

Micah

1:1 The message of Yahweh which came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.¹

1:2 Hear, O peoples, all of you. Listen, O earth, and all its fullness, and let Adonai Yahweh be a witness against you, Adonai from His holy palace.² **1:3** For, behold, Yahweh is going forth from His place, and He will come down and walk on the high places of the earth.³ **1:4** The mountains will melt under Him, and the valleys will split like wax before the fire, like water pouring down a slope.⁴ **1:5** All this for the rebellion of Jacob, and for the sins of the house of Israel. What is the rebellion of Jacob? Is it not Samaria? And what is the great high place of Judah? Is it not Jerusalem?⁵

1:6 For I will appoint Samaria to be a heap of ruins in a field, planting places for a vineyard. And I will pour her stones into a chasm, and I will reveal her foundations.⁶ **1:7** And all her idols will be cut into pieces, and all her prostitute wages will be burned with fire. All her idols I will appoint for desolation, because they collected from the wages of a prostitute, and to the wages of a prostitute they will return.⁷

1:8 Because of this I will weep and wail. I will walk stripped and naked. I will lament like jackals and make mourning like the eagle owls.⁸ **1:9** For the wound by Yah is incurable, because it has come as far as Judah. He has reached as far as the gate of my people, as far as Jerusalem.⁹

1:10 You shall not declare in Gath. Weep not at all. Roll yourself in the dust in Beth-le-aphrah [House of Dust]¹⁰ **1:11** Go on your way, inhabitants of Shaphir [Beauty Town], in shameful nakedness. The inhabitants of Zaanan [Flock Town or Going Forth Town] will not leave. The wailing of Beth-Ezel [House of Taken Away] will take from you its place to make a stand.¹¹ **1:12** Surely the inhabitants of Maroth [Bitter Town] are waiting for the good. Instead the bad has come down from Yahweh to the gate of Jerusalem.¹²

1:13 Harness the chariot to the team of race horses, O inhabitants of Lachish—she was the founder of sin for the Daughter of Zion—because in you were found Israel's transgressions.¹³ **1:14** Therefore, you will give parting gifts along with Moresheth Gath. The workshops of Achzib [Deception Town] will become deceptive for Israel's kings.¹⁴ **1:15** Moreover, the conqueror will come on you, O inhabitants of Mareshah. Israel's glory will enter Adullam.¹⁵ **1:16** Make yourself bald and cut off your hair because of the children in whom you delight. Extend your baldness like the vulture because they will go from you into exile.¹⁶

2:1 Woe to you who plan iniquity (הַשְׁכִּיבֵי-רָעָה), who work out evil (עָוֹן) on your beds. When the light of morning arrives, you perform it, because the power belongs to you.¹⁷ **2:2** You covet fields (שָׂדֵה), and you take them. You covet houses, and you take them. You defraud a man, and you take away his house, a fellowman, and his inheritance (יְרֵכָה-לְרֵעִי).¹⁸

2:3 Therefore, thus says Yahweh, "Behold, I am planning (הַשְׁכֵּם) against this family a calamity (רָעָה) from which you cannot remove your necks. And you will not walk with your heads high, because it is a season of disaster."¹⁹

2:4 In that day they will lift up a taunt against you, and there will be the one who laments a lamentation, saying, "We are utterly ruined." They sell the inheritance of my people. They

apportion our fields (שָׂדֵי) to the one who willfully turns away.²⁰ 2:5 Therefore, you will have no one laying out the measuring line by lot for you in the assembly of Yahweh.²¹

2:6 "Do not prophesy," they prophesy. They will not prophesy about these things. As a result their shame will not be turned back.²² 2:7 Is it being said, O house of Jacob, "Is the Spirit of Yahweh impatient? Are these His deeds?" Do not My words do good for the one who walks uprightly?²³ 2:8 But lately, My people have arisen as the enemy. You strip the splendid robe from the tunics from those who pass by in security, those returned from war.²⁴ 2:9 The women of My people you evict from their luxurious houses. From her children you take My majesty forever.²⁵ 2:10 Get up! Go! Because this is no place of rest on account of the defilement. It destroys, and the destruction is incurable.²⁶ 2:11 If a man goes about with windy words and intentional lies, "I will prophesy to you concerning wine and strong drink," he would be a prophet of this people.²⁷

2:12 I will surely gather all of you, Jacob. I will surely assemble the remnant of Israel. I will put them together like sheep in a sheepfold. Like a flock in the midst of their pasture, they will be stirred by a man.²⁸ 2:13 The one who breaks forth will go up before them. They break out and pass through the gate. Thus, they go out through it. Indeed, their king passes through before them, and Yahweh is at their head.²⁹

3:1 Then I said, "Hear now, heads of Jacob and rulers of the house of Israel. Is it not for you to know justice,³⁰ 3:2 you who hate the good and love evil, who tear off their skin from them and their flesh from their bones?³¹ 3:3 They eat the flesh of My people, and they strip off the skin from them. They break their bones and cut them up as for the pot and as meat in a kettle.³² 3:4 Then they will cry out to Yahweh, but He will not answer them. Instead, He will hide His face from them at that time, because they have practiced evil deeds."³³

3:5 Thus says Yahweh against the prophets who lead my people astray, who when they bite with their teeth, they proclaim, "Shalom." But against him who puts nothing in their mouths, they declare holy war.³⁴ 3:6 Therefore, it will be night for you without vision and darkness for you with the practice of divination. And the sun will set on the prophets, and the day will become dark upon them.³⁵ 3:7 The seers of dreams will be ashamed, and those who practice divination will be embarrassed. And they will cover their moustaches because there is no response from God.³⁶ 3:8 However, I am filled with strength, with the Spirit of Yahweh, and with justice and courageous might to declare to Jacob his transgression and to Israel his sin.³⁷

3:9 Now hear this, leaders of the house of Jacob and rulers of the house of Israel, you who consider justice an abomination and twist everything that is straight,³⁸ 3:10 who build Zion with bloodshed and Jerusalem with the abuse of justice.³⁹ 3:11 Her leaders pronounce judgment for a bribe, her priests instruct for a price, and her prophets practice divination for a price. Yet, they rely on Yahweh, saying, "Is not Yahweh in our midst? Calamity will not come upon us."⁴⁰ 3:12 Therefore, on account of you, Zion will be plowed as a field, Jerusalem will become a pile of ruins, and the mountain of the house will become high places of the forest.⁴¹

4:1 And it will happen in the last days that the mountain of the house of Yahweh will be established as the head of the mountains. And it will be lifted up above the hills, and the peoples will flow onto it.⁴² 4:2 Many nations will journey and say, "Come, let us go up to the mountain of Yahweh, and to the house of the God of Jacob, that He may teach us from His ways, so that we may walk in His paths." For the Torah will go forth from Zion and the message of Yahweh from Jerusalem.⁴³ 4:3 And He will judge between many peoples, and He will reprimand mighty, faraway nations. As a result, they will beat their swords into hoes and their spears into pruning knives. Nation will not lift up sword against nation, and they will no longer learn to wage war.⁴⁴

4:4 Each man will sit under his vine and under his fig tree, with no one making him tremble with fear, because the mouth of Yahweh has spoken.⁴⁵ 4:5 Though all the peoples walk, each man, in the name of his god, as for us, we will walk in the name of Yahweh our God into the age and beyond.⁴⁶

4:6 "In that day," declares Yahweh, "I will gather the lame, and those who have been driven away I will assemble, even those I have rejected."⁴⁷ 4:7 I will establish the lame as a remnant, and those who have been driven away as a mighty nation (לְגִיּוֹן עֲצֻמִּים). Thus, Yahweh will be king over them on Mt. Zion, from now into the age.⁴⁸

Deleted: rejected

4:8 As for you, tower of the flock, hill, Daughter of Zion, unto you it will come, i.e., the former dominion will come, the kingdom which belongs to the Daughter of Jerusalem.⁴⁹

4:9 Now (יִצְטַעַץ), why do you cry loudly? Is the King not among you? Or has your Counselor perished, that anguish grips you like a woman in labor?⁵⁰ 4:10 Writhe and burst forth, Daughter of Zion, like a woman in labor, because now you will go out of the city, dwell in the field, and go to Babylon. There, you will be rescued. There, Yahweh will redeem you from the hand of your enemies.

4:11 And now (יִצְטַעַץ), many nations are gathered against you, who are saying, "Let her be treated with disrespect, and let our eyes behold in Zion."⁵¹ 4:12 But now, they do not know the deliberations of Yahweh, and they do not understand His counsel, because He has gathered them as newly cut grain is gathered to the threshing floor.⁵² 4:13 Arise and thresh, Daughter of Zion, because I will make your horns of iron, and I will make your hooves of bronze, so that you may grind into powder many peoples, and so that you may devote to Yahweh through destruction their illicit profit and their wealth to the Lord of the earth.⁵³ 5:1 Now, marshal yourself as a troop, Daughter of Troops. They have laid siege against us. With a rod they will smite the judge of Israel on the cheek. [LXX – Now, the Daughter of Ephraim will be barred passage within the wall. He has appointed distress for us. With a staff they will strike the tribes of Israel on the cheek.]⁵⁴

5:2 Now as for you, Bethlehem Ephrathah, too small to be among the clans of Judah, from you he will go forth for Me to be the ruler in Israel. His paths are from the beginning, the days of everlasting. 5:3 Therefore, He will give them up until she who bears children bears her child. And the remainder of his brothers will return upon the sons of Israel. 5:4 And he will take his stand and shepherd the flock in the strength of Yahweh, in the majesty of the name of Yahweh his God. And they will dwell because now he will be great to the ends of the earth. 5:5 And he will be the very shalom when Assyria comes into our land, when he treads on our lands (cf. LXX). But we will raise up against him seven shepherds and eight leaders of men.⁵⁵ 5:6 And they will shepherd the land of Assyria with the sword and the land of Nimrod at its entrances. And he will rescue us from Assyria when he comes into our land and when he treads on our borders.⁵⁶

5:7 And the remnant of Jacob will be among the nations, in the midst of many peoples like dew from Yahweh, like showers on plants, which do not wait for man or hope in the sons of man. 5:8 And the remnant of Jacob will be among the nations, in the midst of many peoples like a lion among the beasts of the forest, like a young lion among flocks of sheep, which if he passes through, he tramples down and tears, and there is no one to rescue. 5:9 Let Your hand be lifted up against Your adversaries, and let all Your enemies be cut off.

5:10 And it will be in that day, declares Yahweh, that I will cut off your horses from among you, and I will destroy your chariots. **5:11** And I will cut off the cities of your land, and I will tear down all your fortresses. **5:12** And I will cut off the sorceries from your hand, and there will be no one who practices witchcraft among you. **5:13** And I will cut off your idols and your sacred pillars, and you will no longer worship the work of your hands. **5:14** And I will uproot your Asherahs from your midst, and I will destroy your cities. **5:15** And I will execute vengeance in anger and wrath on the nations who have not obeyed.

6:1 Hear now what Yahweh is saying, Arise, plead your case before the mountains, and let the hills hear your voice. **6:2** Listen, O mountains, to the indictment of Yahweh, and you, the lasting foundations of the earth, because Yahweh has a case against His people. And He will argue what is right with Israel. **6:3** My people, what have I done to you? And how have I wearied you? Answer Me, **6:4** because I brought you up from the land of Egypt, and I redeemed you from the house of slavery. And I sent before you Moses, Aaron, and Miriam. **6:5** My people, remember now what Balak, king of Moab, counseled and what Balaam, son of Beor, answered him, from Shittim to Gilgal, so that you may know the righteous acts of Yahweh.

6:6 With what shall I come before Yahweh and bow down before the God on high? Shall I come before Him with burnt offerings, with yearling calves? **6:7** Is Yahweh pleased with a thousand rams, with ten thousand rivers of oil? Shall I present my firstborn for my transgressions, the fruit of my body for the sin of my soul? **6:8** He has told you, O man, what is good. And what does Yahweh require of you, but to do justice, to love loyal love, and to walk humbly with your God?

6:9 The voice of Yahweh will call to the city, and it is sound wisdom to fear Your name (He will save those who fear His name – LXX). Hear, O tribe, who will set you in order? **6:10** Is there still the house of wickedness, storehouses of wickedness, and an ephah of leanness which is cursed? **6:11** Can I be pure with unjust scales and a bag of deceptive weights? **6:12** Her wealthy are full of violence, her residents speak lies, and their tongue is deceitful in their mouth. **6:13** And I will also make you sick, striking you down, causing you to become desolate on account of your sins. **6:14** You will eat, but you will not be satisfied. And your filth will be in your midst. Let yourself turn away, but you will not escape. And whoever escapes, I will give to the sword. **6:15** You will sow, but you will not reap. You will tread the olive, but you will not anoint yourself with oil. You will tread the grapes, but you will not drink wine. **6:16** He observes the statues of Omri all the works of the house of Ahab. And you walk in their counsels. Therefore, I will give you over to horror, and its inhabitants to derision, and you will bear the reproach of My people.

7:1 Woe is me, because I have become like the gatherings of summer fruit, like the gleanings of grapes. There is not a cluster of grapes to eat, not one ripe fig for the craving of my soul. **7:2** The godly person has perished from the land, and there is not one upright person among them. All of them lie in ambush to shed blood. Each man hunts his brother with a net. **7:3** Concerning evil, both hands are good at it. The prince asks, also the judge, for a bribe, and the great man speaks the craving of his soul. And they weave it together. **7:4** The best of them is like a briar hedge. The most upright is like a thorn hedge. The day of your watchmen is the day your visitation comes. Now their panic will come. **7:5** Do not trust in your friend. Do not trust in your close friend. From the one who lies in your bosom, guard the opening of your mouth. **7:6** For a son treats his father as a fool, a daughter rises up against her mother, a daughter-in-law against her mother-in-law. A man's enemies are the men of his own household.

7:7 But as for me, I will be on the look-out for Yahweh. I will wait for the God of my salvation. My God will hear me.

7:8 Do not rejoice over me, my enemy. Though I have fallen, I will rise. Though I dwell in darkness, Yahweh is my light.⁵⁷ **7:9** I will endure Yahweh's rage, because I have sinned against Him, until He pleads my case and executes justice for me. He will bring me forth into the light. I will gaze on His righteousness.⁵⁸ **7:10** My enemy will also gaze on it, and shame will cover her, who said to me, "Where is Yahweh your God?" My eyes will gaze on her. Now she will become a place of trampling, like mud in the streets.⁵⁹ **7:11** In the day of building your walls, in that day your allotted portion will be far away.⁶⁰ **7:12** In that day, they will come to you from Assyria and from the cities of distress, and from the place of distress as far as the river, and from sea to sea and from mountain to mountain.⁶¹ **7:13** And the earth/land will become a desolate place on account of its inhabitants, as a result of the fruit of their deeds.⁶²

7:14 Shepherd Your people with Your rod, the flock of Your inheritance, those who dwell alone in the forest, in the midst of the orchard. Let them graze in Bashan and Gilead as in the days of old. **7:15** As in the days of your going forth from the land of Egypt, I will show them wonderful deeds. **7:16** Nations will see and be ashamed—from all their strength. They will clap their hands over their mouths. Their ears will become deaf.⁶³ **7:17** They will lick the dust like a serpent, like those who crawl on the earth. They will come trembling out of their fortresses. They will come trembling to Yahweh our God, and they will be afraid of you.

7:18 Who is a God like You, taking away sin and passing over the transgression of the remnant of His inheritance? He does not hold onto His anger forever because He delights in loyal love. **7:19** He will return and have compassion on us. He will sink our iniquities. You will throw all our sins into the depths of the sea. **7:20** You will give truth to Jacob, loyal love to Abraham, which You swore to our forefathers in the days of old.

¹ וְיָרָדְךָ עַל-שָׁמַרְיָן וְיָרָדְךָ עַל-שָׁמַרְיָן וְיָרָדְךָ עַל-שָׁמַרְיָן – cf. Numbers 24:1-4 – 1 When Balaam saw that it pleased the LORD to bless Israel, he did not go as at other times to seek omens but he set his face toward the wilderness. 2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and the Spirit of God came upon him. 3 He took up his discourse and said, “The oracle of Balaam the son of Beor, and the oracle of the man whose eye is opened; 4 the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down, yet having his eyes uncovered,”

Jotham (750-735 B.C.), Ahaz (735-715 B.C.), Hezekiah (715-686 B.C.)

Micah = Who is like Yahweh?

Moresheh is possibly Moresheh Gath in the Philistine area.

² שְׁמַעוּ עַמְּנִים כְּשֵׁם הַקְּשִׁיבִי אֶרֶץ וּמְלֵאָהּ וַיְהִי אֲדֹנָי יְהוִה בְּכֶם לְעַד אֲדֹנָי מִהַבֵּל קָדְשׁוֹ (Ἀκούσατε, λαοί, λόγους, και προσεχέτω ἡ γῆ και πάντες οἱ ἐν αὐτῇ, και ἔσται κύριος ἐν ὑμῖν εἰς μαρτύριον, κύριος ἐξ οἴκου ἁγίου αὐτοῦ) – God is addressing all communities, both those outside Israel and Israel itself, and declaring that He will be both accuser and judge of them. Therefore, it makes more sense to translate *eret* as earth and not land, i.e., the land of Israel.

He is doing so from His *haycal*, i.e., His royal temple in this case, not His temple, to emphasize His royal status and sovereignty over the entire earth. God judges and will condemn if necessary not only His own people Israel but also the rest of the peoples of the earth, the Gentiles.

³ אֶרֶץ [כְּמֹתַי] אֶרֶץ (διότι ἰδοὺ κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ και καταβήσεται και ἐπιβήσεται ἐπὶ τὰ ὕψη τῆς γῆς) – Yahweh will visit with His military might every part of the earth with its places of worship that are for false gods, implying that He will deal with them accordingly—with judgment, condemnation, and destruction. This is what God through Micah goes on to describe first in regard to the northern Kingdom of Israel and the southern Kingdom of Judah, both who are just as much “peoples” as the Assyrians and others who surround them.

⁴ וְנָגַשׁוּ הַהָרִים תְּהֵיוּ יְהַעֲבֹקֵם יְהַעֲבֹקֵם כִּדְרֵנָה מִפְּנֵי הָאֵשׁ כְּמַיִם מִנְּרִים בְּמִוְרָדָה (και σαλευθήσεται τὰ ὄρη ὑποκάτωθεν αὐτοῦ, και αἱ κοιλάδες τακίσησονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς και ὡς ὕδωρ καταφερόμενον ἐν καταβάσει) – Yahweh will pour down the valleys into even deeper parts and thus destroy people’s ability to grow food.

⁵ כְּפֶשַׁע יַעֲקֹב בְּלִ-אֵת וּבַהֲמָאוֹת בֵּית יִשְׂרָאֵל מִיִּפְשָׁע יַעֲקֹב הֲלוֹא שָׁמַרְיָן וּמִי בְּמֹת יְהוָה הֲלוֹא יְרוּשָׁלַם (διὰ ἀσέβειαν Ἰακωβ πάντα ταῦτα και διὰ ἁμαρτίαν οἴκου Ἰσραηλ, τίς ἡ ἀσέβεια τοῦ Ἰακωβ; οὐ Σαμάρεια; και τίς ἡ ἁμαρτία οἴκου Ἰουδα; οὐχὶ Ἱερουσαλημ) – One option is that Jacob refers to the northern Kingdom of Israel (cf. vs. 6-7) while the house of Israel refers also to it. However, in the light of the last half of the verse, the house of Israel refers to the southern Kingdom of Judah, perhaps because it includes the Davidic king, the rightful king of Israel (cf. vs. 8-16).

מְנוֹת is plural to intensify its significance. Thus the question is not just about any high place. It is about the great high place of Judah, i.e., the place where the Jews rebel against God and worship a false god, which would be the one, true God by name but not with hearts of authentic belief.

Here Samaria and Jerusalem represent their leaders as Micah will describe further in chapter 3.

⁶ וְשָׁמַרְיָן לְעִי תִשָּׁרַח לְעִי תִשָּׁרַח לְעִי תִשָּׁרַח לְעִי תִשָּׁרַח (και θήσομαι Σαμάρειαν εἰς ὄπωροφυλάκιον ἀγροῦ και εἰς φυτείαν ἀμπελῶνος και κατασπάσω εἰς χάος τοὺς λίθους αὐτῆς και τὰ θεμέλια αὐτῆς ἀποκαλύψω) – The city of Samaria will return to its original state, a field where vineyards can be planted, its proud state as the capital of the northern Kingdom of Israel destroyed. Nothing will be left but her foundations.

⁷ וְכָל-פְּסִילֵיהֶּ יִכְתוּ וְכָל-אֲתֻנֵּיהֶּ יִשְׂרְפוּ בָאֵשׁ וְכָל-עַצְבֵּיהֶּ אֲשֵׁים שְׁמָמָה כִּי מֵאֲהַנְּנוּ זִנְהָ קִבְּצָה וְעַד-אֲתַנּוּ זִנְהָ יִשׁוּבוּ (και πάντα τὰ γλυπτά αὐτῆς κατακόψουσιν και πάντα τὰ μισθώματα αὐτῆς ἐμρήσουσιν ἐν πυρὶ, και πάντα τὰ εἰδωλα αὐτῆς θήσομαι εἰς ἀφανισμόν· διότι ἐκ μισθωμάτων πορνείας συνήγαγεν και ἐκ μισθωμάτων πορνείας συνέστρεψεν) – Assyria will be God’s instrument to destroy Israel’s idols by smashing them to pieces, these idols which were formed by paying their makers with the wages which her temple prostitutes had been paid. Then, Assyria will transfer these same prostitutes to their land and use them for their own religious purposes, collecting their wages in the same manner which had occurred in the northern Kingdom of Israel.

⁸ עַל-זֹאת אֲסַפְּרָה וְאֵי-לֵיהָ אֵילָכָה שִׁילָל [שׁוּלָל] וְעָרוֹם אֶעֱשֶׂה מִסַּפֵּר פְּתַיִם וְאָבֵל כְּבָנֹת יַעֲנֶה (Ἐνεκεν τούτου κόψεται και θρηνησεί, πορεύσεται ἀνυπόδετος και γυμνή, ποιήσεται κοπετόν ὡς δρακόντων και πένθος ὡς θυγατέρων σειρήνων) – The cohortative probably has a sense of being committed to these actions. Micah, as a result of the destruction of the northern Kingdom of Israel, logically draws the conclusion that the same thing will happen to Judah. Thus, he is committed to the action of mourning over the future destruction and exile of the southern kingdom.

The eagle owl is found in semi-desert areas covered with the vegetation of the land. Thus, Micah will be like a scavenger in the wilderness, i.e., the wilderness of destroyed Judah.

⁹ עַד-יְרוּשָׁלַם (ὅτι κατεκράτησεν ἡ πλῆγη αὐτῆς, διότι ἦλθεν ἕως Ἰουδα και ἦψατο ἕως πύλης λαοῦ μου, ἕως Ἱερουσαλημ) – Waltke suggests that מְבוֹרְיָהּ does not mean “her wound” but “the wound caused by Yah.” This would be the destruction and making of the northern kingdom a wilderness ultimately by Yahweh, the God the Jews.

Micah provides the reason for his great lament. Yahweh’s wounding of the northern Kingdom of Israel in 722 B.C. by Tiglath-Pileser will extend as far as the very gate of Jerusalem, where the Assyrian invaders under Sennacherib in 701 B.C. were

fortunately stopped. But this reprieve for the city was only temporary, i.e., for another 100 years or so until the Babylonians arrived. And Micah refers to people of Jerusalem as “my people,” identifying with their plight and the very possibility of their destruction too. Thus God and His judgment of the northern kingdom reaches into Judah, warning them of the same fate if they continue in their rebellion against Him.

Cf. 2 Kings 18:13 Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and seized them.

Cf. 2 Kings 19:32 “Therefore thus says the LORD concerning the king of Assyria, “He will not come to this city or shoot an arrow there; and he will not come before it with a shield or throw up a siege ramp against it. 33 By the way that he came, by the same he will return, and he shall not come to this city.” declares the LORD. 34 “For I will defend this city to save it for My own sake and for My servant David’s sake.”” 35 Then it happened that night that the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of them were dead. 36 So Sennacherib king of Assyria departed and returned home, and lived at Nineveh. 37 It came about as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer killed him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son became king in his place.

¹⁰ [הַחֲפִצְוֹתָי] הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (οἱ ἐν Γεθ, μὴ μεγαλύνεσθε· οἱ ἐν Ακμ, μὴ ἀνοικοδομεῖτε ἐξ οἴκου κατὰ γέλωτα, γῆν καταπάσασθε κατὰ γέλωτα ὑμῶν) – Gath was a Philistine city. Micah is encouraging silence among the people of Israel (or among all the nations of v. 2), even in the light of the destruction of their land. Cf. David’s use of the same exhortation when Saul was killed—to keep their enemies from finding out about the death of the king. Instead, he wants the people to roll in the dust, symbolizing their utter defeat (2 Samuel 1:11-20).

¹¹ הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (κατοικοῦσα καλῶς τὰς πόλεις αὐτῆς οὐκ ἐξῆλθεν κατοικοῦσα Σενναα κόψασθαι οἶκον ἐχόμενον αὐτῆς, λήμψεται ἐξ ὑμῶν πληγὴν ὁδύνης) – Micah exhorts the inhabitants of the first city, “Beauty Town,” to pass on and go into exile, because they are having to do so in shameful nakedness, the very opposite of what their city stands for. He also says that the inhabitants of Zaanan, either “Flock Town” who are used to going forth with their flocks or “Going Forth Town” who are used to marching out to battle, refuse to leave their city from fear of the invaders. Then, he also says that the city of Beth-Ezel weeps and mourns because it has been destroyed, removing it from a possible location for people to take their stand against their enemies.

¹² הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (τίς ἠρξάτο εἰς ἀγαθὰ κατοικοῦση ὁδύνας; ὅτι κατέβη κακὰ παρὰ κυρίου ἐπὶ πύλας Ἱερουσαλὴμ) – Assuming Maroth is Maraath not far from Jerusalem, Micah declares that its inhabitants will turn bitter waiting for military help against the invading Assyrian army of Sennecharib. Instead of the good of military assistance (not moral goodness), they will receive the bad of destruction (not immortality, and yet the Assyrians were acting out of rebellion against God in spite of God’s using them as His instrument of judgment towards disobedient Israel).

¹³ הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (ψόφος ἀρμάτων καὶ ἰππευόντων· κατοικοῦσα Λαχίς, ἀρχηγὸς ἀμαρτίας αὐτῆ ἐστιν τῇ θυγατρὶ Σιών, ὅτι ἐν σοὶ εὐρέθησαν ἀσέβειαι τοῦ Ἰσραὴλ) – Lachish must have been a very secular city, relying on its military might instead of Yahweh and His covenantal promises for protection from their enemies. Thus, they had constructed military chariots. But Micah encourages them to harness race horses to them—not to fight but to flee from the Assyrian army.

This same secularism (godlessness) spread to Jerusalem and influenced the people there to adopt the same perspective. Here Israel refers to the Jerusalem and the southern Kingdom of Judah. Solomon built Lachish as one of his chariot cities (cf. 1 Kings 9:19; 10:26), and his son Rehoboam fortified it (2 Chron. 11:9). Judah began increasing its military might during the reign of Uzziah (792-740 B.C.) (cf. 2 Chron. 26:9, 11-15).

¹⁴ הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (διὰ τοῦτο δώσεις ἐξαποστελλομένους ἕως κληρονομίας Γεθ οἴκους ματαιούς· εἰς κενὰ ἐγένετο τοῖς βασιλεῦσιν τοῦ Ἰσραὴλ) – Because of the wide-spread influence of Lachish, affecting the rulers of Judah (Daughter of Zion), they (“you” singular) will have to give a dowry, i.e., tribute, to the invading king of Assyria. In addition, the city of Achzib, whose skilled workers provided Judah’s (“Israel’s”) kings with tax revenue, will lose this ability and become a deception (disappointment) to them when the Assyrians overtake the city and exile its inhabitants.

¹⁵ הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (ἕως τοὺς κληρονόμους ἀγάγω σοι, κατοικοῦσα Λαχίς κληρονομία, ἕως Ὀδολλὰμ ἥξει ἢ δόξα τῆς θυγατρὸς Ἰσραὴλ) – הַחֲפִצְוֹתָי can refer to one who dispossess something peaceably (cf. 2 Samuel 14:7; Jeremiah 49:1) or who dispossess something with hostility and aggression (cf. Jeremiah 8:2). In this context, the latter makes more sense in reference to the Assyrian king with his army.

הַחֲפִצְוֹתָי is more likely third person singular with the dispossessor as the subject. The conqueror, Sennecherib, will attack and conquer Mareshah, four miles southwest of Achzib and three miles south of Moresheth.

David fled to the cave of Adullam from Saul, and God through Micah uses it to say that Israel’s glory, its rulers, will flee the invading army and hide—perhaps in Jerusalem.

¹⁶ הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (ξύρησαι καὶ κείραι ἐπὶ τὰ τέκνα τὰ τρυφερά σου, ἐμπλάτουν τὴν χηρείαν σου ὡς ἀετός, ὅτι ἠγμλωτεύθησαν ἀπὸ σοῦ) – Micah exhorts the Daughter of Zion, Jerusalem and its rulers, to go into mourning for the youth whom they had expected to be their good and future leaders but now have gone into exile. Thus, the hope for Jerusalem and Judah looks dim, implying that only God can make Israel great again.

¹⁷ הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי הַחֲפִצְוֹתָי (Ἐγένοντο λογιζόμενοι κόπους καὶ ἐργαζόμενοι κακὰ ἐν ταῖς κοίταις αὐτῶν καὶ ἅμα τῇ ἡμέρᾳ συντελεῖσθαι αὐτά, διότι οὐκ ἦσαν πρὸς τὸν θεὸν τὰς χεῖρας

αὐτῶν) – Waltke suggests that “their beds” should be translated “your beds” in the manner of the prophets who alternated between the second person, e.g., “Woe...”, and the third person.

לֵאלֹהִים can mean either God or power. Here, the latter makes more sense, that because of their wealth, these people have the power to exploit their fellow Jews. Thus, I translated the entire clause, “because the power belongs to you.”

¹⁸ וְאַיִשׁ וְגַבְרִיתוֹ וְאִישׁ וְגַבְרִיתוֹ וְאִישׁ וְגַבְרִיתוֹ וְאִישׁ וְגַבְרִיתוֹ וְאִישׁ וְגַבְרִיתוֹ (καὶ ἐπεθύμουν ἀγροὺς καὶ διήρπασον ὄρφανούς καὶ οἴκους κατεδυνάστευον καὶ διήρπασον ἄνδρα καὶ τὸν οἶκον αὐτοῦ, ἄνδρα καὶ τὴν κληρονομίαν αὐτοῦ) – cf. Ex. 20:17 “You shall not covet (לִּבְדֹק) your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

cf. Ex. 34:24 “For I will drive out nations before you and enlarge your borders, and no man shall covet (לִּבְדֹק) your land when you go up three times a year to appear before the LORD your God.”

cf. Lev. 6:1 Then the LORD spoke to Moses, saying, 2 “When a person sins and acts unfaithfully against the LORD, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion, 3 or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; 4 then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found, 5 or anything about which he swore falsely; he shall make restitution for it in full and add to it one-fifth more. He shall give it to the one to whom it belongs on the day he presents his guilt offering. 6 “Then he shall bring to the priest his guilt offering to the LORD, a ram without defect from the flock, according to your valuation, for a guilt offering, 7 and the priest shall make atonement for him before the LORD, and he will be forgiven for any one of the things which he may have done to incur guilt.”

This verse explains v. 1 by providing more details of the wealthy’s onerous actions towards their fellow Israelites, who are not poor but middle class landowners themselves. They basically rob them of their property through some means that use for their own selfish ends, either through obvious violence or manipulation of the law courts. And this oppressed landowner is a fellowman (עֹמֵק), who deserves to be treated justly because he is made in the image of God. While the man’s property should be permitted to stay within his family on his death as an inheritance, the wealthy and powerful seize it from him and rob not only him but his family of their future means to sustain their lives.

קָשָׁה is defined by Waltke as a stronger person taking the produce and labor of a weaker person, either directly or indirectly, without giving anything in return—thus defrauding the weaker person.

Also the verb “take away” is implied at the end of the sentence.

¹⁹ אֲנִי הָיִיתִי הַגִּבּוֹר הַגָּדוֹל עַל-הַמְּשֻׁפָּתֵת הַזֶּה אֲנִי הָיִיתִי הַגִּבּוֹר הַגָּדוֹל לֹא-תִמְנִישׁוּ מִשֵּׁם צְוֹאֲרֹתֵיכֶם וְלֹא תִלְכוּ רֹדְפֵי כִּי עַתָּה רָעָה הָיָא בְּיָדַי (διὰ τοῦτο τὰδε λέγει κύριος Ἰδοὺ ἐγὼ λογίζομαι ἐπὶ τὴν φυλὴν ταύτην κακά, ἐξ ὧν οὐ μὴ ἄρητε τοὺς τραχήλους ὑμῶν καὶ οὐ μὴ πορευθῆτε ὀρθοὶ ἐξαίφνης, ὅτι καιρὸς πονηρὸς ἐστίν) – God is planning the disaster of the end of the Kingdom of Judah where the wealthy will no longer be able to walk around with heads held high in arrogance, because they will experience the yoke of exile as they are led away from their homes. But before the Babylonians arrive around 600 B.C. to perform the last act of God’s plan, the Assyrians will carry off many of the southern Jews into exile as described in 1:10-16. In other words, it makes sense to interpret this calamity (הַזֶּה) as referring to not only Sennacherib’s Assyrian invasion of Judah around 700 B.C. but also to the Babylonian’s destroying the southern kingdom between 605 and 586 B.C. because the language has a real sense of completeness to it that would include the destruction of Jerusalem, which the Assyrians did not accomplish.

²⁰ בַּיּוֹם הַהוּא אֲשַׁר עָלִיכֶם מִשָּׁל נְהַיְתָה נְהַיְתָה אֲמַר שְׂרָדֵד נְשִׁדְדוּ תִלְקַ עֲנִי נִגְדָר אֲדָר נִמְשָׁל לִי לְשׁוֹבֵב שְׂרַיְנִי וְהִקְלַ (ἐν τῇ ἡμέρᾳ ἐκείνῃ λημφθήσεται ἐφ’ ὑμᾶς παραβολή, καὶ θρηνηθήσεται θρηνος ἐν μέλει λέγων Ταλαιπωρία ἐταλαιπωρήσαμεν μερὶς λαοῦ μου κατεμετρήθη ἐν σχοινίῳ, καὶ οὐκ ἦν ὁ κοιλύσιον αὐτὸν τοῦ ἀποστρέψαι· οἱ ἀγροὶ ἡμῶν διεμερίσθησαν) – Micah continues the description of God’s judgment on Judah by means of the Assyrians.

Judah’s enemies will taunt them with an imitation of their own groaning and lamenting their situation. They will lament and groan with the most awful groaning.

Just as the wealthy who have stolen land from the middle class groan and declare, “We are utterly ruined,” so will the Assyrians (and eventually the Babylonians?) mock and imitate them.

Just as the wealthy stole their fellow landowners’ lands and their inheritance, the Assyrians will take the same by force from all those they conquer in the southern kingdom, so that the fields of the Jews, fields which rightly belong to them because they are situated on the land of Israel, will be granted to those who reject Yahweh, i.e., the Assyrians.

²¹ Waltke connects this verse to only eternal life, the redistributing of the “land of Israel,” i.e., the eternal Kingdom of God, to those who inherit eternal life, the remnant, by virtue of their authentic belief and faith in God.

But it makes more sense to me that God through Micah is referring to the millennial kingdom of the restored Kingdom of David when Jesus returns. Indeed, the wealthy and powerful Jews of Micah’s day will not participate in either it or the new earth because of their hard hearts and unbelief. But there will be a future assembly of Yahweh (הַיְהוָה; בְּבִקְרָתָא) () on the very land of Israel when God fulfills His promise to Abraham to make his physical descendants, the Jews, the greatest nation in human history with Jesus ruling over them and exercising dominion over the whole earth. And their land will be redistributed to them as God desires under the leadership of their king, Jesus of Nazareth (cf. Micah 4:1-8).

In Joshua 12-22, Moses apportioned the land of Canaan to the twelve tribes, thus providing each family with the opportunity to possess their own land and fields by which they could grow their food, sustain their lives, and pass down this “inheritance” to the next generations—an inviolable and necessary right of each family. Because the wealthy were stealing fields and robbing

families of this right, God would bring the Assyrians (and then the Babylonians) to take the wealthy's property from them by force (cf. Deuteronomy 28).

²² Waltke rejects the meaning of מִיָּצִי, even in the hiphil, of prophesying ecstatically, concluding that it means simply prophesy and that the false prophets are addressing Micah and his fellow true prophets, ordering them to stop speaking ideas that are contrary to theirs. Cf. Amos 7:14 Then Amos replied to Amaziah, "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. 15 But the LORD took me from following the flock and the LORD said to me, 'Go prophesy to My people Israel.' 16 Now hear the word of the LORD: you are saying, 'You shall not prophesy against Israel nor shall you speak against the house of Isaac.' 17 Therefore, thus says the LORD, 'Your wife will become a harlot in the city, your sons and your daughters will fall by the sword, your land will be parceled up by a measuring line and you yourself will die upon unclean soil. Moreover, Israel will certainly go from its land into exile. [760-750 B.C.]" Then Micah declares that "they" (the false prophets) will not say that God has pronounced His judgment on the wealthy people and rulers of Judah ("these things" (מִיָּצִי) in 2:3-5), most likely because they are for whatever reason in collusion with them. "As a result" (which I have added as implied), the shame (תּוֹכַחַת) of being conquered and exiled by the Assyrians (and eventually the Babylonians) will not be taken away from these false prophets by God. He will finish what He has planned.

²³ God refers to what the false prophets are wondering, that He would be so impatient with His people that He would plan and bring such great calamity as described in 2:3-5 on them. Surely this is not the case, they think. But the answer to their questions is that this is exactly what God is like and is doing. They do not understand God, because they are blind to His moral requirements and their own sin and to God's threat within the Mosaic Covenant (cf. Deuteronomy 28). But then God asks them how goodness comes to the nation of Israel's individuals and by extension to the entire nation (cf. Deuteronomy 30, Leviticus 18:5, and Ezekiel 18? Is it not in conjunction with their obedience to His covenant? The implied answer is yes.

²⁴ The rulers who consider themselves God's covenant people, blind to their sin, God actually calls "My people," because they have the potential to be such with authentic belief and obedience. He says that they have become the enemy of His people by attacking them while these latter consider themselves secure and protected by the rulers. They strip them of their splendid outer robes that they wear over their tunics, probably via the illegal practices of the court system (just as Joseph's brothers stripped him of his multi-colored robe given to him by his father). These are not the poor, but they are the oppressed middle class, who believe they are as secure in their rights as men returned from battle who should be treated with respect. But the rulers demonstrate otherwise, that the middle class are not safe under their care, similar to modern politicians and church leaders who treat their positions and roles as opportunities to oppress those under the trust rather than as opportunities to serve them and keep them free and growing in their own experiences in life and the faith, recognizing their and their people's individual responsibility before God.

"Those returned from war" fits with the military metaphor introduced by the word "enemy" in the first part of the verse. The wealthy have turned their fellow Israelites into their enemy, a label which should be reserved for the Gentile nations who might be hostile to God's people.

²⁵ Not only are the rulers mistreating their fellow male Israelites, they are oppressing the women and children. Again, these are not the poor, because they live in "luxurious houses." But the rulers have found a way, probably through the legal system, to evict the women from their homes and thus rob the children of their inheritance, i.e., God's majesty, the land which has been apportioned to all the people.

"Her children" = the children in the first part of the verse.

מִיָּצִי refers to the rich majesty and splendor of wealth, which is not evil but indeed a gift from God to His chosen people, the Jews. For someone, e.g., the rulers, to rob them of it is to act against God and His grace towards all the people of Israel.

²⁶ God continues speaking to the rulers. Just as they ordered the women and children out of their own homes, God is ordering the rulers to leave Judah.

Two options because the question is, how to fit Jeremiah 26:18,19 into the book of Micah (Jer. 26:18 "Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'Thus the LORD of hosts has said, "Zion will be plowed as a field, And Jerusalem will become ruins, And the mountain of the house as the high places of a forest." 19 "Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and the LORD changed His mind about the misfortune which He had pronounced against them? But we are committing a great evil against ourselves.") – 1) God is threatening exile at the hands of the Assyrians under the leadership of Sennacherib, of which God changes His mind when Hezekiah prays and repents, thus destroying the Assyrian army and sending Sennacherib back to his home (2 Kings 19), or 2) He is referring to the exile after the Babylonian invasion 100 years after the Assyrians. For these evil leaders, the land which was to be a place of rest of Israel for its entire history (cf. Deut. 12:9 for you have not as yet come to the resting place (מִנוּחַ) and the inheritance (מִרְשָׁתָּךְ) which the LORD your God is giving you.) will no longer be their place of residence. They have lost the right to live there, and God is threatening to expel them from the land of Israel and will eventually do so when the Babylonians destroy the southern Kingdom of Judah.

The leaders have defiled the land and made it unsuitable for their inhabiting it as God's people. Indeed, their evil ends up bringing destruction on the land and themselves, and there is no present cure for the sickness of this destruction. God has made up His mind and eventually there is no changing it. The people must go!

cf. Lev. 18:24 'Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. 25 'For the land has become defiled, therefore I have brought its punishment upon it, so the land has spewed out its inhabitants. 26 'But as for you, you are to keep My statutes and My judgments and shall not do any of these

abominations, neither the native, nor the alien who sojourns among you 27 (for the men of the land who have been before you have done all these abominations, and the land has become defiled); 28 so that the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you. 29 For whoever does any of these abominations, those persons who do so shall be cut off from among their people. 30 Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.”
27 God finishes this paragraph of indictment towards the rulers of Judah by sarcastically telling them that the only prophets they are willing to hear are those who intentionally tell lies, indeed, who would talk on the subject of alcoholic beverages, as if this constitutes biblical truth worth hearing.

28 Waltke translates the last half, “Like a drove in its pasture they shall be thrown into confusion with no man [to care for them],” rendering the meaning negative—that the remnant in Jerusalem at the time of Sennecharib’s siege in 701 B.C. will have no human leader, leaving only Yahweh to march out to battle before them (2:13).

𐤒𐤓𐤕 can have a negative connotation as in Deut. 7:23 “But the LORD your God will deliver them before you, and will throw them into great confusion (𐤒𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕 𐤓𐤓𐤕) until they are destroyed.” Or it can have a positive connotation as in 1Kings 1:45 “Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have come up from there rejoicing, so that the city is in an uproar (𐤒𐤓𐤕).” This is the noise which you have heard.” The hiphil is used also with a possible negative connotation in Psa. 55:2 Give heed to me and answer me; I am restless in my complaint and am surely distracted (𐤒𐤓𐤕 𐤓𐤓𐤕) (LXX – καὶ ἐταράχθην = I am troubled or stirred; perhaps this is a positive connotation to indicate that the psalmist is stirred to pray to God) [NAS95].” Here in Micah 2:12,13 where we have a statement of Israel’s salvation that involves the Messiah, the positive connotation fits better with a passive kind of meaning as in Psalm 55:2. When God brings the Messiah to restore the Davidic Kingdom, the Jews will be stirred by him. God will use the Messiah to encourage the Jews and lead them out of the city of Jerusalem to destroy the invading army and repopulate the land after some major destruction by it (cf. Ezekiel 38,39).

29 𐤒𐤓𐤕’s primary meaning is to break through and split something up. A secondary meaning is to urge someone on (cf. 1 Samuel 28:23; 2 Samuel 13:25,27; 2 Kings 5:23). The LXX translates it with διακόπτω = to cut through, to divide.

Waltke interprets this verse as Israel’s King, Yahweh, leading the people of Jerusalem out of its gate into battle and victory against Sennecharib and his Assyrian army in 701 B.C.

But 2 Kings 19:35-36 and Isaiah 36-38 indicate that the angel of Yahweh went out and struck the Assyrian army, leaving the majority dead in the field. As a result, Sennecharib left Judah and returned to Assyria. It was not the Israelites themselves who go out to battle with God against the Assyrians. It is God alone who does. Therefore, this going out from Jerusalem must refer to a different time. If this paragraph is truly a statement of God’s salvation of the remnant of the Jews, which certainly makes more sense than it’s being one of judgment and condemnation, then it more likely refers to the time of the Messiah who restores the Davidic Kingdom to Israel. It is he who stirs his people, breaking forth into the world and leading them to destroy the invading army of the Man of Lawlessness and to repopulate the land of Israel. He is their king and Yahweh, the transcendent Creator, is of course their primary leader, including at the head of the Messiah. It is also Yahweh who assembles all of Israel (2:12), i.e., the remnant of believing Jews at the end of this age, and puts them together within the security of the sheepfold of the land of Israel under the leadership of their final king, the Messiah Jesus.

30 Micah moves on to the next section of his proclamations to the Israelites, and the 𐤓𐤓𐤕 according to Waltke indicates a logical relationship to what has been previously presented. Cf. Judges 11:11 for the use of 𐤒𐤓𐤕 as a ruler/leader, judge, i.e., the one who takes the Mosaic Covenant and applies it in disputes between two parties, Judg. 11:11 Then Jephthah went with the elders of Gilead, and the people made him head and chief (𐤒𐤓𐤕 𐤒𐤓𐤕) over them; and Jephthah spoke all his words before the LORD at Mizpah.

If anybody ought to understand the concept of justice and right living, it is the rulers, i.e., judges, of Israel who have the Mosaic Covenant as their instruction and are commissioned with the task of deciding between the oppressed and their oppressors and saving the former from being exploited. Cf. Exodus 21:1-23:19.

cf. Exodus 18:13-23, 13 It came about the next day that Moses sat to judge (𐤒𐤓𐤕) the people, and the people stood about Moses from the morning until the evening. 14 Now when Moses’ father-in-law saw all that he was doing for the people, he said, “What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?” 15 Moses said to his father-in-law, “Because the people come to me to inquire of God (𐤒𐤓𐤕 𐤒𐤓𐤕).” 16

“When they have a dispute (𐤒𐤓𐤕), it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws (𐤒𐤓𐤕 𐤒𐤓𐤕).” 17 Moses’ father-in-law said to him, “The thing that you are doing is not good. 18 “You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone. 19 “Now listen to me: I will give you counsel, and God be with you. You be the people’s representative before God, and you bring the disputes to God, 20 then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do. 21 “Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders (𐤒𐤓𐤕) of

thousands, of hundreds, of fifties and of tens. 22 “Let them judge (𐤒𐤓𐤕) the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. 23 “If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace (𐤒𐤓𐤕).”

cf. Deut. 1:16 “Then I charged your judges (שֹׁפְטֵי־הָאָרֶץ) at that time, saying, ‘Hear the cases between your fellow countrymen, and judge righteously (קִרְיָהּ בֵּין־אֲדָמָהּ) between a man and his fellow countryman, or the alien who is with him. 17 ‘You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God’s. The case that is too hard for you, you shall bring to me, and I will hear it.’ 18 “I commanded you at that time all the things that you should do.”

And the final court of appeal was the temple and the Levitical priests, especially the High Priest. Cf. Deut. 17:8 “If any case is too difficult for you to decide, between ¹one kind of homicide or another, between ²one kind of lawsuit or another, and between ³one kind of assault or another, being cases of dispute in your ⁴courts, then you shall arise and go up to the place which the LORD your God chooses. 9 “So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 “You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you. 11 “According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. 12 “The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. 13 “Then all the people will hear and be afraid, and will not act presumptuously again.”

cf. 2 Chronicles 19:4 So Jehoshaphat lived in Jerusalem and went out again among the people from Beersheba to the hill country of Ephraim and brought them back to the LORD, the God of their fathers. 5 He appointed judges (שֹׁפְטֵי) in the land in all the fortified cities of Judah, city by city. 6 He said to the judges, “Consider what you are doing, for you do not judge for man but for the LORD who is with you when you render judgment. 7 “Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe.”

cf. 2 Chronicles 19:8 In Jerusalem also Jehoshaphat appointed some of the Levites and priests, and some of the heads of the fathers’ households of Israel, for the judgment of the LORD (לְיָהוָה שֹׁפְטֵי) and to judge disputes among the inhabitants of Jerusalem. 9 Then he charged them saying, “Thus you shall do in the fear of the LORD, faithfully and wholeheartedly. 10 “Whenever any dispute (מִשְׁפָּחֵי־רִיב) comes to you from your brethren who live in their cities, between blood and blood, between law and commandment, statutes and ordinances, you shall warn them so that they may not be guilty before the LORD, and wrath may not come on you and your brethren. Thus you shall do and you will not be guilty. 11 “Behold, Amariah the chief priest will be over you in all that pertains to the LORD, and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all that pertains to the king. Also the Levites shall be officers before you. Act resolutely, and the LORD be with the upright (בְּיָהוּדָה הַיְשָׁרִים);”

³¹ The rulers/judges are so enamored of moral evil in contrast to the goodness of the Mosaic Covenant that they have no qualms in treating their fellow Israelites (cf. 2:2,8,9) in such a way that they metaphorically rip the very skin and flesh off their bones—financially, emotionally, and psychologically. The people simply suffer great pain at the hands of their leaders.

cf. Isaiah 5:20a – 20 Woe to those who call evil good, and good evil...

³² Continuing the gruesome imagery, God says that the Jewish leaders are treating His people like meat they would cook in a hot kettle for their dinner.

³³ There is coming a time in the future when these same leaders who mistreat their fellow Israelites will incur disaster (the invasion and destruction of Babylon) and will naturally cry out in their distress to the only one who can save them, God. But because they have hated His definition of moral goodness and become obsessed with doing evil, God will hide His face and His giving them mercy. They have been merciless towards their countrymen, and God will be merciless towards them. Not even their cries for help and salvation will change His mind—because we know theologically that they will still be coming from a standpoint of unbelief and rebellion against God. Only true faith can stir God to respond with grace, mercy, and salvation. If these leaders refuse to know justice and goodness, then God will refuse to know them, regardless of their ritual obedience to him (cf. Matt. 7:21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ 23 And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS <Psalm 6:8>.’”). In other words, it would not be surprising if these leaders (and their false prophets) sincerely believe that they are appropriately practicing the Mosaic Covenant, because they are so blind to their own sin.

³⁴ Micah accuses the false prophets of misleading the nation of Israel centered in Jerusalem, because, rather than proclaiming the Mosaic Covenant without any modifications, they declare God’s ultimate gift of Shalom, a whole and fulfilling life of not only obedience to God but also the blessing of prosperity and eternal life from God to Israel, to those who are willing to pay them and keep them in a position of having plenty to eat. On the other hand, those who either cannot pay them or who refuse to do so for good moral reasons these false prophets declare that God is opposed to them and will destroy them. Micah calls the nation of Israel “my people,” thus closely identifying with them because of their common ethnicity and implying that he wants them to be different and led by truth instead of falsehood.

³⁵ In this verse, Micah makes it sound as though the false prophets were formerly on the right track in their providing the nation of Israel with truth. But something must have gone horribly awry. Rather than remain true to the biblical message of the Mosaic Covenant, they became more attracted to money and its resultant social status by associating with the wealthy and powerful than to God and His truth. The felt the pressure to continue to sanction the mistreatment of the weak by the powerful, and rather than call the immoral to account, they condoned their evil behavior.

At one time, these prophets had proclaimed the light of God's truth. Now, it will be as though the sun sets and only darkness—intellectual and moral—will characterize what they have to say “from God,” but it will not be from God as the next verse indicates.

³⁶ Again, it sounds as though God had at one time communicated His message of truth to the false prophets (instead of His communicating only lies and falsehood to them – cf. [1 Kings 22:19](#) Micaiah said, “Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left. [20](#) “The LORD said, ‘Who will entice Ahab to go up and fall at Ramoth-gilead?’ And one said this while another said that. [21](#) “Then a spirit came forward and stood before the LORD and said, ‘I will entice him.’ [22](#) “The LORD said to him, ‘How?’ And he said, ‘I will go out and be a deceiving spirit in the mouth of all his prophets.’ Then He said, ‘You are to entice him and also prevail. Go and do so.’ [23](#) “Now therefore, behold, the LORD has put a deceiving spirit in the mouth of all these your prophets; and the LORD has proclaimed disaster against you.”). These prophets used to ask of God for His message of truth, and God had given it them. But now God will go silent, and they will have nothing to say to those who expect them to present them with truth. They will cover their moustaches, i.e., their mouths, in embarrassment, because God has ceased to provide them with His message, presumably as a result of their becoming disenchanted with His message in contrast to their enthusiasm for wealth and status within Israelite society as they collude with the powerful in their mistreatment of the weak.

Cf. [Ezekiel 24:17](#) “Groan silently; make no mourning for the dead. Bind on your turban and put your shoes on your feet, and do not cover your mustache and do not eat the bread of men.” This verse shows that covering one's moustache was a sign of mourning and lamentation.

³⁷ In contrast to what he has said about the false prophets, Micah boldly declares that God has filled him with His Spirit and courageous strength to speak the truth and point out to the Israelite how they have disobeyed God—implying that the false prophets lack the courage to do so, thus contributing to God's coming judgment of the nation.

³⁸ Micah again indicts the leaders and judges of Israel, especially those in Jerusalem, who are interested in something other than biblical justice for the people of God. As he has already said, they prefer to oppress the weak and defenseless than do what is right before God.

³⁹ The leaders and judges are engaged in all sorts of magnificent building projects, but they are “killing” their fellow Israelites in order to do so by stealing their property from them to line their own pockets.

⁴⁰ All three kinds of leaders are behaving the same way—the judges/leaders, the priests, and the prophets. They are more concerned about taking money for the performance of their roles within Israelite society than they are with the truth of God's message through the Hebrew scriptures and specifically the Mosaic Covenant. They even think that they are fully relying on God because He is obviously still present among them by virtue of the existence of temple where He has claimed that He dwells.

cf. [Exodus 25:8](#) “Let them construct a sanctuary (בְּמִקְדָּשׁ) for Me, that I may dwell among them.”

⁴¹ Two options – 1) God predicts the destruction of Jerusalem and the temple by the Babylonians in 586 B.C.; 2) God threatens to destroy Jerusalem and the temple through the Assyrians (Sennacherib as their king), but He changes His mind when Hezekiah prays and repents of Judah's sins (cf. [Jer. 26:18](#) “Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, ‘Thus the LORD of hosts has said, “Zion will be plowed as a field, And Jerusalem will become ruins, And the mountain of the house as the high places of a forest.”’ [19](#) “Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and the LORD changed His mind about the misfortune which He had pronounced against them? But we are committing a great evil against ourselves.”). The important principle here would be that God may threaten calamity without actually having predestined it so that He changes His mind, which would be in contrast to His making promises which He must have predestined and will never change His mind.

cf. [Exodus 32](#) and the story of the golden calf.

⁴² Waltke interprets “In the last days” as referring to the distant future from the prophet's perspective, but not necessarily to the end of this age. However, the data in both the Old and New Testaments sure seems to point to the return of Jesus and the establishment of the millennial kingdom. Cf. [Genesis 49:1](#); [Numbers 24:14](#); [Deuteronomy 4:30;31:29](#); [Isaiah 2:2](#); [Jeremiah 23:20;30:24;48:47;49:39](#); [Ezekiel 38:16](#); [Hosea 3:5](#); [Daniel 10:14](#)

In the NT, the expression “the last days” is used in [Acts 2:17](#); [2 Timothy 3:1](#); [Hebrews 1:1](#); [James 5:3](#); [2 Peter 3:3](#). While Waltke interprets the NT uses as only the arrival of Christ, Pentecost, and “the new age of the church,” it is appropriate to do so along with allowing them to refer to the period of “the new age of the church” when God brings His final judgment on the Jews on the land of Israel and Jesus returns to restore the Davidic Kingdom with his ruling from Jerusalem. This, in turn, permits the language of the prophets to be other than symbolic and refer to real events in Israel's history that involve God's fulfilling His promise to Abraham to make of them a great nation on the earth ([Genesis 12:1-3](#)).

Waltke's six rules for interpreting prophecies describing Israel's glorious and blessed future –

(1) According to the NT, these prophecies find their fulfillment, but not consummation (completion and finalization), in Jesus as the Christ and in his church. Cf. [Luke 24:44](#) Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Cf. [Acts 3:24](#) “And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days.” [Wow!! But look at the context!] Cf. [1 Peter 1:10](#) As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, [11](#) seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. [12](#) It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven — things into which angels long to look.

No clear NT teaching, which excludes symbolic apocalyptic literature and questions by uninspired Jew (cf. [Acts 1:7](#)), teaches a

future national restoration of Israel. Romans 11 teaches the restoration of Israel to the kingdom, not of the kingdom to Israel.

(2) Prophets represent the “New Age” of the future using the symbols of the Old Age, i.e., the Old Testament history of Israel, which is especially true of prophecy that finds its fulfillment after Pentecost. Thus, prophecies about events prior to Pentecost have a material fulfillment. For example, the prophecies of Israel’s return from the Babylonian exile are materially fulfilled in Jesus’ birth, ministry, death, and resurrection. With Jesus’ ascension from the earth, the outpouring of the Holy Spirit from heaven to earth, and the transformation of Jesus’ body from an earthly, physical one to a heavenly, spiritual one, the earthly material symbols are done away and are fulfilled in the heavenly and spiritual realities to which they point. Therefore, Micah does not have in view a universal, earthly kingdom but a spiritual kingdom that originates and resides in heaven.

(3) The plain, normal meaning Old Testament worship had primarily in view the eternal heavenly realities behind the symbols. For example, the tabernacle was a pattern of the heavenly. Cf. **Exodus 25:9** “According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.” Cf. **Hebrews 8:5** who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, “SEE,” He says, “THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.” Similarly, just as mountains in the Ancient Near East symbolized the heavenly realm and the god who has achieved victory over chaos, the divine mountain and temple of Micah 4:1 symbolize heaven. In addition, the pilgrimage of the nations to Jerusalem in Micah 4:1,2 symbolizes their coming to the Mount Zion of the heavenly Jerusalem as described in **Hebrews 12:22** “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.” The same can be said of **John 4:21** Jesus said to her, “**Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 “God is spirit, and those who worship Him must worship in spirit and truth.”**

(4) When Christ lowered heaven to earth, first at his arrival through his birth and then at Pentecost, the symbols of the Old Testament which serve no practical purpose were forever done away, leaving unveiled the reality of heaven which is so much greater than the earthly symbols. Therefore, we should not expect a geological upheaval that makes Mount Zion and the present day Jerusalem physically higher than any other mountain on the earth. Cf. **Hebrews 8:13** When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. Cf. **Hebrews 9:26** Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. Cf. **Hebrews 10:9** then He said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second.

(5) The prophets show that the greatness of the future will be so exceeding that they supercharge the old symbols with hyperbole. For example, Mount Zion will visibly dominate Mt. Everest, because Yahweh’s rule will be completely extensive over the entire earth. Cf. **Zechariah 14:20** In that day there will be inscribed **on the bells of the horses** (emphasis mine). “HOLY TO THE LORD.” And **the cooking pots** (emphasis mine) in the LORD’S house will be like the bowls before the altar. Cf. **Jeremiah 31:38** “Behold, days are coming,” declares the LORD, “when the city will be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. 39 “The measuring line will go out farther straight ahead to the hill Gareb; then it will turn to Goah. 40 “And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the LORD; it will not be plucked up or overthrown anymore forever.”

(6) The Old Testament prophecies regarding the glorious future of Israel extend from the temporal into the eternal. For example, the beginning of their fulfillment is in Israel’s restoration from the Babylonian exile, while there is a victorious fulfillment of them in the church age stretching from Christ’s first appearance to his return, and then their consummation and finalization in the eschatological new heaven and earth when the spiritual Kingdom of God is coextensive with creation. Thus, they are in the process of being fulfilled, but their consummation rests on Christ’s past, present, and future victories. In this way, the future is unfolding, and its completion already exists in Christ and the Holy Spirit in the midst of the existence of suffering and death on the earth. Christ will finally establish justice in heaven when he returns. During the present time, the church presses on to establish justice on the earth. Cf. **2 Thessalonians 1:3** We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater; 4 therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. 5 This is a plain indication of God’s righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. 6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed — for our testimony to you was believed.

From Waltke – page 195 – High mountains and “high places” (הַרְבֵּי מִצְדֹּת from הַרְבֵּי) were sacred places in the ANE used for worshipping the peoples’ gods, especially their chief god. This was the same as the temple mountain, symbolizing 1) the god’s victory over chaos, e.g., Markuk’s destruction of Tiamat and Kingu, the representatives of chaos, 2) providing access to the dwelling place of the gods, i.e., the heavens, with some temples such as the ziggurats built as a stairway in the sky, 3) the god’s presence among his people, especially when a “house” was built on the mountain, and 4) the god’s rule over the territory the

mountain dominates. Thus, Mount Zion symbolizes the one, true God's dwelling place among His people, the Jews. Here, in Micah 4:1, the prophet makes a complete about face from predicting the total destruction of Jerusalem in 3:12 to declaring that eventually, at the end of this age, that God's "mountain" will become the chief and only mountain for all people, essentially rendering all other "gods," pagan or otherwise, e.g., money, fame, beauty, etc., null and void and demonstrating that only He rules over chaos as the sovereign Creator of all reality. In other words, what man considers chaos, God considers as another part of His story where the central feature is Jesus of Nazareth as Messiah, King, Priest, and icon of God. When God becomes known universally as the only God, Mount Zion and Jerusalem will become like a magnet to all the peoples around the world who will "flow" towards them in order to pay homage to God and learn from Him about how to live life well. This is in obvious contrast to 2:4 and the prediction of the invasion and destruction of the land of Israel by Gentiles, i.e., the Assyrians.

Even in the end times, the Gentiles will journey towards Jerusalem to destroy the Jews, but then after Jesus' return they will journey towards God's city to learn from Him and about Him to follow Him and support the Jews.

⁴³ Many Gentile people will encourage each other to journey to Jerusalem, whether actually or figuratively by learning the gospel, because they will desire to learn from God what He is like and, therefore, how they should live in accordance with His demands. They will recognize that His "mountain" in Jerusalem symbolizes that He is the one and only God who deserves worship, even though Jerusalem and the temple mount are lower than many other mountains and high places where people have bowed down to false gods. They will also recognize that God truly dwells among His chosen people, the Jews, which will make complete sense when they are all changed of heart by the Spirit of God, thus corresponding to their own changed hearts. God's instruction will sound forth from Jerusalem as the gospel itself began to do so in the days of Jesus and the apostles, especially with the apostle Paul who specifically went to the Gentiles as far away as Greece and Rome. The gospel of Jesus will be the ultimate message of God that the Jews will have shared with the world. Waltke calls this a "reversal of history" when the Gentiles become so enthralled with the gospel. He probably is referring to the church, but I think that the prophets are describing a mass revival after and as a result of Jesus' return. This revival will include the most aggressive and violent of Israel's enemies in the Middle East, which will truly be remarkable. It is already happening within Iran as that Christian community may be the fastest growing one in the world (cf. the film "Sheep Among Wolves, Volume II").

cf. **Zechariah 8:20** "Thus says the LORD of hosts, 'It will yet be that peoples will come, even the inhabitants of many cities. **21** 'The inhabitants of one will go to another, saying, 'Let us go at once to entreat the favor of the LORD, and to seek the LORD of hosts; I will also go.'" **22** 'So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.' **23** 'Thus says the LORD of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'""

⁴⁴ Because the Gentile nations will not be filled with only regenerate believers, there will be wrongs which they have committed towards one another, thus making it necessary for God as Jesus to step in and judge and mediate between them. This is because he is ruling from "the head of the mountains" of all the world. Even if other mountains are physically taller, Jesus' "mountain" will enable him to exercise dominion over the entire world. The result will be that he will demand restitution from other countries where it is appropriate, as well as their turning their military equipment into instruments of peace and basic provision for their people. They will also not go to war against one another again. However, this still leaves room for their going to war against the Jews and Jesus at the end of the millennial kingdom when Satan is released and the final attempt by "Gog and Magog" is made (cf. Ezekiel 38,39; Joel 3:9-17; Revelation 20:7-10).

⁴⁵ Does "each man" refer to only each Jew or to each person throughout the entire world? If this verse is part of what Micah has said in vs. 1-3, which seems more natural, then it refers to each person throughout the world. The vine and the fig tree symbolize God's blessing of peace and prosperity, which all the inhabitants of the earth will enjoy during this time—when Jesus exercises total dominion over the entire world during the millennial kingdom. And this will be because God has stated unequivocally that this is what He is going to bring about, and nothing and no one will stop Him from doing so. In other words, He has promised to make of the Jews the greatest nation on earth and thereby to exercise complete hegemony over all the world—through Jesus their king. Cf. Zephaniah 3 for this same theme of restoration to state of shalom and peace to Israel after judgment.

cf. **Zechariah 3:8** 'Now listen, Joshua the high priest, you and your friends who are sitting in front of you — indeed they are men who are a symbol, for behold, I am going to bring in My servant the Branch. **9** 'For behold, the stone that I have set before Joshua; on one stone are seven eyes. Behold, I will engrave an inscription on it,' declares the LORD of hosts, 'and I will remove the iniquity of that land in one day. **10** 'In that day,' declares the LORD of hosts, 'every one of you will invite his neighbor to sit under his vine and under his fig tree.'"

cf. **Leviticus 26:1** 'You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the LORD your God. **2** 'You shall keep My sabbaths and reverence My sanctuary; I am the LORD. **3** 'If you walk in My statutes and keep My commandments so as to carry them out, **4** then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit. **5** 'Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land. **6** 'I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. **7** 'But you will chase your enemies and they will fall before you by the sword; **8** five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. **9** 'So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. **10** 'You will eat the old supply and clear out the old because of the new. **11** 'Moreover, I will make My dwelling among you, and My soul will not reject you. **12** 'I will also walk among you and be your God, and you shall be My people. **13** 'I am the LORD your God, who brought you out of the land of Egypt so that you would not

be their slaves, and I broke the bars of your yoke and made you walk erect.’

cf. **2 Kings 18:31** ‘Do not listen to Hezekiah, for thus says the king of Assyria, “Make your peace with me and come out to me, and eat each of his vine and each of his fig tree and drink each of the waters of his own cistern, **32** until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, that you may live and not die.” But do not listen to Hezekiah when he misleads you, saying, “The LORD will deliver us.”’
cf. **Joel 2:22** Do not fear, beasts of the field, For the pastures of the wilderness have turned green, For the tree has borne its fruit, The fig tree and the vine have yielded in full.

⁴⁶ Here Micah provides an editorial comment to the effect that he and his fellow, contemporary Jewish believers (of whom there may not be all that many; thus the indictment passages of Micah) will continue to worship and obey God in spite of the present situation where the Gentile nations worship pagan gods and have not reached the state which God predicts they will in the previous verses. In this way, he emphasizes that the change of heart that both the Jews and the Gentiles will enjoy on a large scale will not occur until the end of the age. He may also be indicating that there will always be a remnant of Jews who are authentic believers, both in this age and beyond into eternity.

Another possibility is that Micah looks forward to the millennial kingdom when the entire Jewish nation will be people of regenerate hearts and faithful obedience to Yahweh even though there will still be people in the Gentile nations who continue to worship “pagan” gods until God brings an end to this age. In addition, these Jews will be authentic followers of God beyond the present age into eternity.

⁴⁷ “In that day” refers to the “last days” of 4:1. At the same time as Jerusalem (and the land of Israel) becomes the center of religious worship and instruction as well as the center of rule and authority for the Gentiles, it also becomes the place of gathering for God’s people, the Jews (cf. 2:12,13). God will gather the “lame,” those Jews who have suffered in various ways during their exile from the land of Israel. These are the same who have been driven off the land by God because of their disobedience to the Mosaic Covenant (cf. Deuteronomy 28). Indeed, God has rejected them because of such.
Cf. Zephaniah 3:19 “Behold, I am going to deal at that time with all your oppressors, I will save the lame (מְלִיץ לְמַעַן יִשְׁמְרֵנִי) and gather the outcast (יְהוֹרֵם מִן־הָאָרֶץ), and I will turn their shame into praise and renown in all the earth.”

⁴⁸ God also declares that He will turn the suffering Jews of foreign lands into His “remnant,” His special group of Jews who constitute the fulfillment of His promise to Abraham to make of his descendants the greatest nation on earth (cf. Genesis 12:2). According to F. F. Hasel in Waltke’s commentary (pg. 227), the Akkadian use of remnant means “life and existence for the individual, community, tribe, city or people.” As a result, this remnant becomes “the eschatological goal of Yahweh’s ways with Israel” (cf. Romans 11).

Micah editorially states that when this happens, Yahweh will be Israel’s king into the rest of the age, i.e., as long as the millennial kingdom survives (cf. Revelation 20). It will be “now,” i.e., when the kingdom begins, until God brings about the new heavens and earth that last into eternity.

⁴⁹ Here Micah provides a statement of the restoration of the Davidic Kingdom to its former glory, i.e., that which existed in the days of David and Solomon, when the boundaries and power of the kingdom extended the farthest. This is also the kingdom which is centered in Zion, God’s dwelling place, and serves as a tower, a place for observing and protecting, God’s people, the Jews, who are likened to a flock of sheep. Also, God’s people are called the daughter of Zion, which is to say a nurturing community because they will all be people of authentic belief and directed towards brotherly love (cf. 2 Peter 1:5-8. This description matches most reasonably other prophetic passages of God’s restoring the people of Israel to the land, providing them with the final Davidic king and prosperity and success without any aggravation from their enemies, i.e., the millennial kingdom of Revelation 20.

cf. **Isaiah 62:11** Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion (יְהוּדָה בְּתוּלָתָהּ), “Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him.”

⁵⁰ Waltke – the “now” is proleptic, referring to a future time later than Micah’ i.e., when Babylon invades Judah and takes the southern Kingdom of Judah into captivity starting around 605 B.C. and culminates in the destruction of Jerusalem and the temple in 586 B.C.

⁵¹ Waltke – the “now” is contemporary to Micah’s time [kind of], and this is as prophecy delivered during Sennacherib’s siege of Jerusalem in 701 B.C. So Assyria with its international army or mercenaries is in view, because no source mentions “many nations” as referring to Nebuchadnezzar’s army. Cf. Isaiah 17:12-14 which most likely refers to the Assyrian army. The nations intend to expose the temple to the public, thus profaning Israel’s God’s dwelling place, which would be the case for any nation’s temple with respect to their chief god. Indeed to remove Israel’s temple is to defeat her God. However, he admits that vs. 11-13 “lack a clear historical referent” and says that it serves as an encouragement to all believers in crisis. Ultimately, it finds its fulfillment in the “church’s victory over Satan and hell (Matt. 16:18) and then in the new Jerusalem of Revelation 21-22. But this sounds like the destruction of the army of the Man of Lawlessness of 2 Thessalonians 2 by Jesus at his return with his angels and the resurrected and raptured Jewish believers who will reign over the millennial kingdom with Jesus (or the 144,000 remnant of Jews who are preserved by God—probably more the former).

⁵² Cf. LXX – τὴν βουλὴν αὐτοῦ for הַבְּרִיטָה = God’s plans and purposes which cannot be thwarted by man. Cf. **Ephesians 1:11** also we have obtained an inheritance, having been predestined according to His purpose (κατὰ πρόθεσιν) who works all things after the counsel of His will (κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ),...
The Assyrians’ (?) human, existential plan is to destroy the Jews and embarrass them and their God by destroying Jerusalem and the temple. But God’s eternal plan is to use them to discipline the Jews. They are merely pawns in His hands.

⁵³ God will equip the Jews to destroy their enemies. Thus, they will consecrate all the illegally gained wealth and booty of their enemies to God by destroying it too. Implied is that the Jews have God to supply them with their future needs will not have to depend upon getting back what their enemies have stolen from them to survive.

⁵⁴ It makes more sense to me to include this in the previous paragraph as a continuation of 4:13.

⁵⁵ Micah turns from Assyria's attack on Israel to Israel's attack on and rule over Assyria.

⁵⁶ Option of the "he" at the end of the verse referring to Israel's ruler, the Messiah.

⁵⁷ Waltke – Zion, i.e., the whole nation of Israel, is speaking.

⁵⁸ Waltke – I will gaze on his salvation.

⁵⁹ Waltke – My eyes will gaze on Yahweh's saving acts.

⁶⁰ Waltke – your borders will become remote.

⁶¹ Waltke – from Assyria even unto [not from] "Affliction Place"

⁶² Waltke – as a result of their evil deeds

⁶³ Waltke – deprived of all their power...they will turn a deaf ear to blasphemers