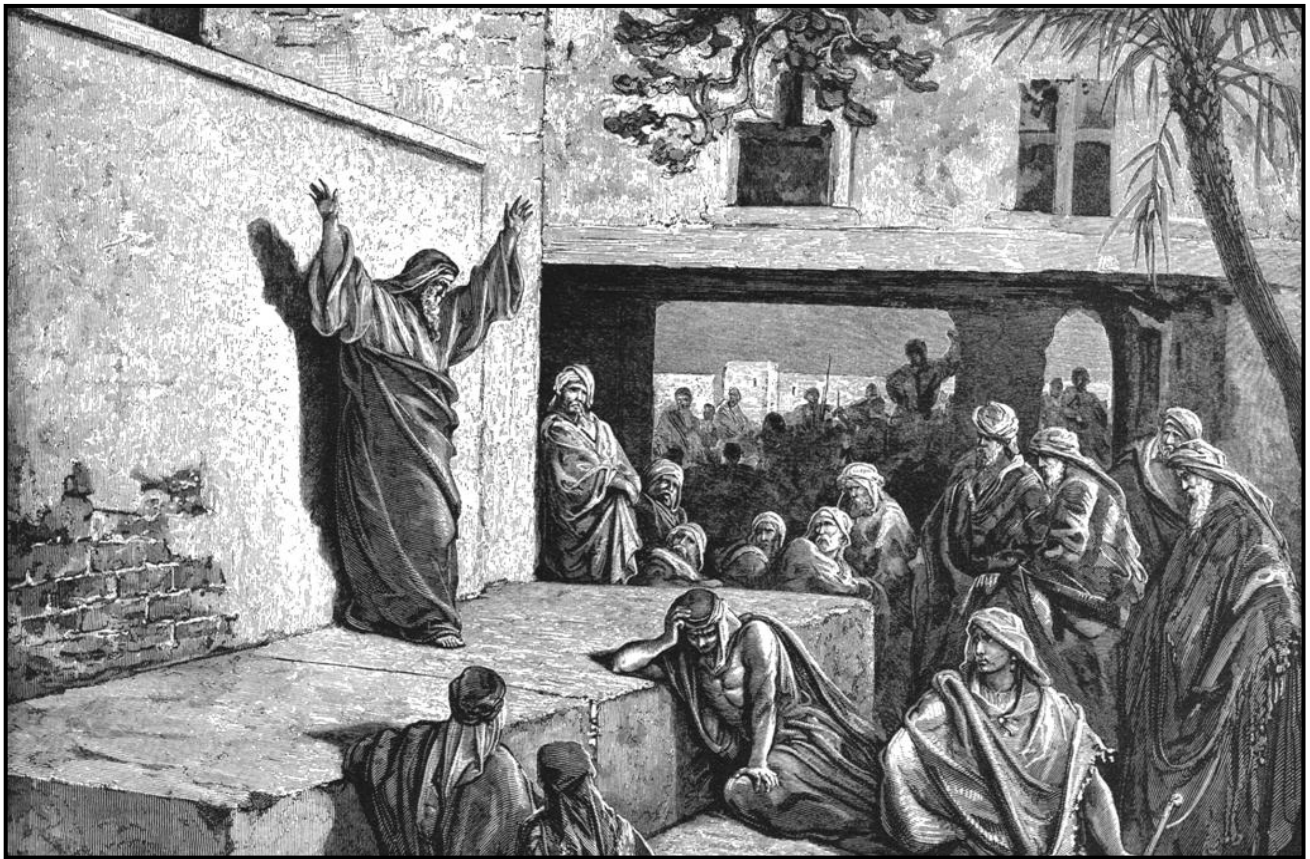


MICAH

Who Is Like God?

Eastern Christadelphian Bible School, 2012



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Class Notes and Bible Marking Ideas

CLASS 1 - Who Is Like God ?

CLASS 2 - He Is Sovereign

CLASS 3 - He Is Just

CLASS 4 - He Is Merciful

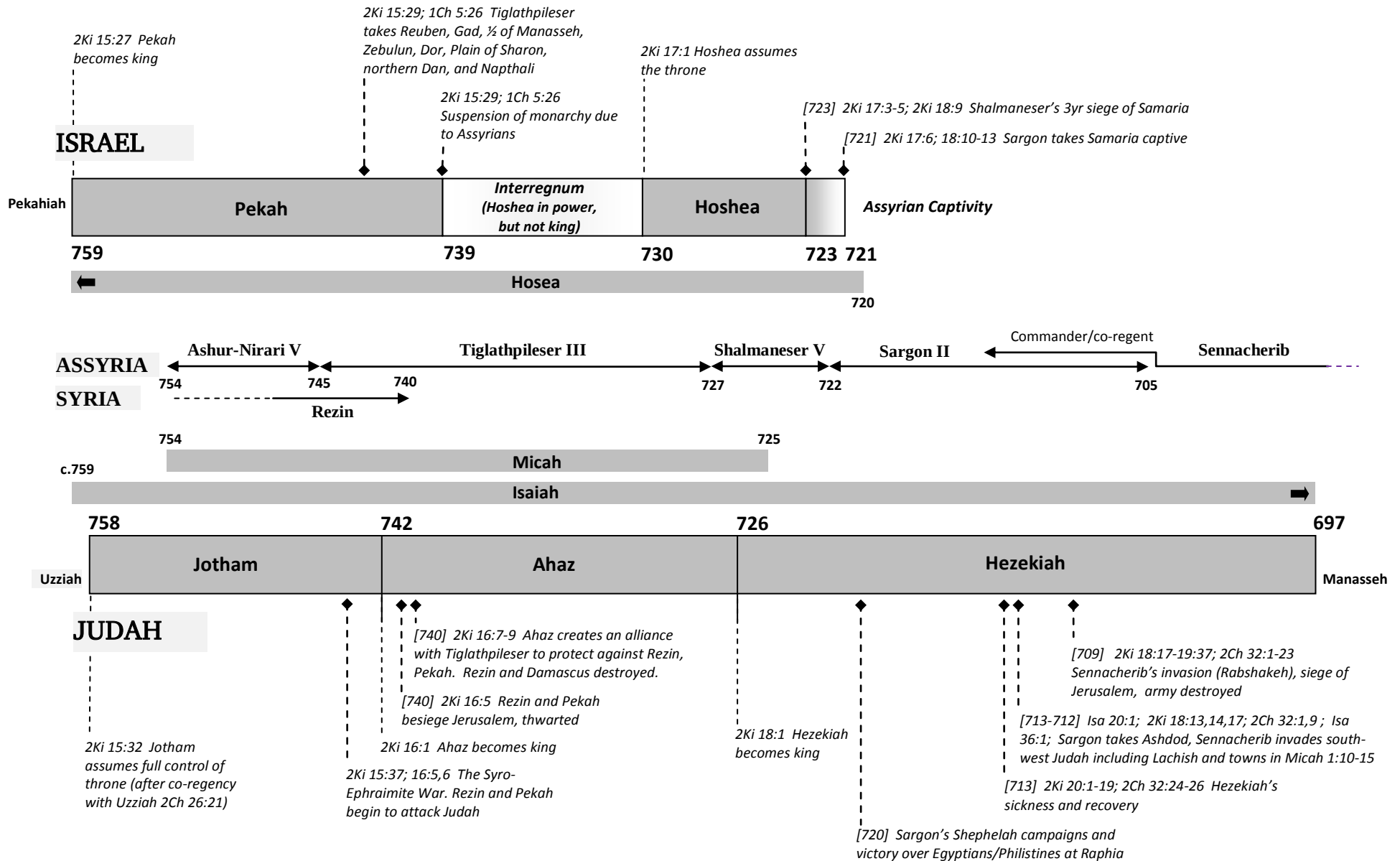
CLASS 5 - He Is a Shepherd

CLASS 6 - He Requires Humility

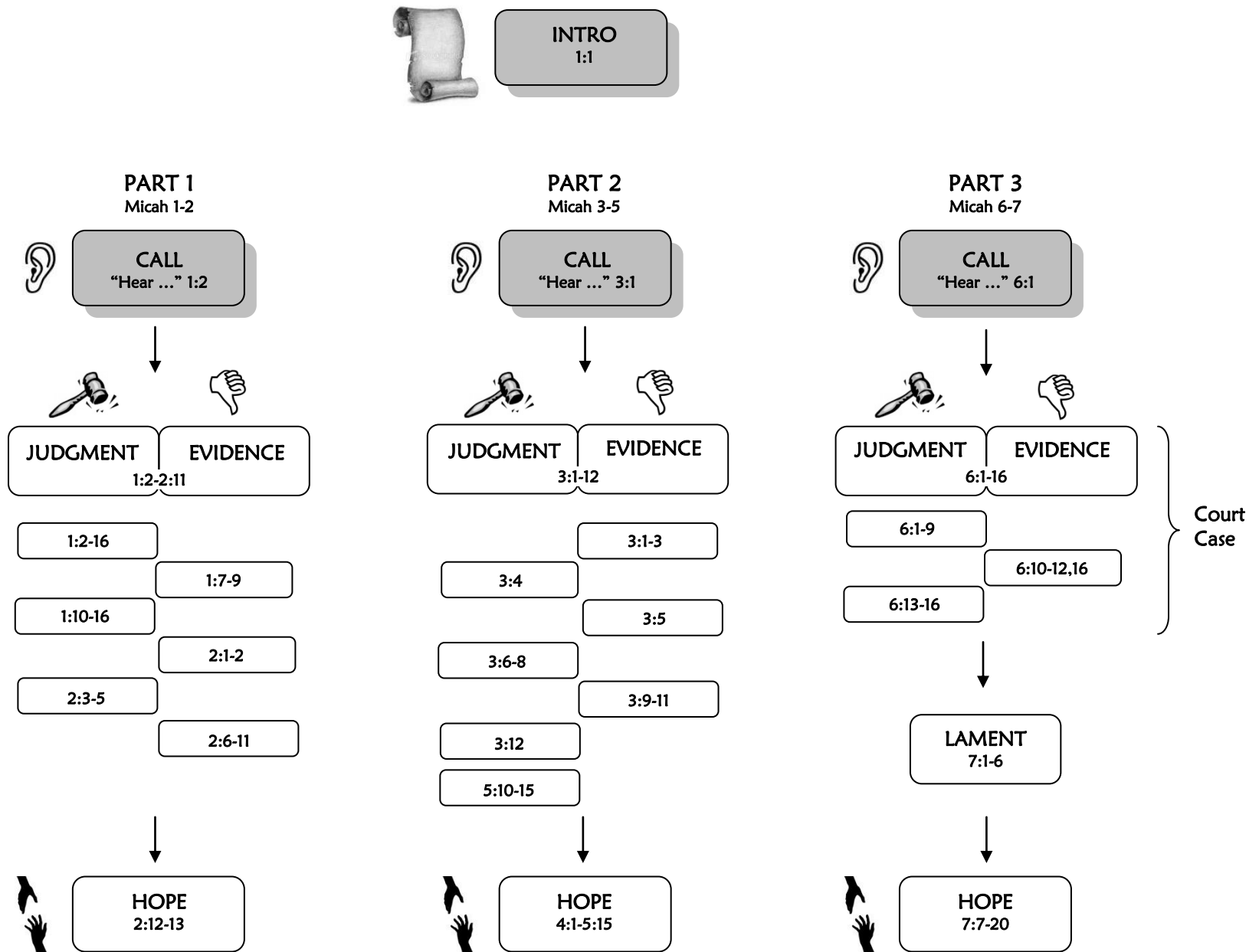
CLASS 7 - He Will Cast All Our Sins Into the Sea

Other Notes

Micah - Timeline and Events



Micah - Structure and Organization



Micah - Structure and Organization

Micah is organized into 3 distinct parts, which begin with an appeal to 'Hear!'. Each part is further organized into 3 sub-parts: 1) The Call ("Hear ..."), 2) Evidence for Judah's waywardness and resulting Judgment, and finally, 3) a message of Hope. It is important to note that the message of Hope has a primary application in the days of Micah, but also future applications (eg. in the Kingdom Era, with Christ).

PART 1 - MICAH 1-2	PART 2 - MICAH 3-5	PART 3 - MICAH 6-7
<i>"Hear, all you peoples!" 1:2</i>	<i>"Hear now, O heads of Jacob, and you rulers" 3:1</i>	<i>"Hear now what the Lord says" 6:1</i>
Judgment and Evidence (1:1-2:11)	Judgment and Evidence (3:1-12)	Judgment and Lament (6:1-7:6)
On Israel and Judah:	On Judah's leaders:	On Judah's people and Jerusalem:
1:1 - Introduction	3:1-4 - Abuses of the leaders	6:1-2 - Courtier - appeal for the court and Witnesses to hear God's charges
1:2 - An appeal to hear God's charges	3:5-8 - False prophets	6:3-5 - Plaintiff - introduces his controversy with Israel by questioning what HE had done and showing how he had only showed love and mercy to Judah
1:3-5 - God's displeasure with Samaria, Judah	3:9-12 - Judgment on the leaders	6:6-7 Defendant - questions what they should do?
1:6-7 - Judgment on Samaria		6:8 Courtier - lays out God's requirements
1:8-16 - Judgment on Judah, lamenting their doom		6:9-12 - Plaintiff - lays out His charges to Judah
2:1-5 - Abuses of the rich and powerful		6:13-16 - Plaintiff - lays out His punishments
2:6-11 - False prophets		7:1-6 - Hezekiah laments the corruption of Judah
Hope (2:12-13)	Hope (4:1-5:15)	Hope (7:7-20)
For a remnant:	For Zion:	For Hezekiah and God's People
2:11 - Gathering the remnant sheep of Judah	4:1-5 - The Lord's reign in Zion, and ensuing peace	7:7-10 - Hezekiah affirms his faith in God, and his future vindication before the enemy
2:12 - Deliverance for the sheep via 'The Breaker'	4:6-8 - Zion's triumph, re-gathering of Israel under a new King	7:11-13 - God promises that Israel will be re-gathered, and become a vast sheepfold
	4:9-10 - The travail of the daughter of Zion (Jerusalem), captivity to Babylon	7:14 - Micah appeals to God to Shepherd His sheep, as in the days of old
	4:11-13 - Israel's eventual victory over the nations	7:15 - God confirms He will do marvellous things with Israel, as per Micah's request
	5:1-6 - Israel's deliverance through Shepherds: Hezekiah and Christ	7:16-17 - Micah reflects that all Zion's enemies will submit to God's rule through Israel
	5:7-14 - Cleansing Israel of worldliness	7:18-20 - The people (or Micah?) rejoice in the 'incomparability' of God in showing mercy for their sins, and fulfilling His covenantal promises
	5:15 - God's vengeance on the heathen	

*Note: The court case of Micah 6 is outlined with a thick-lined box (Courtier = Micah; Witnesses = Mountains; Plaintiff = God; Defendant = Israel/Hezekiah)

Micah 1 – City ‘Word Plays’

In Micah 1:10-16 Micah prophesies of the punishment God would apply to a group of cities in south-west Judah. These cities were located at a strategic location in the Shephelah and they surrounded his home town of Moreshethgath. To illustrate the nature of this impending ‘doom’, he applies ‘puns’ to the names of the cities.

The destruction of these towns was eventually fulfilled by Assyria, who also took the people into captivity (Mic 1:16). Sennacherib invaded south-west Judah in 713-712AD and destroyed the very towns Micah mentions (eg. 2Ki 18:13-14). Later, Sennacherib also besieged Jerusalem in 709, even ‘unto the gate of Jerusalem’ (Mic 1:12), but no further.

City	Hebrew	Key phrase	Pun (Play on Name)
Gath (v10)	‘declare ye it not at Gath, weep ye not at all’ (allusion to life of David when the house of Saul fell 2Sa 1:20 - now Judah was to fall to the Assyrians)		
Beth Aphrah (v10)	house of dust	roll thyself in the dust	‘the house of dust’ will roll/wallow themselves in the dust
Saphir (v11)	beautiful	having thy shame naked	‘beauty-town’ will pass by in shameful nakedness
Zaanan (v11)	to go forth, migrate as a flock	came not forth	‘going-forth town’ will not go forth or migrate
Bethezel (v11)	house at the side, adjoined/nearby house	he shall receive of you his standing	‘the nearby house’ will no longer provide a nearby dwelling/standing place
Maroth (v12)	bitter springs	waited carefully for good	‘bitter-town’ waits anxiously for goodness/sweetness, but will be met only with affliction and sorrow
Jerusalem (v12)	‘but evil came down from the Lord unto the gate of Jerusalem’		
Lachish (v13)	horse town	bind the chariot to the swift beast	‘horse-town’ is advised to harness its war chariots to their swiftest horses and evacuate!
Moreshethgath (v14)	possession of Gath	thou shalt give presents	‘possession-town’ will be possessed by Assyria
Achzib (v14)	deceitful	houses [workshops] ... shall be a lie	The workshops of ‘deceptive brook-town’ will be a financial loss (deceptive disappointment, treachery) to the kings of Judah once lost to the invader
Mareshah (v15)	inheritance	I will bring an heir unto thee	The inhabitants of ‘inheritance-town’ would be appointed a new inheritor (heir) by God ... ie. the enemy!
Adullam (v15)	‘he shall come unto Adullam, the glory of Israel’ (allusion to life of David when he fled as a fugitive to the caves near Adullam, his life hounded by Saul 1Sa 22:1-5 - now Judah would flee to the same caves to escape Sennacherib)		

Micah and Micaiah

‘Micah’ is an abbreviation of ‘Micaiah’. Both names mean: ‘Who is like Yah?’. Micah starts his prophecy exactly where Micaiah left off: ‘Hear *ALL* ye peoples’. Like Micaiah, he pronounces judgment on *ALL* Israel (Judah and Israel collectively).

Micah then contrasts Micaiah’s prophecy by showing that the judgment Israel received in the days of Ahab and Jehoshaphat will eventually be turned on Israel’s enemies in the days of Christ and Hezekiah (as a type of Christ). Ultimately, Israel will be re-gathered under a just, Shepherd-King.

<i>Micaiah (c.855 BC)</i>		<i>Compare or Contrast?</i>	<i>Micah (754-725 BC)</i>
1	1Ki 22:28 - ends his prophecy with ‘Hearken, O people, every one of you ’. His appeal is directed at Ahab and Jehoshaphat (ie. Israel AND Judah).	Comparison	Mic 1:2 - starts his prophecy with ‘Hear, ALL ye peoples!’ ... an appeal to Israel collectively (Israel AND Judah).
2	1Ki 22:6-7, 10-13 - had to contend with false prophets, in addition to Ahab, Jehoshaphat, and Zedekiah who seduced Israel.	Comparison	Mic 2:6 - contended with false prophets as seducers of the nation (also 2:11; 3:5; 3:11).
3	1Ki 21:8, 13-14, 16, 18, 24 - is told to tell the truth, then tells a lie because he knows Ahab won’t like the truth. He is rebuked for telling the lie, and later rebuked again by Zedekiah for telling the truth. ie. the leaders and false prophets really only wanted to hear what they wanted to hear.	Comparison	Mic 2:6 - faced the same resistance to Truth: ie. ‘because the people do not want to hear true prophecies, the people’s shame will not depart, judgment will not be turned aside’.
4	1Ki 22:22-23 - the prophets of Ahab were ‘lying in the spirit’: ‘the Lord hath put a lying spirit in the mouth of all these thy prophets’.	Comparison	Mic 2:11 - identified false prophets as those who ‘walk in the spirit and lie’.
5	1Ki 22:24 - Zedekiah, the false prophet, smites the cheek of Micaiah (the ‘judge of Israel’) ... Ahab then puts him in prison (v27) and mistreats him.	Comparison	Mic 5:1 - the surrounding nations (specifically Assyria) will humiliate the leadership (judges) of Israel: ‘they shall smite the judge of Israel with a rod upon the cheek’ (cmp. Christ Mat 26:67; 27:30).
6	1Ki 22:10 - Ahab/Jehoshaphat sat on thrones at the gate (a place of counsel). Here, they did not understand God’s truth because they listened to the errant counsel of the false prophets, and ignored Micaiah’s.	Contrast	Mic 4:12 - at her restoration, Israel’s enemies are identified as the people who do not understand God’s truth: ‘they know not the thoughts of the Lord, neither understand His counsel’.
7	1Ki 22:10-12 - while listening to the prophets, Ahab/Jehoshaphat’s thrones are situated ‘in a void place’ (KJV) Hb. = ‘threshing floor’. Both kings had been gathered to the threshing floor, were about to be ‘threshed’ literally.	Contrast	Mic 4:12-13 - Israel/Judah’s enemies would be threshed like sheaves in due time: ‘He shall gather them as the sheaves into the floor. Arise and thresh O daughter of Zion’.
8	1Ki 22:11 - As part of his prophecy to Ahab/Jehoshaphat, Zedekiah makes himself ‘horns of iron’ to symbolize the power and destruction Israel would have over the Syrians. This was false and not God’s plan at the time!	Contrast	Mic 4:13 - Eventually, God would help Israel/Judah to defeat it’s enemies: ‘for I will arise and make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people’.
9	1Ki 22:27 - Ahab tells Micaiah he will return in peace from the battle with Syria at Ramoth Gilead ... thinking (errantly) he will bring peace to Israel.	Contrast	Mic 5:2-5 - true peace would eventually be restored in Israel by a King to come (not Ahab!): ‘And this man shall be the peace’ (ie. Christ, foreshadowed in Hezekiah).
10	1Ki 22:17 - Israel lacked a strong shepherd to provide cohesion and spiritual leadership for the nation ... ‘I see all Israel scattered on the hills, as sheep that have not a shepherd ... These have no master’.	Contrast	Mic 5:4 - Ultimately, Christ will be a Shepherd-King over a re-gathered Israel. He will reflect the Shepherd qualities of God, His Father (cmp Mic 2:12-13; 7:14).

Micah 2 and Ahab

In Micah 2, the prophet Micah accuses Judah's rich and powerful of stealing land from its citizens. Land was a God-given inheritance by which a family gained their food and livelihood. Generally speaking, it was not to be sold or transferred to another person (Lev 25:23; Num 36:7,9), ... let alone stolen.

To illustrate the depth of this crime, Micah alludes to a specific event from 1Kings 21: Ahab and Naboth's Vineyard.

AHAB		MICAH
1 Kings 21		Micah 2
1)	1Ki 21:2 - And Ahab spake unto Naboth, saying, Give me thy vineyard , that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.	Mic 2:2 - And they covet fields
2)	1Ki 21:3 - And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.	Mic 2:2 - ... so they oppress a man and his house, even a man and his heritage .
3)	1Ki 21:4 - And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed , and turned away his face, and would eat no bread.	Mic 2:1 - that devise iniquity, and work evil upon their beds!
4)	1Ki 21:7 - And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.	Mic 2:1 - ... because it is in the power of their hand.
5)	1Ki 21:9 - And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: (10) And set two men, sons of Belial, before him, to bear witness against him , saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.	Mic 2:1 - ... devise iniquity ...
6)	1Ki 21:15 - And it came to pass, when Jezebel heard that Naboth was stoned, and was dead , that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.	Mic 2:2 - ... and take them by violence; and houses, and take them away.
7)	1Ki 21:17 - And the word of the LORD came to Elijah the Tishbite, saying, (18) Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. ... (20) And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.	Mic 2:1 - ... work evil ...
1 Kings 16:28		Micah 6:16
8)	1Ki 16:25,30 - But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him . And Ahab the son of Omri did evil in the sight of the LORD above all that were before him .	Mic 6:16 - For the statutes of Omri are kept, and all the works of the house of Ahab , and ye walk in their counsels ; that I should make thee a desolation.

10 Prophecies of Micah

The book of Micah contains 10 distinct prophecies: 6 of these prophecies have been fulfilled, while 4 more await fulfillment at the return of Christ and in the Kingdom Age. Note that there are double-applications to the fulfillment of some of these prophecies.

Prophecy		Primary Fulfillment	Additional Fulfillments
Fulfilled			
1)	1:6-8 - Destruction of Samaria	723 BC - Shalmaneser (Assyrian) starts a 3yr siege against Samaria. In 721 BC Sargon takes Samaria captive to Assyria.	
2)	1:9-15 - Destruction of 10 cities in the Shephelah of south-west Judah	713-712 BC - Sennacherib invades south-west Judah, including Lachish and the towns mentioned by Micah.	
3)	3:12 - Destruction of Jerusalem	Titus (Roman) overthrows Jerusalem in AD70, while fanatical Jews hang onto the city for 60yrs. 130 AD - Hadrian plows Jerusalem as a field, demolishes and salts it.	
4)	4:10 - Exile of Judah to Babylon	Judah becomes a vassal state to Assyria during the time of Ahaz. In 606 BC Babylon takes Judah and Jerusalem captive for 70yrs.	Second exodus/exile after AD 70, Israel scattered across the globe.
5)	4:1-8,11-13; 7:11-12 - Return of Israel from exile	538 BC - Cyrus issues the initial decree granting return of Jewish captives to Israel, including rebuilding of the temple and walls.	Re-gathering of Israel in the Kingdom Age by Christ (typified in Cyrus - cmp. Isa 44/45).
6)	5:2 - Birth of Israel's Messiah-King in Bethlehem	Birth of Christ	
Future Fulfillment			
7)	4:8 - Setting up of the Kingdom of God and restoration of the Kingdom to Israel		
8)	5:1,3-6 - Destruction of the northern invader by 'the one who is peace', Christ		God (and Hezekiah) saves Jerusalem from Assyria, at the hands of Rabshakeh and Sennacherib.
9)	5:7-8; 7:14-16 - Second exodus from Israel, but Israel will return to the land	* Note: We have witnessed the prelude to this re-gathering during this century!	
10)	7:18-20 - Fulfillment of the Abrahamic covenant		

Micah and Shepherd Imagery

The prophet Micah lived in Moreshethgath, a country town situated in the rolling hills of the Judean Shephelah. This region was ideal for Shepherds to tend large flocks of sheep.

Micah draws on the imagery of the sheep/shepherd in each of his three sections of 'Hope'. Under the leadership of most of the Kings, they were 'shepherd-less' and 'scattered' (see 1Ki 22:17). The imagery illustrates the Shepherd qualities of God (and Christ) in instructing, protecting, feeding, and re-gathering the sheep of Israel (cmp Psa 23; Eze 34; Joh 10)



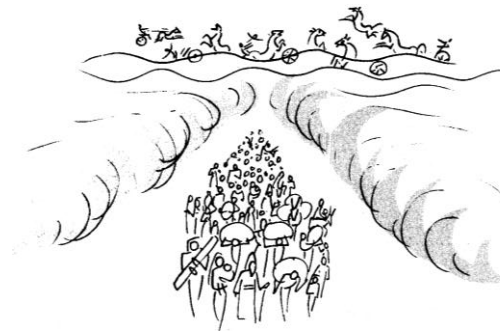
Shepherd Imagery		Notes
1)	Mic 2:12-13 - I will put them together like sheep of the fold, like a flock in the midst of their pasture ... they will break out, pass through the gate ... their king will pass before them.	God would gather a remnant of Judah into a 'fold' (Jerusalem), protect them, and lead them as a Shepherd to freedom against the Assyrians.
2)	Mic 4:8 - And thou, O tower of the flock (Tower of Eder), the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion.	God would bring a new dominion of Israel to the region of the Tower of Eder (near Bethel and Jerusalem), where shepherds watched their flocks ... and where a King-Shepherd would be born and, likewise, watch over His flock
3)	Mic 4:6-7 - I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted ... I will her that halted remnant.	Allusions to the re-gathering of Israel as a 'flock' that will be re-gathered from many nations (cmp. Eze 34:13; Gen 28:14,15).
4)	Mic 5:4 - He shall stand and feed (Hb. to tend a flock) in the strength of the Lord, in the majesty of the name of the Lord His God; and they shall abide.	In the latter days, the Messiah would stand as a shepherd-ruler and tend to Israel, His flock. This flock will include Jews AND Gentiles (cmp. John 10:16; Mic 4:1-2).
5)	Mic 5:5 - When the Assyrian shall come into our land ... then shall we raise against him seven shepherds , and eight principle men.	When Assyria (northern invader) attacks Jerusalem, Hezekiah (Christ) will avail themselves of leaders to repel the attacks. These leaders are described as 'shepherds' and 'princely' men.
6)	Mic 7:11 - In the days that thy walls are to be built, in that day shall its boundaries be increased.	The word 'walls' signifies a wall built without mortar for a sheepfold. The sheepfold of Israel will increase its boundaries after the exile, and in the kingdom age (cmp. Cyrus 'My Shepherd', a type of Christ, who issued the decree to return Isa 44,45).
7)	Mic 7:12 - In that day they shall come to you from Assyria and Egypt, from Egypt to the Euphrates.	Allusions to the re-gathering of Israel as a 'flock' that will be re-gathered from many nations (cmp. Eze 34:13; Gen 28:14,15).
8)	Mic 7:14 - Feed thy people (Hb. to tend a flock) with thy rod (shepherd staff), the flock of thine heritage , which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old.	Micah appeals to God to shepherd Israel as a flock of sheep, and to provide them with a safe, lush dwelling as in the earlier days of their nationhood and tribal inheritance (ie. safe forests of Mt. Carmel, lush pasture-land of Gilead and Bashan).

Micah 7 and Exodus 15

Micah 7 contains some striking connections with Israel's first victory song: Moses' song of the Red Sea in Exodus 15. Both describe the fear and helplessness of the nations, God's redemption, and God's incomparability, asking v18 "Who is a God like You?" (cmp. Micah's name). Both use the picturesque and completely original imagery of God throwing his enemies into the depths of the sea.

Formerly, God miraculously threw Pharaoh and his troops into the sea. Now He will do the even greater saving deed of hurling Israel's sins into the depths and so make his people universally victorious. Likewise, we have been brought out of Egypt and through God's mercy and grace our enemies and sins will be smitten and drowned in the depths of the sea.

	<i>Micah</i>	<i>Exodus</i>
1)	6:4 - For I brought you up from the land of Egypt, I redeemed you from the house of bondage 7:15 - As in the days when you came out of the land of Egypt	13:3 - And Moses said to the people: 'Remember this day in which you went out of Egypt, out of the house of bondage ; for by strength of hand the Lord brought you out of this place (cmp 12:51; 13:14; 20:2; Deu 6:12)
2)	6:4 - And I sent before you Moses, Aaron, and Miriam	15:20-21 - Miriam the prophetess, the sister of Aaron [sang] 'Sing to the Lord, For He has triumphed gloriously'! .. So Moses brought Israel from the Red Sea



	<i>Micah 7</i>	<i>Exodus 15</i>
3)	7:15 - I will show them wonders	15:11 - Who is like You, glorious in holiness, Fearful in praises, doing wonders ?
4)	7:16 - The nations shall see and be ashamed of all their might. 7:17 - They shall be afraid of the Lord our God, and shall fear because of you	15:14 - The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina. (15) Then the dukes of Edom shall be amazed (Hb tremble); the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away . (16) Fear and dread shall fall upon them
5)	7:16 - They shall put their hand over their mouth ; their ears shall be deaf.	15:16 - They shall be as still (Hb silent) as a stone .
6)	7:18 - Who is a God like You ...?	15:11 - Who is like You, O Lord, among the gods? Who is like You , glorious in holiness ...?
7)	7:18 - Who is a God ... that ... passeth by the transgression of the remnant of his heritage ? (Hb inheritance) (cmp v14)	15:17 - Thou shalt bring them in, and plant them in the mountain of thine inheritance ...
8)	7:18 - He does not retain His anger forever, because He delights in mercy (19) He will again have compassion on us.	15:13 - You in Your mercy have led forth the people whom You have redeemed
9)	7:19 - He will ... subdue our iniquities. You will cast all our sins into the depths of the sea .	15:4 - Pharaoh's chariots and his host hath he cast into the sea : his chosen captains also are drowned in the Red Sea (cmp 14:27-28; 15:1,4,5,10,19)

* All references from the NKJV

Micah 7 – The Final Triumph in Christ

Micah 7 contains allusions to the life of Christ. Jesus makes this connection when he quotes Mic 7:5-6 in Mat 10:35-36. The allusions are contained mainly within the 'lament' of Hezekiah (7:1-10), a type of Christ. They illustrate how the corruption of Israel during Micah, and Hezekiah (early life), was similar to the corruption Jesus witnessed. They also connect the downfall and redemption of Hezekiah with Christ's death and resurrection. Finally, God's ability to 'cast all our sins into the sea' reminds us of Jesus' ability to cast Legion's 'demons' into the Sea of Galilee, and figuratively 'drown OUR sin' forever.

	<i>Micah 7</i>	<i>Christ's Life</i>
1)	7:1-2 - 'There is no cluster to eat of the first-ripe fruit which my soul desires .' Hezekiah was looking for the faithful/upright in Israel, pictured as the superior, first-ripe figs (cmp Hos 9:10)	Mar 11:13 - Jesus goes to the fig tree and finds no early fruit. Like Hezekiah, He couldn't find any 'faithful/upright' in Israel
2)	7:2 - 'They all lie in wait for blood; Every man hunts his brother' 7:3 - 'That they may successfully do evil with both hands ... So they scheme together.'	Mat 26:3 - The chief priests, scribes, Pharisees and Caiaphas 'consulted' (schemed) together to kill Jesus by 'subtlety' Mat 16:15 - Judas is bribed by them 'What are you willing to give me if I deliver Him to you?'
3)	7:3 - 'The <u>prince</u> asks for gifts '	Luke 23:8-9 - 'Now when <u>Herod</u> saw Jesus, he was exceedingly glad ... and he hoped to see some miracle done by Him .'
4)	7:3 - 'The <u>judge</u> seeks a bribe '	Mar 15:15 - 'So <u>Pilate</u> , wanting to gratify the crowd , released Barabbas to them; and he delivered Jesus, ... to be crucified.'
5)	7:3 - 'The <u>great man</u> utters his evil desire '	John 18:14 - <u>Caiaphas</u> (high priest) counselled the Jews that it was advantageous that one man should die for the people ... ie. Jesus! John 11:50
6)	7:5 - 'Do not trust in a friend; Do not put your confidence in a companion ' (KJV = 'a guide ')	Acts 1:16 - Judas is called 'a guide '! Psa 55:13 is the same Hebrew word, and applies to both Judas and Ahithophel (David's friend)
7)	7:5-6 - 'Guard the doors of your mouth from her who lies in your bosom. For son dishonours father, daughter rises against her mother, daughter-in-law against her mother-in-law; A man's enemies are the men of his own household'	Mat 10:34-36 - Jesus quotes Micah directly - His teaching will result in a natural enmity between family members, and to everything Godly.
8)	7:7 - 'I will wait for the God of my salvation : my God will hear me '	Psa 17:6-7 - 'I have called upon You, for You will hear me , O God ... O You who save those who trust in You' (cmp. Mar 13:13)
9)	7:8 - 'When I fall, I will arise; When I sit in darkness, The Lord will be a light to me'	Psa 16:10-11 - 'For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption.' ... resurrection after 3 days darkness
10)	7:9 - 'I will bear the indignation of the Lord'	Isa 53:4 - 'he has borne our griefs, ... carried our sorrows, ... stricken and smitten by God '
11)	7:9 - 'Until He pleads my case and executes justice for me'	Isa 53:12 - 'God would divide him a portion with the great' ... God executed justice for Christ, by resurrecting Him Psa 17:2 - 'Let my vindication come from Your presence'
12)	7:9 - 'I will see His righteousness '	Psa 17:15 - 'I will see your face in righteousness ... I will be satisfied when I awake in your righteousness' ... Jesus saw and experienced God's righteousness ... God was 'right' in raising Him
13)	7:10 - 'Where is the Lord your God?' - Hezekiah reviled by Rabshakeh (2Ki 18 several times)	Mar 15:29-32 - '“Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.” ... ‘Even those who were crucified with Him reviled Him.'
14)	7:19 - 'You will cast all our sins into the depths of the sea ' (cmp. Exo 15)	Mar 5:13 - 'Then the unclean spirits went out and entered the swine ... and the herd ran violently down the steep place into the sea, and drowned in the sea .'