

Great Expectations

Micah 7:7-9

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I. Watch and Wait v. 7

a. I will Watch Expectantly

- i. Watch - to **be on the look-out for, look** Principal unit for the division of the night in both the OT and NT. During the OT period, the night was divided into three military watches.

- 1. *I will watch expectantly for Yahweh, I will hope for the God of my deliverance; my God will help me*] The original connection of this verse with another context is shown by the manner in which it evidently contrasts “I” with something that has gone before, though there is no fitting contrast in the present context. The presence of this fragment here may be due to an effort to establish some connection between vv. 6 and 8. The speaker here is apparently not an individual, but the oppressed community, which gives expression to its unquenchable faith in Yahweh as the source of ultimate deliverance
- 2. Watch” provides a link with v. 4 (“watchmen”), where the same Hebrew root occurs. There, however, the watching was for judgment; here it is for salvation.

ii. For the Lord

b. I will Wait

- i. Wait— Cause to Hope Ps 130:5 Is 25:9 **to hope; to wait expectantly.** *This verb expresses the idea of hopeful waiting.* This verb basically refers to hoping or waiting expectantly; such waiting involves trust that the awaited event will occur. The word is often used to indicate waiting hopefully for God (e.g., Isa 51:5; Ezek 13:6; Pss 31:24; 33:18; 42:6)
 - 1. In Hebrew terminology words like “hope” and “wait” belong to the semantic category of verbs like “trust,” “believe,” and “put one’s faith in” (see comments on 5:7). “I wait” translates a Hebrew verb form (cohortative of resolve) meaning “I am resolved to wait for God my Savior to act.”
 - 2. For the God of My Salvation
 - a. Salvation
 - i. “My Savior” and “my God” speak of the personal relationship between the Lord and his prophet and of Micah’s trust in and commitment to his covenant God

ii. He Will Hear Me

1. Psalm 55 (a psalm of individual lament and/or petition) expresses it like this: “But I call to God, / and the LORD saves me.... I cry out in distress, / and he hears my voice” (Ps 55:16–17).
2. “God will hear me” includes the sense of “God will respond to me by helping me and saving/ delivering me” (see comments on 1:2). Micah’s great affirmation of faith is very much like that of Habakkuk: “Though the fig tree does not bud ..., / yet I will rejoice in the LORD, / I will be joyful in God my Savior” (Hab 3:18).

II. Fall and Rise v. 8

a. Do Not rejoice

- i. Rejoice - of the person, to rejoice over in malicious glee Is 14:8 Ob 12 Mi 7:8 Ps 35:19, 24 38:17

ii. My Enemies

1. *Rejoice not, O mine enemy, over me!*] “Enemy” is collective here, including all of Israel’s foes; Ob. 12 ff. Ps. 25:2, 35:19.—*Though I am fallen, I shall arise*] Faith under difficulties, the certainty of final vindication, was characteristic of all the exilic and postexilic prophets; cf. Is. 60:1 ff. Ez. 37–39, Zc. 14.—
2. They do not want their enemies to gloat over their fall, doubtless speaking of the fall of Jerusalem in 586 B.C. (see 3:12; 4:10; 6:13–15 and comments). This kind of prophetic or anticipatory perspective is not unparalleled: “In his message to the exiles of the sixth century B.C. [Isa 40–66]

b. I fall

i. I Fall

1. From the time of Josiah’s untimely death on, the consciousness of being under the wrath of Yahweh was a heavy burden upon Israel; cf. 2 K. 23:26 f. 24:20, Is. 42:24

ii. I will Rise

1. Vv.11–13 seems to be such a prophetic utterance. The walls will be rebuilt; the borders enlarged; the exiles will return and the enemies’ land will be desolate.

c. Dwell

i. In Darkness

ii. Lord is my Light

1. *Darkness ... light*] A common figure for calamity and prosperity; cf. Am. 5:18, Is. 62:1 ff. 9:1 58:10, 59:9, Jb. 30:26.
2. This, in fact, happened in 538 B.C.—in the restoration from Babylonian exile. Even though they sit in the darkness of captivity,

the Lord will be their light (cf. Isa 42:7; 49:9; 61:1). Light frequently symbolizes well-being, life, freedom, and salvation (deliverance). To confess “The LORD is my light” (Ps 27:1) is to express one’s trust in him as the source of those benefits (cf. Ps 36:9).

III. Bear and Bring v .9

a. Bear Indignation

i. Bear- to **bear, suffer**

1. Jerusalem’s people are also willing to bear God’s punishment because they know it is only temporary (“until”). The Lord will plead their case, that is, he will defend their cause (cf. 6:1 and comments there). He will also establish their right or, better, execute justice for them, that is, he will make things right for them (see 6:8 and comments there).

ii. Indignation – anger

1. Of the Lord
2. Because I sinned against the Lord
 - a. There is a limit to Yahweh’s wrath; cf. Ps. 103:9. Though he is now angry at Israel, yet when his punitive purpose is accomplished he will take his place as Israel’s avenger over against her foes. As compared with them, Israel is righteous; Yahweh therefore will not allow them to push her to destruction; cf. Zc. 1:15

b. Until

i. The Lord

1. Pleads My Case Plead-
 - a. Plead- to plead someone’s (legal) cause
2. Executes Justice
 - a. Executes – **EXECUTES**
 - b. “He **executes** justice for the orphan and Dt 10:18
 - c. The God who **executes** vengeance for me, 2Sa 22:48
 - d. The God who **executes** vengeance for me, Ps 18:47
 - e. Who **executes** justice for the oppressed; Ps 146:7
 - f. *and* **executes** true justice between man and Ezk 18:8
 - g. or increase, *but* **executes** My ordinances, Ezk 18:17
 - h. my case and **executes** justice for me. Mi 7
3. Justice - is here identical with the vindication of Israel. Israel being more nearly in accordance with the divine will than the nations are who triumph over her, it is required of the justice of Yahweh that he deliver his people and punish their oppressors who have exceeded their commission of chastisement upon Israel. The

destruction of Israel by the heathen nations would be wholly inconsistent with the character of the God of justice. His righteousness demands Israel's triumph over her foes.—

- c. He Will
 - i. Bring me out to the Light
 - ii. See His righteousness