

# Unshakeable Faith in the Living God

## Micah 7:7

**Introduction** – Micah has just declared Israel to be in a national state of emergency. Morally, spiritually, and covenantally, Israel is about to experience a catastrophe. Micah has been pricked and torn by the thorns of his day, he is wearied with the corruption, idolatry, and immorality around him, and declares the untrustworthiness of the closest human relationships. And then *‘just as they find gold in the dark mine, and as we see stars in the black night, so do we find these rich words in the midst of floods of grief and woe’* – Spurgeon.

**The Text** – *“Therefore I will look to the Lord; I will wait for the God of my salvation; My God will hear me.”*

**Context of the Word** – All the uses of the word “hear” in Micah up to this point have been in the context of judgment (1:2, 3:1,4,9, 6:1,2,9). The previous cry of “Hear the Rod” is in a particular point of contrast to this promise – “My God will hear me”.

**Context of the Phrase** – Notice what is missing here. We Americans are pragmatic people of action. We are people of programs. We are people of protests and rallies. We are people who primarily place our faith in, well, in ourselves of course. It is important that we ‘hear’ the Word of the Lord speaking to us in this passage as well as in so many other prophetic passages (Lam 3:26, Psalm 37:7, 38:15 as examples).

**Context with Contemporaries** – Micah describes Israel as a fruitless vine full of thorns (7:1-4), as did Isaiah (5:1-7). But Isaiah, like Micah, had great hope in the God of his salvation to restore the briers (Is 55:13).

**Looking and Waiting** – These are not verbs of apathy or passive inaction. The verb ‘to look’ has the idea of watching with great expectancy. The prophet is waiting because of the hope of Who he is waiting for. And the looking and waiting are synonyms for praying with faith, because the result is “My God will hear me”.

**The Ground of This Hope** – Micah, speaking for the faithful, has not turned to God because God has made the situation better. The situation has become worse. Hard times may drive us to realize that we should not hope in other gods. But it is the goodness of God that leads you to repentance (Rom 2:4). God is our salvation, and it is the character and goodness of God, not the troubles around you, that ultimately turns you to Him. His chastisement can turn us away (from sin), but His kindness turns us to Him.

**“My God”** – To say there is a God is not much. But to say of Him that He is the God and Father of our Lord Jesus Christ is to say something (Eph 1:3). We all have gods, but only those who are in covenant with the Living God may say that He is ‘my God’.

**Knowledge and Acquaintance** – “My God” signifies not just that you know something about this God, but that you know Him. This covenant takes me beyond facts and brings me into relationship, much like the covenant of marriage takes me beyond facts about my spouse. In Micah’s day of trial, how important is it that His knowledge of God be more than abstract truth-axioms. And how about for you?

**Obedience to God** – Quite the contrary to the hypocrites throughout Israel, Micah cries “He is my God”, not only in church, but in the marketplace. Our God is not an idol sitting in this room. He who speaks of God but never obeys Him is a practical atheist; he has no God.

**Confidence in Prayer** – Micah says, “My God *will* hear me”. James warns us to pray with that kind of faith lest we be tossed about (James 1:5-7). This requires the first part of the statement. We must know God, and we must know Him as ‘my God’. “He who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” (Heb 11:6)

**Prayer and the Future** – Micah believes that things will happen because he has prayed, or more importantly, because God has heard. And here we see the glorious marriage between the predestination of all things (in this context, the exile, captivity, release, restoration, and salvation of God’s people) and the means to those ends – the prayers of God’s people. Micah is not fatalistic in his Calvinism. Prayer accomplishes work, not because of us, but because God hears our prayers.

**When We Pray** –

**We must pray according to His will** (1 John 5:14) – This means we must grow in our knowledge of His will for all things.

**We must pray ‘in Jesus’ Name’** (John 14:14-15) – These are not ‘magic words’. This reminds us that we cannot ask anything upon our own merits, but only upon the merits of Christ. And we can only ask upon the merits of Christ when He is ‘my God’.

**We must pray with current holiness** (Ps 66:18) – There can be no hypocrisy in my approach to God.

**We must pray, believing in the One to whom we are praying** (Mark 11:20-24) – Jesus was teaching what Micah was practicing. Micah wanted to see the end of the hypocrisy and a restoration of righteousness. Micah knew he couldn’t stop this evil,

but he also knew God would, so his prayers were filled with expectancy.

**We must pray without ceasing** (1 Thess 5:17) – Looking and waiting are equivalent to this verse. It is not that God has forgotten, He knew before you asked the first time. It is that God wants us to be people who actively live out our constant dependence and confidence in Him.

*Dave Hatcher – January 7, 2001*