



He Pleads My Case

Micah 7:7-9

- Closing out our study of the Book of Micah. Focused on seeking justice as much as possible in this world.
- True justice will only come through Jesus. He is the standard of righteousness and will always do what is right. Every fiber of His being is Holy and Just.
- It's by His standard that we seek to live our lives. We seek to emulate His example and to follow His commands. This is important – our standards and values have to come from somewhere.
 - o *As believers, we know righteousness comes from someone who is greater than the circumstances of this present world.*
- There are several themes and principles that the Book of Micah closes with. Of course, there are concerns with pursuing justice with others in society.
- But all of this is ultimately addressed by the condition of our own individual hearts.

- What do we mean when we say that? Our heart is the very innermost being of who we are. The core of our soul and conscience.
- ***God is in the business of bringing about inward transformation.***
- That also means that anything that is said or done on a personal level or in society ultimately comes down to our need to address the issues of the heart.
- Every individual since the fall of man has inherited a sin nature.
- We are sinners in need of a savior.

Main Point: God is our righteous defender, and we can trust in Him.

- I want to look at these few verses here in this chapter to focus on what our posture should be as we follow the Lord and His plan.
- He is the only one who can save and redeem us. But He is also the One who defends us.

I. Watch

- a. VERSE 7
- b. Micah 7:7 opens with a striking contrast. After six verses cataloging the collapse of human faithfulness — corrupt rulers, dishonest merchants, and fractured families — the prophet pivots sharply: **“But as for me, I will look to the LORD.”** The Hebrew word translated “look” is tsaphah, a watchman’s term meaning to scan the horizon with focused, expectant attention. It carries the image of a sentinel posted on the city wall, eyes fixed on the horizon — not passive, not fearful, but leaning forward in deliberate faith.
- c. The phrase “But as for me” is a declaration of separation from surrounding despair. Micah does not deny the reality of what he sees in verses 1–6; he simply refuses to let it determine the direction of his gaze. He is surrounded by

unfaithfulness, yet he chooses to look to the Lord. This is the foundational act of the believing life — a determined turning of the soul’s eyes toward the only reliable source of hope.

- d. Application: In a culture saturated with anxiety-inducing news and relentless discouragement, the discipline of watching for the Lord is a radical and countercultural choice. We do not control most of what happens around us, but we do choose where we fix our attention. The believer who trains his gaze daily on God’s promises and God’s character will not be swept away by the turbulence around him. The question Micah asks us today is simple: Where are your eyes?
- e. ***“When thou canst not trace God’s hand, thou must trust His heart. The watchman on the wall does not abandon his post simply because the night is long — he keeps watch because he knows the morning is certain.” — Charles Spurgeon***
- f. Watching rug cleaning videos on Facebook. I don’t contribute anything to the task except watching it. It speeds up the video. They call that doomscrolling because you’re engaging mindlessly in one video after another. Difference here.
- g. Illustration: In ancient Israel, watchmen were stationed on the city walls with one primary responsibility: keep looking. Their eyes were not directed inward at the safety behind them but outward at the horizon ahead. They watched not from fear but from duty and expectation — something was coming, and they intended to be the first to see it. The believer who watches for the Lord maintains exactly this posture: not driven by dread, but anchored in the certainty that the God who has promised is also faithful to appear.

II. Wait

- a. VERSE 7
- b. The second half of verse 7 shifts from watching to waiting: “I will wait for the God of my salvation; my God will hear me.” The Hebrew word *yachal* carries the sense of confident, hope-filled expectation — not anxious endurance, but the settled patience of one who expects God to keep His covenant. This same word appears in Lamentations 3:24: “The LORD is my portion, therefore I will hope in him.” Waiting here is not passivity; it is faith in active suspension, holding the ground until God acts.
- c. Notice especially the confidence at the close of the verse: “my God will hear me.” This is not a petition — it is a declaration. Micah is not asking whether God hears him; he already knows the answer. The certainty that God hears us is the very ground on which patient waiting becomes possible. We are not waiting for a God who might be distracted or indifferent. We are waiting for a God who has already committed to hear, and whose every delay is purposeful.
- d. Application: We live in an age of instant gratification, and that shapes our expectations of God in unhealthy ways. But throughout Scripture, God’s delays are never His denials. Abraham waited twenty-five years from the promise to the birth of Isaac. Joseph waited thirteen years from the pit to the palace. The waiting is never wasted time — it is precisely where God shapes character, deepens faith, and prepares the life for what He has already promised.

- e. ***“Waiting on God is not idleness. It is work of the highest order, for it demands the full surrender of our will to His sovereign purpose — and that is the most difficult labor the human soul can ever undertake.” — J.C. Ryle***
- f. Illustration: A seed planted in the ground appears to do nothing. For weeks or even months the soil lies undisturbed, with no visible evidence of growth. Yet beneath the surface everything is being established: roots forming, life gathering strength, the conditions for emergence carefully prepared. The farmer does not dig up the seed impatiently; he waits, trusting the process he cannot see. In the same way, the believer who waits on God may observe no visible movement in his circumstances — yet God is always at work beneath the surface, preparing what He has already promised to deliver.

III. Rise

- a. VERSE 8
- b. Micah 7:8 contains one of the most defiant declarations of faith in all of Scripture: **“Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, the LORD will be a light to me.”** Crucially, Micah does not say “if I fall” — he says “when I fall.” This is honest, clear-eyed realism: the life of faith genuinely includes seasons of failure and darkness. The phrase “the LORD will be a light to me” echoes Psalm 27:1 and anticipates John 8:12, where Jesus declares **“I am the light of the world.”** Our rising is not self-generated; it is His light breaking into our darkness.
- c. The power of the verse rests in the relationship between its two halves: the confession of falling and the confidence of rising are not in conflict — they

belong together. Our hope is not grounded in our own spiritual performance or our ability to avoid failure. It is grounded in the character of the One who has promised to be our light. When we fall, we are not in the dark alone. The Lord is there, and where He is, darkness cannot have the final word.

- d. Application: Many believers carry deep shame from seasons of spiritual failure, wondering whether their falls have permanently disqualified them from God's purposes. But Micah's declaration is a direct rebuttal to that lie. Your confession of falling is not the end of the story — it is the beginning of the sentence that ends with "I shall rise." The Enemy taunts: "You will never recover from this." The Word answers: "The LORD will be a light to me." Let that be your confession today.
- e. Illustration: After Peter's three-fold denial of Christ on the night of His arrest, the disciple went out and wept bitterly — a man who had fallen as far as he believed possible. Yet when the angel appeared at the empty tomb on resurrection morning, the message was strikingly specific: "Go, tell his disciples and Peter" (Mark 16:7). The risen Lord named the one who had denied Him. He did not write Peter off in his darkness but sent the light of resurrection news looking for him by name. That is the God who causes the fallen to rise.

IV. Trust

- a. Trust is an important concept in life. Paris has 0 stop signs. Metropolitan area of 11 million people and zero stop signs. All based on giving preference to the person turning right. Keeps traffic moving.
- b. VERSE 9

- c. Verse 9 is the theological heart of the entire passage and the source of the sermon's title: "I will bear the indignation of the LORD because I have sinned against him, until he pleads my cause and executes judgment for me. He will bring me out to the light; I shall look upon his vindication." The phrase "he pleads my cause" uses the Hebrew word *riyb* — a legal covenant term meaning to take up someone's case in court. God Himself steps down to become the Advocate. The Judge of all the earth argues the defense.
- d. Two things are held together here that the world treats as contradictions: honest confession and bold confidence. Micah does not minimize his failure: "because I have sinned against him." He names it plainly. But neither does he let that confession become despair. He trusts that the same God whose indignation he must bear is the God who will ultimately plead his case. This becomes the glorious reality of Romans 8:34 — Christ Jesus "is at the right hand of God and is also interceding for us." Our Advocate is not a stranger. He is our Savior.
- e. Application: We cannot genuinely trust God as our defender while pretending we do not need one. Authentic trust begins with Micah's kind of honest reckoning: "I have sinned, I bear the consequences, and I cast myself entirely upon the mercy of the God who pleads my case." This is the rhythm of the believing life — not self-justification, but confession and reliance on Christ's advocacy. Because He pleads our case, we do not have to plead our own. The verdict was secured at the cross.
- f. Illustration: In Zechariah 3:1–5, the high priest Joshua stands before the LORD clothed in filthy garments — a vivid image of sin-stained humanity exposed before a holy God. Satan stands at his right hand, ready to accuse. But the LORD

rebukes the accuser and commands: “Remove the filthy garments from him.” He then declares to Joshua: “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.” This is what it means for God to plead our case — not overlooking sin, but removing it, clothing us in the righteousness of Christ, and silencing every accusation against us forever.