

V

HEBREW 33

Sermon No. 2

(Micah 2:1-5, 12,13)

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A MESSAGE FROM GOD

Text: Micah 2:1-5, 12,13

INTRODUCTION: Over in Arkansas a farmer had some hogs that he called each evening at feeding time. Then he lost his voice, and could not call hogs for some weeks. He devised a method of knocking on wood instead of calling when it was time to feed the hogs. They became used to this. About this time he put his hogs in the peanut field to fatten, but they never fattened. One day a neighbor came over and saw his hogs just as thin as they could be when they should be getting fat. On inquiring about the cause for their leanness, the farmer told him that about the time he turned the hogs into the peanut field some woodpeckers came and went around pecking on dead trees. Those hogs had been running themselves to death chasing after the woodpeckers, thinking they were being called to feed. That is a true story.

The trouble of our day is that too many people are chasing after the woodpeckers of the world and are not hearing God's voice. The greatest need of the church today is not new promotion ideas, fancy advertising, or bigger budgets--but a message from God.

Micah, as a prophet of the Lord had received a message from God. The burden of his heart was to deliver that message, which was not well received because of its content. In this passage the prophet comes to deal more particularly with the sins of God's people. In chapter one he has warned them of coming judgment; now in chapter two he gives them the sins which are bringing this judgment. He brings to the people what is needed in our day. . . a message from God.

THIS MESSAGE FROM GOD:

I. REVEALS GOD'S DESCRIPTION OF OUR SIN. (Verses 1,2)

It is a description that condemns us; (׀ ׀), "woe" is the word generally used by prophets when pronouncing doom on sinners.

1. Our sins are premeditated. (Verse 1a)

(׀ ׀ ׀ ׀ ׀)--"thinkers of deceit"

(׀ ׀ ׀ ׀)--"planners of violence"

The participles reveal what sinners do continuously. The participle is an index to their nature--this is what they do all the time. They are constantly planning some new way of sinning. Sin is no mere act of thoughtlessness--it is a set purpose.

2. Our sins are practiced repeatedly. (Verse 1b)

"In the light of the morning they practice it."

(׀ ׀ ׀ ׀ ׀)--the imperfect tense means that they repeatedly do it.

(1) We are willing to hurt our friends in order to sin.

(׀), "violence" carries the idea of intent to harm.

(2) We practice sin because we can get by with it.

(׀ ׀ ׀), "because it is in the power of their hand." The word "power" (׀) is the word commonly used of a god. Their hand becomes their god because it can get what they desire. Men often make a god out of their own power or influence. We are limited in our sin only by our power.

3. Our sin is progressive. (Verse 2)

(יִטְיִן), "they covet"

(יִלְכֹּד), "they sieze"--plunder, used as a spoil of war;
of robbing the poor; fruit of coveteousness.

(יִסְוּ), "they take away"

($\text{יִפְשֹׁעַ$), "they oppress"--means to press; used of an
overflowing river; like a raging flood this
coveteous men press to the limit the poor,
sweeping away all that they possess.

These four verbs are imperfects, emphasizing the repeating
of this sins, one leading to another.

II. WARNS OF GOD'S DETERMINATION TO BRING JUDGMENT ON SIN.

(verse 3-5)

($\text{אֲנִי מֵחַשְׁבֵּי עָוֹן}$) "I am thinking up violence." The participle
indicates God's nature as One who is continually bringing
judgment on the sinner. God is continuously doing toward
those sinners what they have been doing towards the helpless.
God is determined to match their sin with His judgment. Two
can play the game.

1. God will bring judgment against our pride. (Verse 3)

($\text{לֹא יִשְׁכַּחַן בְּרִמְיָהוּ}$), lit. "not walk on high, with the
head lifted up, which is a sign of pride and haughtiness."

2. God will bring judgment against our possessions.

(Verse 4)

($\text{נִשְׁבָּרָה$), "We are ruined." The niphal simple passive
indicates that their ruin, i.e, the land being taken from
them, is the result of God's judgment upon them.

The withdrawal of the land is the just punishment for the way in which the wicked men have robbed the people of their inheritance.

3. God will bring judgment against our privileges.

(Verse 5)

($\overline{\text{ך}} \text{ } \text{ל}$), "thou"--the use of the singular indicates that no one is to escape the coming judgment. Not a single person will God miss. Every one of these sinners will receive no further part in the inheritance of the Lord, but they are to be cut off from the congregation of the Lord--
cut off from their religious privilege.

III. PROMISES GOD'S DELIVERANCE FROM SIN. (Verses 12,13)

1. The deliverance is a certainty. (Verse 12)

($\text{אָסאַמלן} \text{ } \text{אָסאַמלן}$), "I will assemble, assemble..."

The infinitive absolute is used twice, denoting emphasis, certainty.

2. The deliverance will be from the bondage of sin.

(Verse 13a)

($\text{פָּרַקוּן} \text{ } \text{פָּרַקוּן} \text{ } \text{פָּרַקוּן}$), "They break through--they pass along through---they go out--." Here is a

picture of going through the prison door in which the people are confined. The three verbs are in the perfect tense which describes the irresistible progress of the host as they delivered; no human power can stop them.

3. The deliverance will come from Jehovah. (Verse 13b)

($\text{וַיֵּלֶךְ} \text{ } \text{וַיֵּלֶךְ} \text{ } \text{וַיֵּלֶךְ}$), "and Jehovah at their head." He leads the way out of sin's slavery.

CONCLUSION: The message which opens with condemnation closes with comfort and consolation. In wrath God remembers mercy. He mixes His judgment with grace. Let us hear with obedience the message from God; only then can we be assured of His mighty deliverance from judgment and sin. He is at our head, leading the way. Will you follow Him?