God, and that the secret of their deliverance lay in the fear of Him, which their enemies were then to know. This interruption is seen in the last clause of verse 17.

But then, having thus taken the words to themselves, ascribing the honor of these great, final, delivering mercies to the Lord alone, they continue in that strain; and in fervency of spirit utter the praises of His grace and faithfulness (vss. 18-20).

Minor Prophets, Micah 7:15-17: the Lord's Answer of Grace

Micah 7:15-17

The Lord, in answering, exceeds this desire; for grace, I may surely say, abounds over faith, as well as over sin. Sin does not exhaust it—faith does not measure it. The Lord here pledges that the day of the Exodus shall be renewed, and that His Israel shall again enjoy strange and magnificent displays of His power on their behalf, as once they did, when He brought them forth from the land of Egypt (Mic. 7:15-17).

Minor Prophets, Micah 7:11-14

Micah 7:11-14

To this the Lord again replies, and it is beautiful. If the godly had just set their seal to the righteousness of His judgments, He now, in His way, sets His seal to their expectations, and talks to them of the day when their captivity should be turned—when they should be reestablished in their own land and city, and the purposes of their adversaries are all frustrated, and when they should be sought by the nations around them, after their penal righteous desolations (Mic. 7:11-13).

Again the remnant take up the word. Being encouraged, they seek for a restoration of those days, when all the tribes were at home in their inheritance, even in the distant eastern places of Bashan and Gilead (Mic. 7:14).

Minor Prophets, Micah 7:1-10

Micah 7:1-10

The quickened ones then, at once, take up the word, and seal the judgment which had been just pronounced, owning that things were indeed as bad as they could be, that few were left to form a goodly seed in the midst of the people, and that the nearest and the dearest relationships were violated. But they avoid where they had not found their refuge and relief, even in God Himself, so that they could challenge all that might oppose them. And yet, with all this happy, holy boldness in the presence of their enemies, they humble themselves under the Lord’s hand, knowing and owning that, as of a sinning, unclean people, they had no answer for Him (Mic. 7:1-10).